

Ezekiel-42

0:40: Well, greetings, brethren, and welcome to another Wednesday night Bible study where together we are studying the scriptures line upon line.

0:49: This evening, God willing, we'll get into chapter 46 of Ezekiel.

0:54: We're coming, we're coming to the close of this very long and complex scroll.

1:00: God willing, we'll get to chapter 46.

1:02: Let's open with a word of prayer, and then I'll check the chat just to make sure that I am coming through loudly and clearly.

1:08: Our loving heavenly Father, we praise you, Lord, we thank you so much, What a, what a privilege it is to have literacy, biblical literacy in an age of such darkness when most men have no idea what is in between the pages of these books, these scrolls that have been preserved.

1:30: many have lost their lives to preserve this text for us.

1:34: many prophets lost their lives in, in just preaching what you gave to them.

1:40: So Father, we don't take this lightly, we don't take it for granted.

1:44: We're very, very grateful, Lord, and we just pray that you'll continue to bless us and make us pure vessels and just vessels of this, this gospel, this great, great, good news of your holy plan.

1:59: We thank you God for Ezekiel.

2:00: We thank you for this opportunity we have to gather together.

2:03: We thank you for all the brethren who tune in faithfully every week, who are just hungering and thirsting.

2:10: For your righteousness, and we pray God that you'll tonight as you do every week with deeper understanding that we may grow in the grace and the knowledge of our Lord and our Savior, in whose name we pray.

2:22: Amen.

2:24: All right, let me just check and see that I'm coming through.

2:27: Audio and video are good and clear.

2:30: Thank you so much, Pastor Murray and welcome back.

2:32: Great to have you back.

2:34: Rick4 is here, Judy and Chuck are here, Petty Milk.

2:38: I see comments about the cold, CJI Burlington, Jeff Flanek, Carlotta, Betty Milk, Rosebud.

2:46: Very nice to have you all here, Pep Square.

2:49: Let's see who else is here.

2:51: Bruce Ellis, Denise.

2:55: Let's see who else is here.

2:57: I I'm afraid I, I can't read the, the discussions, but I just see you all here, Dave and Deb, Sidfried, very, very nice.

3:04: Lots of checked in.

3:06: Beautiful, wonderful to have you, brethren.

3:09: Let us begin and let me go ahead and share my screen.

3:15: We're coming to the end of Ezekiel.

3:18: We're in chapter 46.

3:20: What I would like to do actually is share.

3:23: Or or start as I share my screen.

3:26: I'd like to start and begin in Isaiah 66.

3:31: that's a scroll that we studied together.

3:32: It's a scroll that is in the archive, and what I want to do here is, just remind you of a prophecy that was given to Isaiah that will support the revelation that was given to Ezekiel.

3:47: He says here in verse 18, for I know their works and their thoughts, it shall come.

3:53: That I will gather all nations and tongues, and they shall come and see my glory.

4:00: And God says through Isaiah, that he will be glorified in Israel, and that he's given his glory to no one else.

4:10: So all these nations are going to come and see his glory.

4:13: And then in verse 21, And I will also take of them for priests, that is of Israel and for Levites, says the Lord, and that's exactly what we are reading now in the prophecy given to Ezekiel.

4:28: That the sons of Zadok will be made priests.

4:32: And, and the Levites will be, will have a holy and a function, a holy function within the temple, and they will, they, they will only be selected from Israel, not from the Gentile population.

4:46: And then in verse 22, he says, For as the new heavens and the new earth which I will make shall remain before me, says the Lord, so shall your seed and your name remain.

4:57: And he says through Jeremiah that as long as there is heaven and earth and then the sun and these, these, ordinances, there will be an Israel before Him.

5:08: And so here he's saying that no matter what, God, God is in covenant, and this is what we must come to understand, brethren, is the power and, and the durability of covenant.

5:19: And unfortunately, as human beings, we, we take covenant lightly.

5:22: We think covenant is like a contract that you can break, and there's consequences for breaking a contract, but once you break it, you break it.

5:30: This, this is not the concept of God's covenant.

5:34: When God enters into covenant, he enters into covenant forever.

5:38: And so there's this eternal covenant with Israel.

5:41: And then he says, in on the heels of saying, there is this eternal covenant with Israel, he says, and it shall come to pass, that from one new moon to another and from one Sabbath to another, shall all flesh come to worship before me, says the Lord, and we saw last week that that the Sabbaths give us the weekly count, so we can count weeks through the Sabbath and the sun, the 7th sunset.

6:07: And then the moons give us the calendar, the calendaring system.

6:13: So, I, I believe it was Pastor Murray who actually started it in our congregation, where from one holy day, as soon as that holy day is over, we start counting to the next holy day, counting down to the next holy day, how much longer before the next holy day.

6:30: And so, we're always cognizant, we're always aware of, of God's worship system.

6:37: Well, in this, in this millennial rule of Christ, the whole world is gonna be on God's calendar.

6:45: We're gonna break away from this Romanized calendar that we're under today, the pagan Islamic calendar will be shattered, and the whole world is gonna be counting moons.

6:57: So that everybody will know from one holy annual hog to another exactly when it's coming.

7:04: So, I just wanted to point this out that the covenant with with Israel is forever through Isaiah, that of Israel will be the priesthood.

7:17: And that all Gentiles are going to come and see this glory.

7:21: And what we're seeing, what what Ezekiel is given, is a revelation and a vision to share with his fellow exiles.

7:30: So that they can see beyond the discouragement, see beyond that that although Jerusalem has been shattered.

7:38: And overtaken and is now in the hands of Gentiles.

7:42: They must be encouraged by the good news of God binding himself through covenant.

7:50: To these people.

7:51: That that even though they are depraved, and even though they have completely violated, and then Ezekiel was tough, going going through Ezekiel was really rough at times, because God didn't pull any punches.

8:05: And he made it very, very clear to us why these people were suffering the way that they were suffering.

8:13: And so we, we got that 2020, why these people were subjected to the suffering that they were subjected to.

8:20: And At the same time, Once in Ezekiel 33, and Jerusalem was sacked and the temple sacked and ruined, immediately, we hear the good news.

8:33: Immediately, we understand, OK, even though they, they broke the covenant, the covenant remains, and God's faithfulness to the covenant remains, and his mercy endures forever.

8:44: And so this is where we are.

8:47: So now we read.

8:51: As we come to Ezekiel chapter 46 and verse 1.

8:57: Thus said the Lord God, so this is thus sayeth the Lord.

9:01: The gate of the inner court that looks toward the east shall be shut 6 working days.

9:10: But on the Sabbath, it shall be opened.

9:13: So I guess you could say this is the Westgate that's looking towards the east, and so it'll be opened on the Sabbath day.

9:21: But the rest of the week, it's going to be closed, so there's gonna be a clear signal of holy time.

9:27: So people can come and worship, they can come to the temple any day of the week, but when they come on the Sabbath, it's going to be different, because now, yes, you're worshiping during the week, but now you're actually in holy time.

9:40: And in the day of the new moon, it shall be opened again a very clear marker, pointing to holy time, and so as part of the the whole worship system, we're going to be acknowledging each new moon.

9:54: And the whole world will be acknowledging each new moon in addition to Israel.

9:59: And so there's gonna be a a a different worship not worship system, but what's the word, liturgy, a different liturgy on the Sabbath and the new moon.

10:10: And then verse 2, And the prince, and we believe this is King David.

10:18: But it could be, any leader, cause it's gonna be leaders like King David will have multiple leaders under him.

10:26: , and we saw that last chapter that the, the leaders are told not to oppress God's people.

10:32: So it could be when any of the leaders come, or and, and definitely it's, it was, it'll be King David, who is not a priest.

10:41: He's a leader.

10:42: He's a political leader.

10:44: And the prince shall enter by the way of the porch of that gate without and shall stand by the post of the gate, and the priests shall prepare his burnt offering and his peace offerings, and he shall worship at the threshold of the gate.

11:01: Then he shall go forth, but the gate shall not be shut until the evening.

11:07: And I just want to point out here.

11:09: Because people struggle again, I'll just mention it again, people struggle with the sacrifices.

11:15: And they think that this entire section of Ezekiel is purely symbolic because it has sacrifices, and the sacrifices are done away.

11:25: There's no need for sacrifices since Jesus Christ sacrifice, that's the blood that covers sin, and the, the blood of bulls and goats cannot address sin.

11:39: Well, it's very important for us to see here, what I was saying earlier, that sacrifices are not just about forgiveness of sin.

11:48: That the sacrifices have other functions beyond the forgiveness of sin, and they're part of this worship system.

11:56: That when the great God is on earth, you can't just dwell with him the way that you dwell with your neighbors.

12:03: I, I can't just dwell with God the way I dwell with my neighbors.

12:06: Hey, Chuck, how are you doing?

12:07: Hey, yeah, good, nice day today.

12:08: Wasn't the weather nice?

12:09: Yeah, OK.

12:09: See you, see you next week.

12:11: Oh, you wanna pop over for a barbecue?

12:12: Oh yeah, I'll come to you next week for a barbecue.

12:14: And hey, we're just neighbors, let's just, you know, familiarity breeds contempt.

12:19: That's not at all the way we dwell with God.

12:22: And we see that in in Exodus, when, when Moses was given the instructions for building the tabernacle, immediately on the heels of the tabernacle being built, we get Leviticus.

12:33: Which is the whole holiness code.

12:35: So now that the tabernacle is built and God is going to move in, so to speak, and God is gonna be our neighbor.

12:42: Well, how do we actually dwell with him?

12:43: And then we get the whole book of Leviticus.

12:46: With with all of the protocol of having God as our neighbor.

12:52: So Israel had to understand this, and we have to understand this, that there's protocol in dwelling with this holy God.

13:01: And, and these sacrifices are part of this protocol.

13:05: These sacrifices have to do with holiness and worship, and you'll see that here.

13:10: So the prince here will say it's King David, it could be other leaders as well, but it's definitely King David.

13:15: he's going to enter into the porch, and then he's gonna bring his offerings.

13:20: So burnt offering, we know beyond, it's, it's ritual in terms of forgiveness of sin and, and guilt, that it has to do with dedication.

13:31: One is, one is dedicating themselves to the service of the Lord.

13:35: And the peace offerings have to do with with fellowship with the Lord.

13:40: And so he's saying here are the sacrifices that the that the priests will help the prince to offer, and then notice this, he shall worship.

13:50: the sacrifices are associated with this great king worshiping his king.

13:57: The sacrifices are part of the worship system, in other words.

14:01: Then he shall go forth, and when he leaves, the gate stays open until the evening.

14:06: That's when the gate is shut.

14:08: Likewise, the people of the land.

14:11: And notice this Not just any people, The people of the land The land, the land to the land.

14:19: These are the covenant people.

14:21: It's their god It's the land And it's the people.

14:27: The covenant is not just between God and the people.

14:31: The the land is very much a part of the covenant, the eternal covenant agreement.

14:36: And so the people who are part of this covenant shall worship at the door of this gate before the Lord in the Sabbath and in the new moons.

14:44: And so they're going to be the exemplars.

14:47: God will be glorified in Israel, and the whole world will come to understand how to worship God because of seeing the relationship that God has with his people.

14:59: And the burnt offering that the prince shall offer unto the Lord in the Sabbath day shall be 6 lambs without blemish, and a ram without blemish.

15:08: So again, very specific protocol in how to dwell with God.

15:13: And the King James' meat offering, the grain offering shall be an ephah for a ram, and the grain offering for the lambs as he shall be able to give.

15:23: So people do this according to what they can afford.

15:28: And the grain offerings for the lambs as he shall be able to give and hen oil.

15:33: To an Ifah, and again, this is for the prince, and in the day of the new moon, it shall be a young bullock without blemish, and 6 lambs and a ram.

15:46: They shall be without blemish.

15:47: So there's clearly a thriving economy here, and then, and then the, the princes is bringing his offerings and in thanksgiving to God and worship.

15:56: And he shall prepare a grain offering and an eal for a bullock, and an eal for a ram, and for the lambs according as his hand shall attain unto, and a hint of oil to an ephah.

16:10: And the, when the prince shall enter, he shall go in by the way of the porch of that gate, and he shall go forth by the way thereof.

16:22: But when the people of the land shall, so this is what this is saying, is when the prince enters, he's going to come in a certain gate, and he's gonna go back out of that same gate.

16:35: But when the people of the land shall come before the Lord in the solemn feast, in the hogs, the festivals, the, the, the, the, the summons to come together and worship.

16:46: He that enters in, by the way of the north gate to worship, shall go out by the way of the south gate.

16:54: So it's very different than the leader.

16:55: The leader is gonna come in a gate and he's going to leave by the same gate.

17:01: The people, if they come in by the north gate, they're not to turn around and leave by the Northgate.

17:10: If they come in by the north gate, they're to keep going forward and go out by the south gate.

17:16: And he that enters by the way of the south gate shall go forth by the way of the north gate.

17:22: He shall not return by the way of the gate whereby he came in, but he shall go forth over against it.

17:28: So there's clearly a logistical operation here.

17:32: How many tens, hundreds of thousands might be coming to worship the Lord, and it's very important that they just keep moving forward.

17:40: They don't go back.

17:41: The prince, on the other hand, he can come in through this special gate that he has and then go back out of the same gate.

17:47: But those that are coming in through the north will leave by the south, those that come in through the south will leave by the north.

17:54: And the prince in the midst of them, when they go in, shall go in and when they go forth, shall go forth.

18:02: So this is where I think it indicates Prince may be more than one person.

18:09: It's anybody in that leadership role in that royal lineage, or it still could be speaking of King David saying when he comes in with the people, but I think this could be another leader.

18:23: That if you're coming in with the people, and you represent the people, you're not part of the priesthood, even though you're a leader, you're not part of the priesthood.

18:32: When you come in with the people, you go out with the people.

18:35: So if they, if you're coming in through the north gate with them, then you leave through the South and, and vice versa.

18:41: So I think these may be other leaders.

18:43: And in the feasts, and in the sole solemnities, the grain offering shall be an ifah to a bullock and Ifah to a ram, so they have an option.

18:54: And the lambs, as he is able to give, and a hint of oil to an ifah, and as we are coming up to our holy days, this is an important principle that we give according to how we've been blessed, we give according to how we're able to give, so we should be thinking about that from now.

19:10: And then I just wanted to notice this in Numbers 28, so that he outlines what is to be given here.

19:18: And then notice this in verse 10 of Numbers 28.

19:23: This is the burnt offering of every Sabbath, besides the continual burnt offering.
19:27: So there's a daily burnt offering, but then there's a Sabbath burnt offering and his drink offering.
19:33: And in the beginning of your months, you shall offer a burnt offering unto the Lord.
19:38: Two young bullocks and 1 ram, 7 lambs of the first year without spot.
19:41: So what we're seeing here is when, when Moses established the tabernacle and dwelling with God, it was the same concept that there'd be a burnt offering every Sabbath, and there would be also every month, every new moon, there would also be burnt offerings.
19:59: So we're seeing the same sort of protocol, same sort of worship system.
20:03: As was given to Moses, being given to Ezekiel.
20:07: However, it was made clear to us in chapter 43, we were there a couple of weeks ago.
20:14: In several places, but I'll just quote verse 12, that there is a Torah for the temple.
20:20: He says this is the Torah of the temple.
20:23: Upon the top of the mountain, the whole limit thereof round about shall be most holy.
20:27: Behold, this is the Torah of the temple.
20:31: So Ezekiel is being given instruction, an instruction set.
20:38: Associated with this, this vision of this new temple.
20:43: Which has differences.
20:45: It's, it's not, it's not a replication and a duplication.
20:49: Of what Moses was given.
20:50: It's similar, the protocols are similar, but this is the Torah of the temple, and so it is, it is different.
20:58: And you'll notice that the, you know, the, the quantities of the different sacrifices and Moses was given, you know, there'll be a a morning and an evening sacrifice.
21:07: Here we're going to see there's just a a morning sacrifice.
21:10: So there's differences.
21:11: But this is the Torah of the temple.
21:13: Back to 46 and verse 12.
21:19: Now when the prince shall prepare a voluntary burnt offering.
21:24: Or peace offerings, voluntarily unto the Lord.
21:28: And, and just on this point, actually, I did a little thing here.
21:31: Let me share a different screen.
21:36: Just again, This notion Of these sacrifices.
21:43: Why all these sacrifices?
21:46: Let me see if I can find this.
21:48: Here we go.
21:52: So you'll see here, all of these sacrifices that were described to Moses, they all have functionality beyond forgiveness of sin.
22:03: So we'll see here, the burnt offerings about dedication.
22:07: The grain offering is about Thanksgiving.
22:10: The peace offering is really about fellowship.
22:13: The sin offering is about purification and ritual cleansing.
22:17: The guilt offering is about reparations and reconciliation within the society.
22:23: The drink offering is about consecration and joyful worship.

22:26: So you'll see all of these offerings have functionality beyond forgiveness of sin.

22:33: So, so none of these are in, in Ezekiel's temple vision.

22:38: have to necessarily do, have anything to do with forgiveness of sins.

22:42: So the idea that, oh, because there, there are sacrifices, therefore, this entire vision is just symbolic, that, that just doesn't hold water.

22:55: Because there are sacrifices, we understand just how holy our great God is, when, when Israel will be dwelling with him as as a neighbor.

23:05: So, here now, this is a voluntary offering.

23:09: So when the prince prepares a voluntary burnt offering or peace offering, so he can do that and sacrifice and and fellowship with the people and, and, and have joy among the people for the blessings.

23:21: One shall then open him the gate that looks toward the east, and he shall prepare his burnt offering and his peace offerings as he did on the Sabbath day.

23:31: Then he shall go forth.

23:33: After his going forth, one shall shut the gate.

23:37: And so I just wanted to flag this because some people might say, wait a minute.

23:41: In chapter 44, we were told that God will enter through the east gate and then it will be shut forever.

23:48: So, is this the east gate, or is this the west gate that looks toward the east?

23:53: So either way, we need to resolve this.

23:55: So here in chapter 44, Remember we read this that he reads here for verse one.

24:01: Then he brought me back the way of the gate of the outward sanctuary, which looks toward the east, and it was shut.

24:09: Then he said to me, so, so from chapter 44 would indicate this is in fact the east gate, looking out toward the east, it's the east gate.

24:19: Then said the Lord unto me, this gate shall be shut.

24:22: It shall not be opened.

24:25: And no man shall enter in by it.

24:28: So, if this is the same gate, it just said that the prince, what did it say exactly?

24:33: , when he brings his voluntary offering in 46 and 12, or his peace offerings, then one of the priests will open the gate that looks toward the east.

24:46: So that's the same language now, and then he shall prepare his burnt offerings and his peace offerings, the way he did on the Sabbath day.

24:53: And then he'll go forth.

24:55: And then once he leaves, then one of the priests will shut the gate behind him.

25:00: But in chapter 44, Ezekiel said, when he brought me back, by the way, of the gate of the outward sanctuary which looks toward the east, it was shut.

25:08: Then said the Lord unto me, this gate shall be shut.

25:12: It shall not be opened, and no man shall enter in by it, because the Lord, the God of Israel, has entered in by it.

25:21: Therefore, it shall be shut.

25:22: So it seems like a bit of a contradiction here.

25:26: That on the one hand, in chapter 44, once the Lord enters, then it's shut permanently.

25:32: And then here we are in chapter 46, which says, well, the prince can use the gate.

25:38: Now, here in verse 3, this might help us resolve the the contradiction.

25:44: In verse 3, he says, it is for the prince.

25:47: The prince, he shall sit in it to eat bread before the Lord.

25:52: He shall enter by the way of the porch of that gate.

25:56: And shall go out by the way of the same.

25:59: So this indicates that yes, it is the same gate, but the way the temple is constructed, the, the entrance is shut forever once the Lord enters it, but there seems to be a porch that seems maybe it's a side gate and not the official entrance, and that porch of the gate is where the prince can actually enter.

26:22: So I don't think there's a contradiction here.

26:26: Back to Ezekiel 46 and verse 13.

26:29: You shall prepare daily a burnt offering.

26:32: So again, this is where we saw with Moses, the Torah that the instruction that he was given and gave to the people, is there was a daily burnt offering.

26:41: In the morning and in the evening, twice a day.

26:44: Here in the Torah that's given to Ezekiel, you shall prepare a burnt offering unto the Lord of the Lamb of the first year without blemish, you shall prepare it every morning.

26:56: So it's only done in the morning, and it's not done in the evening.

27:00: And here in Exodus 29 and verse 38, that the instructions that were given to Moses.

27:07: Now this is that which you shall offer upon the altar, two lambs of the first year, day by day, continually.

27:14: So here in Ezekiel, it's one lamb of the first year without blemish every morning.

27:21: Here in Exodus, it's 2 lambs of the first year, day by day continually and like nonstop.

27:30: The one lamb you shall offer in the morning, and the other lamb you shall offer at even.

27:36: So, again, differences in the Torah, the instruction, and and the The whole operation in Ezekiel's vision is, is Torah.

27:47: It's, it's instruction.

27:49: This is, this whole operation has huge symbolic value.

27:53: It's gonna be used to educate not just Israel but also Gentiles.

27:57: But it's a different, there's a difference, and God will explain these differences.

28:02: Ezekiel 46 and 14, and you shall prepare a grain offering for it morning.

28:08: Every morning, the 6th part of an ephah and the 3rd part of a hint of oil.

28:13: To temper with the fine flower, I should probably have just popped over to the complete Jewish Bible, just to get these measurements.

28:21: , also, each morning, provide with it a grain offering 1/6 of a bushel and 1/3 of a gallon of olive oil to moisten the fine flour.

28:32: This is the ongoing grain offering for adena by a permanent regulation.

28:39: So that's what those measurements would look like in in our our modern English.

28:43: , to temper it with the fine flower, a grain offering continually by a perpetual ordinance unto the Lord.

28:55: Thus shall they prepare the lamb and the grain offering and the oil every morning for a continual burnt offering.

29:02: So again, differences between Ezekiel and Moses, but we are told this is the the Torah of the temple.

29:09: Verse 16.

29:11: Thus says the Lord God, If the prince give a gift unto any of his sons, and, and this again indicates to me this is speaking of any prince, not necessarily the one.

29:22: But if the prince gives a gift to any of his sons, the inheritance thereof shall be his sons.

29:30: It shall be their possession by inheritance.

29:33: So there will be this passing on of property to the next generation.

29:40: But if he give a gift of his inheritance to one of his servants, so, so he can go ahead and give inheritance to his sons, which indicates as well, by the way, mortality in this human level of the kingdom.

29:58: , and we saw that earlier in Ezekiel, where the priests, if they touch a dead body, there were, there were conditions and, and implications whether the dead body had was blood family, blood relative or not.

30:12: So I think we need to be thinking about or rethinking death in the kingdom.

30:18: and again, there will be this resurrection to eternal life, but here there are inheritance conditions.

30:26: And so, the sons can inherit from the father.

30:31: But it's different with a servant.

30:35: But if he give a gift of his inheritance to one of his servants.

30:40: Then it shall be his to the year of liberty.

30:43: So there will be this counting of the Jubilee, and so a servant can receive this gift of land.

30:50: And I just gave a sermon on Sabbath regarding the the inalienable use of the land to Israel, but the fact that they don't own it.

31:01: That God has inalienable ownership of the land.

31:05: And he assigns it to whom he assigns it.

31:07: And so here, once he's assigned it to a family, the prince can pass it on to his sons, and they'll have it.

31:16: But he cannot pass it on permanently to a servant.

31:20: He can pass it on as a gift, a servant has really helped him and blessed him, and he wants to bless them.

31:25: He can give them a gift of the land.

31:28: And it will be his until the year of liberty.

31:31: After the Jubilee, it shall return to the prince.

31:36: But his inheritance shall be his sons for them, so it cannot, it cannot leave the family.

31:43: The God is very, very specific about this.

31:45: Moreover, the prince shall not take of the people's inheritance by oppression.

31:52: To thrust them out of their possession.

31:55: But he shall give his son's inheritance out of his own possession.

32:00: So you know what politicians are like.

32:01: We have this whole doge initiative by the Trump administration, just uncovering all kinds of theft and abuse and fraud, but that's not unique to America.

32:17: It's not unique to this generation.

32:19: It's how the human mind works.

32:20: It's how the human heart, the sickness of the human heart, and how it gets infected by wealth.

32:28: And so, even here, God is putting in mitigating legal conditions.

32:35: To make sure that when people are in power, they don't abuse this power.

32:41: And again, this is clearly indicating mortality in the millennium.

32:47: So, the people need to be able to pass on their inheritance to the next generation.

32:54: And the prince cannot take of the people's inheritance by oppression.

32:59: To thrust them out of their possession.

33:03: But he shall, and I'm just thinking, I think it was King Asa with Jezebel, who, who saw the land and, and wanted to take it, and, and use their power to abuse their subjects, this won't happen in the millennium.

33:16: But if he wants to give his son's inheritance, it'll be out of his own possession.

33:21: That my people not be scattered every man from his possession.

33:25: So that is very, very adamant, very specific.

33:30: very assertive in making sure that the land is given to the families that he has designed it for.

33:40: After he brought me through the entry, verse 19, which was at the side of the gate into the holy chambers of the priests, which looked toward the north, and behold, there was a place on the two sides westward, so there's rooms beside.

33:59: Then said unto me, this is the place where the priests shall boil the trespass offering and the sin offering.

34:08: So, this is obviously a kitchen area, so the priests will be doing a lot of cooking.

34:14: And this is, this is the area, this is an area of the kitchen where they'll work.

34:19: Where they shall bake them the grain offering.

34:23: That they bear them not out into the utter court to sanctify the people.

34:29: So again, just very God is very specific about what happens where and that the, the holiness protocol is not broken.

34:37: And so there's these specific places where they can bake, and they can cut, and they can boil, and they can run, run the kitchen basically.

34:49: Verse 21.

34:50: Then he brought me forth into the outer court and caused me to pass by the four corners of the court.

34:56: So now he's in the outer court and each corner he's looking at, he's passing each corner of the court, and behold, in every corner of the court, there was a court.

35:06: So there are, there are every, every corner in the outer court, there, there are rooms there.

35:12: And and these are also kitchens.

35:15: And in the four corners of the court, let me see how, The Jewish Bible translates this.

35:26: In the four corners of the courtyard, there were enclosed courtyards, 70 ft long and 52.5 ft.

35:34: The four courtyards in the corners were the same size.

35:37: So every corner had these courtyards that were exactly the same size.

35:43: There was a wall around each of the four.

35:47: With open stoves all around the bases of the walls.

35:51: So, now in the outer court in these four corners, perfect precision in measurement.
35:57: There's also kitchens.
35:59: And so this is a different kind of cooking and baking and boiling that's taking place here among the sort of the common areas.
36:08: And he said unto me, These are the stoves.
36:14: Where those serving in the house will boil the people's sacrifices.
36:19: So as people come with their Thanksgiving offerings, their fellowship offerings, then all of this can be handled in the outer court, which is gonna be very, very different protocol.
36:30: Then what happens in the inner court, with the, with the holiness, worship sacrifices.
36:38: And, and remember, this is Jesus Christ.
36:40: Jesus Christ will be in the holy of holies.
36:43: And so he's the one that has given these instructions to Ezekiel, and it just, to me, it just really reinforces just how holy, just how majestic, just how mighty our God is, and, and all, all I can say really for us today.
37:02: Let's make sure that we understand God's holiness.
37:06: Let's make sure that we're not treating God casually.
37:10: But let's ensure that when we come to worship, we really are bringing our best.
37:16: Now, maybe I don't wear a suit and a tie.
37:19: Maybe my culture doesn't wear a suit and a tie.
37:22: That's not really the question, are you coming to services and if you're a male in a suit and a tie, if you're a woman in a, in a pretty dress, it's not really, that's not really the question.
37:33: The question is, how do you show up?
37:37: Before this holy God.
37:40: And do you give more respect to men than you do to God?
37:45: You know the answer.
37:46: Nobody knows.
37:47: You know, we don't know your life, nobody's looking at your life, but you know your life.
37:51: If you're going to a job interview.
37:54: Do you dress better for that job interview, than you do for Sabbath services?
37:59: If that's true, that's a problem.
38:02: That's a problem because it means you know how to show respect.
38:06: You just don't want to show it to God.
38:08: So nobody's saying, you know, I think in our culture here in the west, the suit and tie is how we show respect.
38:15: But I've seen in the West Indies and in Africa and other cultures, it's not a suit and tie.
38:21: It is so, so the, the, the culture needs to be considered.
38:27: But the question really is, regardless of culture.
38:31: When you show up before a man.
38:34: That you want to show respect to.
38:37: Are you showing higher respect to that man than you do to our great and our holy God.
38:42: And so, just a question for us as we've kind of broken into a lot of splinter groups and smaller groups, are we casual with this great God?

38:51: Because clearly, in studying the scroll of Ezekiel, God is clearly has expectations around how people address him, how people approach him.

39:02: Very, very good.

39:03: So that is Ezekiel chapter 46.

39:06: God willing, we will be in chapter 47 next week.

39:12: the book only has 48 chapters, so, you know, when we started this, it felt like it was going to be a very, very long time before we get to the end, but here we are coming to the end of this beautiful scroll.

39:26: Let me just check the chat, to see if there's any comments that I need to address, but also let me mention.

39:33: That we would love for you to join us for our Sabbath services.

39:37: Pastor Murray, will be giving the sermon this Sabbath, and that's at 1:30 p.m. right here on Rumble.

39:46: Let me just check the chat and see if there is anything good, just, just saying that it is coming through clearly and I know there's a bit of a delay.

39:55: So thank you, brethren for joining this evening.

39:58: let's just continue to Really worship our God, encourage each other, edify one another, and let's just keep looking forward to this beautiful vision, the day that it will be fulfilled.

40:12: What a mighty God we serve.

40:13: God bless you, brethren.

40:14: We'll see you soon.