
SUNDAY SERMON

Willow, Alaska

Date: December 02, 2018

Scripture Reading: Ezekiel 43:1-27

Text: Ezekiel 43:1-27

Subject: EZEKIEL SERIES – Glory of the Lord fills the temple, the place of his feet – the Altar -the offerings

1 ¶ Afterward he brought me to the gate, even the gate that looketh toward the east: 2 And, behold, the glory of the God of Israel came from the way of the east: and his voice was like a noise of many waters: and the earth shined with his glory.

Ezekiel's guide brought him back to the eastern gate which looks toward the east. Behold – Ezekiel saw the glory of the God of Israel coming from the way of the east, whose voice was like a noise of many waters; and the earth shined with his glory. We remember that the glory of the LORD had departed from His house in Jerusalem and from Jerusalem altogether in the earlier chapters of this prophecy. We also remember that Ezekiel had the privilege of seeing the likeness of the glory of the LORD in the early chapters of this book.

Eze 1:28 (KJV) *As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the LORD. And when I saw it, I fell upon my face, and I heard a voice of one that spake.*

Eze 3:12 (KJV) *Then the spirit took me up, and I heard behind*

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me a voice of a great rushing, saying, Blessed be the glory of the LORD from his place.

Eze 3:23 (KJV) *Then I arose, and went forth into the plain: and, behold, the glory of the LORD stood there, as the glory which I saw by the river of Chebar: and I fell on my face.*

Eze 10:4 (KJV) *Then the glory of the LORD went up from the cherub, and stood over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of the LORD'S glory.*

Eze 10:18 (KJV) *Then the glory of the LORD departed from off the threshold of the house, and stood over the cherubims.*

Eze 11:23 (KJV) *And the glory of the LORD went up from the midst of the city, and stood upon the mountain which is on the east side of the city.*

So, the glory of the LORD had departed from the house of God and from Jerusalem in the days in preparation for the 70 years of Babylonian Captivity.

- Now, in the time when Israel has been regathered to their land and were dwelling safely, all of them;
- In the time when all of their most hateful enemies represented by Mount Seir, have been destroyed;
- In the time when the House of Israel shall have been given a new heart and have been brought into the bond of the covenant;

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- In the time when they shall have been brought together as one nation – the whole house of Israel, never again to be divided –
- In this time, the glory of the Lord returns in power from the east to the eastern gate of the millennial temple.

3 And it was according to the appearance of the vision which I saw, even according to the vision that I saw when I came to destroy the city: and the visions were like the vision that I saw by the river Chebar; and I fell upon my face.

Ezekiel now saw the glory of the LORD according to the vision he had seen by the river Chebar and when the city was being destroyed – and Ezekiel fell upon his face.

4 And the glory of the LORD came into the house by the way of the gate whose prospect is toward the east.

Ezekiel had seen the glory of the LORD coming from the east; now that glory came into the house by way of the eastern gate. From the evidence of chapter 11, verses 1 and 23, it is evident that the glory of the LORD departed from the house via the eastern gate – but now, after God has fulfilled his purpose in the chastening of Israel, the glory of the LORD now returns to the house by the eastern gate from whence he departed so long ago.

5 So the spirit took me up, and brought me into the inner court; and, behold, the glory of the LORD filled the house.

How wonderful! Ezekiel was brought by the spirit into the inner court – the court in which the temple of the Lord was placed. And, behold

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(look, look) the glory of the LORD filled the house. Amazing! That same glory that had filled the tabernacle in the wilderness when it was completed and reared up;

Ex 40:34-35 (KJV) *Then a cloud covered the tent of the congregation, and the **glory of the LORD** filled the tabernacle. **35** And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle.*

and had filled Solomon's temple;

2Ch 7:1-2 (KJV) *Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the LORD filled the house. **2** And the priests could not enter into the house of the LORD, because the **glory of the LORD** had filled the LORD'S house.*

and had descended and filled the house where the church was sitting at the feast of Pentecost fifty days after the resurrection of the Lord Jesus Christ.

Ac 2:1-4 (KJV) *And when the day of Pentecost was fully come, they were all with one accord in one place. **2** And suddenly **there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.** **3** And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. **4 And they were all filled with the Holy Ghost,** and began to speak with other tongues, as the Spirit gave them utterance.*

6 And I heard him speaking unto me out of the house; and the man stood by me.

Ezekiel could hear him (a person – the glory of the LORD) speaking to him out of the temple – and his guide, the man who had the flax line and measuring reed stood by him.

7 ¶ And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel no more defile, neither they, nor their kings, by their whoredom, nor by the carcasses of their kings in their high places.

And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, -- God, the father, has been a husband to Israel, but because they played the harlot in bowing and serving idols, Jehovah set them aside. Notice the word of the LORD by the prophets Hosea and Isaiah:

Ho 2:1-2 (KJV) *Say ye unto your brethren, Ammi; and to your sisters, Ru-hamah. 2 Plead with your mother, plead: for she is not my wife, neither am I her husband: let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts;*

Isa 54:5-8 (KJV) *For thy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called. 6 For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. 7 For a small*

*moment have I forsaken thee; but with great mercies will I gather thee. **8** In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer.*

Now the LORD says ***unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever.***

This will be the place of God's throne – the place of the soles of his feet – and where He will dwell in the midst of the children of Israel for ever. He is speaking from inside the eastern gate of the temple.

and my holy name, shall the house of Israel no more defile, neither they, nor their kings, by their whoredom, nor by the carcasses of their kings in their high places. – Why is this? Did he not already sprinkle clean water upon them? Is it not because he has given them a new heart? And put his spirit in them? And caused them to walk in his statutes and keep his judgments? (Eze.36:26-31). And why does the LORD do this? It is not for their sakes, but for His own holy name's sake which Israel has profaned among the heathen. (Eze. 36:21).

8 In their setting of their threshold by my thresholds, and their post by my posts, and the wall between me and them, they have even defiled my holy name by their abominations that they have committed: wherefore I have consumed them in mine anger.

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The idolatrous kings of Judah and Israel built, temples and altars for their idols, and these are called their thresholds. The Jews, or people of Judah, and their kings, erected these in the courts, or near the courts., of the temple, and so ill local nearness their threshold was by God's thresholds, and their posts by his, that they were a nuisance to him. And there was but a wall between me and them, that under my eye, and within my hearing, they have with greatest presumption defiled my name.

Defiled my holy name; -- despised God's ordinances, corrupted God's worship, or forsaken it, used God as if He were neither great nor holy.

Abominations; -- abominable idolatries, and wickednesses not to be named.

Committed; -- acted boldly and openly, against precept, threat, and admonitions.

Wherefore I have consumed them; -- for which sins I brought destruction upon them. The Assyrians ruined the Ten Northern Tribes and the Chaldeans ruined Judah! But, beloved, let us remember that these heathen kings were the rod of God's anger.

In mine anger; -- in great displeasure and wrath, i.e. in my provoked justice.

Eze 20:13 (KJV) *But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and*

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they despised my judgments, which if a man do, he shall even live in them; and my sabbaths they greatly polluted: then I said, I would pour out my fury upon them in the wilderness, to consume them.

Eze 22:31 (KJV) *Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath: their own way have I recompensed upon their heads, saith the Lord GOD.*

9 Now let them put away their whoredom, and the carcasses of their kings, far from me, and I will dwell in the midst of them for ever.

This is all past! Let them remember their whoredom and the carcasses of their wicked kings no more.

O, blessed thought, for the whole house of Israel: God will dwell in the midst of them for ever!

10 Thou son of man, shew the house to the house of Israel, that they may be ashamed of their iniquities: and let them measure the pattern.

We believe this whole narrative from chapter 36 onward is chronological. Ezekiel has seen the house and has been given the particulars about it – and now is commanded to show the house to house of Israel (not just Judah, among whom he is now captive). Why? That they may be ashamed of their iniquities! Have they not been ashamed when the LORD gave them a new heart?

Eze 36:24-31 (KJV) *For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. 25 Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. 26 A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. 27 And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. 28 And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. 29 I will also save you from all your uncleannesses: and I will call for the corn, and will increase it, and lay no famine upon you. 30 And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen. 31 Then shall ye remember your own evil ways, and your doings that were not good, and shall lothe yourselves in your own sight for your iniquities and for your abominations.*

Let them measure the pattern; -- as Ezekiel declares it to them; let them write down, understand the measurements and the manner of it; so that they may fully comprehend it.

11 And if they be ashamed of all that they have done, shew them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them.

This is the purpose of showing Israel the house. Being ashamed of all they have done – them will now understand the house, the manner of it, the forms and ordinances – the laws of it. Ezekiel is to write it in their sight, so that they may keep the whole form of it and all the ordinance of the temple and DO THEM.

12 This is the law of the house; Upon the top of the mountain the whole limit thereof round about shall be most holy. Behold, this is the law of the house.

This is the first comprehensive rule. Holiness becomes God's house or temple. The whole circuit of this mountain shall be holy, but the top of it, on which the temple stands, shall be most holy, into which only holy persons and holy things shall be brought.

13 ¶ And these are the measures of the altar after the cubits: The cubit is a cubit and an hand breadth; even the bottom shall be a cubit, and the breadth a cubit, and the border thereof by the edge thereof round about shall be a span: and this shall be the higher place of the altar. 14 And from the bottom upon the ground even to the lower settle [ledge-LK, et al] shall be two cubits, and the breadth one cubit; and from the lesser settle [ledge] even to the greater settle [ledge] shall be four cubits, and the breadth one cubit. 15 So the altar shall be four cubits; and from the altar and upward shall be four horns. 16 And the altar shall be twelve cubits long, twelve broad, square in the four squares thereof. 17 And the settle [ledge] shall be fourteen cubits long and fourteen broad in the four squares thereof; and the border about it shall be half a cubit; and the bottom thereof shall be a cubit about; and his stairs shall look toward the east.

And these are the measures of the altar after the cubits, -- This speaks of the altar of burnt offering, which though measured before, the dimensions were not given till now.

Eze 40:47 (KJV) *So he measured the court, an hundred cubits long, and an hundred cubits broad, foursquare; and the altar that was before the house.*

The cubit is a cubit and an hand breadth; -- not the common cubit, but what was larger than that by a hand breadth, or three inches.

(CF) Ezekiel 43:13-17 (LXXE) 43:13 And these are the measures of the altar by the cubit of a cubit and a span, the cavity [shall be] a cubit deep, and a cubit shall be the breadth, and the border on the rim of it round about shall be a span: and this [shall be] the height of the altar **14** from the bottom of the commencement of the hollow part to this great mercy-seat, from beneath was two cubits, and the breadth was a cubit; and from the little mercy-seat to the great mercy-seat, four cubits, and the breadth was a cubit. **15** And the altar [shall be] four cubits; and from the altar and above the horns a cubit. **16** And the altar [shall be] of the length of twelve cubits, by twelve cubits [in breadth], square upon its four sides. **17** And the mercy-seat [shall be] fourteen cubits in length, by fourteen cubits in breadth on its four sides; and [there shall be] a border to it carried round about it of half a cubit; and the rim of it [shall be] a cubit round about; and the steps thereof looking eastward.

Considering all this, we conclude the altar is ten cubits high, twelve cubits square, with four horns above, and two settles (or ledges). The

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upper one is fourteen cubits square (one cubit on each side larger than the altar itself.) The altar of burnt offering before Solomon's temple was 10 cubits high also.

2Ch 4:1 (KJV) *Moreover he [Solomon] made an altar of brass, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof.*

I think you will appreciate the comments made by Matthew Henry concerning the measurements of the altar: He said in his Whole Bible Commentary, "The measures of the altar, **Eze. 43:13**. It was six yards square at the top and seven yards square at the bottom; it was four yards and a half high; it had a lower bench or shelf, here called a *settle*, a yard from the ground, on which some of the priests stood to minister, and another two yards above that, on which others of them stood, and these were each of them half a yard broad, and had ledges on either side, that they might stand firmly upon them. The sacrifices were killed at the table spoken of before, **Eze. 40:39**. What was to be burnt on the altar was given up to those on the lower bench, and handed by them to those on the higher, and they laid it on the altar. Thus in the service of God we must be assistant to one another."

18 And he said unto me, Son of man, thus saith the Lord GOD; These are the ordinances of the altar in the day when they shall make it, to offer burnt offerings thereon, and to sprinkle blood thereon.

And he said unto me, son of man, thus saith the Lord God, --

This is the voice of the Lord continued speaking out of the house to the prophet Ezekiel.

these are the ordinances of the altar: -- not what was spoken before, concerning the measures of it, but what follows, concerning the sacrifices to be offered on it.

in the day when they shall make it, to offer burnt offerings thereon, and sprinkle blood thereon; -- this plainly shows that this altar is the altar of burnt offerings which were to be offered on it, and the blood of them to be sprinkled on it.

19 And thou shalt give to the priests the Levites that be of the seed of Zadok, which approach unto me, to minister unto me, saith the Lord GOD, a young bullock for a sin offering.

The priests, the seed of Zadok who was of the lineage of Aaron. These serve about the sacrifices – and are to be given a young bullock for a sin offering. Remember, these are the ordinances of the altar.

20 And thou shalt take of the blood thereof, and put it on the four horns of it, and on the four corners of the settle, and upon the border round about: thus shalt thou cleanse and purge it.

The priests of the seed of Zadok are to take the blood of the young bullock for a sin offering and put in on the four horns, the four corners of the settle (ledge) and upon the border round about to cleanse the altar and purge it.

21 Thou shalt take the bullock also of the sin offering, and he shall burn it in the appointed place of the house, without the sanctuary.

Thou shalt take the bullock also of the sin offering, -- Which was appointed for the sin offering.

and he shall burn it in the appointed place of the house; -- that is, one of the priests of the seed of Zadok should receive it and burn it in its proper place.

without the sanctuary;-- Outside of the holy place or temple, properly called the sanctuary. We are not told specifically where the offering was to be burned in this narrative regarding the millennial temple. Remember, such offerings were burned without the tabernacle in the wilderness while it was still standing.

Ex 29:10-14 (KJV) *And thou shalt cause a bullock to be brought before the tabernacle of the congregation: and Aaron and his sons shall put their hands upon the head of the bullock. **11** And thou shalt kill the bullock before the LORD, by the door of the tabernacle of the congregation. **12** And thou shalt take of the blood of the bullock, and put it upon the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar. **13** And thou shalt take all the fat that covereth the inwards, and the caul that is above the liver, and the two kidneys, and the fat that is upon them, and burn them upon the altar. **14** But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: it is a sin offering.*

22 And on the second day thou shalt offer a kid of the goats without blemish for a sin offering; and they shall cleanse the altar, as they did cleanse it with the bullock.

I take this to mean on the second day after the offerings shall have begun, that the priests are to offer a kid of the goats without blemish

for a sin offering. They were to cleanse the altar on this second day as they did it with the bullock on the first day.

23 When thou hast made an end of cleansing it, thou shalt offer a young bullock without blemish, and a ram out of the flock without blemish.

When they have finished cleansing the altar on the second day, the priests were to offer a young bullock and a ram out of the flock, both without blemish.

24 And thou shalt offer them before the LORD, and the priests shall cast salt upon them, and they shall offer them up for a burnt offering unto the LORD.

Both the bullock and the ram were to be offered before the LORD. The priests were to cast salt upon the animals and offer them up for a burnt offering unto the LORD. Notice that they were to cast salt on the burnt offering. Salt is a symbol for grace.

Le 2:13 (KJV) *And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt.*

25 Seven days shalt thou prepare every day a goat for a sin offering: they shall also prepare a young bullock, and a ram out of the flock, without blemish.

Continuing the ordinances of the altar, After the second day, the offering was prepared every day for seven days a goat for a sin

offering – also a young bullock and a ram out of the flock without blemish.

26 Seven days shall they purge the altar and purify it; and they shall consecrate themselves.

The goat, young bullock and ram were used to purge the altar for seven days to purify the altar – and to consecrate themselves (the priests.)

27 And when these days are expired, it shall be, that upon the eighth day, and so forward, the priests shall make your burnt offerings upon the altar, and your peace offerings; and I will accept you, saith the Lord GOD.

And when these days are expired (the seven days), ***it shall be, that upon the eighth day, and so forward*** – From this time onward. After days one and two, and the seven days – Here is a new beginning. The number eight stands for the new birth and this new time after the purification seems to point to that fact.

The priests shall make your burnt offerings upon the altar, and your peace offerings; and I will accept you, saith the Lord God.
– Now – after the purification and sanctification, the priests can make the burnt offerings and the peace offerings. The LORD will accept you (speaking of the house of Israel).

Eze 20:40-41 (KJV) *For in mine holy mountain, in the mountain of the height of Israel, saith the Lord GOD, there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and*

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the firstfruits of your oblations, with all your holy things. 41 I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen.

There, in his holy kingdom – the Lord GOD shall require their offerings, in the land given to them by promise – and there shall he accept them. For you, dear hearers, now is the accepted time – behold, today is the day of salvation. Today, if you hear his voice, harden not your hearts.

Heb 4:6-7 (KJV) *Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: 7 Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts...9 There remaineth therefore a rest to the people of God.*

O, beloved – hear the voice of the Lord Jesus Christ,

Mt 11:28-30 (KJV) *Come unto me, all ye that labour and are heavy laden, and I will give you rest. 29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. 30 For my yoke is easy, and my burden is light.*