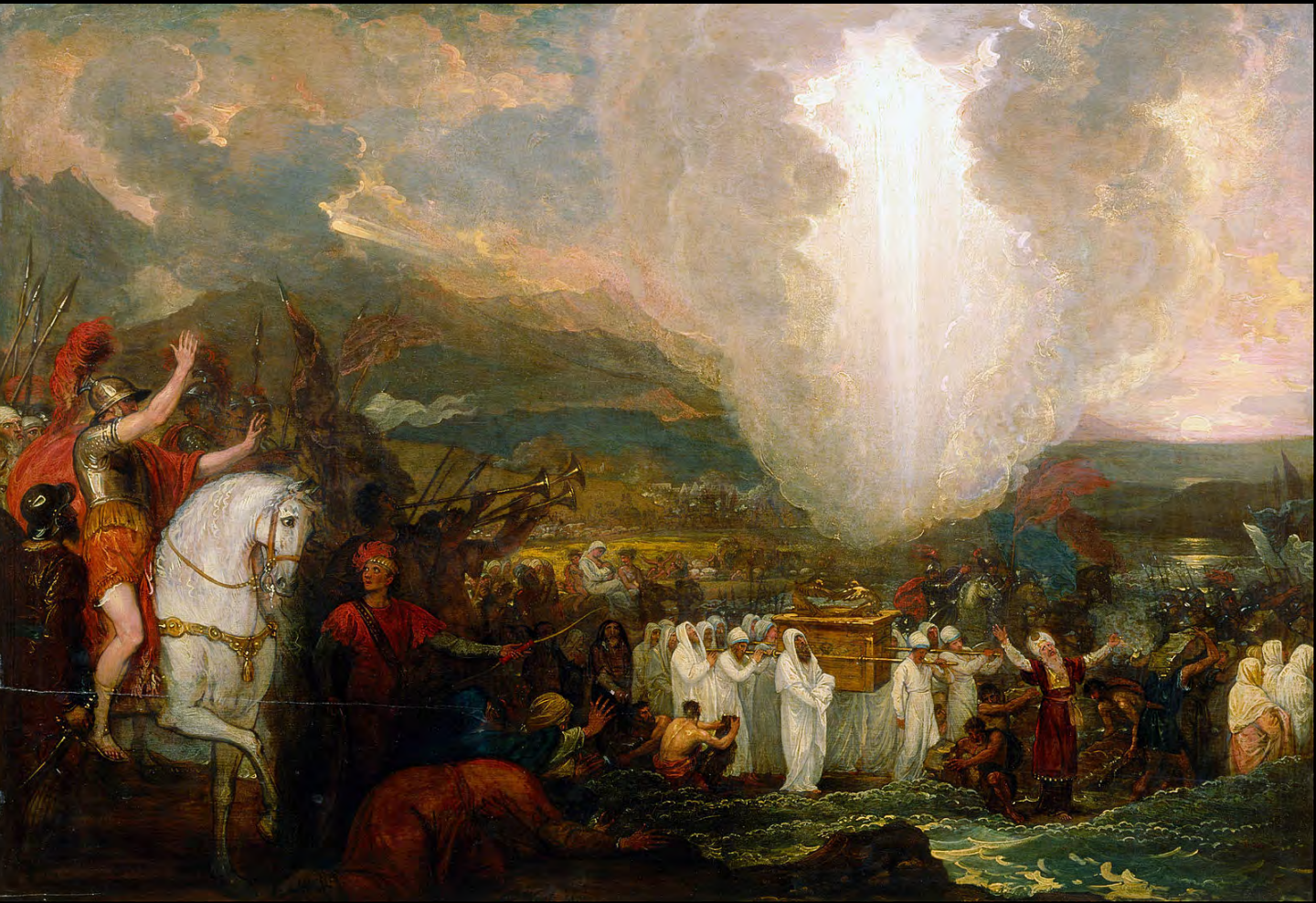


Pentwater Bible Church

Ezekiel Message 98
August 27, 2017



Joshua Passing the River Jordan with the Ark of the Covenant by Benjamin West fir 1800.

Daniel E. Woodhead – Pastor Teacher

Pentwater Bible Church

The Book of Ezekiel
Message Ninety-Eight

THE ORDINANCES OF THE OFFERINGS

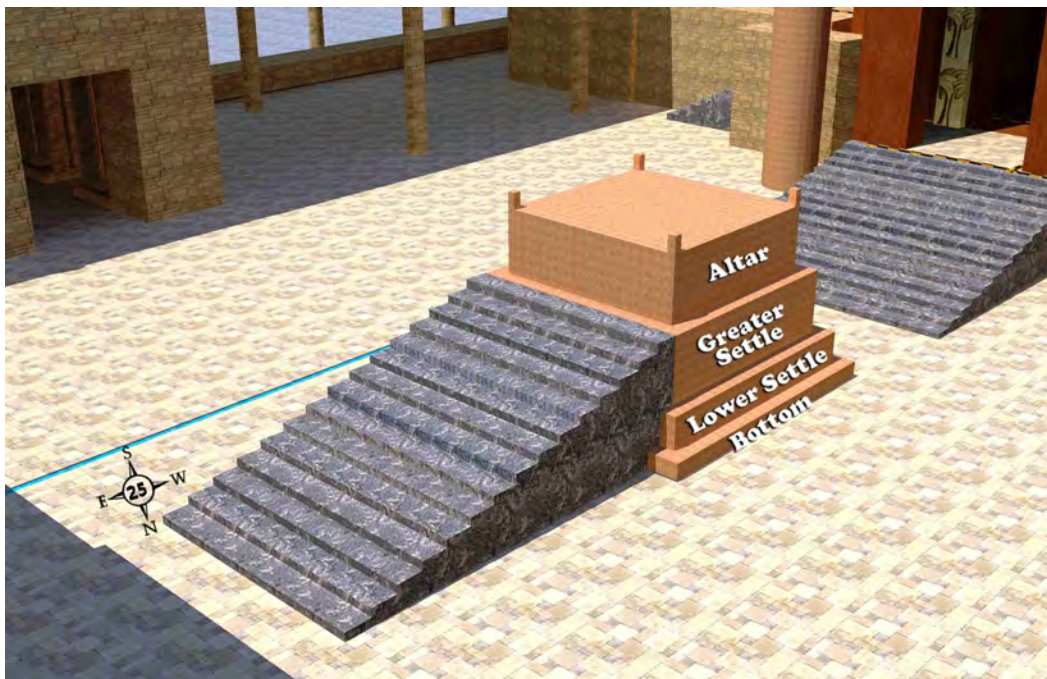
August 27, 2017

Daniel E. Woodhead

GOD INITIATES THE ORDINANCES OF THE OFFERINGS

Ezekiel 43:18-27

¹⁸And he said unto me, Son of man, thus saith the Lord Jehovah: 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. ¹⁹Thou shalt give to the priests the Levites that are of the seed of Zadok, who are near unto me, to minister unto me, saith the Lord Jehovah, a young bullock for a sin-offering.



Source: <http://bible.ag/en/enezekieltranscript.htm>

This first set of ordinance offerings initiate the operation of the Messianic Temple. This is God's first official act to consecrate the Temple and inaugurate its nearly full thousand year operation following its construction and operation. These very specific sacrificial offerings will to be made upon the altar described in the previous verses in full sight of the Messiah as He sits in the inner Holy of Holies and looks out on the inner court as they are made in loving obedience to the Savior. The altar will be cleansed by the shedding of blood and used for offering whole burnt and peace offerings. Blood which the Bible regards as containing the life of the offering will be placed in the prominent place on the altar to communicate holiness.

It imparts holiness and removes sin. This is a direct reference to the Lord Jesus whose blood imparted holiness to us and removed our sins. Now He is celebrating the fact that these two factors of the Messianic Kingdom have been achieved by Him. This is very similar to what Moses was commanded to do in the wilderness to inaugurate the Tabernacle over a seven day period. Details are important because similarity does not mean sameness.

Leviticus 8:14-15

¹⁴And he brought the bullock of the sin-offering: and Aaron and his sons laid their hands upon the head of the bullock of the sin-offering. ¹⁵And he slew it; and Moses took the blood, and put it upon the horns of the altar round about with his finger, and purified the altar, and poured out the blood at the base of the altar, and sanctified it, to make atonement for it (ASV, 1901).

Since Ezekiel has been promised to be resurrected he will be able to actually *give to the priests the Levites that are of the seed of Zadok, who are near unto me, to minister unto me, saith the Lord Jehovah, a young bullock for a sin-offering.* This is promised to the faithful Old Testament saints in at least two places. This is God's Promise.

Isaiah 26:19:

¹⁹ Your dead shall live; my dead bodies shall arise. Awake and sing, ye that dwell in the dust; for your dew is as the dew of herbs, and the earth shall cast forth the dead (ASV, 1901).

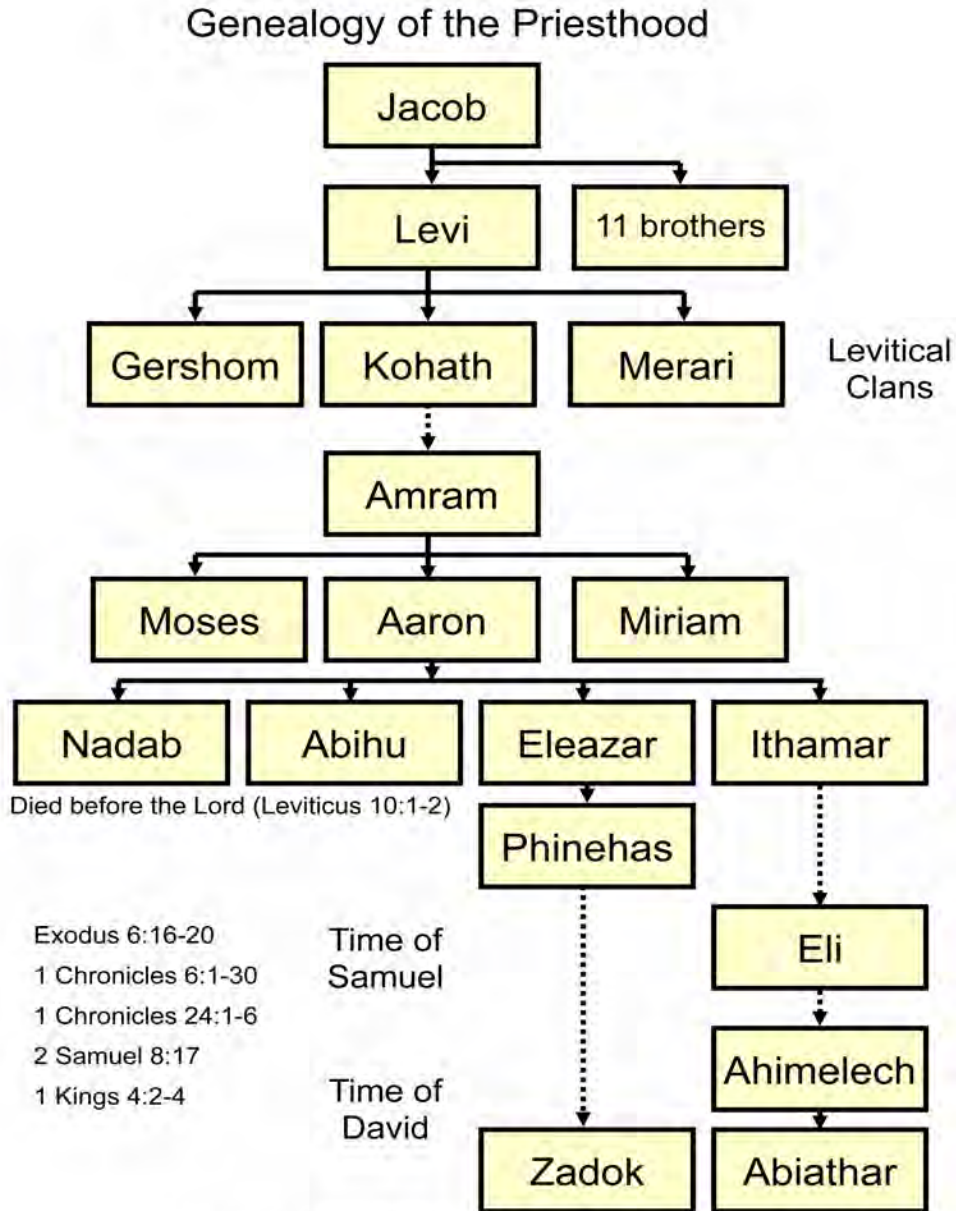
While this passage promises that a resurrection will some day take place a more specific promise regarding timing is found in the second passage found in the book of Daniel.

Daniel 12:2:

¹ And at that time shall Michael stand up, the great prince who standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. ² And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt (ASV, 1901).

This passage is making a clear distinction between the resurrection of the righteous and the resurrection of the unrighteous. *Only* the righteous saints will be resurrected at this time in order to partake of the blessings of the Millennial Kingdom. These are the *friends of the bridegroom* (John. 3:29) who will be invited to the wedding feast with which the Messianic Kingdom will begin. The rest of humanity will be resurrected to everlasting destruction at the Great White Throne judgment after the Messianic Kingdom. Since Daniel chapter twelve begins with a discussion of Michael the Archangel prevailing at a time of trouble greater than any ever, it clearly points to the time of the end of the Tribulation. Therefore Ezekiel will be resurrected and provide the necessary first sacrifice to the Sons of Zadok of the priestly line to inaugurate the Messianic Temple. He may be the High Priest or at least in a significant role in the High Priest's activities.

The Sons of Zadok are a very special group of which Ezekiel belongs and as God says, “*are near unto me, to minister unto me.*” All Hebrew names have meaning. The Sons of Zadok have a unique name meaning “righteous.” As such Zadok was a type or model of the Lord Jesus. Zadok was a priest, who descended from Eleazar the son of Aaron the first High Priest (I Chronicles 6:4-8). He aided King David during the revolt of his son Absalom and was subsequently instrumental in bringing King Solomon to the throne. After Solomon's building of The First Temple in Jerusalem, Zadok was the first High Priest to serve there. The Sons of Zadok have always been faithful to the Lord and His chosen elect.



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In their rebellion Israelite priests had violated the Lord’s covenant by allowing foreigners to

bring their detestable practices into the temple. Because the Levites had been unfaithful to the Lord, they will be demoted in the Messianic Temple. They will tend the temple gates, slaughter sacrificial animals, and assist the people, but they will not be allowed to handle the holy objects or offerings of the Lord. As a reward for their faithfulness the Zadokite line of the Levitical family would function as the Lord's priests. Zadok was a descendant of Aaron through Eleazar and Phinehas (I Chronicles 6:3–8, 50–53). They will be the priests selected for service of the altar called in Hebrew the *Mizbeyach* in the Messianic Temple. The sacrifices while memorializing the atonement that Jesus provided for the world will also emphasize the divine election of the nation Israel. They will have been chosen to perform the very sacrifices that will impress upon the whole world the blessings of salvation and peace that have been provided by the Messiah Jesus. The very first sacrifice will be a young bull as a sin offering. The Hebrew word for sin is *chatat*. Since Hebrew words are built on a root of three letters this word's root is *chat* which means cleanse. It is actually more accurate therefore to describe this as a *cleansing* offering.

ADMINISTRATION OF THE CLEANSING

Ezekiel 43:20-21

²⁰And thou shalt take of the blood thereof, and put it on the four horns of it, and on the four corners of the ledge, and upon the border round about: thus shalt thou cleanse it and make atonement for it. ²¹Thou shalt also take the bullock of the sin-offering, and it shall be burnt in the appointed place of the house, without the sanctuary (ASV, 1901).

Similarly was the case in the Mosaic Law when the blood was applied to the four horns of the altar with the priest's finger (Exodus 29:12). Actually every sin offering mentioned in the Law was a blood applied on the four horns of the altar. Then in the Mosaic Law the remainder of the blood was poured on the base of the altar. In the Messianic Temple the blood will be sprinkled and on the four horns of the altar and then also sprinkled on the corners of the settle which went round it, for the priests to walk on, and carry out their activities.

This could be either the uppermost, or the lowermost settle, or both (see diagram). Some will also probably be applied on the border or ledge that enclosed the settle. Here is another distinction between the Messianic Temple sacrifice and that of the Mosaic Law found in the book of Exodus.

Exodus 29:13-14

¹³And thou shalt take all the fat that covereth the inwards, and the caul upon the liver, and the two kidneys, and the fat that is upon them, and burn them upon the altar. ¹⁴But the flesh of the bullock, and its skin, and its dung, shalt thou burn with fire without the camp: it is a sin-offering (ASV, 1901).

In the Mosaic Law the inner parts of the bullock were burned on the altar. Here the command is to burn all the bullock outside the Temple. There is no mention of the Mosaic practice of allowing the priests to eat the flesh of the private sin or peace offerings here in the memorial sacrifices.

THE SECOND DAY'S OFFERINGS

Ezekiel 43:22-25

²²And on the second day thou shalt offer a he-goat without blemish for a sin-offering; and they shall cleanse the altar, as they did cleanse it with the bullock. ²³When 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. ²⁴And thou shalt bring them near before Jehovah, and the priests shall cast salt upon them, and they shall offer them up for a burnt-offering unto Jehovah.

The Lord changes the offering for the second day from a bullock to a he-goat. This did not occur in the Mosaic Law at the Tabernacle's inauguration. The bullock was used for the full seven days of that inauguration. The object of the offering of the "he-goat" was the same as that of the offering of the bullock is to continue the cleansing of the altar. Summarily to the scapegoat in the Mosaic Law, the scapegoat took on the sins of the Israelites and removed them (Leviticus 16:10). This is again a memorial to what Christ has done for the world. After which on the same day a bullock and finally a ram all without any blemishes or flaws shall be offered. The use of salt with an offering is associated with the idea of covenant (Numbers 18:19; II Chronicles 13:5). Salt was used as part of sacrificial communal meals and was a sign of purification and preservation. Therefore salt is a symbol of preservation of the promises of God and a sign of the purity of the New Covenant, which promises no possibility of failure of God or His people in the Messianic Kingdom who will be under it

Jeremiah 31:33-34

³³But this is the covenant that I will make with the house of Israel after those days, saith Jehovah: I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people. ³⁴And they shall teach no more every man his neighbor, and every man his brother, saying, Know Jehovah; for they shall all know me, from the least of them unto the greatest of them, saith Jehovah: for I will forgive their iniquity, and their sin will I remember no more (ASV, 1901).

Ezekiel 36:25-27

²⁵And I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. ²⁶A 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 a heart of flesh. ²⁷And I will put my

Spirit within you, and cause you to walk in my statutes, and ye shall keep mine ordinances, and do them (ASV, 1901).

SEVEN DAYS SHALL BE THE INAUGURATION

Ezekiel 43:25-27

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. ²⁶Seven days shall they make atonement for the altar and purify it; so shall they consecrate it. ²⁷And when they have accomplished the days, it shall be that upon the eighth day, and forward, the priests shall make your burnt-offerings upon the altar, and your peace-offerings; and I will accept you, saith the Lord Jehovah (ASV, 1901).*

The pattern commanded for day two will be carried out for the entire seven days of the inaugural ceremony. That is, a he-goat, a bullock, and a ram all perfect without any blemishes. This also was not a practice of Moses when he inaugurated the Tabernacle. It was also not done by those that returned to Jerusalem under Zerubbabel, Ezra and Nehemiah after captivity in Babylon. This is another major change in the order of sacrifices in time to come, under Messiah. So this ceremony lasting seven days will provide a consecration of the altar to our Messiah. These particular sacrifices in this order will have the specific purpose to inaugurate the Messianic Kingdom's services in the new Temple. From the eighth day forward the sacrifices will continue every day but they will be burnt offerings and peace offerings all ceremonial for what Jesus our Messiah has done for us. For God says that, *"I will accept you, saith the Lord Jehovah."*

SELECT CONCEPTS TO CONSIDER REGARDING THE SACRIFICES ON THE ALTAR

1. The sacrifices are a gift to our God and in burning them they become irrevocable as in a covenant that cannot be broken. They are promises of the people to God to keep His Law. The salt is a symbol of the preservation of these promises.
2. Fire in the house of God is a type of the Shekinah which provides, power, power (Exodus 9:24), wrath (II Kings 1:9–12), approval (Leviticus 9:24), guidance (Exodus 13:21–22), protection (Zechariah 2:5), purity (Isaiah 6:5–7), deliverance (II Kings 2:11), God's word (Jeremiah 5:14), the Messiah (Malachi 3:2), the Holy Spirit (Acts 2:3), judgment (Matthew 25:41), the return of Christ (II Thessalonians 1:8), and the end of the present age (II Peter 3:10–12).
3. A sign of God's presence with His people (Ezekiel 43:27).
4. It was associated with holiness, purity, and mercy, especially the horns of the altar (Ezekiel 43:15, 20; 1 Kings 1:50–51; 2:28). The sprinkling of blood on the horns of the altar was a rite of purification (Ezekiel 43:18–21).
5. The altar was a tool of mediation (Ezekiel 40:47; 43:19). Offerings were translated from the physical world by burning and given to God as the smoke rose to heaven.
6. The sacrifice was a means of communication with God and was considered a

form of prayer (Psalm 141:2).

7. The act of sacrifice was for a temporary atonement of sins committed knowingly and unintentionally (Ezekiel 43:25–27; Leviticus 4:2, 13, 22, 27; 5:3–4, 15, 18; Numbers 15:22–31).

At the conclusion of the seven days of cleansing God will completely accept the population of the Messianic Kingdom. The cleansing ritual is passed and from then on the daily sacrifices are memorial for the world to affirm Christ's love and sacrifice for us. It will be a reminder of the order, peace, and promises He provided for this world.

NEXT MESSAGE: THE PROPHECY AGAINST PART XII OF THE MESSIANIC KINGDOM

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