

# Pentwater Bible Church

*Ezekiel Message 101*  
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Daniel E. Woodhead – Pastor Teacher

# Pentwater Bible Church

The Book of Ezekiel

Message One-Hundred One

THE ZADOKS IN MESSIAH'S TEMPLE

September 10, 2017

Daniel E. Woodhead

EZEKIEL 44:15-31

*<sup>15</sup>But the priests the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me; and they shall stand before me to offer unto me the fat and the blood, saith the Lord Jehovah: <sup>16</sup>they shall enter into my sanctuary, and they shall come near to my table, to minister unto me, and they shall keep my charge. <sup>17</sup>And it shall be that, when they enter in at the gates of the inner court, they shall be clothed with linen garments; and no wool shall come upon them, while they minister in the gates of the inner court, and within. <sup>18</sup>They shall have linen tires upon their heads, and shall have linen breeches upon their loins; they shall not gird themselves with anything that causeth sweat. <sup>19</sup>And when they go forth into the outer court, even into the outer court to the people, they shall put off their garments wherein they minister, and lay them in the holy chambers; and they shall put on other garments, that they sanctify not the people with their garments. <sup>20</sup>Neither shall they shave their heads, nor suffer their locks to grow long; they shall only cut off the hair of their heads. <sup>21</sup>Neither shall any of the priests drink wine, when they enter into the inner court. <sup>22</sup>Neither shall they take for their wives a widow, nor her that is put away; but they shall take virgins of the seed of the house of Israel, or a widow that is the widow of a priest. <sup>23</sup>And they shall teach my people the difference between the holy and the common, and cause them to discern between the unclean and the clean. <sup>24</sup>And in a controversy they shall stand to judge; according to mine ordinances shall they judge it: and they shall keep my laws and my statutes in all my appointed feasts; and they shall hallow my sabbaths. <sup>25</sup>And they shall go in to no dead person to defile themselves; but for father, or for mother, or for son, or for daughter, for brother, or for sister that hath had no husband, they may defile themselves. <sup>26</sup>And after he is cleansed, they shall reckon unto him seven days. <sup>27</sup>And in the day that he goeth into the sanctuary, into the inner court, to minister in the sanctuary, he shall offer his sin-offering, saith the Lord Jehovah.*

*<sup>28</sup>And they shall have an inheritance: I am their inheritance; and ye shall give them no possession in Israel; I am their possession. <sup>29</sup>They shall eat the meal-offering, and the sin-offering, and the trespass-offering; and every devoted thing in Israel shall be theirs. <sup>30</sup>And the first of all the first-fruits of every thing, and every oblation of everything, of all your oblations, shall be for the priest: ye shall also give unto the priests the first of your dough, to cause a blessing to rest on thy house. <sup>31</sup>The priests shall not eat of anything that dieth of itself, or is torn, whether it be bird or beast (ASV, 1901).*

## ZADOK IS CHOSEN

There are twelve individual aspects of the regulations beginning to be assigned to the Zadokites found in this section of Scripture. They can be divided into four groups each with three activities. All begin in verse 44:15.

1. Regulations regarding their place and service in the Sanctuary.
  - a. Their sacred charge (Ezekiel 44:15).
  - b. Their holy service in this charge (Ezekiel 44:16).
  - c. Their holy garments (Ezekiel 44: 17–19).
2. Regulations regarding their personal habits and relationships.
  - a. Their hair—moderation, no extremes (Ezekiel 44: 20).
  - b. Their abstinence—sobriety (Ezekiel 44: 21).
  - c. Their marriage—purity (Ezekiel 44: 22).
3. Regulations regarding their service toward the people.
  - a. Their work of teaching (Ezekiel 44: 23).
  - b. Their work of judgment (Ezekiel 44: 24a).
  - c. Their responsibility to observe and care for the order of worship to God (Ezekiel 44: 24b).
4. Regulations regarding their separation from and possible defilement.
  - a. As to the dead (Ezekiel 44: 25–27).
  - b. As to inheritance (Ezekiel 44: 28).
  - c. As to their food (Ezekiel 44: 29–31).

## EZEKIEL 44:15-16

*<sup>15</sup>But the priests the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me; and they shall stand before me to offer unto me the fat and the blood, saith the Lord Jehovah: <sup>16</sup>they shall enter into my sanctuary, and they shall come near to my table, to minister unto me, and they shall keep my charge (ASV, 1901).*

Within the line of the Levites as mentioned in the commentary to chapter forty-three is the family of Zadok. Zadok was the son of Ahitub of the line of Eleazar. Zadok was faithful to David during the insurrection of his son Absalom (II Samuel 15:24). A Zadokite also anointed Solomon as king after Adonijah tried to seize the throne. He was also the first High Priest (Kohen Gadol) in the Temple of Solomon.

## I Kings 1:32-35

*<sup>32</sup>And king David said, Call to me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada. And they came before the king. <sup>33</sup>And the king said unto them, Take with you the servants of your lord, and cause Solomon my son to ride upon mine own mule, and bring him down to Gihon: <sup>34</sup>and let Zadok the priest and Nathan the prophet anoint him there king over Israel; and blow ye the trumpet, and say, Long live king Solomon. <sup>35</sup>Then ye shall come up after him, and*

*he shall come and sit upon my throne; for he shall be king in my stead; and I have appointed him to be prince over Israel and over Judah (ASV, 1901).*

What is important in the Law of the Lord is faithfulness to His Word, not lineage or position. He rewards faithfulness. God always has faithful servants who adhere to His truth and commandments. The sons of Zadok are being rewarded for their service to Him as well as their fidelity to His commandments. In spite of the group think pressure to conform to the world's ways that are contrary to God's Laws the Zadokites continued to follow God. The other priests left God's Laws and prostituted themselves with the idolatrous desires of the others who left the confines of God's Laws. They will be the closest to the Lord in the service to Him in the Messianic Kingdom's Temple services. No other group will have greater access and service to Him than the sons of Zadok.

The Temple's Sanctuary, being close to God will be their primary responsibility. This places them in the closest proximity to God which, no others enjoy. The fat and the blood of the sacrifices are specifically introduced here first. Fat is the sweet savor to the Lord as presented in the Mosaic Law.

Leviticus 3:16-17

*<sup>16</sup>And the priest shall burn them upon the altar: it is the food of the offering made by fire, for a sweet savor; all the fat is Jehovah's. <sup>17</sup>It shall be a perpetual statute throughout your generations in all your dwellings, that ye shall eat neither fat nor blood (ASV, 1901).*

The fat and blood all belonged to God not to any Levite or Israelite. Anybody that ate of a clean animal that was killed by another animal, died of natural causes, or was slaughtered for sacrifice was prohibited. The penalty was one of divine judgment which constituted being cut off from the people or banishment from Israel (Leviticus 7:22-27). This all belonged to God as His personal sweet savor and He would not share it with anybody. In the Messianic Kingdom the Zadokites will be rewarded to offer God His personal favorite sacrifice.

THEIR HOLY GARMENTS

Ezekiel 44:17-19

*<sup>17</sup>And it shall be that, when they enter in at the gates of the inner court, they shall be clothed with linen garments; and no wool shall come upon them, while they minister in the gates of the inner court, and within. <sup>18</sup>They shall have linen tires upon their heads, and shall have linen breeches upon their loins; they shall not gird themselves with anything that causeth sweat. <sup>19</sup>And when they go forth into the outer court, even into the outer court to the people, they shall put off their garments wherein they minister, and lay them in the holy chambers; and they shall put on other garments, that they sanctify not the people with their garments (ASV, 1901).*

The garments of the High Priest and those closest to the Lord indicate a special spiritual condition of the soul of the wearer. They were to indicate purity in thought and action toward

God. The same was true of the sons of Aaron the first High Priest.

Exodus 28:2-3

*<sup>2</sup>And thou shalt make holy garments for Aaron thy brother, for glory and for beauty. <sup>3</sup>And thou shalt speak unto all that are wise-hearted, whom I have filled with the spirit of wisdom, that they make Aaron's garments to sanctify him, that he may minister unto me in the priest's office (ASV, 1901).*

Wool was not to be worn because of the nature of wool in a temperate climate which makes one prone to sweat. Sweating is considered uncleanness in the Temple services. This is a reminder of the sin condition of man's work after the Fall which caused his sinful state (Genesis 3:19). Sweat came with the sin of man. This later is reflected to the Israelites in the Hebrew Talmud in Zevachim 18b.

When the High priest left the Temple and went to the outer court he was required to remove his worship garments and put on other clothes after performing an ecclesiastical function. The purpose of this was not to defile the priestly garments when mingling with the crowds. If the people will be allowed to come in contact with the priestly garments it will imply that they are on the same level of sanctity as the priests and cause an erosion of the sanctity of the Zadokites who alone are allowed contact with God in the worship services. In the Mosaic Law, Aaron was commanded to change clothes after performing the sin atonement of the scapegoat.

Leviticus 16:23-24

*<sup>23</sup>And Aaron shall come into the tent of meeting, and shall put off the linen garments, which he put on when he went into the holy place, and shall leave them there: <sup>24</sup>and he shall bathe his flesh in water in a holy place, and put on his garments, and come forth, and offer his burnt-offering and the burnt-offering of the people, and make atonement for himself and for the people (ASV, 1901).*

THEIR HAIR MODERATION, NO EXTREMES

Ezekiel 44:20

*<sup>20</sup>Neither shall they shave their heads, nor suffer their locks to grow long; they shall only cut off the hair of their heads (ASV, 1901).*

The extremes of long or extremely short hair must be avoided in order not to appear in mourning. These extremes were indicative of mourning in the Mosaic Law (Leviticus 10:6; 21:5, 10). The Messianic Kingdom will be a time of Rejoicing not for mourning as specified by God to Zechariah.

Zechariah 14:20

*“<sup>20</sup>In that day shall there be upon the bells of the horses, HOLY UNTO JEHOVAH; and the pots in Jehovah’s house shall be like the bowls before the altar.” (ASV, 1901)*

In this description of the holiness that will characterize the Messianic Kingdom, God tells Zechariah to use the illustration of “*bells of the horses*”. He is illustrating the celebratory gladness as the bells ring on horse’s harnesses with each step they take! There will be an inscription on those bells that proclaims “*HOLY UNTO JEHOVAH.*” This is the same inscription, which is on the gold plate of the turban of the High Priest (Exodus 28:36; 39:30). “*Holy*” in this sense means dedicated for the use of the Lord. The world will happily be under a theocracy with King Jesus as the Holy Lawgiver.

#### ABSTINENCE AND SOBRIETY

Ezekiel 44:21

*<sup>21</sup>Neither shall any of the priests drink wine, when they enter into the inner court (ASV, 1901).*

The prohibition against external stimulants as the Zadokites come before the Lord is in accordance with Leviticus 10:9. This prohibition is against drunkenness and with the extreme joy of the Messianic Age where the world’s government is finally operated in accordance with God’s Law the celebratory environment could cause the Zadokites to imbibe accidentally to excess. Outside of the Temple wine is permitted.

#### MARRIAGE AND PURITY

Ezekiel 44:22

*<sup>22</sup>Neither shall they take for their wives a widow, nor her that is put away; but they shall take virgins of the seed of the house of Israel, or a widow that is the widow of a priest (ASV, 1901).*

This restriction on marriage is a refinement of that in the Mosaic Law and has a slightly more sanctified standard. It will be preferred that the Zadokites only marry an unmarried virgin. They may never marry a divorced woman or one that was thought of as being immodest. However a widow who has been married to a priest may be wed to a Zadokite. This is more restricted than that found in the Mosaic Law which allowed the ordinary priests to marry any widows (Leviticus 21:7).

#### WORK OF TEACHING

Ezekiel 44:23

*<sup>23</sup>And they shall teach my people the difference between the holy and the common,*

*and cause them to discern between the unclean and the clean (ASV, 1901).*

The Zadokites' are ordered to provide for the education of the people in the fundamental principles of the services and Law which will make a distinction between the holy and profane, or common. Included in this is the practical discernment between the unclean and the clean. They must teach the difference between truth and error; between the doctrine which is of God, and that which is corrupt and inappropriate.

#### THE WORK OF JUDGMENT

Ezekiel 44:24a

*<sup>24</sup>And in a controversy they shall stand to judge; according to mine ordinances shall they judge it (ASV, 1901).*

This will be a time of rendering judgment in disputes in accordance with God's Law and not man's own motives or opinions.

#### CARE AND THE ORDER OF WORSHIP

Ezekiel 44:24b

*<sup>24</sup>and they shall keep my laws and my statutes in all my appointed feasts; and they shall hallow my sabbaths (ASV, 1901).*

Any disputes that arise regarding the practice of the Messianic Kingdom Law will be settled by the Zadokites. The laws and festival activities will all be regulated by them as well as the sanctity of the observance of the sabbath. This is a departure from the Church Age where observing the sabbath is not required. It pertained to the Mosaic Law only and was not mandated in the Church Age. Belief in religious works does not die easily. Many people today believe that it is necessary to keep the Sabbath. In order to ease out of the true Mosaic Law requirements of the Sabbath including death for non-compliance they make up their own Sabbath. Church history shows evidence of a continual effort to impose Old Testament practices as religious work necessary for salvation or sanctification.

#### DEFILEMENT AND THE DEAD

Ezekiel 44:24-27

*<sup>25</sup>And they shall go in to no dead person to defile themselves; but for father, or for mother, or for son, or for daughter, for brother, or for sister that hath had no husband, they may defile themselves. <sup>26</sup>And after he is cleansed, they shall reckon unto him seven days. <sup>27</sup>And in the day that he goeth into the sanctuary, into the inner court, to minister in the sanctuary, he shall offer his sin-offering, saith the Lord Jehovah (ASV, 1901).*

This is a general prohibition against defilement with a dead body.

Since there will be hardly any dead bodies in the Messianic Kingdom as the youngest of any Gentiles who die will be 100 years old. However, in the event that a family member who suffers and accidental death the priest may attend to that funeral and that defilement will be permitted. Then he must perform a ritual cleansing and make the appropriate offering to offset the effects of a loss of sanctity through the necessary family death defilement. The seven-day period is also in accordance with the Mosaic Law (Numbers 19:11).

#### INHERITANCE

Ezekiel 44:28

*<sup>28</sup>And they shall have an inheritance: I am their inheritance; and ye shall give them no possession in Israel; I am their possession (ASV, 1901).*

Their inheritance is their entrance into and blessing to serve in the priesthood. God says that He is all they ever need and is their portion (Deuteronomy 33:11; Psalm 37:4).

Psalm 37:4

*<sup>4</sup>Delight thyself also in Jehovah; And he will give thee the desires of thy heart*

God says if you desire Him with all your heart he will give you what you truly yearn for. The passage of Ezekiel 44:28 clearly lets the Zadokites know that He is the best gift anybody could ever receive. He is truly the deepest desire of our hearts even if we are not consciously aware of it. He has planted it in us (Ecclesiastes 3:11).

#### THEIR FOOD

Ezekiel 44:29-31

*<sup>29</sup>They shall eat the meal-offering, and the sin-offering, and the trespass-offering; and every devoted thing in Israel shall be theirs. <sup>30</sup>And the first of all the first-fruits of every thing, and every oblation of everything, of all your oblations, shall be for the priest: ye shall also give unto the priests the first of your dough, to cause a blessing to rest on thy house. <sup>31</sup>The priests shall not eat of anything that dieth of itself, or is torn, whether it be bird or beast (ASV, 1901).*

As a final emphasizing of the Zadokian priests blessing and nearness to God He will provide their complete sustenance. All the sacrifices offered will be their inheritance. They will not be able to own land outside the Temple compound (Ezekiel 45:4) nor will they want for anything. All who provide sacrifices in the Temple will be blessed as a result of these first fruits offerings made. And finally no unclean animal who was not sacrificed will be eaten.

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