
SUNDAY SERMON

Willow, Alaska

Date: November 4, 2018

Scripture Reading: Ezekiel 40:1-49

Text: Ezekiel 40:1-49

Subject: EZEKIEL SERIES – Man with the flax line and measuring reed show Ezekiel the temple complex.

Part I – The Introduction (Verses 1-4)

1 ¶ In the five and twentieth year of our captivity, in the beginning of the year, in the tenth day of the month, in the fourteenth year after that the city was smitten, in the selfsame day the hand of the LORD was upon me, and brought me thither.

In the five and twentieth year of our captivity, -- This tells us the precise time in which this chapter and the vision in it occur. In the 25th year of the captivity of the children of Judah who were taken captive by Nebuchadnezzar, King of Babylon.

in the beginning of the year, in the tenth day of the month, in the fourteenth year after that the city was smitten, -- This clause makes the time more precise. It was the 25th year of the captivity, in the beginning of that year, in the 10 day of the month – which was the 14th year after the city of Jerusalem was smitten. The news of this smiting came to Ezekiel in the 33rd chapter of this book. Let's read that:

Eze 33:21 (KJV) *And it came to pass in the twelfth year of our captivity, in the tenth month, in the fifth day of the month, that one that had escaped out of Jerusalem came unto me, saying, The city is smitten.*

This means that the vision of the temple and all that is associated with it came to Ezekiel after he had been notified of Jerusalem being smitten. We cannot say for sure exactly when that news arrived to him.

in the selfsame day the hand of the LORD was upon me, and brought me thither. – In the selfsame day – the 25th year of the captivity, in the beginning of the year, in the 10 day of the month, fourteen years after Jerusalem was smitten, -- the hand of the LORD was upon Ezekiel and brought him thither. Where did the LORD bring him?

2 In the visions of God brought he me into the land of Israel, and set me upon a very high mountain, by which was as the frame of a city on the south.

In the visions of God the Lord God brought Ezekiel into the land of Israel. That is, he gave him visions from which he was to prophesy and record the word of God. God set him on a very high mountain in the land of Israel – and by that high mountain was as (like) the frame of a city on the south. The Hebrew word for frame means a structure or building.

3 And he brought me thither, and, behold, there was a man, whose appearance was like the appearance of brass, with a line

of flax in his hand, and a measuring reed; and he stood in the gate.

Having been brought to that place, Ezekiel said, “behold, there was a man, whose appearance was like the appearance of brass.” Clean brass gives a very shiny appearance. I believe this speaks of the Lord Jesus Christ who is the man showing this vision to Ezekiel. He also had a line of flax in his hand – a measuring line to make longer measures. The man also had a measuring reed – to measure shorter distances. We will see this measuring reed was six cubits long. The man stood in the gate of the building.

4 And the man said unto me, Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall shew thee; for to the intent that I might shew them unto thee art thou brought hither: declare all that thou seest to the house of Israel.

And the man said unto me, Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall shew thee; -- Here are Ezekiel’s instructions from the man – behold with your eyes; hear with your ears; and set your heart on all that I shall show thee. For what purpose?

for to the intent that I might shew them unto thee art thou brought hither: declare all that thou seest to the house of Israel. – This is too clear to be misunderstood.

Ezekiel was to internalize everything he saw and heard – to hide it in his heart – for the man (which clearly is the LORD) might shew them to Ezekiel. Moreover, the Lord commanded Ezekiel

to “declare all that thou seest to the house of Israel.” Mark it – not merely Judah of the present captivity, but to the house of Israel. We have already seen that Israel has been brought back to their land; have been made to prosper and live safely; and have been delivered from the great invasion of Gog and his great army in order that the name of the LORD should be exalted.

Part II – The Gate Toward the East (Verses 5-16)

5 ¶ And behold a wall on the outside of the house round about, and in the man’s hand a measuring reed of six cubits long by the cubit and an hand breadth: so he measured the breadth of the building, one reed; and the height, one reed.

The subject of this verse within the context of the house which Ezekiel saw is the wall on the outside of the house round about. The man measured the building of the wall – the breadth (or width) was one reed or six cubits; the height was one reed or six cubits.

6 Then came he unto the gate which looketh toward the east, and went up the stairs thereof, and measured the threshold of the gate, which was one reed broad; and the other threshold of the gate, which was one reed broad.

Now the man comes to the gate which looks toward the east. He went up the stairs of the eastern gate and measured the threshold of the gate. The threshold was one reed broad (wide); and the other threshold of the eastern gate was one reed broad

or six cubits. Both thresholds of the eastern gate were of one measure.

7 And every little chamber was one reed long, and one reed broad; and between the little chambers were five cubits; and the threshold of the gate by the porch of the gate within was one reed.

And every little chamber was one reed long, and one reed broad. These were the little chambers inside the entry to the eastern gate. Between each of these chambers were five cubits. The threshold of the eastern gate by the porch of the gate within the gate itself was one reed or six cubits.

8 He measured also the porch of the gate within, one reed.

He measured the porch of the gate within the gate – and was one reed or six cubits.

9 Then measured he the porch of the gate, eight cubits; and the posts thereof, two cubits; and the porch of the gate was inward.

The man measured the porch of the gate eight cubits and the posts of that porch two cubits.

10 And the little chambers of the gate eastward were three on this side, and three on that side; they three were of one measure: and the posts had one measure on this side and on that side.

This verse shows us there were six little chambers in the eastern gate – three on one side and three on the other. The posts of the gate had one measure on both sides.

11 And he measured the breadth of the entry of the gate, ten cubits; and the length of the gate, thirteen cubits.

He measured the breadth (width) of the entry of the gate – it was ten cubits; the length of the entry was thirteen cubits.

12 The space also before the little chambers was one cubit on this side, and the space was one cubit on that side: and the little chambers were six cubits on this side, and six cubits on that side.

The space also before the little chambers was one cubit on this side, -- This was like a border of one cubit (half a yard) to the front of the chambers where those that belonged to them might walk, or have seats to sit on; such a space there was before the three little chambers on both sides, south and north, of the porch.

and the little chambers were six cubits on this side, and six cubits on that side. – The chambers were of the same measure, those on one side, as those of the other, even six cubits square; or one reed. Remember, we are still considering the Eastern Gate which is on the east boundary of the wall around the temple complex.

Eze 40:7 (KJV) *And every little chamber was one reed long, and one reed broad; and between the little chambers were five cubits; and the threshold of the gate by the porch of the gate within was one reed.*

13 He measured then the gate from the roof of one little chamber to the roof of another: the breadth was five and twenty cubits, door against door.

He measured then the gate from the roof of one little chamber to the roof of another, -- That is, the whole porch, from the extreme part of the roof of one of the little chambers on the north side, to the extreme part of the roof of another of the little chambers on the south.

The breadth was five and twenty cubits, -- Reckoning six cubits to one chamber on one side, and six to one chamber on the other side, which make twelve; and a cubit and a half to each back wall of the chambers on the north and south; or two cubits to the spaces before the chambers, and a cubit and a half to each of the caves of the chambers, which either way make fifteen cubits; and ten cubits the breadth of the gate; in all five and twenty cubits.

Door against door – The door of one of them on the north side over against the door of another on the south. These were exactly opposite one to another.

14 He made also posts of threescore cubits, even unto the post of the court round about the gate.

There are a number of “think so’s” about the posts mentioned in this verse. My own opinion is that these post were set round about the gate as supports for the sixty-cubit high roof over the gate. The term sixty-cubit is not mentioned again in chapters 40 – 48.

15 And from the face of the gate of the entrance unto the face of the porch of the inner gate were fifty cubits.

And from the face of the gate of the entrance,-- That is, from the outward gate as you went into the porch, and was to the east –

unto the face of the porch of the inner gate; -- which opened at the other end of the porch, into the outward court, and was to the west: measured from gate to gate

were fifty cubits; -- In verse 13, the man measured the breadth of the porch. Here, he measures the length.

- There were three chambers six cubits long, which made eighteen;
- and between each chamber were five cubits, which were ten cubits;
- and the space between the chambers and the gates at each end were six cubits each; which make twelve more;
- and then allow ten cubits for the thickness of both walls of each gate, and there will be fifty cubits.

16 And there were narrow windows to the little chambers, and to their posts within the gate round about, and likewise to the

arches: and windows were round about inward: and upon each post were palm trees.

These windows were undoubtedly there to let light into the gate. I think the palm trees were carved on every post for beauty. Having now considered the eastern gate, we come from it into the outer court.

Part III – The Outer Court (Verses 17-26)

17 Then brought he me into the outward court, and, lo, there were chambers, and a pavement made for the court round about: thirty chambers were upon the pavement.

Inside the gate and the wall, in the outward court, there were 30 chambers which were on the pavement made for the court round about. The Hebrew word for pavement is רצפה *ritspah rits-paw'* which is also translated as "live coal."

Isa. 6:6 *Then flew one of the seraphims unto me, having a live coal <07531> in his hand, which he had taken with the tongs from off the altar:*

CF: Est. 1:6 Where were white, green, and blue, hangings, fastened with cords of fine linen and purple to silver rings and pillars of marble: the beds were of gold and silver, upon a pavement <07531> of red, and blue, and white, and black, marble.

Comparing scripture with scripture, leads me to believe the pavement in the outer court was a very beautiful, fiery colored kind of pavement – rather than a dull looking asphalt or other black substance.

18 And the pavement by the side of the gates over against the length of the gates was the lower pavement.

And the pavement abutted the sides of the gates, over-against the length of the gates of the pavement below. This pavement was 13 cubits wide and extended across the east, south, and north sides of the outer court.

By the side of the gates; -- that part which lay on each side of the gate, and from thence spread itself towards the chambers, leaving a space of pavement of equal breadth with the porch, or gate in the middle.

By the lower pavement. – This preacher hasn't understood exactly what this means – yet.

19 Then he measured the breadth from the forefront of the lower gate unto the forefront of the inner court without, an hundred cubits eastward and northward.

Then he measured the breadth from the fore front of the lower gate, unto the fore front of the inner court without, an hundred cubits; -- That is, from the front of the inner eastern gate before mentioned in verse 7, called the lower gate with respect to the gate opposite to it. This opposite gate led

into the inner court, to which there was an ascent of eight steps. There was an hundred cubits gate to gate.

eastward and northward; -- as so it was from east to west, so from north to south, and from south to north; there was exactly the same distance from the gate that led into the outward court to that which led into the inward court, on all sides. There is no gate on the west.

20 And the gate of the outward court that looked toward the north, he measured the length thereof, and the breadth thereof.

And the gate of the outward court that looked toward the north, -- Or the north gate of this building: having finished the dimensions of the eastern gate, those of the north gate are measured.

he measured the length thereof, and the breadth thereof; -- Measured in the same way as he had the eastern gate. The measurements were the same; and so of the south gate as we see in verse 24.

21 And the little chambers thereof were three on this side and three on that side; and the posts thereof and the arches thereof were after the measure of the first gate: the length thereof was fifty cubits, and the breadth five and twenty cubits. 22 And their windows, and their arches, and their palm trees, were after the measure of the gate that looketh toward the east; and

they went up unto it by seven steps; and the arches thereof were before them.

As we can see, the design and measurements of this gate to the inner court was precisely the same as the eastern gate. In verse 22, we see the number of steps for the eastern gate on the outer wall.

23 And the gate of the inner court was over against the gate toward the north, and toward the east; and he measured from gate to gate an hundred cubits.

And the gate of the inward court was over against the gate toward the north, and toward the east,-- The north gate of the inner court was directly opposite to the north gate of the outward court; just as the eastern gate of the inward court was in a straight line opposite to the eastern gate of the outward court.

And he measured from gate to gate an hundred cubits; -- from the north gate of the outward court to the north gate of the inward court; and it was exactly of the same distance from one another as it was for the eastern gate.

24 After that he brought me toward the south, and behold a gate toward the south: and he measured the posts thereof and the arches thereof according to these measures. 25 And there were windows in it and in the arches thereof round about, like those windows: the length was fifty cubits, and the breadth five and twenty cubits. 26 And there were seven steps to go up

to it, and the arches thereof were before them: and it had palm trees, one on this side, and another on that side, upon the posts thereof.

In these three verses, we have the design and measurement of the south gate of the outer court. It was made exactly as the eastern and northern gates were. We can see that the gates on the outer wall had seven steps each. Very same design.

Part IV – The Inner Court (Verses 27-37)

27 ¶ And there was a gate in the inner court toward the south: and he measured from gate to gate toward the south an hundred cubits. 28 And he brought me to the inner court by the south gate: and he measured the south gate according to these measures; 29 And the little chambers thereof, and the posts thereof, and the arches thereof, according to these measures: and there were windows in it and in the arches thereof round about: it was fifty cubits long, and five and twenty cubits broad. 30 And the arches round about were five and twenty cubits long, and five cubits broad. 31 And the arches thereof were toward the utter court; and palm trees were upon the posts thereof: and the going up to it had eight steps.

In verses 27-31, we read of the design and measurements of the southern gate of the inner court. As you can see the gate has the same design and same measurement as the eastern gate of the inner court. We note a difference in the number of steps. The southern gate has eight, whereas the eastern gate has seven.

32 And he brought me into the inner court toward the east: and he measured the gate according to these measures. 33 And the little chambers thereof, and the posts thereof, and the arches thereof, were according to these measures: and there were windows therein and in the arches thereof round about: it was fifty cubits long, and five and twenty cubits broad. 34 And the arches thereof were toward the outward court; and palm trees were upon the posts thereof, on this side, and on that side: and the going up to it had eight steps.

Same design and measure as the south gate of the inner wall.

35 And he brought me to the north gate, and measured it according to these measures; 36 The little chambers thereof, the posts thereof, and the arches thereof, and the windows to it round about: the length was fifty cubits, and the breadth five and twenty cubits. 37 And the posts thereof were toward the utter court; and palm trees were upon the posts thereof, on this side, and on that side: and the going up to it had eight steps.

And so the north gate was made exactly as the other two gates on the inner wall. Each of them had eight steps; whereas, the outer gates had seven steps each.

Part V – The tables for the offerings and the chambers for the inner court (Verses 38-47)

38 And the chambers and the entries thereof were by the posts of the gates, where they washed the burnt offering.

The chambers and their entry places were by the posts of the gate(s). The context here is of the north gate. Notice this passage concerning the burnt offering from Leviticus:

Le 1:10-11 (KJV) *And if his offering be of the flocks, namely, of the sheep, or of the goats, for a burnt sacrifice; he shall bring it a male without blemish. 11 And he shall kill it on the side of the altar **northward** before the LORD: and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar.*

39 ¶ And in the porch of the gate were two tables on this side, and two tables on that side, to slay thereon the burnt offering and the sin offering and the trespass offering.

We see there are four tables in the porch of the gate to slay the burnt offering, the sin offering, and the trespass offering.

40 And at the side without, as one goeth up to the entry of the north gate, were two tables; and on the other side, which was at the porch of the gate, were two tables. 41 Four tables were on this side, and four tables on that side, by the side of the gate; eight tables, whereupon they slew their sacrifices.

And at the side without, as one goeth up to the entry of the north gate, were two tables, and on the other side, which was at the porch of the gate, were two tables; --

there were two tables on one side of the gate, and two on the other, that is, the last gate of the porch, in all eight tables; four within the spaces between the little chambers in the porch, and four as you come out of it, on each side of the last gate.

42 And the four tables were of hewn stone for the burnt offering, of a cubit and an half long, and a cubit and an half broad, and one cubit high: whereupon also they laid the instruments wherewith they slew the burnt offering and the sacrifice. 43 And within were hooks, an hand broad, fastened round about: and upon the tables was the flesh of the offering.

In these two verses, we see a description of the four tables of hewn stone for the burnt offering.

44 And without the inner gate were the chambers of the singers in the inner court, which was at the side of the north gate; and their prospect was toward the south: one at the side of the east gate having the prospect toward the north.

In this verse, we have a description of the place for the singers in the inner court. Their places are at the side of the north gate looking south – and at the side of the east gate looking north.

45 And he said unto me, This chamber, whose prospect is toward the south, is for the priests, the keepers of the charge of the house.

And he said unto me, This chamber, whose prospect is toward the south, -- the row of chambers that were on the side of the north gate, facing the south.

Is for the priests, the keepers of the charge of the house.

– The priests are the sons of Aaron who were responsible for the house of the Lord.

46 And the chamber whose prospect is toward the north is for the priests, the keepers of the charge of the altar: these are the sons of Zadok among the sons of Levi, which come near to the LORD to minister unto him.

This chamber looks in the opposite direction of the preceding chamber and is for the priests who were keepers of the charge of the altar as opposed to the house.

these are the sons of Zadok among the sons of Levi, which come near to the LORD to minister unto him. – These sons

of Zadok are Levites, or priests, who descended from Aaron. Abiathar was the son of Ahimelech the high priest. He was the tenth high priest, and the fourth in descent from Eli. That he was a son of Eli is significant.

1Sa 2:27-36 (KJV) *And there came a man of God unto Eli, and said unto him, Thus saith the LORD, Did I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh's house? 28 And did I choose him out of all the tribes of Israel to be my priest, to offer upon mine altar, to burn incense, to wear an ephod before me? and*

*did I give unto the house of thy father all the offerings made by fire of the children of Israel? **29** Wherefore kick ye at my sacrifice and at mine offering, which I have commanded in my habitation; and honourest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people? **30** Wherefore the LORD God of Israel saith, I said indeed that thy house, and the house of thy father, should walk before me for ever: but now the LORD saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed. **31** Behold, the days come, that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house. **32** And thou shalt see an enemy in my habitation, in all the wealth which God shall give Israel: and there shall not be an old man in thine house for ever. **33** And the man of thine, whom I shall not cut off from mine altar, shall be to consume thine eyes, and to grieve thine heart: and all the increase of thine house shall die in the flower of their age. **34** And this shall be a sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas; in one day they shall die both of them. **35** And I will raise me up a faithful priest, that shall do according to that which is in mine heart and in my mind: and I will build him a sure house; and he shall walk before mine anointed for ever. **36** And it shall come to pass, that every one that is left in thine house shall come and crouch to him for a piece of silver and a morsel of bread, and shall say, Put me, I pray thee, into one of the priests' offices, that I may eat a piece of bread.*

Therefore, during the days of King Solomon, Abiathar was thrust out of the priesthood to fulfill this word of the Lord:

1Ki 2:26-27 (KJV) *And unto Abiathar the priest said the king, Get thee to Anathoth, unto thine own fields; for thou art worthy of death: but I will not at this time put thee to death, because thou barest the ark of the Lord GOD before David my father, and because thou hast been afflicted in all wherein my father was afflicted. 27 So Solomon thrust out Abiathar from being priest unto the LORD; that he might fulfil the word of the LORD, which he spake concerning the house of Eli in Shiloh.*

Zadok's name means "just", or righteous.

47 So he measured the court, an hundred cubits long, and an hundred cubits broad, foursquare; and the altar that was before the house.

He (the man with the flax line and measuring rod measured the inner court. The inner court was foursquare – and hundred cubits in all directions. He also measured the altar before the house.

Part VI – The porch of the house – the Temple (Verses 48-49)

48 And he brought me to the porch of the house, and measured each post of the porch, five cubits on this side, and

five cubits on that side: and the breadth of the gate was three cubits on this side, and three cubits on that side.

Up to this point, we have come through the eastern gate on the outer wall and through the eastern gate of the inner court. Now, the man brought Ezekiel to the porch of the house (the temple itself). The porch measured five cubits one on side and five on the other. The breadth (or width) of the gate was three cubits on this side and three cubits on that side.

49 The length of the porch was twenty cubits, and the breadth eleven cubits; and he brought me by the steps whereby they went up to it: and there were pillars by the posts, one on this side, and another on that side.

The length of the porch of the temple was twenty cubits and the breadth eleven cubits. Being brought to the steps which went up into the house, there were pillars by the posts – one on this side, and another on that side. Reminds us of the giant pillars of Solomon’s temple – Jachin and Boaz. The pillars were one on the north side, and the other on the south. So, for this study, we leave Ezekiel and the man with the measuring line of flax and the measuring reed of six cubits (whom we believe is the Lord Jesus Christ).

Now every one of you – old and young, hear me! The Lord has promised eternal life and forgiveness of sins to everyone who believes on the Lord Jesus Christ. Moreover, Jesus Christ, as the head of his church has promised that those who are members of his churches as overcomers – and who keep his works unto the end; that the Lord will

give him (or her) power over the nations; and he, having been given that power, shall rule them with a rod of iron; as the vessels of a potter shall they (the nations) be broken to shivers: even as Jesus received of his Father. He that hath an ear, let him hear what the Spirit saith unto the churches. (Rev. 2:26-27). Are you an overcomer?

1Jo 5:4-5 (KJV) *For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. 5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?*

The Lord's promise here is to those who are overcomers and WHO KEEP HIS WORKS TO THE END. It is spoken to one of His churches – and this message is to the churches of His.

- Has the LORD shown you that you are a great sinner; and your need of Jesus Christ as your savior?
- Do you believe that Jesus is the Christ?
- Since you have believed, have you obeyed him and been baptized?
- Are you now striving to learn to learn and keep all those things which the Lord has commanded? His church teaches those things and our Lord Jesus Christ is glorified in his church – both now and forever more!
 - *Unto him be glory in the church in the church by Christ Jesus throughout all ages, world without end. Amen!* (Eph. 3:21).

Ezekiel's Millennial Temple

