

WEDNESDAY SERMON

Willow, Alaska

Date: January 3, 2019

Scripture Reading: Ezekiel 46:1-24

Text: Ezekiel 46:1-24

Subject: EZEKIEL SERIES – Worship of the Prince and all the People

- **The worship of the prince and the people (Verses 1-15)**

1 ¶ Thus saith the Lord GOD; The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new moon it shall be opened.

At the direction of the Lord GOD, the gate of the inner court which looks toward the east shall be shut the six working days – but opened on the sabbath and the day of the new moon.

Under the Old Testament economy, there was no feast prescribed for the New Moon, but it was considered the beginning of the month. As you know, the Hebrews used a lunar calendar in which each month had 28 days. The four main Moon phases in order are the New Moon, First Quarter Moon, Full Moon and Last Quarter Moon.

2 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: then he shall go forth; but the gate shall not be shut until the evening.

Here is God's direction for the prince concerning his position for worship then and thereafter. He would enter by the way of the porch without and stand by the post of the gate. The priests were then to prepare his burnt offering and his peace offering and he shall worship at the threshold of the gate. Then he goes forth from the gate and the gate shall not be shut until the evening.

3 Likewise the people of the land shall worship at the door of this gate before the LORD in the sabbaths and in the new moons.

In the same way, the people of the land are to worship at the door of this gate before the LORD in both the sabbaths and in the new moons.

4 And the burnt offering that the prince shall offer unto the LORD in the sabbath day shall be six lambs without blemish, and a ram without blemish. 5 And the meat offering shall be an ephah for a ram, and the meat offering for the lambs as he shall be able to give, and an hin of oil to an ephah.

Verses 4 through 8 contain the LORD's commandment regarding the offering made by the prince. In the sabbath, the prince will offer six lambs without blemish and a ram without blemish.

Moreover, the meat offering shall be an ephah for a ram and such as he shall be able to give for the lambs and an hin of oil to an ephah.

6 And in the day of the new moon it shall be a young bullock without blemish, and six lambs, and a ram: they shall be without blemish. 7 And he shall prepare a meat offering, an ephah for a bullock, and an ephah for a ram, and for the lambs according as his hand shall attain unto, and an hin of oil to an ephah. 8 And 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.

Verses 6-8 record for us the prince's offering on the day of the new moon which is a young bullock, six lambs, and a ram all without blemish. His meat offering for these is an ephah for the bullock, an ephah for the ram; and according as his hand shall attain unto for the lambs; plus an hin of oil to each ephah.

When the prince enters, he shall go in by the way of the porch of that gate – and go forth by the way thereof.

9 But when the people of the land shall come before the LORD in the solemn feasts, he that entereth in by the way of the north gate to worship shall go out by the way of the south gate; and he that entereth by the way of the south gate shall go forth by the way of the north gate: he shall not return by the way of the gate whereby he came in, but shall go forth over against it.

The way of entering and leaving is different for the people of the land. If they come in by way of the north gate to worship, then they go out by the way of the south gate; and those who come in by way of the south gate, shall go forth by the way of north gate. None shall return by the way of the gate whereby he came in – but goes out at the opposite gate.

10 And the prince in the midst of them, when they go in, shall go in; and when they go forth, shall go forth.

This verse shows us that the prince goes in with the people to worship at the same time – and when they go out, he shall go out also.

11 And in the feasts and in the solemnities the meat offering shall be an ephah to a bullock, and an ephah to a ram, and to the lambs as he is able to give, and an hin of oil to an ephah.

This verse gives us the prescription of the meat offering with the sacrifices of a bullock, ram, and the lambs – an ephah to a bullock or a ram, and for the lambs as he is able to give. Also an hin of oil to an ephah.

12 Now when the prince shall prepare a voluntary burnt offering or peace offerings voluntarily unto the LORD, one shall then open him the gate that looketh toward the east, and he shall prepare his burnt offering and his peace offerings, as he did on the sabbath day: then he shall go forth; and after his going forth one shall shut the gate.

This verse explains the procedure for the prince' offering voluntary burnt offerings and peace offerings.

13 Thou shalt daily prepare a burnt offering unto the LORD of a lamb of the first year without blemish: thou shalt prepare it every morning. 14 And thou shalt prepare a meat offering for it every morning, the sixth part of an ephah, and the third part of an hin of oil, to temper with the fine flour; a meat offering continually by a perpetual ordinance unto the LORD. 15 Thus shall they prepare the lamb, and the meat offering, and the oil, every morning for a continual burnt offering.

Here is the Lord's requirement for a daily burnt offering unto the LORD. A lamb of the first year without blemish every morning. This is different from the Mosaic requirement for both a morning and an evening sacrifice.

This preacher appreciates Matthew Henry's comments on the morning sacrifice. He wrote in his Commentary on the Whole Bible: "Though the prince is supposed himself to be a very hearty zealous friend to the sanctuary, yet it is not left to him, no, not in concert with the priests, to appoint what sacrifices shall be offered, but God himself appoints them; for it is his prerogative to institute the rites and ceremonies of religious worship. 1. Every morning, as duly as the morning came, they must offer *a lamb* for a *burnt-offering*, [Eze 46:13](#). It is strange that no mention is made of the evening sacrifice; but Christ having come, and having offered himself now *in the end of the world* ([Heb 9:26](#)), we are to look upon him as the evening sacrifice, about the time of the offering up of which he died."

Here is the Old Testament commandment concerning the morning and evening sacrifice:

Ex 29:38-43 (KJV) *Now this is that which thou shalt offer upon the altar; two lambs of the first year day by day continually. 39 The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even: 40 And with the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine for a drink offering. 41 And the other lamb thou shalt offer at even, and shalt do thereto according to the meat offering of the morning, and according to the drink offering thereof, for a sweet savour, an offering made by fire unto the LORD. 42 This shall be a continual burnt offering throughout your generations at the door of the tabernacle of the congregation before the LORD: where I will meet you, to speak there unto thee. 43 And there I will meet with the children of Israel, and the tabernacle shall be sanctified by my glory.*

- **Inheritance of the sons of the Prince (Verses 15-18)**

16 ¶ Thus saith the Lord GOD; If the prince give a gift unto any of his sons, the inheritance thereof shall be his sons'; it shall be their possession by inheritance.

If the prince gives **A gift** – this speaks of houses or lands.

The inheritance thereof shall be his sons'; it shall be their possession by inheritance. -- This means the right to those houses or lands, shall descend to children's children; it shall descend to the posterity of that son to whom it was first given. They shall enjoy it, possess it, as heirs possess an inheritance.

17 But if he give a gift of his inheritance to one of his servants, then it shall be his to the year of liberty; after it shall return to the prince: but his inheritance shall be his sons' for them.

In this, we see a marked difference in gifts to sons and to servants. If a prince gives a gift to a servant, then it shall be his to the year of liberty (we think this to be the jubilee in which liberty is proclaimed). At that time, the gift returns to the prince (seems to indicate that if the prince be dead) his inheritance shall be to his heirs.

18 Moreover the prince shall not take of the people's inheritance by oppression, to thrust them out of their possession; but he shall give his sons inheritance out of his own possession: that my people be not scattered every man from his possession.

The prince shall have no power to take of the inheritance of the people of Israel. No, he shall give his sons inheritance of his own possession.

- **The place for boiling the offerings (Verses 19-24)**

19 ¶ After he brought me through the entry, 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. 20 Then said he unto me, This is the place where the priests shall boil the trespass offering and the sin offering, where they shall bake the meat offering; that they bear them not out into the utter court, to sanctify the people.

We left the prophet, (Eze. 44:4), at the north gate, and on the inside of it; now we find him being brought through a private way by the side of that gate to the holy chambers appointed for the priests. As we shall see, these places seen by Ezekiel are for the purpose of the priests' boiling the trespass offering and the sin offering and where they shall bake the meat offering. Those offerings are then born out into the outer court to sanctify the people.

21 Then he brought me forth into the utter court, and caused me to pass by the four corners of the court; and, behold, in every corner of the court there was a court. 22 In the four corners of the court there were courts joined of forty cubits long and thirty broad: these four corners were of one measure.

Thus, we see these boiling and baking places were in each and every corner of the outer court. All were courts of forty cubits by thirty cubits – all alike.

23 And there was a row of building round about in them, round about them four, and it was made with boiling places under the rows round about.

It appears there were buildings round these courts for the boiling places under the rows round about. Perhaps to keep them from rain.

24 Then said he unto me, These are the places of them that boil, where the ministers of the house shall boil the sacrifice of the people.

Again, to reiterate, these are the places of them that boil – where the ministers of the house (not the priests who draw near to the LORD) shall boil the sacrifice of the people.

In this, we can see clearly that the LORD God gave specific instructions about things to be done in the Millennial Temple worship. He has specific places for specific things. Israel has been given a new heart; the Lord's Spirit and his law put in them; their enemies have all been subdued and destroyed; they are dwelling in the land promised to their fathers (Abraham, Isaac, and Jacob) and the LORD God is dwelling in their midst. The soles of his feet are in the temple into which he has entered via the eastern gate – then the gate closed forever. There is no mention of forgiveness, pardon, or cleansing. There is no high priest among the people. The high priesthood of Jesus Christ shall have been completed and now He is king over all the earth from Jerusalem. It is certain, in my view, that these offerings – which are precisely the same ones from the Old Covenant – are not for forgiveness of sins but serve to remind God's covenant nation that they were pardoned forever by the one sacrifice of Jesus Christ on the cross. This is the savior they are brought to know, as a nation, in a single day as God moved on them to purge out the rebels among them and bring them into the bond of the New Covenant. Their sins and iniquities would God remember no more.

Holy Oblation of the Land

Ezekiel 45:1-25

25,000 Reeds Long

Judah

Levite's Possession

Territory

Territory

The Lord's Portion

TEMPLE
Priest's Portion

Prince

City
Land

CITY

City
Land

Prince

Benjamin

