

Pentwater Bible Church

Ezekiel Message 96
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Messianic - Age Stained Glass by Maria Wilhelm

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Pentwater Bible Church

The Book of Ezekiel
Message Ninety-Seven

THE MESSIAH WILL LIVE AMONG US

August 20, 2017

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GOD REQUIRES PURITY

Ezekiel 43:5-9

⁵And the Spirit took me up, and brought me into the inner court; and, behold, the glory of Jehovah filled the house. ⁶And I heard one speaking unto me out of the house; and a man stood by me. ⁷And he said unto me, Son of man, this is 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 the house of Israel shall no more defile my holy name, neither they, nor their kings, by their whoredom, and by the dead bodies of their kings in their high places; ⁸in their setting of their threshold by my threshold, and their door-post beside my door-post, and there was but the wall between me and them; and they have defiled my holy name by their abominations which they have committed: wherefore I have consumed them in mine anger. ⁹Now let them put away their whoredom, and the dead bodies of their kings, far from me; and I will dwell in the midst of them for ever (ASV, 1901).

In supreme fear of God Ezekiel has fallen down on his face before the God of the universe as He enters the Messianic Kingdom Temple. True fear of God will cause us not to sin as Moses taught the Children of Israel.

Exodus 20:18-20

¹⁸And all the people perceived the thunderings, and the lightnings, and the voice of the trumpet, and the mountain smoking: and when the people saw it, they trembled, and stood afar off. ¹⁹And they said unto Moses, Speak thou with us, and we will hear; but let not God speak with us, lest we die. ²⁰And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before you, that ye sin not (ASV, 1901).

Now Ezekiel just laid there on the floor of the Temple in great fear of coming into such extremely close contact with God. He continued to lay there until the Holy Spirit lifted him up and brought him *into the inner court; and, behold, the glory of Jehovah filled the house.* As God was filling the Temple with His Shekinah He begins to tell him that this will be the place *where I will dwell in the midst of the children of Israel for ever.* What is important to see here is God drawing close to a human being. Ezekiel was a very humble man or God

would have never chosen him to bring such magnificent prophecies to this world. God in the Holy Spirit was reviving him as He took him to see the Glory of God the Father.

Isaiah 57:15

¹⁵For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite (ASV, 1901).

In the Millennial Kingdom the entire Godhead will be on the earth. We can see the precursor to that in this experience that Ezekiel was having. God The Father was entering the Temple. God the Holy Spirit was raising him up, exalting him to bring him into a nearer and more intimate communion with the Father. In doing so Ezekiel is getting a clearer view of the glories of Christ's person, grace, and love. It is one of the attributes of the Holy Spirit to illuminate. The Man with the line of flax and a measuring reed (Ezekiel 40:3) was there also who is the Second person of the Trinity our Lord Jesus. He is seen here described by Ezekiel as *a man stood by me*.

Now God says to Ezekiel that this is, *"the place of my throne, and the place of the soles of my feet."* This is the footstool His abode, His abiding place which is just as He explained through the prophet Isaiah.

Isaiah 66:1

¹ Thus saith Jehovah, Heaven is my throne, and the earth is my footstool: what manner of house will ye build unto me? and what place shall be my rest?

However with God dwelling on the earth in the Messianic Temple, His throne as well as His footstool will be on earth. Prior to the Messianic Kingdom period while the Temple was still operational (before AD 70) God's throne was in Heaven and His footstool was in the Tabernacle/Temple. In the period between the establishment of the Church and the beginning of the Messianic Kingdom God dwells in the Body of Believers, the Church. This was His footstool or place to dwell on the earth. In order for God to dwell with man the environment has to be pure. The Jews will be sinless (Jeremiah 31:31-34) and the Gentiles will all be saved. Those of both people groups would have some with resurrected sinless bodies. But some future generations of Gentiles during the Millennial Kingdom will have the capacity to sin and require a profession of faith in the Messiah, Jesus in order to experience their salvation regeneration. There has to be nothing that can defile the environment in which God will live in the Messianic Kingdom. The Jews will not engage in the spiritual fornication of the era leading up to the Babylonian captivity any longer. God spends some time going into detail regarding the level of depravity the Jews had descended into.

In earlier times it was the custom of kings to build their palaces next to the Temple. For example Solomon had an elevating walkway from his palace to the Temple (II Chronicles 9:4). Because of this proximity and their God ordained positions it was a massive spiritual

offense to God with their sins so close to the Sanctuary. These were offensive to Him and the sanctity of the Temple as well. In particular the practice of burying kings in the palace grounds in close proximity to the Temple was a contamination of the Temple where the Shekinah had His footstool or His presence on earth. The Scriptures indicate that there were fourteen kings in Jerusalem on the southeast hill, the city of David directly next to where the Temple and palace were located (II Kings 21:18, 26). This will not be the situation in the Messianic Kingdom. During the Kingdom His holy name will no longer be defiled and the nation Israel will be ashamed of all their past history of rebellion and abomination.

God says He establishes the threshold of the entrance to His House providing access to Himself. The threshold is the way of entrance into the house; when men open any other way of entrance into the house of God than he has directed, it is setting up *their* threshold. When people make any man centered practice the way of entrance into God's favor it is outside of God's will. He has presented a single way, and any other is resented by him. He says that is an abomination to Him (*and their post by my post;*) which is done when the ordinances of men are substituted for the ordinances of God, or even made equal with them. Even when the ordinances of God are changed and altered, or that brought into his worship which he has not commanded; and the commandments of men are taught for the doctrines of God, He will have nothing to do with them. The net result of this is the establishment as he says of "a *wall between me and them.*" These sins and abominable practices were a wall of separation between God and them. This then caused Him to hide himself from them, withdraw his presence, and deny them communion with Him.

Isaiah 59:2-3

² but your iniquities have separated between you and your God, and your sins have hid his face from you, so that he will not hear. ³For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue muttereth wickedness (ASV, 1901).

THE LAW OF THE HOUSE

Ezekiel 43:10-12

¹⁰Thou, son of man, show the house to the house of Israel, that they may be ashamed of their iniquities; and let them measure the pattern. ¹¹And if they be ashamed of all that they have done, make known unto them the form of the house, and the fashion thereof, and the egresses thereof, and the entrances 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. ¹²This 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.

God now opens this next dialogue with His servant the humble Ezekiel by saying that all these measurements of the Temple of God are given to move them so that *they may be*

ashamed of their iniquities. Jehovah God wanted Ezekiel to show the plans for the Temple as a promise what he would do for them. Ezekiel was to show the Israeli prisoners of war in Babylon this magnificent Temple in order to get them to repent and desire the fellowship with God they had lost through their massive sins. He wanted them to realize what they would forfeit if they did not repent and turn back to God. The prophet is therefore commanded to set before the people the measurements of the Temple, so that they would know what the gracious Lord has prepared for them, and what He will yet do for His people. They as a nation will not fully realize these things until the end of the Tribulation. So this will also be the case in the day of their restoration when these things will be accomplished. Finally when this house on the top of the mountain is established all will be most holy. His people will be righteous and holy and all Jerusalem with this sanctuary will be holy unto the Lord (Zechariah 14:20–21).

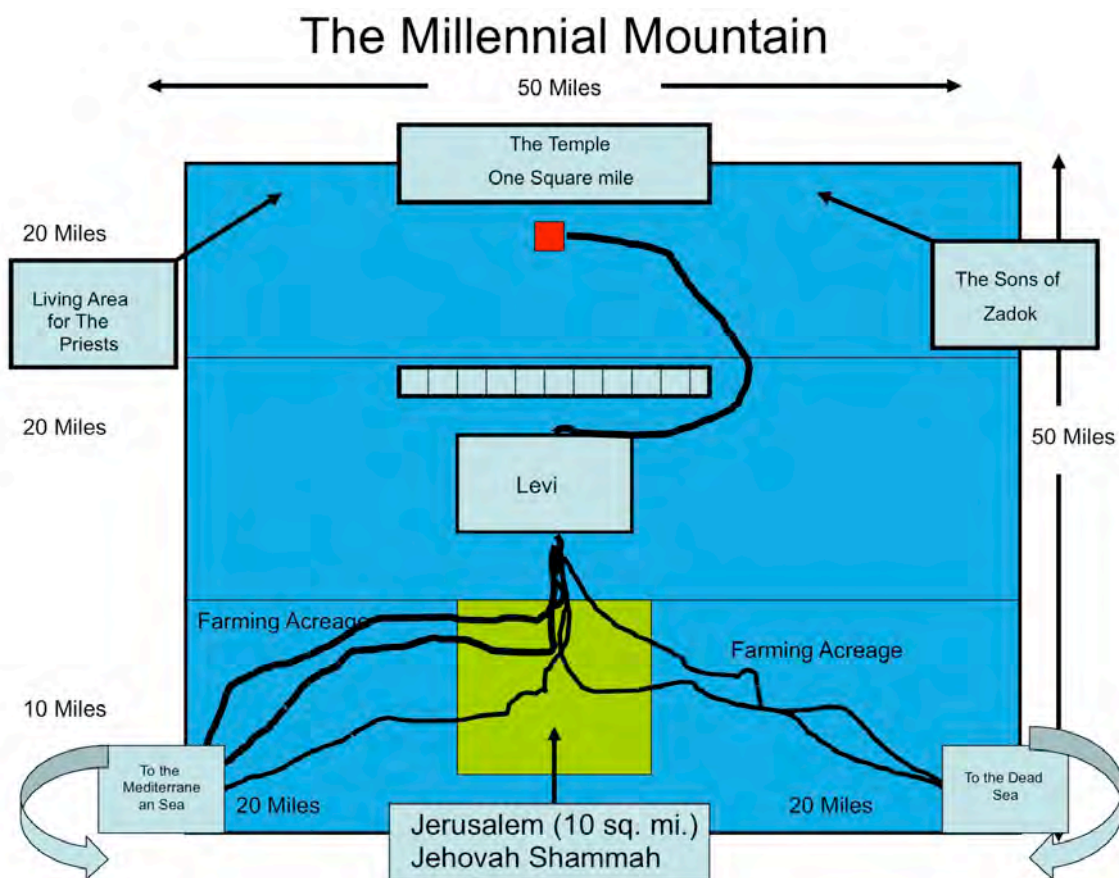


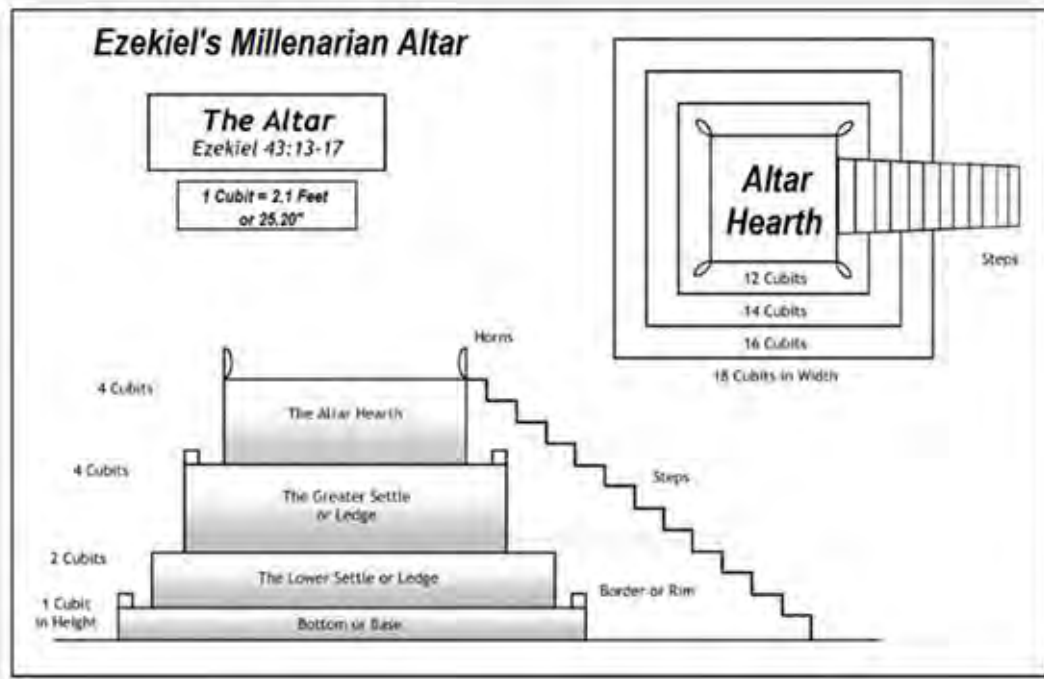
Chart by author Daniel E. Woodhead

THE ALTAR IS MEASURED

Ezekiel 43:13-17

¹³*And these are the measures of the altar by cubits (the cubit is a cubit and a handbreadth): the bottom shall be a cubit, and the breadth a cubit, and the border thereof by the edge thereof round about a span; and this shall be the base*

of the altar. ¹⁴And from the bottom upon the ground to the lower ledge shall be two cubits, and the breadth one cubit; and from the lesser ledge to the greater ledge shall be four cubits, and the breadth a cubit. ¹⁵And the upper altar shall be four cubits; and from the altar hearth and upward there shall be four horns. ¹⁶And the altar hearth shall be twelve cubits long by twelve broad, square in the four sides thereof. ¹⁷And the ledge shall be fourteen cubits long by fourteen broad in the four sides thereof; and the border about it shall be half a cubit; and the bottom thereof shall be a cubit round about; and the steps thereof shall look toward the east (ASV, 1901).



Design from Matthew Ervin <http://appleeye.org/2015/11/01/the-millennial-temple-the-altar-of-sacrifice-part-5/>

The daily worship and sacrifices will begin when God is enthroned in the Temple during the Messianic Kingdom. These sacrifices are for a memorial and not temporary atonement. Christ has been sacrificed once and for all.

Hebrews 10:18

¹⁸Now where remission of these is, there is no more offering for sin. ¹⁰By which will we have been sanctified through the offering of the body of Jesus Christ once for all (ASV, 1901).

The description begins with the foundation of the altar, and, then moving upwards. Ezekiel receives the height and breadth of the several gradations of the walls of the altar,

up to the horns at the four corners (Ezekiel 43:13–15). It then passes from above downwards, to supply the length and breadth or the circumference of the different stages (Ezekiel 43:16 and 17). The cubit is here said to be a cubit of 18 inches plus a handbreadth. This comes out to be about 25.2 inches. This is the altar of burnt sacrifice. God will look out, from the place of His resting in the Temple's Holy of Holies. He will see the sacrifices being offered. This altar stands as a memorial to the ultimate sacrifice of the Lord Jesus for us.

It is two cubits higher than that of the first temple, and eight cubits less in length and breadth. Ezekiel's altar is 12×12 cubits. The various levels dimensions are 18, 16, 14, and 12 cubits.

Verse 15 presently reads in English: *And the upper altar shall be four cubits; and from the altar hearth and upward there shall be four horns (ASV, 1901).* In Hebrew it reads: *In the Ariel four cubits and from the Ariel and to the higher part the four horns.* Ariel is the Hebrew word for the Lion of God. It represents the Lord Jesus who is the lion of the tribe of Judah. He is the Ariel of God. The Lord was offered up a sacrifice for the sins of his people; and which was far superior to all other sacrifices. It references the fire of God, which consumed the sacrifice in the first Temple.

II Chronicles 7:1

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 Jehovah filled the house. ²And the priests could not enter into the house of Jehovah, because the glory of Jehovah filled Jehovah's house. ³And all the children of Israel looked on, when the fire came down, and the glory of Jehovah was upon the house; and they bowed themselves with their faces to the ground upon the pavement, and worshipped, and gave thanks unto Jehovah, saying, For he is good; for his lovingkindness endureth for ever (ASV, 1901).

The fire in the altar also denotes the wrath of God on Christ, and also the divine acceptance of his sacrifice.

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