

9952U

GLENLOCK BIBLE CAMP - 2002

EZEKIEL - THE MAN OF SIGN

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Study 6: Touring the temple of the Future with the Man of Brass

Reading: Ezekiel 11:1-18 and 40:1-4, 43:1-10

Thank you brother Ron, and good morning my dearly beloved brethren and sisters.

Before we get to that tour with the man of brass, b&s, we're going to pick up the little threads of the story and show in what spirit Ezekiel went there. Now you'll remember in our exhortation how we portrayed for you, the dreadful things that were going on in the city of Jerusalem; that would have really shocked Ezekiel because he would not have known the depth of that depravity. Back in chapter 8 verse 6, Yahweh had said to him, 'Furthermore, son of man, seest what they do, even the great abominations that the house of Israel committed here; that I should go far off from My sanctuary?' or as the Hebrew has it, 'that they are driving Me out of My sanctuary', then we saw, b&s, what it was that was driving God out of His sanctuary, and now we're going to pick up the story of God going out of that sanctuary.

So we come this morning, first of all, to chapter 10, and here in chapter 10 we're going to see, b&s, the beginning of the departure of Yahweh out of that sanctuary, driven out by the idolatry of His people. He could no longer stand it anymore, so in chapter 10 verse 1, Ezekiel says, 'I looked and behold, in the firmament that was above the head of the cherubim, there appeared over them as it were, a sapphire stone, as the appearance of the likeness of a throne', and nobody is on that throne. The man is not sitting in that throne, and so the chariot has gone down there, b&s, to take Ezekiel to see those abominations and as we'll see in a moment, in verse 3, it parked on the south side of the house, opposite to where the idolaters were, and stayed there parked opposite that area where they were, and there was a vacant throne waiting for the glory of Yahweh to go out of that temple. It was a graphic illustration of the point and when Ezekiel saw that he said in verse 2, 'And he spake' (who's he?) if you go back in the context, you'll see it's Adonai Yahweh, He who will be rulers, and He spake unto the man clothed with linen', and we learnt very graphically that that's the Lord Jesus Christ in prophecy, of course, pointing forward to Him, He's the man clothed in linen. So Yahweh says to the man clothed in linen, 'Go in between those wheels of the cherubim', and he's to get, b&s, from between the wheels of those cherubim, coals to scatter them over the city, and in verse 7 when he went there, one cherub stretched forth his hand from between the cherubim under the fire that was between the cherubim, took thereof

and put into the hands of him that was clothed with linen, who took it and went out'. What a graphic illustration that was! as Yahweh Elohim says to the man who would normally be upon that throne, but the throne is empty at the moment because he's not in it. Now he says, 'you go over there to that cherubim and it's loaded with coals, b&s. As I told you before and I think we all agree that that cherubim was really the Babylonian army in this respect, of course, the cherubim is God's saints, is God's angels but they are superintending the affairs of that moment; he's riding upon the wings of the wind, b&s, and coming on that cherub through the Babylonians who are going to burn that city with fire, Jeremiah 15 verse 14, how many times have we seen Jeremiah's words come to pass with the words of Ezekiel? In Jeremiah 15 verse 14, God prophesied concerning the Babylonians and He said to Israel, 'I will make thee to pass with thine enemies into a land which thou knowest not: for a fire is kindled in mine anger, which shall burn upon you'. That fire was kindling in the cherubim and it was going to be thrown upon them, b&s, it was going to burn on top of them, as Jeremiah said it would. The record is very explicit in 2 Chronicles 36 (which we won't turn to now) at verse 19 it says, that Nebuchadnezzar came and burnt the city with **fire**, the same figure, b&s, of scattering the coals over God's enemies, is again in the Apocalypse in Revelation 8 verses 3 and 5, you'll see all of this repeated in Revelation 7 and 8, which is another subject, of course, but it's all duplicated again in the Apocalypse 7 and 8, the very figures we have here, as God went to work, of course, on Catholic Europe, to bring to pass His threats against them.

Now the chariot we read in verse 3, was on the right side of the temple which, of course, is the southern side, and the man went in and the cloud filled the inner court. Now you notice this, b&s, you watch what happens here! the cloud fills the inner court, **then the glory of Yahweh went up from the cherub, stood over the threshold of the house, the house was filled with the cloud, and the court was full of the brightness of Yahweh's glory**'. Do you see what's happening? If you can imagine in your mind, the temple and you've got the Most Holy Place with the cherubim in there and the ark is in between them, over which the glory of Yahweh shone; and you come through the veil, through the Holy Place into the court, don't you? and Ezekiel sees that, all of a sudden, the Most Holy Place darkens. Darkness falls over the Most Holy Place and the Holy Place, and he looks and the court brightens up. Do you see what's happening? the glory's moving, the darkness walks out and the court glows with Yahweh's glory. It was a visible manifestation of God's glory making its way **out**, b&s. Then he heard in verse 5, the sound of the cherubim's wings, and it was heard even to the outer court, in other words, b&s, (I don't want to make light of this, and I don't mean to, but we would say, 'he started the motor') The cherubim, of course, would be standing there with their wings down, but now he hears **very loudly**, he hears the whirring and the rushing of those wings, because the glory of Yahweh is on its way up, and that's the throne He's going to sit in and they're going to carry Him out of that city.

So Ezekiel hears the noise of these wings, b&s, and the noise of those wings, when he heard them, sounded like the voice of El Shaddai, Almighty God, the Shaddai, b&s. When we remember Uncle Perce talking about the Shaddai, he used to say, and I can

hear him saying it now, 'b&s, Shaddai means 'Nourisher or Destroyer', and many of you would have thought, well, how on earth can it mean those two things because they are very opposite one to the other? But he was exactly right, it does mean that! it means 'a nourisher or a destroyer'; why does it mean that? Because you see, b&s, the word 'shaddai', of course, comes from that root word 'shad' which means 'to swell or be burly' (7699), and the word is used in the bible of a nursing mother breast feeding her child, or of the muscles of a man. So it's either a nourisher or a destroyer and if you want one of the most interesting exercises that you can do in the bible, you follow that title through the covenants made to the fathers and you will find in every instance, it's got to do with a nourisher. When the fathers of Israel were developing the nation in its infancy, God was known to Abraham by El Shaddai; not that he didn't know the divine name, because he **did**, but God was operating with Abraham under El Shaddai producing the infant nation of Israel. You find it again and again in the expression when they were to be a multitude and to multiply, and that title is used as God develops through His promises, His children. When little Benjamin, the baby of the family was sent by Jacob down into Egypt against his will, he prayed to El Shaddai, because that was his baby. When the promises were made to Joseph, when God said in the blessings of Joseph, the blessings would come from the Almighty, blessings of the breasts and the womb; and you find it time and again, you even find it the New Testament. 'Come out from among them, and be ye clean, and you shall be My sons and daughters, saith the LORD Almighty', 2 Corinthians 6 verses 17 and 18, so people coming out of the world, babes in Christ are nourished by the Shaddai, like a nursing mother would nourish her child. But the same swelling, the burliness, can be in the muscle, and He's not nourishing anybody here, and the voice of the Almighty here, b&s, is the voice of strength; and those wings whirring were like a mighty man flexing his muscles, and Yahweh is about to depart His people and leave them to the destruction of the Babylonians.

Over in verse 13 we read, 'As for the wheels, it was cried unto them in my hearing', Ezekiel said, 'I heard it said', O wheel, and the Hebrew is in an active sort of sense; Rotherham picks it up and he says, what Ezekiel heard was, 'O whirling wheel', in other words, **'away'**, the command was to go away, so the wings started up, it was the noise of **strength and might and power**, and the voice is heard very loud, 'whirring wheel', and the wheels are whirring away, and off they go! Real graphic figures, b&s, and they go out in verse 19, 'the cherubim lifted up their wings, and mounted up from the earth in my sight: when they went out, the wheels also beside them, and every one stood at **the door of the east gate of Yahweh's house** and the glory of the God of Israel was over them above'. They could see it happening, the wings whirred, the wheels get the command and the glory moves; and you see the temple darkens, the court brightens and then the court would darken, and the glory goes over the top of the cherubim and **Yahweh's in that throne, and He's off, b&s, He's off**. The chariot came with an empty throne to get Him and the glory of God is in that throne, and He's off.

Now in chapter 11, Ezekiel is told to follow that chariot, verse 1, 'Moreover the spirit lifted me up, and brought me unto the east gate (so he's going to follow that chariot) the

east gate of Yahweh's house which looketh eastward (and as he sees the glory go through the gate) 'at the gate he sees 25 men'. We learn, b&s, that these were the princes, they were the princes here not the priests and just as there were 24 courses of priesthood headed by the high priest, so were there 24 princes appointed by David in his day over the realm with their supervisor. So here are the princes **in total**; the whole house of Israel is corrupt, here are the 25 princes: now there are 4 of them mentioned. We see, Jaazaniah again, the son of Azur, and there's Pelatiah the son of Benaiah, princes of the people. So those are the princes and they're standing there, the two of them, and the names of their fathers are with them, two prominent men among them and the names of their fathers are given. You know, b&s, Ezekiel was invited to follow that chariot and when he went out there, he found that those 25 men were there to witness the glory of Yahweh departing from that eastern gate. They were standing right at that gate when the glory went out, and their names were all given, and here's the meaning of their names and here's God's answer: Jaazaniah means 'Yahweh hath heard' (2970), they thought that Yahweh had heard them, Jeremiah 11 verse 14, where God said to Jeremiah, 'Pray not thou for this people, neither lift up a cry or prayer for them: for I will not hear', I won't hear them, says God, at the time of their cry unto Me for their trouble. Yahweh hath heard, I hath **not** heard! Now 'Azur', the father of Jaazaniah means 'helpful' (5809) Jeremiah 37 verse 7, they thought they were going to get help, 'Thus saith Yahweh, the God of Israel: Thus shall ye say to the king of Judah, that sent you unto Me to inquire of Me; Behold, Pharaoh's army, which is come forth to help you, shall return to Egypt to their own land', you'll get no help! Pelatiah, b&s, means 'Yahweh hath delivered' (6410) Jeremiah 25 verse 11, 'this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon 70 years', they won't be delivered; and Benaiah means 'Yahweh hath built' (1141) Jeremiah 4 verse 6, 'set up the standard toward Zion; retire, stay not: for I will bring evil from the north, and a great destruction'. So, I'm not going to hear you, you're not going to get any help, you won't be delivered and you won't be building! is the message that God gave, and here's these 2 men with their father's mentioned here, there are 4 names, as it were, standing at the gate, with the glory of Yahweh going and thinking, b&s, that God had **heard them, He's going to help them, deliver them and build them**, and the message of Jeremiah was precisely the opposite and they wouldn't believe him!

Now what were they saying? What were they saying? Look at verse 3 of chapter 11, 'Which say, (this is what they were saying) 'It is not near; let us build houses', you know in the Hebrew it's an exclamation, 'not near!' it's not going to happen, maybe there's someone out there in our audience this morning with great plans for the future, that's just heard on the radio that there's 20 more people killed in Haifa, that it's almost total war in Israel; that Yasir Arafat is surrounded in the Gaza strip and the Ramala is a heap of ruins and ashes, and the world is worried about the next world war, and we might be saying, 'it's not going to happen! it won't happen!' Well, it will happen, b&s, this may not lead to it, b&s, but it may, it could well do it! but whatever, it's going to happen!' Well, they said it wasn't going to happen and they said, because it's not going to happen, let's build houses, but Jeremiah had written a letter as you remember to the captives in

Babylon and told them to build houses, didn't He? **in Babylon**, not in Jerusalem. When they said here, 'it is not near, let us build houses, that was a direct challenge to Jeremiah 29 verse 5 which says, 'Go to Babylon and build houses in Babylon. They were saying here to Ezekiel that no way in the wide world, he's wrong we'll build them in the city because it's not going to happen!

But it did happen! you know, b&s, if you're anything like me, because day passes day and we don't concentrate always as we should, it all seems like a fairy story, doesn't it? sometimes. Sometimes you shake your head and you think, you can't sort of imagine it happening, you can't imagine an angel appearing or however it will happen, we don't know exactly the modus operandi, but it just staggers belief and you just can't imagine seeing, **actually seeing** Jesus Christ in the world. **But it's going to happen!** it's really going to happen! so it is near. Now they were mocking Jeremiah's teaching, look what's the next thing they said in verse 3, 'this city is the cauldron and we're the flesh'. Now keep your hand in Ezekiel, Jeremiah 1 verses 13 and 14 and do you see what he said? and they were mocking him. This is happening just as the glory is departing, b&s, here are people **mocking** when the glory's departing and their Armageddon is over their heads, and they were mocking right at that point. Now Jeremiah had prophesied in chapter 1 verses 13 and 14, 'The word of Yahweh came unto me the second time, saying, What are you seeing, Jeremiah? And I said, a seething pot; and the face thereof is **turned toward the north**. Then Yahweh said to me, Out of the north an evil shall break forth upon all the inhabitants of the land'. So he sees this seething pot, swung with its open mouth towards the north, ready, b&s, ready to receive the boiling Chaldeans that would roast that city in fire. They're saying in this 11th chapter here, the city is the cauldron, Jeremiah, you are right! and we are the flesh, Jeremiah; and what they were saying, b&s, is this, 'Jeremiah water is water in a cauldron, and if we're the flesh in the water, the fire can't get to us, Jeremiah'. Then they would laugh at that figure! and God says to Ezekiel, 'prophesy unto them, son of man, prophesy! **AND HE DID!**

Chapter 24, why up here? you get what happened up here! He gave them a parable, verse 3, you see these things are all uttered here in parable, and he answered them, and before that city was given up he answered them; in verse 3, 'Utter a parable unto the rebellious house and say unto them, Thus saith Adonai Yahweh; Set on a pot, set it on, and pour water into it; Verse 6, Wherefore thus saith Adonai Yahweh, Woe to the city of blood, to the pot whose scum is therein, and whose scum is not gone out of it! bring it out piece by piece; let no lot fall upon it'. So what happened was, God said, tell them a little parable about that pot, and they're mocking Jeremiah; Ezekiel, give them another little parable, you say, 'set the pot on and put water in it and start boiling it! Now what do we see here? Oh, we see that the flesh in there is producing **scum**, rotten scum, that's what it's producing; well, what will we be doing with it? Verse 11, 'Empty the water and then set it empty upon the coals thereof that the brass of it might be hot and may burn and the filthiness of it may be molten in it and the scum of it may be consumed'; well, if Jerusalem is the cauldron, and we are the flesh, guess what? I'm going to tip the water out! and you're going to be sitting in a pot on a fire that's got no

water in it'. That was His answer, b&s, to the mocking of Jeremiah's prophecy . I wouldn't want to be sitting in a pot on a fire that had no water in it! All that would be left in there would be scum, just the scum and the little pieces taken out that were necessary to be taken out, and the scum left. Well, that was God's answer to their mocking of Jeremiah, b&s.

So when we come back to Ezekiel 11, God told them, verse 7 'Therefore, thus saith Adonai Yahweh, your slain who you have lain in the midst of it, they are the flesh and this city is the cauldron, but I will bring you forth out of the midst of it', He said. I'm going to do it, He said in verse 9, 'by the hand of strangers; strangers will drag you out of your own land, **strangers will, and they did**'. Then in verse 10, we read, b&s, 'Ye shall fall by the sword, and I will judge you in the **border of Israel**', and I've mentioned this to you but have a look at it. Jeremiah 39 because here's the detail of it. Where did He take them? He would judge you in the border of Israel, Jeremiah 39 verse 5, 'But the Chaldean army pursued after them, and overtook Zedekiah in the plains of Jericho; and when they had taken him, they brought him up to Nebuchadnezzar king of Babylon to Riblah in the land of Hamath, where he gave judgment upon him'. **Riblah, b&s, is right on the northern border of the land**, would you believe it! and he took them all the way up there and set his judgment seat right on the northern border of the land at the entering in of Hamath. Would you believe it? Why would a heathen king do that? why would he not judge them in his own city? whatever would make him make a decision like that? but he made it and he judged them right on that northern border. So Jeremiah was right in the prophesying of Yahweh, and that's what happened.

Then verse 13, 'It came to pass when I prophesied, that Pelatiah the son of Benaiah died', just like Hananiah the false prophet with Jeremiah died; they were twin occurrences. When Hananiah came out and defied Jeremiah and he said, 'within two years, two years, two years, we'll all be back here'. And Jeremiah said, you're a liar, you're a deceiver of the people, you're going to drop dead, and within the year he was dead (Jeremiah 28 verses 15-17). Here's Pelatiah saying exactly the same thing as that glory is going out of the gate and he drops dead. So you see, b&s, Yahweh isn't, **Pelatiah the son of Benaiah**, Yahweh did not deliver and He did not build! Pelatiah died! and Ezekiel falls on his face because once again, b&s, he thought it was the end of his people.

That brought to an end, that episode of his visit to Jerusalem to see the image of jealousy. What sent him there? what was the first thing that happened to send him there? It was when the elders of Israel came and sat before him back up there, sat at his door awaiting an answer from him. While they're sitting there looking at him, as I told you before, he was transported! and all we've been considering in the last couple of talks, has been his visionary visit to Jerusalem. Now it's come to an end, and he has to go back. Now the end of this chapter says this in verse 24, 'Afterwards the spirit took me up, and brought me **in a vision by the Spirit of God into Chaldea to them of the captivity**. So the vision that I had seen went up from me. Then I **spoke** unto them of the captivity all the things that Yahweh had showed me'. Now this chapter is not put in

chronological order, because we've got to go back to see what the message was that he took back to these people.

It was a lovely message, chapter 11 verse 14, 'Again the word of Yahweh came unto me saying, (now you just look at this verse, we've had a brief look at it before, b&s, but I want you to notice the terms of this verse). 'He said, Son of man **thy brethren even thy brethren**', as Rotherham has it 'thine own brethren, thine own brethren', so these are the good figs; they're good figs and who are they? the men of your kindred. Now if 'kindred' simply means, b&s, national descent, then that would have been everyone in captivity that went out of Jerusalem. It doesn't mean that! because if it did then that's out of context. The word there for 'kindred' of course, is our word which we often hear in our expositions, the word 'geullah' (1353), the redeemer' and God is saying to him, you go back to that little group of elders that's mourning in Babylon because of the criticism they're getting from their brethren, and you open your eyes in this vision and you say, My dear brethren, my very own brethren; I have the right to redeem. It was his kindred! and you know, he said to them, 'the men of thy kindred and **all the house of Israel wholly**', and by that he didn't mean every Jew, he meant all of that little group of ten thousand odd who were Israel wholly. Not 'holy' but God was saying, they're the **only people that I can see as Israel**, wholly! Now what a magnificent opening to that address to them!

What was the message? 'You tell them unto whom the inhabitants of Jerusalem have said, Get out, get out! get far from Yahweh; unto us the land is given in possession, Get out!' Isaiah 66, this is what they were saying, the world is full of these people; first of all, Isaiah 65 to get the connection between the two classes of people. These are people who say this sort of thing, b&s, in verse 5 of Isaiah 65, 'Which say, Stand by thyself, come not near to me; for I am holier than you'. You know, God says, 'they're like a smoke in my nose; five people pick up a branch and tickle under My nose in contempt; people who say, don't you dare come near me, I will be contaminated. I can't afford to have you near me, I would be contaminated!' Yahweh said, 'they are like acrid smoke in My nostrils, they are an annoyance to Me to no end'. Well, this is what this crowd were doing to this group of people. Then in Isaiah 66 in verse 5, 'Hear the word of Yahweh, ye that tremble at His word; Your brethren that hated you, that cast you out for My name's sake said, Let Yahweh be glorified'. We're standing for the principles of Yahweh! Get out! **they are not the principles of Yahweh**; they said, 'let Yahweh be glorified'. Well, He said, He will appear to your joy that's been thrown out, and woe unto this other mob.' That literally happened, b&s, that verse; Jesus healed a blind man, he was a very simple minded person, he dealt with the facts and when they asked him who it was that healed him, he told them plainly who it was, and they couldn't deny that it happened. But they said to him, 'he's a sinner', and this man's very simple logic was devastated; whether I'm a sinner or not, I know I was blind, and I now can see; that is devastating logic! Then they said this, 'give God the glory and cast him out'; let Yahweh be glorified and they cast him out, and that exactly happened as Isaiah said it would and that's exactly what this crowd is saying about those poor little captives over there, who dared to say, that it was logical because of the iniquity of the people that they

should suffer and go to Babylon, that they should walk away from their beloved city and in obedience to Almighty God live in peace in Babylon and even pray for the peace of the city. The other crowd spat on them and said, 'ooh, oh, we couldn't stand you here because, oh, my goodness we're holier than thou'. Get out, let Yahweh be glorified!

So Ezekiel went back with a message, 'that's what these people have been telling you, but I'm telling you that this is your future, 'therefore, chapter 11 verse 16, 'thus saith the Adonai Yahweh, although I have cast them far off among the heathen'. So Yahweh says, 'I have cast them far off among the heathen', b&s, what Jew is going to associate with them, with the Gentiles? ooooh! wouldn't go near them, right! but God says, '**Yet, yet to them I will be to them a little sanctuary**'. Well, I'll tell you who went with them, **Almighty God went with them!** Almighty God went with them, b&s, but they wouldn't go out there with the heathen, they wouldn't go near them! But when God says 'a little sanctuary', it doesn't mean a little sanctuary in the sense of a little sanctuary, it means '**a sanctuary for a little while**'. (4592 + 4720) All this crowd were going into Jerusalem saying, 'the temple of Yahweh, the temple of Yahweh and He's not there; He's among the heathen. It was like Peter receiving a message by a sheet let down from heaven, to go and visit a Gentile, no, a Roman Gentile, ah, goodness, oh no, he's a soldier, oh no, he's a centurion, he's a 100 times worse; and Peter, do you know what they called his little group of soldiers, no! the Italian band. No, you're joking! and when Peter went to Cornelius, Cornelius said to him, 'four days ago, **a holy angel came to me in my house**', not just an angel, **a holy angel**, was in Cornelius's house. Peter couldn't go there, he couldn't go where angels tread, and here they are, b&s, saying, 'you get out of this place, the land is ours and you must be the stinking corrupt mould, you're among the unclean! Well, Yahweh says, '**So am I**'. Isn't that absolutely wonderful, b&s, imagine that message coming to these people, a little sanctuary!

God goes on and tells them, 'Therefore, Thus saith Adonai Yahweh' (now just notice something here), He says, 'I will even gather you from the people, and assemble you out of the countries where you have been scattered, and I will give **you** the land of Israel, and **they shall come thither**'. Wow! I will give **you** the land of Israel, and **they shall come thither**', who's they? Remember Ezekiel 14? when Ezekiel told them if you're worried about spending your lifetime in Babylon and are never again going to see Jerusalem, think about your sons and your daughters! Think about their future! We know, b&s, that these prophecies are cast in the future, we know that, but we're dealing with Ezekiel as a character study; we're dealing with the primary application; no need to leave people out in the cold. We know the future! but those words to them meant that they themselves were not going back. **They would get the land of Israel**, because He said, 'I will give you the **land** and they **will come back**. They knew that God was securing the future of their children. They also would know too, b&s, that that future would stretch into eternity, that one day they themselves would be there; but it's very interesting the way that the personal pronoun changes there!

And says God in verse 19, 'I will give them one heart, and I will put a new spirit within you'. Of course, that's Jeremiah 31 verse 33 of the new covenant. That was a wonderful

message, b&s, a wonderful message that he took back to 'thine own brethren, thy very own brethren, your kindred, the people I consider **wholly** as Israel'. That little group of elders would have been thrilled to bits with that! You know, if you want to epitomize probably that message, you couldn't do better than read Isaiah 61, it couldn't be epitomized better, these words would really epitomize, b&s, all that ever happened on that occasion. In Isaiah 61 verses 1 and 2, 'The Spirit of Adonai Yahweh is upon me; because Yahweh hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of Yahweh, and the day of vengeance of our God; to comfort all that mourn', that would absolutely epitomize that! and you know, one of the key phrases in those two verses is '**the acceptable year of Yahweh**', the acceptable year by which it means, deliverance will come at a time acceptable to God, and it may not be now! I could prove that to you without a shadow of a doubt, but that's not our subject. But believe me, that is what it's saying! It will be a time of deliverance, b&s, when the time is acceptable to God, and it may not be now, but it will be ultimately; and that would epitomize that message.

So, b&s, as far as that part of the study is concerned, I believe that was the climax of it, of that early life of Ezekiel when he went back, having finally seen all those visions, with that tremendously encouraging message for those good figs.

Now what I want to do now is to wind up our study by coming up to the end of Ezekiel's prophecy because in between all that, you know, all you've got is a long dissertation on the denunciations of Israel, and then a section in this prophecy against the nations around them. So it would not materially affect our study of the personality and life of Ezekiel. So we can with propriety go to chapter 40 now, b&s, and have a look now at what happened when we get to the end of this prophecy. I don't think you'll be disappointed with coming here. Now he says, 'In the 5 and 20th year of our captivity' (now that makes him 50 years of age) He was appointed at the age of 30 in his commission as a watchmen, b&s, in the fifth year of the captivity; so if he was 30 at the 5th year of their captivity, then he was 25 when he went into captivity, that's just simple mathematics. This being the 25th year, Ezekiel has reached a jubilee of life! He is 50 years old and it's the beginning of the year, it's a new year; it's the 10th day of the month and it's 14 years since the city has been destroyed, which made him 36, of course, when the city was destroyed. So we get the time periods very well set.

He says, 'In the selfsame day' (note that!) in that very day, the hand of Yahweh was upon me and brought me hither in the visions of God (so he's in the chariot) and he brought me into the land of Israel and set me on a very high mountain, upon which was the frame of a city on the **south**'. Now he's gone to the land of Israel but from the point of view from where he'd been, whenever he spoke of the judgment, it came out of the **north**, because that's where it came from. If he turns around and looks south, you'd look down towards the land again. So the direction is now 90 degrees, it's gone right around. He's looking south, he's looking towards that city of God; he's put upon on a very high mountain, b&s. Now here's an exceedingly interesting thing, that in Matthew 4

when the Lord was taken by the diabolos (whatever that might have been, and it doesn't concern us, He was tempted in all points like as we are and felt it, that's all that needs to concern us), but in Matthew 4 the devil taketh Him up into **an exceeding high mountain**; and that very expression used by Matthew is telling us, b&s, that among other things in the Word that the Lord would have been caused to think about ; He could not help but think of Ezekiel, as Ezekiel stood on a very high mountain and saw, as it were, **the frame of a city**. He saw the whole thing in vision, he saw that whole vista, he could take it all in. The diabolos presented to him the **kingdoms of this world**. You couldn't get anything more opposite and the temptation of our Lord was, **to take a shortcut to glory and bypass the suffering!** You might say it was impossible, we know that it was morally impossible but our Lord was an extremely brilliant man being the Son of God, He could have, b&s, by the prowess inherited from His Father, **ruled this world in any way, shape or form**. The temptation was to grab that while the opportunity was there, because at the early stages of His life, they were saying that He was a King, and to bypass the suffering. But as our glorious Lord stood there and He saw the kingdoms of this world, He would spurn them, b&s, and His mind would go to Ezekiel, who saw the frame of a city on the south in the selfsame day. What day? what day? the 10th day of the first month! and they were just getting little lambs and tying them up getting ready to cut their throats. So Ezekiel's vision of glory, b&s, was on the very day they were preparing the lamb to be slain; there was no way, around that suffering. **In the selfsame day!** isn't that incredible? So as Israel is preparing for the Passover, there's a vision of the future, but there will never be a reality of the future unless there was a reality of the Passover; and our glorious Lord would have thought about that, b&s, among many other things that we could not know that He would think about and He would spurn that temptation.

He saw this frame of a city by which on this very high mountain, **upon which** (as the margin truly says) was the city built. Do you know, b&s, it's a remarkable thing, when Paul in Hebrews 12 says in describing Mount Sinai, he says that 'when the mountain quaked and there was earthquake, storm and fire, and blackness and darkness and tempest, and they backed away from the mountain and Paul says in Hebrews 12, that even if an animal was to touch the mount, they couldn't touch the animal, they had to throw a spear or a stone to kill it because they're not allowed to touch the animal because it touched the mount. If you go back to Exodus and you read that there are very stringent rules, don't touch that mountain, don't touch that mountain, and enormous emphasis is given on the fact that you must not touch that mountain! and Paul draws the emphasis out, why did he do it? Because if you're not allowed to touch the mountain, it means you can touch it? It's possible! So he goes on in verse 18, 'For ye are not come unto the mount that might be touched', do you know why? I'll tell you why, **it's not there!** B&S, believe me, Mount Zion **does not exist!** and if you went into the land of Israel today, and they took you to the Mount of Olives and you'd say, 'where is Mount Zion?' The guide, because he's a professional and because everything has to be dramatic and romantic, he will say, 'ah, it's over the other side of the city on the southwestern corner; because over there is what they call the 'citadel of David' and it's slightly higher at that point. You're actually straight at Mount Zion because where that

point of the wall meets (if you've seen a picture of Jerusalem from the Mount of Olives, Mount Zion is that slope down there). Now that's not a question of doubt, because when we were there and I pointed out to the group that that was Mount Zion, the guide turned to the group and said, 'John is right', with a smile on his face, because he wouldn't have told them that! But he knows and everybody else knows who knows anything about the land, that **Mount Zion is not there!** and Ezekiel sees this very high mountain, there's got to be some tremendous changes, b&s, in that land for that to happen. Some tremendous changes.

He saw this frame of a city on that mountain. 'Beautiful for elevation, says Psalm 48, is Mount Zion on the sides of the **north**, the city of the great King'. Can you see my bible? if you could see my bible, the hill of Jerusalem is tilted like that, you can see Mount Zion which slopes down here from the west, (you can see it from the south, you can see it from the east, you'd never see it from the north, there's no way!) The only direction that you can't see it is from the north, and yet Psalm 48 says, 'Beautiful for elevation on the sides of the **north**, is the city of the great King', and 'Zion' means '**conspicuous**' (6726), conspicuous, obvious, and it's not there! and the point the apostle is making is, that which is against law and faith, and faith is the ability to clothe the future with substance, that's not there now. Ezekiel saw it, b&s, sitting on that very high mountain.

Then up comes the man of brass and he's going to have a few words with Ezekiel. Ah, this is absolutely wonderful, b&s, it really is! it's just wonderful. The man of brass comes up to him in verse 3, he's a man of brass and he's got a line of flax in his hand and he's got a measuring reed in his hand. Now we know what brass is, it's the flesh of sin, the brazen plates of the altar were made of the censers of the sinners, of Korah, Dathan and Abiram's crowd, that people might learn that sin needs sacrifice. We know, b&s, that the serpent in the wilderness was brass, because there's a necessity to crucify the flesh with the affections and the lusts because in it resides the serpent's sting of the motions of sin in our members. They've got to be crucified and crushed, b&s! There's a lot of other things we learn about brass, actually in the prophecy of Ezekiel the very word used here for 'brass' is rendered 'filthiness' (5178), but this man here is not filthy brass, it's what we saw in the vision, it's **burnished brass**, it's our nature but it's been burnished, it's been **refined**, b&s. In life and death, He refined it in life by refusing to obey it, and He finally refined it in death by putting to death everything that exalts itself against the knowledge of God, and suppressed it and quieted it in the grave and you can't tempt a dead man. And finally, He overcame that which overcomes every other man and woman; well, here He is! the Lord Jesus Christ, I believe, symbolized here by the man of brass and he's got two things: He's got flax and He's got a measuring reed. Flax which in this very prophecy itself is rendered **linen**, because from the flax they made their linen, and linen was a symbol of righteousness and flax grew at Passover time, Exodus 9 verse 31. So it grew at the Passover time, it came to fruition and it's the **righteousness of God**, and God's righteousness was declared at Passover time when the flesh was finally suppressed once and for all! Here he is! the man of brass, b&s.

Now he's got an exhortation for Ezekiel, verse 4, you look at the strength of the

exhortation. 'The man said unto me, son of man, behold with your eyes, hear with your ears, and set thine heart upon all that I shall show thee; for the intent that I might show them unto thee, thou art brought here; declare all that thou seest to the house of Israel'. Now, what a wonderful thing! you know, you imagine Ezekiel, he sees this thing and he'd be in another world, b&s, literally in another world, he'd be absolutely in the kingdom. Then he'd start and think to himself, I wonder why I've been given this wonderful vision, and up he comes. Now son of man, you better open your ears and open your heart and you listen carefully because you have been brought here to see and listen to what I'm going to tell you and show you. So that's why you've been brought, son of man, so understand the purpose for why you're here, and give diligent heed to it. Now the other reason, son of man, is because I want you to tell the children of Israel about this; now we could go for the rest of the year, I suppose, if you did a study of the temple, and I haven't done that. But if you did a study of the temple, you could really stretch this out, but what I want to do now, b&s, is to show you the absolute essence of what it was all about. Now you just follow this with me!

So what did he do? He took him on a tour of this temple. We turn over to verse 13 of chapter 40, and we keep reading these sort of words, 'he measured then the gate', and so Ezekiel's watching this man measuring the gates; note verse 14, 'he **made** also posts', he made them, son of man, watch and hear and set your heart; **so he's watching him, b&s, build that temple**. Okay? now what happens from now on is this, constantly you read this expression, verse 17, 'he brought me here', verse 24, 'he brought me there', verse 28, 'he brought me here', verse 32, 'he brought me there', and so on and so forth, right up to chapter 43. So we turn over to chapter 43, because he's been taking Ezekiel around and showing him all these things, building this temple and demonstrating to him all this matter.

Now we come to chapter 43, 'Afterward he brought me to the gate, the gate that looketh toward the east', so he's right around the front of the temple now, b&s, and it's been built actually from back to front, and he's going to come around the front and he's going to complete this temple. He finishes it right at the front of the place, so that's where it finished, so he brings him there. Now what happens next? Now I hope you're listening, now I'll say again, set your heart on this, open your ears and listen to all you're being told, because in a minute you're going to see why. In verse 4, the glory of Yahweh comes into the house by way of the gate whose prospect is toward the east. So having built the east gate, Yahweh can now enter; the Spirit takes him up, verse 5, and brings him into the **inner court** (he's where he should be because he's a priest). So he's in the priests' court and the glory of Yahweh fills the house; it had left the house before, but now it's back here; 'and I heard Him (that is Yahweh) speaking unto me out of the house'. Now, b&s, hear with your ears and set your heart, **and the man stood by me**. Did you hear that?

Then Yahweh goes on, 'Son of man, the place of My throne (hear that) and the place of the **soles of My feet**' (do you get the message?) Here's Ezekiel standing in that inner court in utter awe, he'd be in utter awe and he makes the notation that the man of brass

has come up right alongside of him, 'and the man stood by me', and the voice of God says, 'son of man the place of My throne and the place of the soles of My feet', and Ezekiel would look around like that and think, wow! that's Yahweh standing there! (the man stood by me, son of man, they are My feet!). God is telling him, b&s, that there is the Messiah standing alongside of him, as a priest, in the inner court, alongside of God's throne having built that temple. Did you hear all that? did you set your heart on it? Now let's move on!

In verse 10 he's now told this. 'Thou 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'. Now if you have a margin as I have in my bible, 'let them **take the sum**' (4058) of what you've just seen and heard! Now do you see what he's doing? son of man watch Me and listen to Me, because you've got a very important message to give; when I'm finished you've got to relay what you've seen and heard to the people, **because they've got to add it up!** So He builds the temple, he goes into the court as a priest, he represents Almighty God before the throne of God. He's the great high priest of our profession! Now let me show you someone, b&s, who was listening, who took it to heart and who added it up! Hebrews 8, and here the same word for 'sum' in the Greek, which is exactly the meaning of a different word in the Hebrew but with exactly the same meaning, 'add it up'. Here it is all added up, verse 1, 'Now of the things which we have spoken this is the **sum**: We have such a high priest, who is set on the right hand of the **throne of the Majesty in the heavens**; A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man'. That's a complete summary of what Ezekiel saw in few words! So the apostle added it up and you see, b&s, all that massive detail to tell us of the wonderful privileges which we have in Jesus Christ our Lord.

So as we bring our study to a close, we come back to chapter 43 and we watch this glory returning from the way of the east. But, b&s, as we gaze upon this Word this morning, to watch this glory come from the way of the east, let me tell you something: **you will not, you will not be doing this in the kingdom of God!** You will not be standing watching this glory come back, b&s, all of us here, pray God with God's mercy and grace and loving kindness through His Son, every single brother and sister here has the possibility of sitting in that chariot while other people watch it. Because this is what Ezekiel is going to see now, that when he saw that vacant throne parked on the south side of the temple, and the glory of Yahweh coming out of the Holy Place and sitting there and being taken out of the city via the **Mount of Olives**; and Jesus left the city, via the Mount of Olives, and the angel said, 'that same Jesus which is taken up from you into heaven, will so come in like manner as you have seen Him go via the Mount of Olives on the way of the east. Zechariah says, 'in that day, His feet shall stand on the Mount of Olives which is to the east of Jerusalem', it'll come back the same way as it went, and here it comes, b&s.

Verse 1, 'He brought me to the east gate; And behold, the glory of the God of Israel came from the way of the east; (it came from the way of the sun's rising), b&s, the sun comes up, I love the sun, it's warm, it's glorious, it's a warmth (did you ever notice, b&s,

have you ever noticed how the warmth of the sun penetrates?) You go out, not so much in the summer because you'll really know it, but you go out in the winter, b&s, on some of those days that we get in this country when the sky is clear and blue, and you feel cold inside. You can have a radiator, you can have hot water bags in your bed, you can do what you like, but go out in that sun and it will warm your bones! You see, Ezekiel saw the rays of that sun penetrating and with the sun coming over the horizon and sweeping all before him, **he sees this majestic chariot!** The cherubim, b&s, wheel upon a wheel, eyes everywhere, the saints alive, b&s, to every circumstance in the world; they're alive to the Spirit power of the Word, like they've never been alive before. People understand the bible, they can see the appreciation of all of God's message that's been spoken through all ages, we're all bible students but we've never been bible students (eyes everywhere). The great light of the world, the great eye of the Lord Jesus in the centre, flashing like lightning and us kissing like sisters, wingtip to wingtip, sisters as the bride of Christ in Christ we are, kissing gently together and yet **shaking the earth** with an earthquake like has never been seen before, b&s. This is what he sees roaring in from the way of the east. How do we know we're all there? because you see, His voice was like **many waters**, and that tells you everything you want to know, because Revelation says, the symbol of many waters are nations and peoples and tongues. So we know, b&s, that we're in that chapter. The voice of many waters!

Now I want to show you that there were 5 voices or sounds associated with that chariot, because he explains, 'It's like the glory which I saw when I came to destroy the city. Yes, it's the same glory. But then he said, 'it's also like the glory I saw by the river Chebar', so now he doesn't see that there's a different glory of Chebar, a different glory when he went out into the biqah, the valley, and a different glory when he went to Jerusalem. He said he could see now that this vision is **one** really because although it took on different aspects it's altogether here. He sees it's all come together, that's what he saw in vision in chapter 1, and out in the plain with a personal message for himself, judgment on Jerusalem and a vision of the future, **it's all here!** and he describes it as being a total thing.

Come to chapter 1 verse 24, b&s, because it really started out like that! Here's all the noises that it made, because he was shown the ultimate, right at the beginning. In verse 24, 'And when they went, I heard the noise of their wings, like the noise of great waters, like the voice of the Shaddai, like the voice of speech, and the noise of a host'. Now you put that together: the noise of their wings, the noise of their wings, b&s, was **a kiss**, he saw the saints really united together, and really in love. Not saying that we are together because we all believe the same statement of faith, but are talking behind each other's backs; but really are in love! That was one of the noises he heard. He heard **the noise of great waters**, because there were many, many people associated in that majestic glory; he heard **the voice of the Shaddai** because people have the ability in that chariot both to destroy and to repair and nourish. He heard **the voice of speech** which is in the Hebrew 'a rushing wind'(1999), b&s, because they're full of the 'ruwach'(7307), the spirit of God; and do you know what the word for 'host' is? **the encampment** , he saw the four-square encampment of Israel. So in chapter 43, that thing which he saw in

totality, is coming here from the way of the east. Brethren and sisters are together, many of them, they're going to destroy the wicked and nourish the people who want the kingdom; they're coming with the spirit of God and they're the four-square encampment of Israel.

Ezekiel 43 verse 2, 'And the earth shined with His glory'. The word 'shined' in the Hebrew means 'luminous' (215); you get a light and you turn it on and you can turn it off. But a thing which is **luminous**, you'll see it in the dark. It is a permanent shine, b&s, 'arise and shine for thy light is come, and the glory of the God of Israel is risen upon them'. Luminous, the same word is in Isaiah chapter 60, 'for the earth shall be full of the knowledge of the glory of Yahweh as the waters cover the sea'. The **knowledge** of it, the knowledge of it is luminous, and the world will be bathed with light, b&s.

As we go from this place, I hope that we've all been helped by a consideration of this man's life. The terrible tragedies that overtook him, the sad calamities in his own home, and the awful difficulties that he had placed upon him by Almighty God, that made his commission almost impossible to perform, **yet he did it!** It was only right, b&s, that he should in the end be taken out, and made to stand to see that great mountain and the great city on top of it and to meet the man of brass. You know, if we're wise we'll go away and add it all up, b&s, we'll add it all up, just go away and think about it and add it all up in your mind, that we do have a great High Priest, He is sitting at the right hand of God, and that's where when He comes it will be said in this world, 'the place of My throne and the place of the soles of My feet is where He stands', He will represent God to that extent. We will be with Him, b&s, for evermore and we hope and pray that it won't be long! I firmly believe, and there have been many people that have said it before me and were proven wrong but, b&s, I really think that we're at the end. If you hear that news which we heard this morning, you can talk about the signs of the times, talk about the rise of Russia and everything else and Catholic Europe, it's all very true, but we all know in our heart of hearts that the ultimate sign is **Israel**. I believe, if events go as they must go, I think, in the land, that Israel has got to do something drastic; it's going to bring the world around their ears. B&S, humanly speaking, if we didn't have a God, if there was no God, humanly speaking, I can tell you here and now, Israel would never, ever, ever have survived. Five million people only in the middle of the world, in one of the most precious pieces of real estate in the whole globe; the nations won't tolerate it. That's how close we are to the coming of Christ! I really believe we're at the end, so b&s, let's all go home and add it up!