

“Through the Bible in a Year with Pastor Don and the FBC Family”
October 22, 2016

Ezekiel 43:1–44:31. The altar of burnt offering.

Revelation 21:9–27. The New Jerusalem.

Job 39:1–10. God, the Giver of all.

COMMENTS.

Ezekiel 43:1–44:31. In a dramatic reversal of the departure of the Lord’s glory (**chapters 10–11**) Ezekiel saw “the glory of God” returning from the east to dwell once again in His nation (**43:1-5**). God said the new temple is to be the “place” of His “throne,” the place where He will live among the Israelites forever (**43:7, 9**). The temple will serve as God’s earthly dwelling place among His people. God assured Ezekiel that this home would be permanent. Never again would Israel defile His holy name by worshiping “lifeless idols,” bringing destruction on the nation (**43:7–8**). The man, an angel (**43:6**) standing next to Ezekiel told him to “describe the temple to the people of Israel, that they may be ashamed of their sins.” A clear vision of God’s ideal plan would remind the people of the sins that had led to the destruction of the old temple. In **43:13-27** we are given details on the millennial altar of **burnt offering**. After the temple was described, its daily operation was explained to Ezekiel. A new way of life and worship will be practiced by the people during the Millennium. Yet, in describing the holy standards in Israel’s future worship, Ezekiel asked the people of his day to reevaluate their present practices and explained the duties of the temple ministers (**chapter 44**).

Life in God by knowledge and by love. The burnt offering speaks of total dedication to the Lord, “all on the altar.” In the New Testament the believer is commanded to give himself as a burnt offering to God, to give himself wholly to the Lord—body, soul, mind, and will (Rom. 12:1-2). Romans 12:1 *I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service.* Before we trusted Christ, we used our body for sinful pleasures and purposes, but now that we belong to Him, we should want to use our body for His glory. The Christian’s body is God’s temple (1 Cor. 6:19–20) because the Spirit of God dwells within him (Rom. 8:9). It is our privilege to glorify Christ in our body and magnify Christ in our body (Phil. 1:20–21). Just as Jesus Christ had to take on Himself a body in order to accomplish God’s will on earth, so we must yield our bodies to Christ that He might continue God’s work through us. We must yield the members of the body as “instruments of righteousness” (Rom. 6:13) for the Holy Spirit to use in the doing of God’s work. The Old Testament sacrifices were dead sacrifices, but we are to be living sacrifices. We are also mandated to give God our minds and wills: Romans 12:2, *And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God.* The world wants to control your mind, but God wants to transform your mind (Eph. 4:17–24; Col. 3:1–11). Your mind controls your body, and your will controls your mind and the direction of your whole life. No human being can give God his body, mind, and will apart from true love which is developed daily by walking with God by proper knowledge and

proper love. All attempts to do this without love fail and collapse into various forms of legalism. Love is the only means whereby we can truly give ourselves to anyone wholly and without reservation. Moreover, such a will with such a love must be cultivated daily by living in and for God as our highest good.

Revelation 21:9–27. In verses **9-11** the New Jerusalem is the bride. In verses **12-27**, the New Jerusalem is the city. This New Jerusalem should not be confused with the New Jerusalem of the Millennial. This New Jerusalem is of the eternal state. The overall impression of the city as a gigantic brilliant jewel compared to jasper, clear as crystal indicates its great beauty. John was trying to describe what he saw and to relate it to what might be familiar to his readers. However, it is evident that his revelation transcends anything that can be experienced. From the fact that the nations (the Gentiles) will be in the city (**24, 26**)—as well as Israel and the church—it is evident that the city is the dwelling place of the saints of all ages, the angels, and God Himself

Life in God by knowledge and by love. The life we live here is infinitesimal compared to what awaits us for all of eternity in the heavenly city. Yet what we do with our lives here counts forever. As creatures we always choose what we view as our greatest good—we cannot escape this fact. We always choose what we love. Let us make sure that the good is God, which translates to life in God by knowledge and by love. Life is short and eternity is forever, let's live like it for today counts forever.

Job 39:1–10. In this section God shows His control over all animals. He mentions goats and deer (**1-4**), wild donkeys and wild oxen (**5-12**). God is the existential cause of all that exists. He is infusing all things with existence and continuously and concurrently gives them their natural properties. He gives them the very act of existing and the natural properties of what those things are. He sustains all things in the deepest manner. God is pictured as doing this from the birth to death of living creatures (**1-4**).

Life in God by knowledge and by love. God has given us the gift of life. It is not that He *only* saw to it that we were born. It is not that He only looks out for us daily. The very fact of our existence moment by moment is due to Him pouring existence into our essence every instant. All of creation is made up of two principles at bottom: their essences (what they are) and their existence (that they are). No essence has within its own nature the power of existence. Existence, moment by moment comes from God every instant. To get this is to move into an appreciate and love for God that cannot be attained in the mechanistic, deistic, and reductionistic view found in materialism. We really do “live, move, and have our being in God.” Life is such a gift, let us celebrate it as we celebrate the Giver of all.

Life in God by proper knowledge and by proper love.

Pastor Don