"The trees of the Lord are filled with moisture, the cedars of Lebanon, which he has planted; where the birds make their nests: as for the stork, the fir trees are her house. The high mountains are for the wild goats; the rocks are a refuge for the conies."

Clips from Psalms
Psalms 104:16-18
Jehovah's Care over all his Works

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Kingdom of God or "Millennial Temple?"
A Study of Ezekiel's Vision of a City or Temple

Was Ezekiel seeing a vision of God's blueprint for a literal future temple to be built by Zerubbabel? Was Ezekiel seeing a vision of the future kingdom of God and establishment of the church? Was Ezekiel seeing beyond the days of Zerubbabel and the church age and looking to the heavenly Jerusalem of Revelation 21:10ff? Was Ezekiel seeing a vision of a temple that would be built when, as the Premillennialist believe, Christ supposedly reigns a thousand years on earth? The language of the prophets is so meshed together with immediate day prophecies and latter day prophecy that it is bound into one cohesive lump that must be rightly delineated or else we are forever confused. To know the truth of Ezekiel's vision we must approach the study no different than any other chapter in God's word. When we take the context of these chapters into consideration our conclusion will be that the city, sanctuary, temple, or kingdom that Ezekiel divinely sees is the future church of our Lord and Savior Jesus Christ.

There are three important issues to examine in order to arrive at the correct conclusion that Ezekiel's vision was the Kingdom of God under the New Testament era. First, and foremost, we are struck by great curiosity as we study Ezekiel's vision because there are so many details. Chapters 40 through 48 read as an architectural design drawn out so that the construction is a precisely finished masterpiece. God is the obvious architect of this design (see Hebrews 11:10). When we go back to the first tabernacle that God commanded to be built we also see great details (see Exodus 25-30). There are also great details given at 1 Kings 6 and Revelation 21 for both Solomon and God's heavenly kingdom. The detailed measurements appear to present the reader with a sense of awe at the forethought, preparation, and planning that God has put into his eternal kingdom.

Secondly, there are several similarities between Ezekiel's temple vision and the tabernacle with its laws of Exodus 25-30, Solomon's temple, and the
Local News
Welcome to all Our Visitors. It is our prayer that you will be edified by our worship service today. If you have any questions regarding what we teach or practice please be our friend and talk with us.

Carisa Hix was baptized into Christ this past Sunday. We rejoice with her and her family. Please add her to your new directory.

Glenda Scroggins, wife of Dennis, had the cancer that she has been struggling with return. It is located in her right lung. The Scroggins asks that we pray for them.

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heavenly city of Revelation 21. The engravings of palm trees and cherubs are found on the post, walls, and doors of the temple (see 1 Kings 6:29 and Ezekiel 41:16-20). The area measurements of the holy and most holy place are equivalent (see 1 Kings 6:20; Ezekiel 41:3 and Revelation 21:16). Both Solomon's and Ezekiel's temples had chamber store rooms (1 Kings 6:6 and Ezekiel 41:5-11) and a "separate place" (2 Kings 23:11; 1 Chronicles 26:18 and Ezekiel 41:12). There was an altar of incense in the most holy place (Exodus 30:1; 1 Kings 7:48; Ezekiel 41:21-22) and an altar of burnt offerings (Exodus 38:1; 1 Kings 8:64 and Ezekiel 43:13-17). Both Solomon's and Ezekiel's temples had two large doors separating the Holy place from the Most Holy place (see 1 Kings 6:31 and Ezekiel 41:23). These similarities are significant for two reasons. First, it proves that God had fulfilled his promise to David to build a kingdom now and forevermore through his seed (see 2 Samuel 7:12-14). Secondly, and more important to our discussion, is the fact that it illustrates a method of God getting across his divine message of a coming kingdom. The method was to speak in terms that the Jews could understand. God had always promised a world eternal kingdom to man and what better way to describe this promised kingdom then by descriptive terms that the Jews were already familiar with.

Thirdly, there are also very distinct differences between the above mentioned temples. First, there was the distinct difference in the material used for the altar of incense. Solomon used wood overlaid with gold and Ezekiel sees a plain wooden altar (see notes at Ezekiel 41:21-26). Secondly, the Lord had previously appointed the priests to eat the holy sacrifices beside the altar of burnt offering (see Leviticus 10:12-13 and Numbers 18:10). Now; however, the priests are told to eat these sacrifices within a peculiar chamber (Ezekiel 42:13-14). The third distinction between the temples is that the East gate of Solomon's temple was to function as a gate where people entered and left (see Jeremiah 26:10 and Acts 3:2, 10). Ezekiel's temple vision depicted this gate as being closed and inaccessible for common use (see Ezekiel 44:1-3). A fourth distinction is found in the sacrifices of the temples. While sin sacrifices were always he-goats under the Mosaic Law and first temple worship (see Leviticus 4:3, 14 and 16:3) Ezekiel sees bullocks being sacrificed upon the altar of burnt offering (Ezekiel 45:18-20). A fifth distinction between the temples is the set days of the year to worship. Gone will be the keeping of the Pentecost, feast of weeks, day of trumpets, Day of Atonement and so forth. The two set feasts will be the first month at the fourteenth day (a Passover feast of seven days) and then again in the seventh month at the fifteenth day (a seven day feast shall occur) (see Ezekiel 45:21-25). The sixth difference between the temples is seen in the sacrifices made on the Sabbath day. Under the Mosaic Law the worshipers were to offer two lambs yet under the new sanctuary the worshipers were to offer six (see Numbers 28:9ff and Ezekiel 46:1-7). The seventh difference in the temples and their worship is found in the daily sacrifices. Under the first temple there were sacrifices offered morning and evening (see Numbers 28:1-4). The new temple, that Ezekiel sees, will have daily sacrifices in the evening only (see Ezekiel 46:13-15).

John Robertson - Part 1 of 2

The Gospel

Introduction

A "watershed moment" is a moment in time where everything changes. A point in time when nothing after will ever be the same as before. The figurative meaning comes from the literal meaning of a point, or division in a river, or stream where the river is split into two distinct paths that will not intersect again. There have been "watershed moments" in our lives that were disastrous such as 911. There have been watershed moments in the film industry such as Marvel Comics, Lord of the Rings, and Harry Potter. There has never been; however, a greater watershed moment in a man's life than when he or she hears the gospel, understands it, and obeys it.

What is the Gospel Message?

A. The Gospel is identified as absolute truth that comes from God (Galatians 1:11-12; Ephesians 1:13; 2 Timothy 3:16).
B. The Gospel is God's good news to man (Luke 2:10-14).
C. The Gospel is powerful (Romans 1:16).
D. The gospel calls mankind to repentance (2 Thessalonians 2:13-14).

E. What is the truth (John 18:38)?

1. Peter's sermon on the Day of Pentecost (Acts 2)
2. Paul's sermon at Antioch of Pisidia (Acts 13)
3. Paul's sermon to the Athenians at the Areopagus (Acts 17:22-31)
4. Paul's sermon to the Corinthians (1 Corinthians 15:11-11)

A "Watershed moment" in people's Lives

A. The gospel is like a catalyst that initiates a reaction within the minds of people.
B. The gospel message inflames some to levels of anger and hatred that moves them to have murderous thoughts and deeds (Matthew 26:1-5; John 7:7; 8:31-40; 15:17 - 16:4; John 19:17-18; 1 Corinthians 4:9-13; 2 Corinthians 11:23-28).
C. Some people mock the gospel message (Acts 2:12) and convicted of their sins (Acts 2:37ff etc).

Who are likely to Receive and Reject the Gospel Message?

A. The meek and lowly of this world are blessed because they see their need for Christ and the gospel (see Matthew 5:5).
B. The gospel calls mankind to repentance (2 Thessalonians 2:13-14).
C. Some are amazed (Acts 2:12) and convicted of their sins (Acts 2:37ff etc).

Conclusion

The Gospel is powerful and will have a watershed affect in one's life (2 Corinthians 2:14-16). Some will choose to harden their hearts in anger and pride against it. Others will be softened by the gospel message and render obedience to its instructions. No matter a man's reaction to truth it doesn't change with time, geography, and or race (Hebrews 13:8). The truths of the gospel are the same for America as they are for China. The truths taught by the apostles of Jesus Christ remain the same truths for man today (1 Corinthians 4:17). Truth is a consistent message that does not change to mean one thing to the wise, mighty, noble and rich and another thing to the foolish, weak, and poverty stricken of the world (1 Corinthians 1:26).