

EZEKIEL 35:1-48:35 | THE RESTORATION

EZEKIEL 40:1-48:35 | RESTORATION OF ISRAEL

EZEKIEL 40:1-44:31 | RESTORATION OF THE HOUSE (TEMPLE)

- *Verses 40:1-16 – see session 29*
- *Verses 40:16-41:26 – see session 30*
- [Ezekiel 42:1-14](#) - The Priestly Rooms
 - To the north of the Temple there was a **separate place** that contained a **chamber** (storeroom) (v. 1).
 - The building had three stories (v. 6). Because there were no pillars, the third story was smaller than the first, unlike the chambers around the Temple, where pillars held the larger third story up (compare [Ezek. 41:7](#)).
 - The building had entry from the **east side** (v. 9), and on the interior were the three stories of **chambers** (v. 9) with a gallery in the center.
 - The purpose of these chambers was to **eat the most holy things** (v. 13), a reference to the sacrifices which were consumed by the priests, as well as **lay the most holy things** (v. 13). In addition, the priests would **lay their garments** and **put on other garments** (v. 14) before they go before others.
- [Ezekiel 42:15-20](#) - The Outer Perimeter
 - Beginning from the Eastern Gate, a measurement is taken of the outer wall.
 - Each side was **five hundred reeds**, making a square Temple mount area rather than the rectangle of the Second Temple. The Temple itself, however, is rectangle.
 - The reed was six “oversized” cubits (see [Ezek. 40:5](#)). The purpose of the wall was to **make a separation between the sanctuary and the profane place** (v. 20).
 - It is interesting to remember that this is the *Millennial Temple* and yet there is a distinction between *sacred* and *secular*.
- [Ezekiel 43:1-5](#) - The Glory of God Returns
 - Having described the Temple, now Ezekiel sees the **glory of the God of Israel** return to the Temple, **from the way of the east** (v. 2), where he had earlier seen it depart ([Ezek. 11:23](#)).
 - The return was visible (thus, **behold**, v. 2) and came with both audible signs and reflective emanations.
 - The return of the glory matched the vision of the “mobile throne” in [Ezekiel 1](#) and 3.
 - Ezekiel notes three times (vv. 1, 4, 5) that **the glory of the Lord** was there, stating the final time that it **filled the house** (v. 5).
- [Ezekiel 43:6-12](#) - Warnings
 - The **man** (v. 6, see [Ezek. 40:3](#)), now says that the Temple will be **the place of my throne, and the place of the soles of my feet, where I will dwell...** (v. 7).
 - Who is **the man** (v. 6)? He is clearly using the first person singular and claims that He will reside in the Temple.

- Therefore, either **the man** of [Ezekiel 40:3](#) is *the Messiah* or **the man** should be translated *a man* (as in Young's Literal Translation and the the *Koren Tanakh* English translation).
- Could the [Ezekiel 40:3](#) man be the Messiah?
 - That man had an **appearance...like the appearance of brass**, which matches the appearance in [Ezekiel 1:7](#), which describes the feet of the Cherubim, but this is also said of the Lord in [Revelation 1:15](#).
 - Textually, there is nothing to prove this man as the Messiah or as an angel.
 - Whether it is the man that had been giving the tour or a new man, He is clearly the Messiah.
 - Note that the KJV does not capitalize pronouns of deity, leaving that matter of interpretation to the reader.
- As lofty as the view of the return of glory in verses 1-5, there is an amazing turn of subject matter in verses 7-12, with a dire warning that Israel should **no more defile** (v. 7) the Temple.
 - The defilement is described in verse 8, but the meaning is not clear.
 - Verse 9 refers to **the carcasses of their kings**, and there is a Jewish tradition that says that some kings were buried near or even within the Temple complex, thus defiling the Temple.
- In verse 12 the *dispensational rule* for the millennium is given: the **law of the house** is that the Temple would be **most holy** in all respects. Note that it is not an age of grace and invitation, but an age of glory and fear.
- [Ezekiel 43:13-27](#) - The Altar
 - Ezekiel begins to give **the measures of the altar** using the same enhanced cubit as previous measurements (v. 13).
 - What is most interesting is the **ordinances of the altar** (v. 18) which Ezekiel was to give to **the Levites that be of the seed of Zadok** (v. 19).
 - The passage gives cleansing requirements for the dedication of the new Temple prior to receiving the sacrifices of the people (v. 27).
 - These offerings must be given before **I will accept you, saith the Lord God**.
 - How can it be that sacrifices are required in the Millennial Temple?
 - These sacrifices are required to **purge the altar and purify it** (v. 26), yet this is a Temple built by God and not man. Does God build a defiled Temple?
 - Furthermore, why are sacrifices necessary in the Millennium, in which the Jewish people will have glorified bodies ([1 Cor. 15:50-52](#)).
 - What we must do is take these verses literally. They do not figure anything, nor do they memorialize anything. They are methods of purification and then giving blood sacrifices upon an altar. Better to take God at His Word than to question His Word because it doesn't align with our theology.
 - The "standard evangelical answer," is this-

"Most premillennial scholars agree that the purpose of animal sacrifice during the millennial kingdom is memorial in nature. As the Lord's Supper is a reminder of the death of Christ to the

Church today, animal sacrifices will be a reminder during the millennial kingdom. To those born during the millennial kingdom, animal sacrifices will again be an object lesson.”

(<https://www.gotquestions.org/millennial-sacrifices.html> - accessed March 25, 2021).

- Questions for this position:
 - If the Lord’s Supper works today, why wouldn’t it work then?
 - If the Lord’s Supper is *optional*, are the sacrifices?
 - If the sacrifices are an “object lesson” to those born during the millennial kingdom, will they be saved by the object lesson? Or will they be saved “by grace through faith without works?” If so, why do they need an object lesson and we today don’t?
 - If they are an object lesson, are they required for entry into God’s presence? If so, can it really be called an object lesson?
- The position I have previously held is that the Millennial sacrifices served the purpose of the **purifying of the flesh** ([Heb. 9:13](#)) for those who did not have their glorified body.
 - While this is still plausible, the challenge comes in that the Levitical priests *do have their glorified bodies* and Ezekiel says that the purification ceremony is at least partly so that **they shall consecrate themselves** ([Ezek. 43:26](#)).
 - It seems most worthwhile to take a “wait and see” attitude to discover the full meaning of these sacrifices. Indeed, even the Jewish Talmud, in discussing these verses, says, “This passage will be interpreted by Elijah in the future.”