



Welcome back!

**Let's pray.**

Today's study is quite long, so I am not including any current news.

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# OVERVIEW

## History of Israel Part 4, Taken to Jerusalem, The “Millennial” Temple (Ezek 40-43)

- British Limit Jewish Immigration to Palestine
- Arab Violence in Palestine
- Peel Plan, British Blockade of Palestine
- WWII
- Surrounding Wall, Gates
- Outer and Inner Courts
- The Sanctuary
- Other Rooms, the Altar

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In this lesson we will study chapters 40 through 43 of the book of Ezekiel.

As before, we will continue with the next major events in the founding of the modern nation of Israel.

We will then study chapter 40 through 43, where we will view in great detail the so-called Millennial Temple. We will examine the measurements and discuss its structure and some of its purposes.

Once again we will be considering an area of Ezekiel where there is a lot of controversy. There are many interpretations for the material in the last 9 chapters of the book. Many good scholars differ widely about what Ezekiel is depicting in these chapters.

Some consider this whole section to be allegory. However, as you will see, the very specific and detailed nature of the measurements and descriptions given in these chapters make it very difficult to consider this material as allegory.

I will present some of the other views as we proceed through the material. I will continue to present my opinion as to what the scripture is saying, and you should pray and do your own study to determine what you think Ezekiel is describing.

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## Review

- Ezekiel, a priest, a prophet, and a watchman in Babylon continues his ministry to the exiles ≈ April 573 B.C.
- Studied the turn of the British government to anti-Zionism, and their betrayal of the Balfour Declaration
- Learned about the Gog/Magog invasion of Israel and God's deliverance
- Learned God would pour out His Spirit on the House of Israel

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Let's review.

Ezekiel, a priest from Jerusalem, was taken to Babylon in Nebuchadnezzar's second conquest in 598 B.C. As the LORD's prophet and watchman Ezekiel is continuing to give the LORD's prophetic messages regarding the future of the nation of Israel to the exiles in Babylon. Ezekiel has now been in Babylon 25 years, so he is about 55 years old, and it is approximately April of 573 B.C. as we begin our study.

The last time we met, we continued the history of modern nation of Israel.

We learned that the British government, particularly the Foreign Office and the Middle East Department at the Colonial Office had become strongly anti-Zionist and often anti-Semitic. We discovered that in 1920 the British representatives and military began instigating Arab riots where many Jews were injured or killed.

We studied how the Colonial Office personnel orchestrated the installation of Haj Amin al-Husseini as the Grand Mufti of Jerusalem for life, despite his losing the election. And we learned that al-Husseini was the uncle of Yasser Arafat, and a confidant of Adolf Hitler.

We also observed the ultimate and illegal betrayal by the British Colonial Office when minister Winston Churchill was tricked into carving off 76% of Palestine for the state of Transjordan. Lastly, we saw that only 12.8% of the original land planned for Israel was included, but the Arabs rejected the partition (and the creation of an Arab state) and attacked Israel when they declared independence.

Next, we resumed our study in the Book of Ezekiel, where we were introduced to Gog, Magog, and a host of nations that exist today. We discovered that the LORD will compel Gog and his army to attack Israel in the latter years. And we learned that the latter years will be after Israel is back in the land.

We heard the LORD say that Gog's attack would cause the LORD's anger to be aroused. The LORD would then personally destroy Gog and his armies as well as raining fire down on Magog and other unspecified nations.

We also learned that the Israel would know the LORD from that day forward, and that the LORD would no longer allow His holy name to be profaned. And lastly, we heard that the LORD would bring all the Jewish people to the land, that the LORD would always protect them there, and He would pour out His Spirit on the house of Israel.

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## British Limit Jewish Immigration to Palestine

- Colonial Office called Jewish immigration the cause of the bloodshed by Arabs
- Announced reduction in land available for Jewish settlement
- Called for strict controls on Jewish immigration
- Jabotinsky banned from Palestine
- Jews continued to believe British public declarations of friendliness and commitment

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Now we will continue our history of the modern nation of Israel.

In August 1929, the Jewish population in Palestine celebrated Tish'ah B'Av. This is a remembrance of the destruction of the 1<sup>st</sup> and 2<sup>nd</sup> Temples.

At that time, Arab mobs rioted in Hebron, Jerusalem, and other cities. Hundreds of Jews were wounded and 113 were killed. The British would not fire on the mobs, but they did confiscate any "illegal" arms they could find among the Jews.

Sidney James Webb, the 1st Baron Passfield was a British socialist, economist, reformer and a co-founder of the London School of Economics. Lord Passfield belonged to the Fabian Society, a British socialist organization, and it so happened that the Baron was now in charge of the Colonial Office.

In 1930 Lord Passfield came to the conclusion, despite the fact that Jewish immigration had been dropping over the past 2 years, that the cause of the bloodshed was Jewish immigration. Doesn't this sound a lot like the current lies that Jewish "settlements" are the cause of Palestinian violence?

Therefore, Lord Passfield announced a severe reduction in the land that was available for Jewish settlement. He also called for strict controls on Jewish immigration. He further called for Zionists to give up the idea of a Jewish National Home.

The British then went along with the Arabs demand to ban Jabotinsky, who had founded the Hagana, because Jabotinsky called for a Jewish state.

Despite Britain's obvious and frequent betrayals of the Jewish people and the efforts to stymie a Jewish National Home, the Jews continued to trust the British. Each time the Jews were frustrated, the British would publically declare their friendship and commitment to the Jewish people, and the Jewish people would accept it. This too is the same as the behavior of our government, when we say we support Israel, but we condemn their building homes even in areas the Jews own, or they ask Israel to tone down their response to terror while saying nothing to the Palestinians who instigate the terror.

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The logo for Ezekiel, featuring the word "EZEKIEL" in a vertical stack of letters. The letters are white and set against a dark, textured background that resembles a sunset or a fiery sky. The letters are slightly shadowed, giving them a 3D appearance.

## Arab Violence in Palestine

- 1933 Hitler comes to power
- Jewish population in Palestine almost doubles over next 3 years
- British officials fear for their dream of a continuous Arab realm under their control
- Thousands in the pay of al-Husseini the Grand Mufti torture and murder Jews and Arab dissenters

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Adolf Hitler came to power in Germany in 1933. Within three years Jews fleeing to Palestine had swelled the Jewish population in Palestine to almost double.

This concerned the British Arabists who had a dream of controlling a contiguous Arab realm. The growth of the Jewish population would bring the Jews to a majority in a few years, if they did not somehow stop it. Therefore, in 1936, the British collaborated with the Arabs, specifically Haj Amin al-Husseini the Grand Mufti, to implement an Arab strike to paralyze the country in protest of Jewish immigration.

However, Husseini paid thousands of Arabs to terrorize the country for the next three years. These gangs tortured and killed Arab dissenters and Jews. More than 500 Jews were killed. Once again the British withheld their fire on the Arab mobs while doing their best to disarm Jews.

One British soldier, Captain Orde Wingate, did not go along with the Arab violence, and he recruited and trained Jewish units know as Special Night Squads. These units took action against the Arab gangs.


In 1939 Wingate was summarily removed from Palestine, and he later died in Burma.

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## Peel Plan, British Blockade of Palestine

- 1937 the Peel Commission recommended partition giving 5% of land to Jews
- Arabs reject the plan
- PM Neville Chamberlain's White Paper ended the Balfour Declaration and halted Jewish immigration, sentencing hundreds of thousands of Jews to death in Europe



The map shows the proposed partition of Palestine. The Jewish state is colored orange, the Arab state is colored green, and the British Mandate area is colored pink. The map includes labels for major cities like Jerusalem, Haifa, and Tel Aviv, and geographical features like the Mediterranean Sea and the Jordan River. A legend in the bottom right corner identifies the colors: orange for Jewish state, green for Arab state, and pink for British Mandate. A scale bar and a north arrow are also present.

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The Government in Britain continued to favor the Arabs and to feel that supporting the Arabs was in their best interest. They convened a royal commission of inquiry that was headed by Lord Robert Peel, and which, became know as the Peel Commission.

In 1937 the Peel Commission recommended that the Mandate be ended. The Commission also proposed that Palestine be partitioned in to a Jewish state with about 5% of the originally mandated land of Palestine , an Arab state with 90% of the then remaining land of Palestine, with the British retaining Jerusalem and Haifa.

The Arabs, once again missing their opportunity, vehemently rejected the plan and assassinated the British District Commissioner for Galilee, whom they believed was working to implement the partition. The Arabs then continued their uprising against Jewish immigration and a National Jewish Home.

In 1939, British Prime Minister Neville Chamberlain, 6 months after betraying Czechoslovakia and 4 months before the start of WWII, issued a White Paper betraying the Jews. Chamberlain ended the Balfour Declaration and terminated the Jewish immigration to Palestine after the entry of 75,000 more Jews. Britain would then work to create a "bi-national" Arab-Jewish state, but this was a sham.

Now, the only country wanting or willing to take in Jews was closed to Jewish entry by the British. For the next 10 years the British turned back every ship and every attempt by Jews to escape to or relocate to Palestine, even after 1945. At times they would fire on the ships, even when they were just broken down barges, some of which sank at sea later.

Some Jews managed to "illegally" run the blockade or sneak into Palestine, but most could not. In so doing, the British forced hundreds of thousands of Jews to return to or remain in Europe, and this resulted in their deaths.

Even during this period, the British continued to equip Arab armies that were preparing to wipe out Jewish communities. This continued even in 1948.

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## WWII

- 1941 Grand Mufti relocates to Germany, meets with Hitler, and works for the destruction of Jews worldwide
- 1942 Nazis plan for death of all Jews in Europe
- 1945 WWII ends, Arabs continue to demand end of Jewish immigration to Palestine
- 1945 Jews smuggle Holocaust survivors and increase underground resistance to British

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Even proof of the Holocaust of Jewish people in Europe did not cause the British Administration to soften their stance against the creation of a Jewish National Home. Even though the Arabs had allied themselves with the Nazis. And the Jews of Palestine formed a Jewish Brigade the fought with distinction under British command.

In the end, all of the British plans for a Middle East empire crumbled to dust. Their supposed Arab allies turned their backs on them, and they wound up with nothing. Even as the LORD promised to curse those who curse Abraham.

Unfortunately, after American oil companies developed huge reserves in Arabia, the US State Department took a leaf out of the British handbook with regard to its stance towards the Arab nations. We have continued that wrong-headed view of Israel in the US State Department since. This includes the State Department under Harry Truman, who went against most of his administration to recognize Israel. Sound familiar?

In 1941 Haj Amin al-Husseini, the Grand Mufti of Jerusalem, relocated to Germany. During World War II, the mufti was involved in the mobilization of support for Germany among Muslims. SS Chief, Heinrich Himmler, praised al-Husseini, stating that the Nazi leadership "has been closely following the battle of freedom-seeking Arabs - and especially in Palestine - against the Jewish invaders".

The "Final Solution of the Jewish Question" was the Nazi plan for the extermination of the Jews. The Nazis in 1942 at the Wannsee Conference took the term "Final Solution" that was commonly used by the German government and Nazi party officials and reduced its actual meaning to mass murder.

After the end of the War, Jewish underground movements greatly expended their efforts to oust the British and to smuggle Holocaust survivors into Palestine. The Hagana under David Ben-Gurion, the Irgun led by Menachem Begin, and Lehi led by Yitzhak Shamir over several years eroded and eventually broke the will of the British government to continue in the country.

Now let's return to our study of the Book of Ezekiel.

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## Taken to Israel

- 25 years after being taken to Babylon
- 14 years after the fall of Jerusalem
- Ezekiel is taken to future-Israel in a vision
- Ezekiel sees what looks like a city
- Ezekiel meets a “man” whose face shines like bronze, and the man has a measuring cord and a measuring rod
- The man is to show Ezekiel “many things”

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So, let's read chapter 40 of Ezekiel verses 1 – 4. For these chapters, I am reading from the New Living Translation, because it gives the measurements in feet rather than cubits, and I believe it is easier to follow the descriptions.

*1 On April 28, during the twenty-fifth year of our captivity--fourteen years after the fall of Jerusalem--the LORD took hold of me.*

*2 In a vision from God he took me to the land of Israel and set me down on a very high mountain. From there I could see toward the south what appeared to be a city.*

*3 As he brought me nearer, I saw a man whose face shone like bronze standing beside a gateway entrance. He was holding in his hand a linen measuring cord and a measuring rod.*

*4 He said to me, "Son of man, watch and listen. Pay close attention to everything I show you. You have been brought here so I can show you many things. Then you will return to the people of Israel and tell them everything you have seen."*

Don't worry about the April 28<sup>th</sup> date. The month is probably April, as Ezekiel was a priest, and he most likely reckoned using the Passover as the first month of the year. The year was probably 573 B.C.

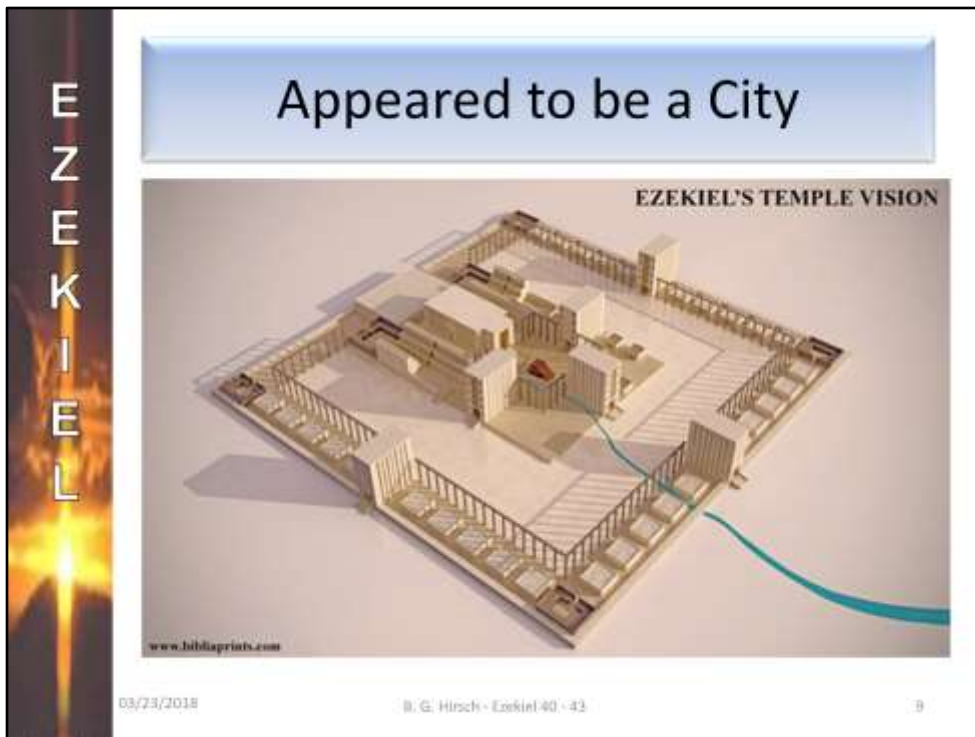
As we saw way back in chapters 8 through 11, Ezekiel is taken in the Spirit to Israel. This time Ezekiel is not taken to Jerusalem in his day. Instead, he is taken very far into the future. How far? We don't know, but it is more than the 2,600 years that would bring it to our current date.

Who is this man that is showing Ezekiel these things? There are differing opinions of this. From the man's appearance, and the later text in chapter 44, the "man" appears to be an angel of the LORD. Could this be, Jesus, the pre-incarnate Christ. Yes. And yes, that could be wrong. Hence, I will just refer to this person as the "man" from this point on.

The "man" tells Ezekiel to pay close attention. What he has to say to Ezekiel is of great importance, and Ezekiel is to note it carefully. This sounds very much like the LORD's instructions to Moses regarding the preparation of the tabernacle. Moses is given very specific instructions for the tabernacle, and the LORD says in Ex 25:9

*<sup>9</sup>Exactly as I show you concerning the pattern of the tabernacle, and of all its furniture, so you shall make it*

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Here is an artist's concept of the Temple compound that Ezekiel saw when he was taken to Jerusalem. Ezekiel described it as appearing like a city. We don't know what mountain Ezekiel was standing on, but he was looking south. The overall size is approximately 875 feet by 875 feet, or 765,625 square feet.

This is called the Millennial Temple because it is believed that it will stand during the 1,000-year reign of Christ on earth after the Tribulation. It is also often called the "Third" Temple. This is counting Solomon's Temple as the first Temple and Herod's Temple as the second Temple. Apparently, scholars do not consider Ezra's rebuilding of Solomon's Temple worthy to be called the second Temple. However, does it make sense to call this the "Third" Temple? When does it get built?

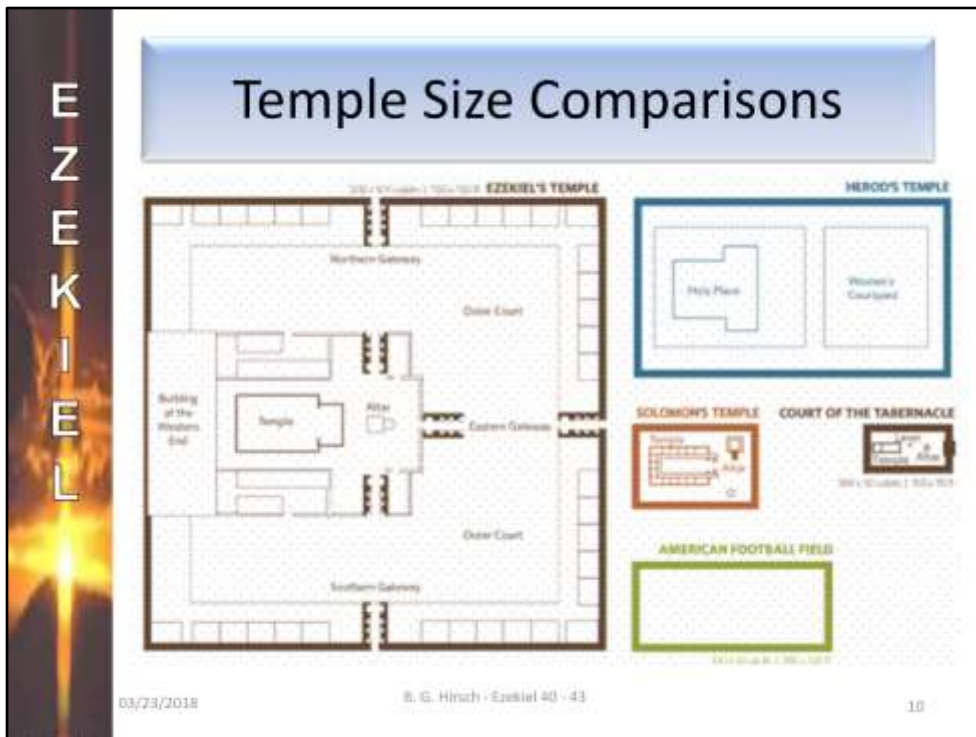
In Rev 11:1-2, an angel is told to measure the Temple of God and the altar. So, another Temple will be built and exist at the time of the Tribulation. This was also spoken of by Daniel in Dan 9:26-27 and by Jesus in Matt 24:15. So, wouldn't that Temple be the "Third" Temple? The angel is told not to measure the outer court of the Temple because it is given to the Gentiles for 42 months in the Tribulation. In Ezekiel, the whole area, including the outer court is measured.

I have another issue with calling this the "Third" Temple. Notice the river flowing out from beneath the wall at the East Gate. This is key, because we know that Jesus Christ is the source of the water from the throne. This is shown later in Ezekiel 47:1 and In Rev 22:1. If Jesus is the source for this river, then He must have returned to the earth, and Satan must have been sent to the Lake of Fire at the point in time that Ezekiel is shown.

My conclusion then is that either the Tribulation Temple and the Millennial Temple are one and the same, or the Millennial Temple is the "Fourth" Temple. Which is it?

I believe it is the "Fourth" Temple. Why? I believe it is the "Fourth" Temple, because the area of the Temple Ezekiel described is approximately 255,000 square yards, while the area of the Temple Mount in Jerusalem is only around 172,223 square yards. That is kind of a large overlap. Also in Zech 6:12-13, it says that the "BRANCH", that is the Messiah, will build the Temple and sit on the throne. So it appears to me that this Temple will be built by Jesus after the Tribulation and His return to the earth.

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Here is a depiction of the relative sizes of the different Temples along with the tabernacle that was constructed by Moses in the wilderness.

As you can see, each new structure is successively larger than the prior structure. And the Millennial Temple is by far the largest of them all.

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## Measuring the Temple The Surrounding Wall

- Reed = 6 large cubits = 126 inches =  $10\frac{1}{2}$  feet
- Standard cubit  $\approx$  18 inches
- Large cubit  $\approx$  21 inches
- Wall completely surrounds the Temple
  - $10\frac{1}{2}$  feet wide
  - $10\frac{1}{2}$  feet high
- Babylon's walls: 25' wide and 300' high

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From this point, I will be doing things a bit differently. In the past, I read the section in Ezekiel and commented on it. However, chapters 40 through 43 consist primarily of the measurements and descriptions of the Millennial Temple.

The measurements interweave between the various parts of the Temple, and it can be quite difficult to follow what is being described. In some cases, measurements are given for a part of the Temple, which are followed by measurements for a different part of the Temple, which are then followed by more measurements of the originally discussed part of the Temple. As you can see, it is easy to get lost. You may have experienced this, if you read the chapters ahead of the study. If you did not find it confusing, then I am going to sit down and let you teach this part.

What I will do for these chapters is to show you a picture and read all the verses that are relevant for that section of the temple. Therefore, I will not be reading the verses in the order they are found in the chapter. Where another section (for example a gate) matches a prior section, I won't read the verses with the duplicate measurements as it would not be helpful, just time consuming. I will simply point out which other features match and go on.

Please don't be concerned, if the pictures do not depict everything that is written. I am trying to give you a pretty good sense of the structure overall. It is quite a bit of work finding pictures for all of these descriptions without taking multiple studies to complete the effort. I don't think it is worthwhile to spend more than one study on this.

To start with, we need to understand how everything is measured. This is explained in verse 5 of chapter 40.

*5 I could see a wall completely surrounding the Temple area. The man took a measuring rod that was 10 1/2 feet long and measured the wall, and the wall was 10 1/2 feet thick and 10 1/2 feet high.*

So, the "man" is doing the measuring, and Ezekiel is recording what the "man" says. The measuring rod or reed is 6 cubits long. The standard cubit is approximately 18 inches long. However, this is a long cubit, which is approximately 21 inches long. Therefore, the measuring rod is a total of  $10\frac{1}{2}$  feet long. All of the English measurements are based upon a 21-inch cubit.

Ezekiel is told that the wall that surrounds the Temple compound is  $10\frac{1}{2}$  feet thick by  $10\frac{1}{2}$  high. This may seem impressive. However, the walls of Babylon were 25 feet thick and 300 feet high. They used to have chariot races on the top of the wall. So, the size of this Temple is not unreasonable to build.

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## Surrounding Wall



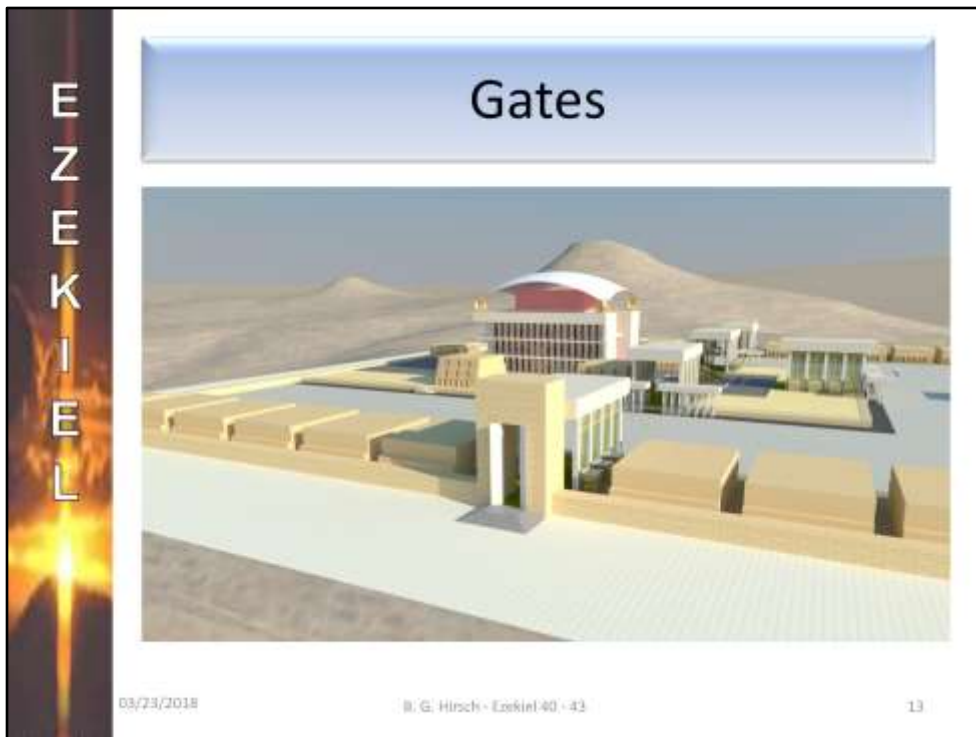
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Here is a depiction of a section of the wall surrounding the Temple compound. The wall is one reed or rod thick, and one reed high.

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After giving the measurement for the wall that surrounds the Temple compound, Ezekiel describes and provides the measurements from the “man” for the various parts of the Temple compound. He starts by describing the gates:

There are six gates: three outer gates that lead from outside the Temple compound to the outer courtyard, and three inner gates that lead from the outer courtyard to the inner courtyard. There are Eastern, Northern, and Southern gates.

Here, you can see a depiction of the Outer Southern Gate. Directly across from this gate you see the Inner Southern Gate. I have another view of this later. Each of the gates has the same basic structure. Seven steps lead up to the outer gates, and eight steps lead up to the inner gates.

Let’s examine the structure of the outer gates.

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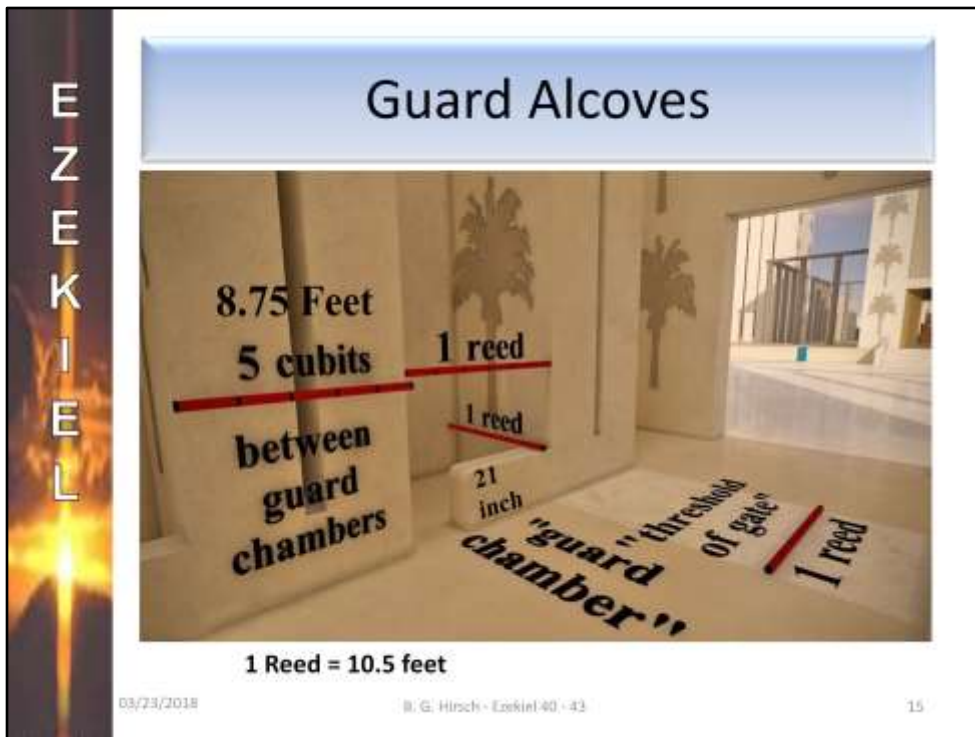
<sup>6</sup> Then he went over to the eastern gateway. He climbed the steps and measured the threshold of the gateway; it was 10 1/2 feet front to back.

<sup>11</sup> The man measured the gateway entrance, which was 17 1/2 feet wide at the opening and 22 3/4 feet wide in the gateway passage.

So, here you see depicted the entrance to the East Outer Gate. The threshold in front and after the Gate opening is 10½ feet (even though it says 10.2 in the drawing). The Gate entrance itself is 17½ feet wide, and the passage inside is 22¾ feet wide.

This view is looking down the length of the inside passage of the gate chamber. You can see at the far side the exit from the gate and in the distance the opening for the East Inner Gate.

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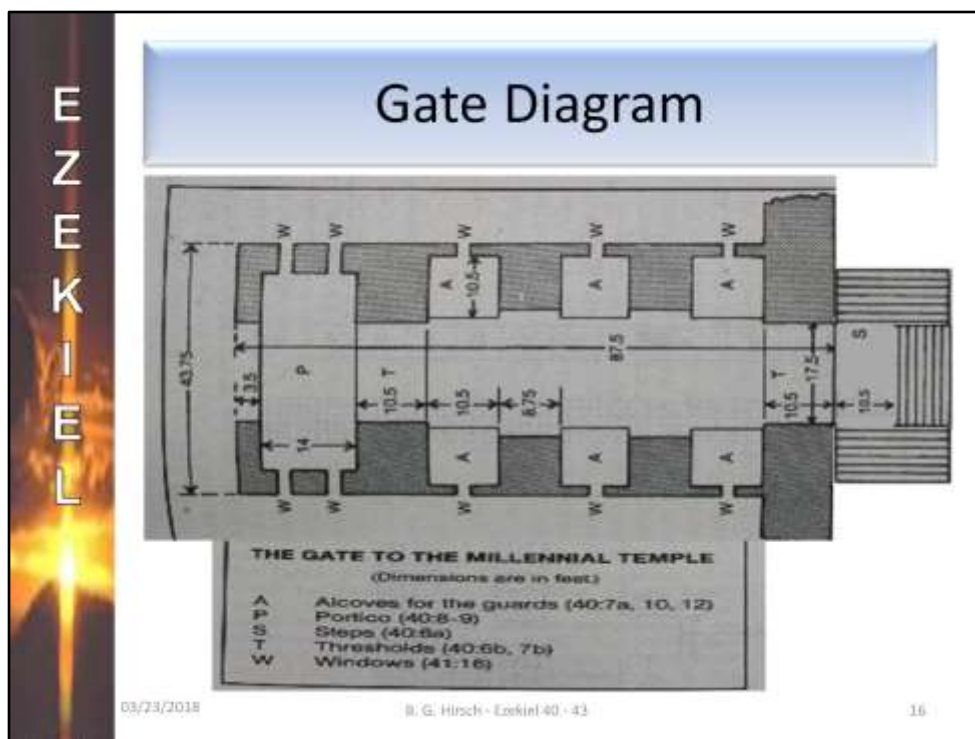
<sup>7</sup> There were guard alcoves on each side built into the gateway passage. Each of these alcoves was 10 1/2 feet square, with a distance between them of 8 3/4 feet along the passage wall. The gateway's inner threshold, which led to the entry room at the inner end of the gateway passage, was 10 1/2 feet front to back.

<sup>10</sup> There were three guard alcoves on each side of the gateway passage. Each had the same measurements, and the dividing walls separating them were also identical.

<sup>12</sup> In front of each of the guard alcoves was a 21-inch curb. The alcoves themselves were 10 1/2 feet on each side.

Down the passage of the gate there are guard alcoves. There are three identical alcoves on each side of the passage.

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<sup>8</sup> He also measured the entry room of the gateway.

<sup>9</sup> It was 14 feet across, with supporting columns 3 1/2 feet thick. This entry room was at the inner end of the gateway structure, facing toward the Temple.

<sup>13</sup> Then he measured the entire width of the gateway, measuring the distance between the back walls of facing guard alcoves; this distance was 43 3/4 feet.

<sup>14</sup> He measured the dividing walls all along the inside of the gateway up to the entry room of the gateway; this distance was 105 feet.

<sup>15</sup> The full length of the gateway passage was 87 1/2 feet from one end to the other.

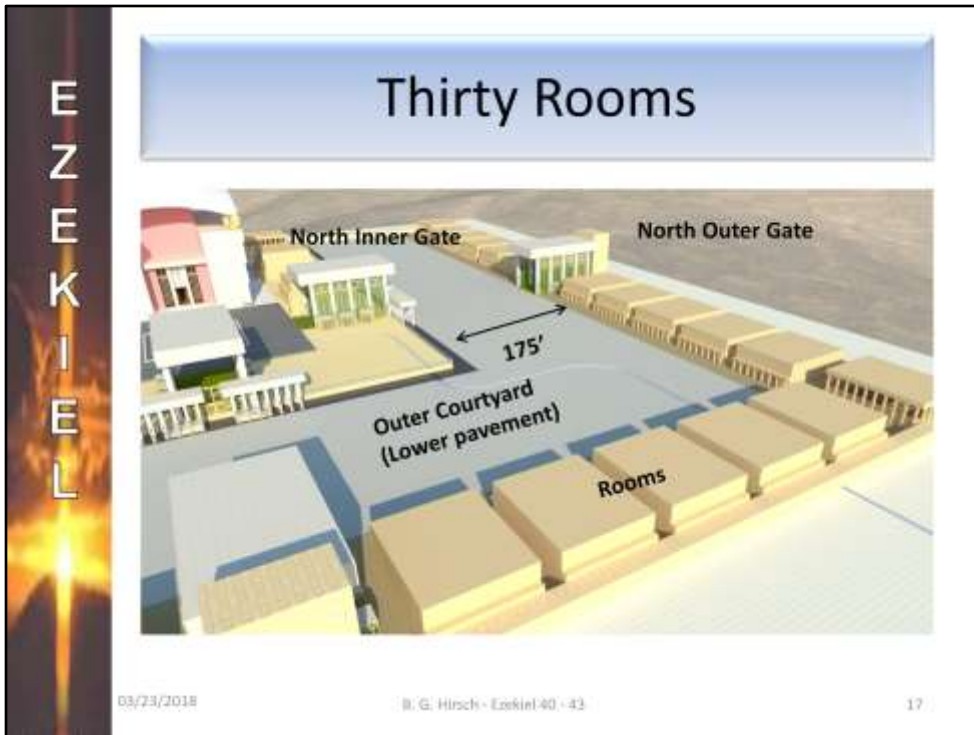
<sup>16</sup> There were recessed windows that narrowed inward through the walls of the guard alcoves and their dividing walls. There were also windows in the entry room. The surfaces of the dividing walls were decorated with carved palm trees.

Here is a diagram of a gate showing the entrance, passage, and portico (i.e. entry room) to the outer court. I am sorry that I could not find a clearer picture.

In the diagram, the boxes marked with the letter "A" are the guard alcoves. The letter "W" indicates where the windows are located. The letter "P" is where the portico to the outer gateway is located.

From the front gate to the exit from the outer gate is 87 1/2 feet. And the supporting walls are 105 feet.

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*<sup>17</sup> Then the man brought me through the gateway into the outer courtyard of the Temple. A stone pavement ran along the walls of the courtyard, and thirty rooms were built against the walls, opening onto the pavement.*

*<sup>18</sup> This pavement flanked the gates and extended out from the walls into the courtyard the same distance as the gateway entrance. This was the lower pavement.*

*<sup>19</sup> Then the man measured across the Temple's outer courtyard between the outer and inner gateways; the distance was 175 feet.*

In this depiction, you can see a view of the North Outer and Inner Gates. Once you exit an outer gate, you are in the Outer Courtyard, and it is 175 feet across to the corresponding inner gate. The Outer Courtyard is also known as the lower pavement. This is because you have to climb up stairs to get to the Inner Courtyard.

Along side the gates there were thirty “rooms” or buildings. Here they are shown in groups of five. There are six groups of five buildings.

After the East Outer Gate, the “man” goes on to measure the other gates, showing that they have the same measurements as the East Outer Gate:

*<sup>20</sup> The man measured the gateway on the north just like the one on the east.*

*<sup>24</sup> Then the man took me around to the south gateway and measured its various parts, and they were exactly the same as in the others.*

*<sup>28</sup> Then the man took me to the south gateway leading into the inner courtyard. He measured it, and it had the same measurements as the other gateways.*

*<sup>32</sup> Then he took me to the east gateway leading to the inner courtyard. He measured it, and it had the same measurements as the other gateways.*

*<sup>35</sup> Then he took me around to the north gateway leading to the inner courtyard. He measured it, and it had the same measurements as the other gateways.*

Even though the measurements for the inner gates are the same as for the outer gates, we see that there are differences starting in verse 38.

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## Room for Carrying Out Sacrifices



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<sup>38</sup> A door led from the entry room of one of the inner gateways into a side room, where the meat for sacrifices was washed.

<sup>39</sup> On each side of this entry room were two tables, where the sacrificial animals were slaughtered for the burnt offerings, sin offerings, and guilt offerings.

<sup>40</sup> Outside the entry room, on each side of the stairs going up to the north entrance, were two more tables.

<sup>41</sup> So there were eight tables in all--four inside and four outside--where the sacrifices were cut up and prepared.

<sup>42</sup> There were also four tables of finished stone for preparation of the burnt offerings, each 31 1/2 inches square and 21 inches high. On these tables were placed the butchering knives and other implements for slaughtering the sacrificial animals.

<sup>43</sup> There were hooks, each 3 inches long, fastened to the foyer walls. The sacrificial meat was laid on the tables.

So, off of one of the inner gates there is a room where there are tables and implements for killing sacrifices and preparing the meat from those sacrifices.

Okay, so you are probably thinking why are there sacrifices after Jesus' second coming? You are not alone. This has been a hotly debated question for a long time.

For those who believe that this part of Ezekiel is either allegory or it all happened a long time ago, they have no difficulty, except that their views don't mesh with history or the plain text of Ezekiel. So that is not an answer in my view.

Most Calvary Chapel pastors as well as a number of other churches teach that these sacrifices are memorials in memory of Jesus' sacrificial death for us. This is likened to our memorial of Communion. However, once again I strongly disagree. I don't think Jesus is having animals sacrificed as a memorial to Himself, and Christian Communion does not require real blood or the killing of anything except our pride and sin.

What does the scripture in verse 39 plainly say these sacrifices are for? It says they are for burnt offerings, sin offerings, and guilt offerings. So does that mean that there is still sin after Jesus returns? Yes, it does! The members of the resurrected Church will not sin. But, many people will be born during the Millennium, and they will have the ability to sin, even though Satan is bound. Satan is not the source of all our sins. Read James 1:13-15. We will have more to say about this later.

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<sup>44</sup> Inside the inner courtyard were two rooms, one beside the north gateway, facing south, and the other beside the south gateway, facing north.

<sup>45</sup> And the man said to me, "The room beside the north inner gate is for the priests who supervise the Temple maintenance.

<sup>46</sup> The room beside the south inner gate is for the priests in charge of the altar--the descendants of Zadok--for they alone of all the Levites may approach the LORD to minister to him."

<sup>47</sup> Then the man measured the inner courtyard, and it was a square, 175 feet wide and 175 feet across. The altar stood in the courtyard in front of the Temple.

It should not be surprising that the Temple will require upkeep. Hence, the priests, as they did in the previous Temples, will be caretakers for this Temple and the compound. In this depiction, there are two buildings that house priests that maintain the Temple and who do service in the Sanctuary.

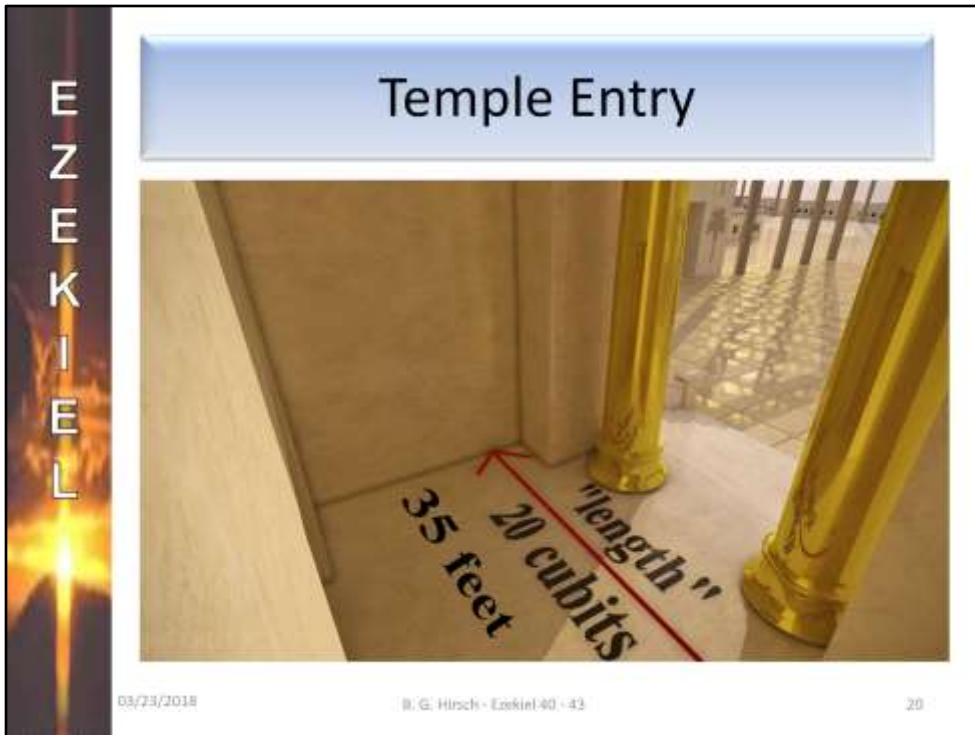
The building next to the North Inner Gate houses priests that are charged with the regular upkeep of the Temple and its grounds.

The building next to the South Inner Gate is for the priests who are descendants of Zadok [צדוק (tsaw-doke') ]. These are the priests that minister within the sanctuary and at the altar. Only these priests are allowed to minister before the LORD.

Who is Zadok? The story is found in 1Kings 1:5-53. When David was old, his son, Adonijah, tried to make himself king. However, verse 8 says, "But Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and the mighty men which belonged to David, were not with Adonijah."

Zadok, which means "just", remained faithful, and ultimately Solomon is made king over Israel after David. Zadok's faithfulness is remembered by God for the service in the Millennial Temple.

(next slide)



*<sup>48</sup> Then he brought me to the entry room of the Temple. He measured the walls on either side of the opening to the entry room, and they were  $8 \frac{3}{4}$  feet thick. The entrance itself was  $24 \frac{1}{2}$  feet wide, and the walls on each side of the entrance were an additional  $5 \frac{1}{4}$  feet long.*

*<sup>49</sup> The entry room was 35 feet wide and 21 feet deep. There were ten steps leading up to it, with a column on each side.*

Now, we come to the Temple Sanctuary itself. The entrance to the Temple is flanked by two columns, and there is a large entry room beyond the opening. This is the holy area where only the priests of Zadok are allowed to go.

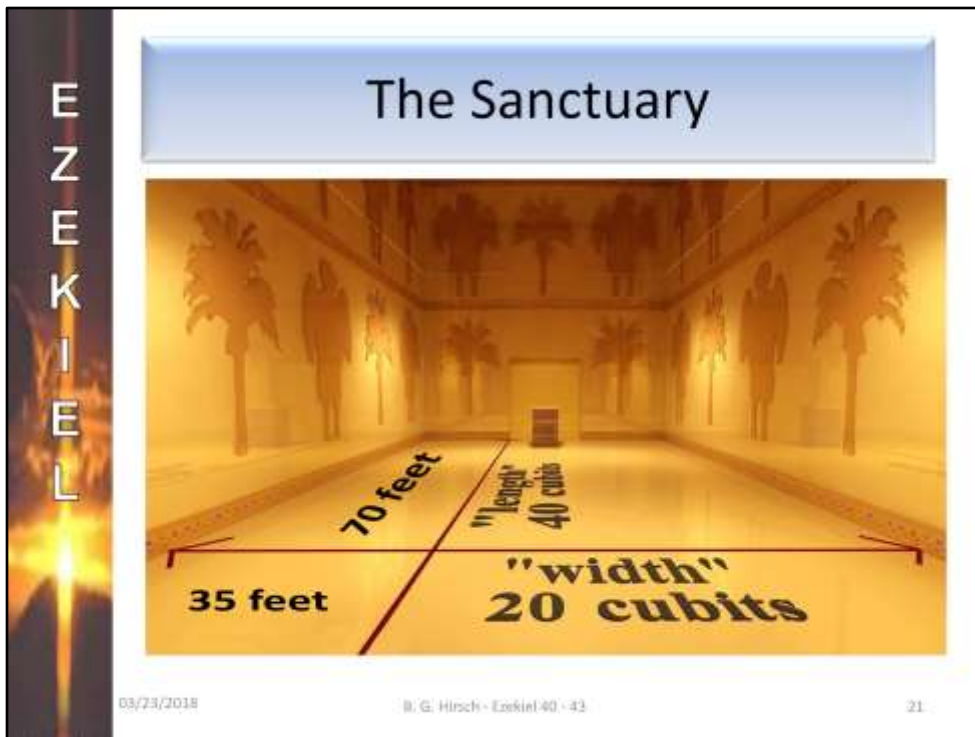
You may notice as we continue that there is no mention of

- The feast of Pentecost
- The Ark of the Covenant
- A High Priest
- A King

Why is there no mention of a High Priest or King? It is because Jesus Christ is our High Priest and King and He is now with men on the earth in this Temple.

Why is there no mention of Pentecost or the Ark? In Revelation, we see the Ark in heaven, and it is not needed to communicate with God because God is with us. The Holy Spirit, which was given at Pentecost was to testify of Jesus. Well now Jesus is reigning on the earth.

(next slide)



<sup>1</sup> After that, the man brought me into the sanctuary of the Temple. He measured the walls on either side of its doorway, and they were 10 1/2 feet thick.

<sup>2</sup> The doorway was 17 1/2 feet wide, and the walls on each side of it were 8 3/4 feet long. The sanctuary itself was 70 feet long and 35 feet wide.

<sup>15</sup> ... The sanctuary, the inner room, and the entry room of the Temple

<sup>16</sup> were all paneled with wood, as were the frames of the recessed windows. The inner walls of the Temple were paneled with wood above and below the windows.

<sup>17</sup> The space above the door leading into the inner room, and its walls inside and out, were also paneled.

<sup>18</sup> All the walls were decorated with carvings of cherubim, each with two faces, and there was a carving of a palm tree between each of the cherubim.

<sup>19</sup> One face--that of a man--looked toward the palm tree on one side. The other face--that of a young lion--looked toward the palm tree on the other side. The figures were carved all along the inside of the Temple,

<sup>20</sup> from the floor to the top of the walls, including the outer wall of the sanctuary.

<sup>25</sup> The doors leading into the sanctuary were decorated with carved cherubim and palm trees, just as on the walls. And there was a wooden roof at the front of the entry room to the Temple.

<sup>26</sup> On both sides of the entry room were recessed windows decorated with carved palm trees. The side rooms along the outside wall also had roofs.

Moving into chapter 41, we start by examining the Sanctuary. The Sanctuary is equivalent to the Holy Place in the Tabernacle and the prior Temples. In those Temples this is where the Candelabra, the tables with show bread, and the altar of incense were located.

Note that the carving of the cherubims have two faces depicted. One face is a man and one is a young lion. This would seem an obvious reference to Jesus our High Priest and the Lion of the tribe of Judah.

(next slide)



<sup>3</sup> Then he went beyond the sanctuary into the inner room. He measured the walls on either side of its entrance, and they were 3 1/2 feet thick. The entrance was 10 1/2 feet wide, and the walls on each side of the entrance were 12 1/4 feet long.

Now, we move down the sanctuary to the entrance of the Most Holy Place.

(next slide)



<sup>4</sup> The inner room of the sanctuary was 35 feet long and 35 feet wide. "This," he told me, "is the Most Holy Place."

<sup>21</sup> There were square columns at the entrance to the sanctuary, and the ones at the entrance of the Most Holy Place were similar.

<sup>22</sup> There was an altar made of wood, 5 1/4 feet high and 3 1/2 feet across. Its corners, base, and sides were all made of wood. "This," the man told me, "is the table that stands in the LORD's presence."

<sup>23</sup> Both the sanctuary and the Most Holy Place had double doorways,

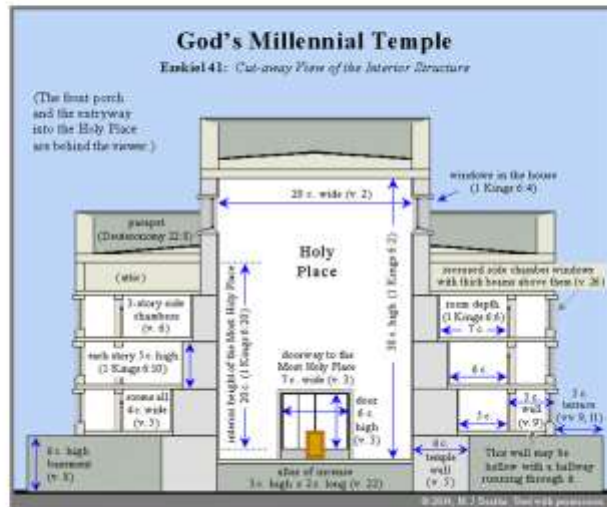
<sup>24</sup> each with two swinging doors.

We now arrive at the "Most Holy Place", which was called the "Holy of Holies" in prior Temples. In the prior Temples, there was a massively thick veil that separated the Holy Place from the Holy of Holies. Remember that the veil in Herod's Temple was torn in two from the top to the bottom when Jesus died. Here there are double doors, which mirror the idea of a veil split in the middle.

There is an altar here that is made of wood. This may be the altar of Incense, but it is made of wood and not covered with gold as the prior incense altars were. Therefore, I don't see how you could burn incense on it.

(next slide)

## Cut-away View of Temple



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<sup>5</sup> Then he measured the wall of the Temple, and it was 10 1/2 feet thick. There was a row of rooms along the outside wall; each room was 7 feet wide.

<sup>6</sup> These side rooms were built in three levels, one above the other, with thirty rooms on each level. The supports for these side rooms rested on exterior ledges on the Temple wall; they did not extend into the wall.

<sup>7</sup> Each level was wider than the one below it, corresponding to the narrowing of the Temple wall as it rose higher. A stairway led up from the bottom level through the middle level to the top level.

<sup>8</sup> I saw that the Temple was built on a terrace, which provided a foundation for the side rooms. This terrace was 10 1/2 feet high.

<sup>9</sup> The outer wall of the Temple's side rooms was 8 3/4 feet thick. This left an open area between these side rooms

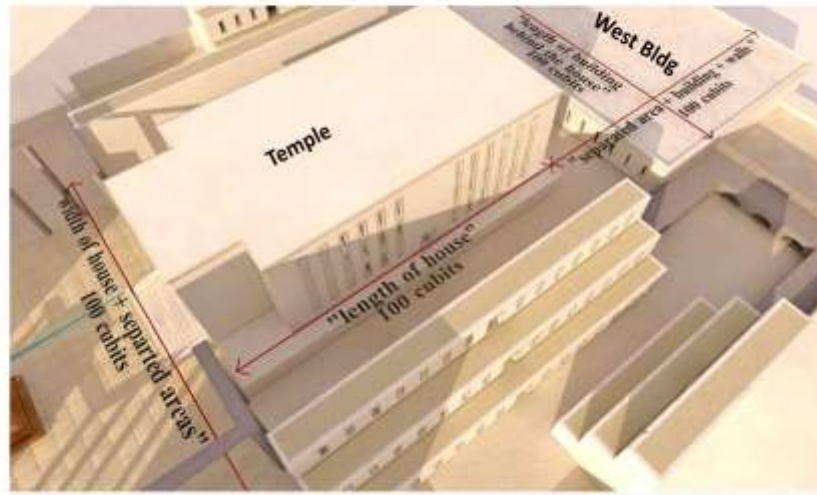
<sup>10</sup> and the row of rooms along the outer wall of the inner courtyard. This open area was 35 feet wide, and it went all the way around the Temple.

<sup>11</sup> Two doors opened from the side rooms into the terrace yard, which was 8 3/4 feet wide. One door faced north and the other south.

Here is a cut-away view of the Temple building. There are three levels with rooms running around the side walls. There are 30 rooms on each level, which are reached by a stairway. The building rests on a terrace or platform that is 10½ feet high. There is a 35-foot boundary running between the Temple and the outer wall of the inner courtyard.

(next slide)

## West Building and Temple



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<sup>12</sup> A large building stood on the west, facing the Temple courtyard. It was 122 1/2 feet wide and 157 1/2 feet long, and its walls were 8 3/4 feet thick.

<sup>13</sup> Then the man measured the Temple, and it was 175 feet long. The courtyard around the building, including its walls, was an additional 175 feet in length.

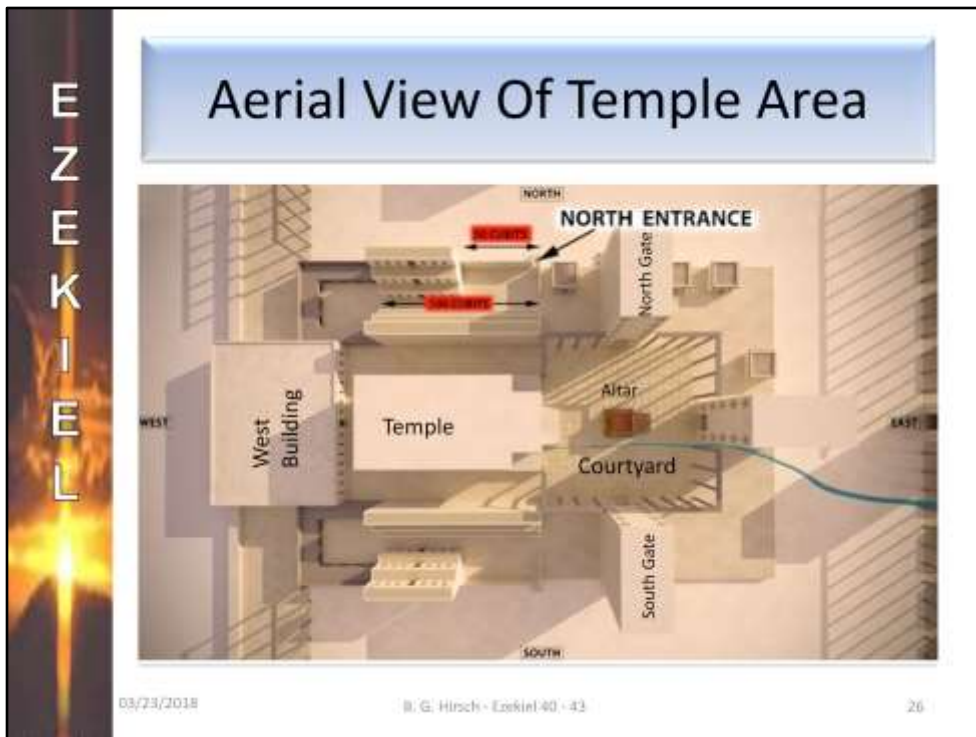
<sup>14</sup> The inner courtyard to the east of the Temple was also 175 feet wide.

<sup>15</sup> The building to the west, including its two walls, was also 175 feet wide. ...

We move outside the Temple again to show other structures and to measure the overall size of the Temple itself. The Temple is 175 feet long.

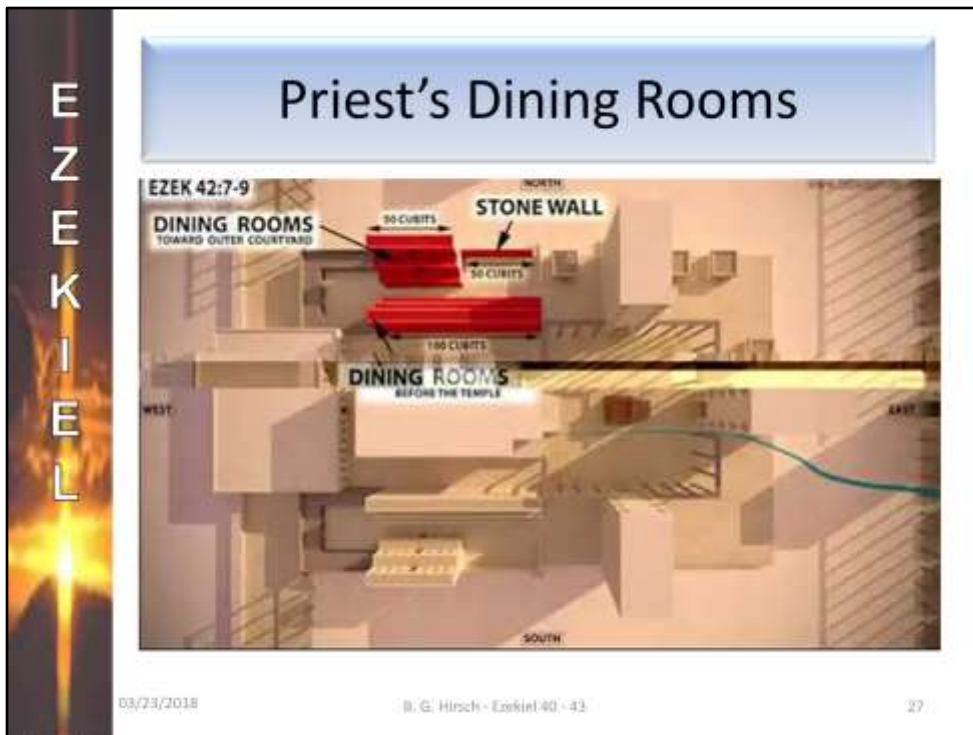
There is a building to the west and behind the Temple. We are not told the purpose of the building.

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Here is an aerial view of the Temple, the West Building, the Altar, and the North, East, and South Inner Gates. This should help to orient you to the locations of these structures.

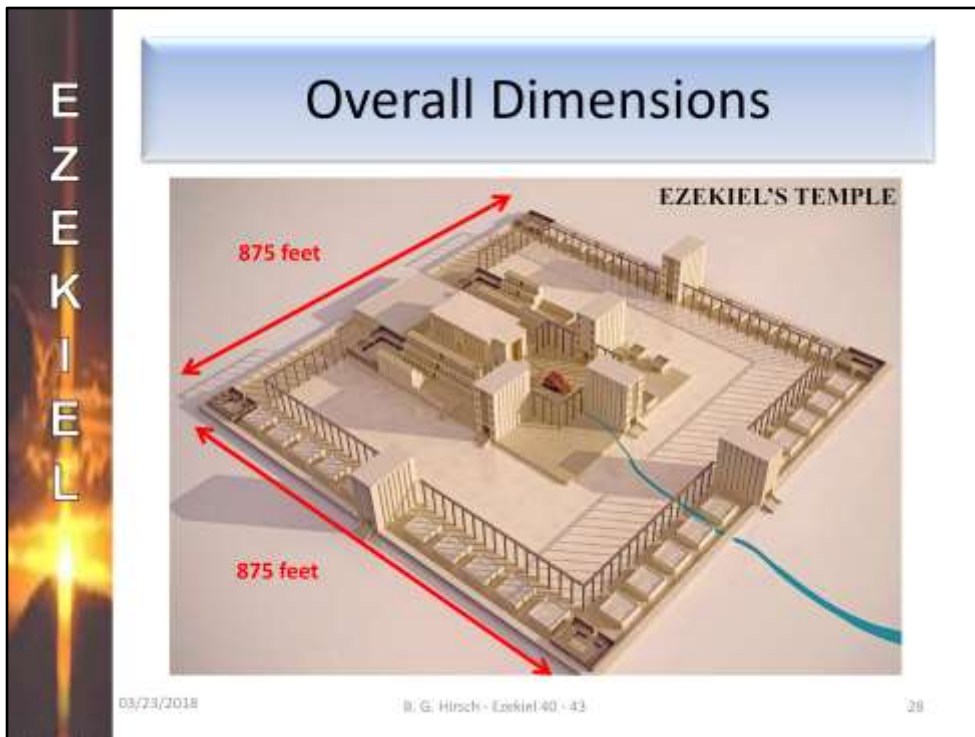
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- <sup>1</sup> Then the man led me out of the Temple courtyard by way of the north gateway. We entered the outer courtyard and came to a group of rooms against the north wall of the inner courtyard.
- <sup>2</sup> This structure, whose entrance opened toward the north, was 175 feet long and 87 1/2 feet wide.
- <sup>3</sup> One block of rooms overlooked the 35-foot width of the inner courtyard. Another block of rooms looked out onto the pavement of the outer courtyard. The two blocks were built three levels high and stood across from each other.
- <sup>4</sup> Between the two blocks of rooms ran a walkway 17 1/2 feet wide. It extended the entire 175 feet of the complex, and all the doors faced north.
- <sup>5</sup> Each of the two upper levels of rooms was narrower than the one beneath it because the upper levels had to allow space for walkways in front of them.
- <sup>6</sup> Since there were three levels and they did not have supporting columns as in the courtyards, each of the upper levels was set back from the level beneath it.
- <sup>7</sup> There was an outer wall that separated the rooms from the outer courtyard; it was 87 1/2 feet long.
- <sup>8</sup> This wall added length to the outer block of rooms, which extended for only 87 1/2 feet, while the inner block--the rooms toward the Temple--extended for 175 feet.
- <sup>9</sup> There was an eastern entrance from the outer courtyard to these rooms.
- <sup>10</sup> On the south side of the Temple there were two blocks of rooms just south of the inner courtyard between the Temple and the outer courtyard. These rooms were arranged just like the rooms on the north.
- <sup>13</sup> Then the man told me, "These rooms that overlook the Temple from the north and south are holy. Here the priests who offer sacrifices to the LORD will eat the most holy offerings. And because these rooms are holy, they will be used to store the sacred offerings--the grain offerings, sin offerings, and guilt offerings.
- <sup>14</sup> When the priests leave the sanctuary, they must not go directly to the outer courtyard. They must first take off the clothes they wore while ministering, because these clothes are holy. They must put on other clothes before entering the parts of the building complex open to the public."

We are now in chapter 42. The "man" leads Ezekiel back out to the outer courtyard. There he shows Ezekiel the dining rooms where the priest eat the offerings and store the offerings. Whenever the priests leave the sanctuary, they must change their clothes.

(next slide)



*<sup>15</sup> When the man had finished measuring the inside of the Temple area, he led me out through the east gateway to measure the entire perimeter.*

*<sup>16</sup> He measured the east side with his measuring rod, and it was 875 feet long.*

*<sup>17</sup> Then he measured the north side, and it was also 875 feet.*

*<sup>18</sup> The south side was also 875 feet,*

*<sup>19</sup> and the west side was also 875 feet.*

*<sup>20</sup> So the area was 875 feet on each side with a wall all around it to separate what was holy from what was common.*

After completing the measurements inside the Temple compound, the “man” moved outside to measure the perimeter of the whole Temple compound. The dimensions, as I said earlier, are 875 by 875 feet. This is a little more than 13 times larger than a football field including the end zones.

(next slide)

## God's Glory Returns

- The LORD Reappears to Ezekiel as in the past appearances
- The Glory of the LORD enters the Temple by the East Gate and fills the Temple
- The LORD says that His throne will be among His people forever if they cease worshipping idols
- Ezekiel is to write all this down and relate it to the people

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<sup>1</sup> After this, the man brought me back around to the east gateway.

<sup>2</sup> Suddenly, the glory of the God of Israel appeared from the east. The sound of his coming was like the roar of rushing waters, and the whole landscape shone with his glory.

<sup>3</sup> This vision was just like the others I had seen, first by the Kebar River and then when he came to destroy Jerusalem. I fell face down on the ground.

<sup>4</sup> And the glory of the LORD came into the Temple through the east gateway.

<sup>5</sup> Then the Spirit took me up and brought me into the inner courtyard, and the glory of the LORD filled the Temple.

<sup>6</sup> And I heard someone speaking to me from within the Temple, while the man who had been measuring stood beside me.

<sup>7</sup> The LORD said to me, "Son of man, this is the place of my throne and the place where I will rest my feet. I will live here forever among the people of Israel. They and their kings will not defile my holy name any longer by their adulterous worship of other gods or by honoring the relics of their kings who have died.

<sup>8</sup> They put their idol altars right next to mine with only a wall between them and me. They defiled my holy name by such detestable sin, so I consumed them in my anger.

<sup>9</sup> Now let them stop worshiping other gods and honoring the relics of their kings, and I will live among them forever.

<sup>10</sup> "Son of man, describe to the people of Israel the Temple I have shown you, so they will be ashamed of all their sins. Let them study its plan,

<sup>11</sup> and they will be ashamed of what they have done. Describe to them all the specifications of the Temple—including its entrances and exits—and everything else about it. Tell them about its decrees and laws. Write down all these specifications and decrees as they watch so they will be sure to remember and follow them.

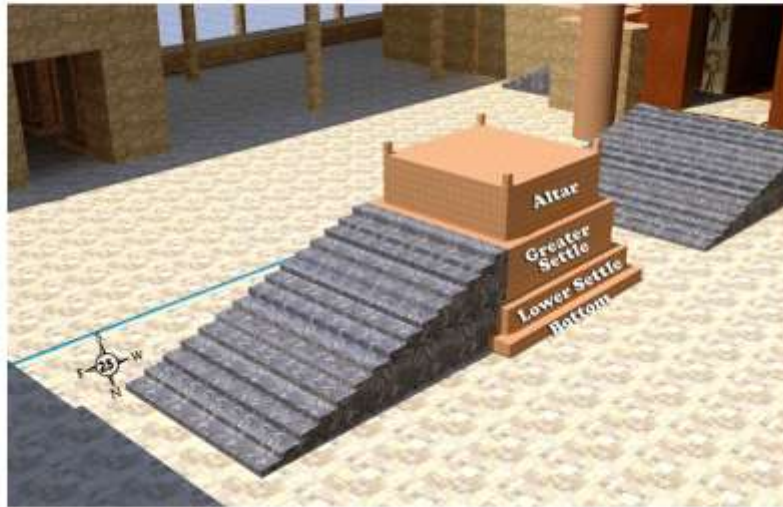
<sup>12</sup> And this is the basic law of the Temple: absolute holiness! The entire top of the mountain where the Temple is built is holy. Yes, this is the basic law of the Temple.

In chapter 43, the LORD returns and appears to Ezekiel at the East Outer Gate in the same manner as the LORD's previous appearances. The LORD's glory then enters by the East Gate and fills the Temple. The LORD had left the Temple in chapter 11:22-23, but now He has returned.

After reminding Ezekiel why He had left in the first place, the LORD tells Ezekiel that the LORD's throne will now be among His people forever, if they cease worship of idols. The basic law of the Temple is "absolute holiness!"

Ezekiel is told to write all this down and tell the people. (next slide)

## The Altar



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<sup>13</sup> "These are the measurements of the altar: There is a gutter all around the altar 21 inches deep and 21 inches wide, with a curb 9 inches wide around its edge. And this is the height of the altar:

<sup>14</sup> From the gutter the altar rises 3 1/2 feet to a lower ledge that surrounds the altar and is 21 inches wide. From the lower ledge the altar rises 7 feet to the upper ledge that is also 21 inches wide.

<sup>15</sup> The top of the altar, the hearth, rises another 7 feet higher, with a horn rising up from each of the four corners.

<sup>16</sup> The top of the altar is square, measuring 21 feet by 21 feet.

<sup>17</sup> The upper ledge also forms a square, measuring 24 1/2 feet by 24 1/2 feet, with a 21-inch gutter and a 10 1/2-inch curb all around the edge. There are steps going up the east side of the altar."

Here, the LORD Himself gives Ezekiel the measurements for the Altar.

(next slide)

## Cleansing the Altar and Subsequent Sacrifices

- The LORD gives Ezekiel the directions for cleansing and preparing the altar for use
- The process will require seven days
- Starting from the eighth day the priests will begin daily sacrifices
- When these things are done the LORD states that He will accept the people

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*<sup>18</sup> Then he said to me, "Son of man, this is what the Sovereign LORD says: These will be the regulations for the burning of offerings and the sprinkling of blood when the altar is built.*

*<sup>19</sup> At that time, the Levitical priests of the family of Zadok, who minister before me, are to be given a young bull for a sin offering, says the Sovereign LORD.*

*<sup>20</sup> You will take some of its blood and smear it on the four horns of the altar, the four corners of the upper ledge, and the curb that runs around that ledge. This will cleanse and make atonement for the altar.*

*<sup>21</sup> Then take the young bull for the sin offering and burn it at the appointed place outside the Temple area.*

*<sup>22</sup> "On the second day, sacrifice as a sin offering a young male goat that has no physical defects. Then cleanse and make atonement for the altar again, just as you did with the young bull.*

*<sup>23</sup> When you have finished the cleansing ceremony, offer another young bull that has no defects and a perfect ram from the flock.*

*<sup>24</sup> You are to present them to the LORD, and the priests are to sprinkle salt on them and offer them as a burnt offering to the LORD.*

*<sup>25</sup> "Every day for seven days a male goat, a young bull, and a ram from the flock will be sacrificed as a sin offering. None of these animals may have physical defects of any kind.*

*<sup>26</sup> Do this each day for seven days to cleanse and make atonement for the altar, thus setting it apart for holy use.*

*<sup>27</sup> On the eighth day, and on each day afterward, the priests will sacrifice on the altar the burnt offerings and peace offerings of the people. Then I will accept you. I, the Sovereign LORD, have spoken!"*

Remember that Ezekiel is trained as a priest. These instructions would not have seemed odd to him.

The LORD instructs Ezekiel how to cleanse the altar so that it is prepared to receive sacrifices. Once the Altar is prepared, after 7 days of sacrifices, the priests will begin on the eighth day to offer daily sacrifices for the people.

The LORD says by His sovereignty, that once this process is done, He will accept the people.

Questions?

For next time, please read chapters 44 through 46.

**Let's pray.**