

LESSONS THIS QUARTER

1) 01 June	Ezekiel 01-07	When Your World Crumbles
2) 08 June	Ezekiel 08-14	When Idols Tug at your Heart
3) 15 June	Ezekiel 15-19	When You Want to Blame Others
4) 22 June	Ezekiel 20-24	When Tragedy Hits Home
5) 29 June	Ezekiel 25-32	When Pride Turns to Greed
6) 06 July	Ezekiel 33-35	Hope of New Freedom
7) 13 July	Ezekiel 36-39	Hope of New Life
8) 20 July	Ezekiel 40-48	Hope of New Worship
9) 27 July	Daniel 01	Draw the Line
10) 03 August	Daniel 02-03	Risk Everything for God
11) 10 August	Daniel 04-05	Tell it Like it is
12) 17 August	Daniel 06	Never Give Up on Prayer
13) 24 August	Daniel 07-08	Live to Win in the End
14) 31 August	Daniel 09-12	Be Ready for Tribulation

INTRODUCTION

- To the Jew, corporate worship of their God in Jerusalem is a flagship of their culture more than anything else
- In brief, these final chapters in Ezekiel depict a future of HOPE and RESTORATION for Israel – God’s wayward children – through the re-establishment of a grandiose Worship Center with sacrifices
- These chapters are among the most hotly debated in all of Scripture. Many differing and conflicting interpretations have been proposed by scholars, each according to a preconceived school of eschatological thought or persuasion
- Ezekiel is transported by God to “a very high mountain” in Israel (40:2) – Possibly, Mt Zion. There, like Moses on Mt Sinai, Ezekiel received God’s law directly from God, Himself. Like Moses’ legal code, a significant amount of Ezekiel’s prophecy concerns details for constructing a place of worship, and instructions for the proper worship in this sanctuary.
- Neither the figurative nor the literal approach to these chapters is adequate to explain every detail, unravel every mystery. However, it is not necessary for us to know all the answers to understand the passage.
- This temple description occurs at the end of a book heavy with symbolism, yet contains precise details and measurements suggesting a more literal approach. There are mysteries in chapters 40-48, as well, e.g., who is the “prince” or leader involved in the temple worship?
- Literal or Figurative?** Though this temple appears in a highly symbolic book, there is much reason to believe that it is an actual, physical structure, and not a merely spiritual phenomenon. Firstly, this temple building is described in precise detail, rather than loose symbolic terms. The exact measurements of the wall (40:5), the court (40:47) and the sanctuary (41:4), as well as all the other elements of the construction, are provided for the reader. What would be the point of such an exercise, if the place does not actually exist? Furthermore, the description is intensely visual (41:6-7). Such painstaking, point-by-point consideration invites comparison to the Pentateuchal pattern for the Tabernacle (Ex. 25:8ff). Most importantly, Ezekiel is told to describe the temple he has seen to the people of Israel, and if they are ashamed and repent, to show them the exact plans and measurements -- why? -- “so that they may be faithful to its design” (43:10-11). **Therefore, a literal interpretation is preferable even though it may not supply all the answers.**
- Historical or Future?** For reasons of architecture, topology, and theology, it appears that Ezekiel’s vision of the temple concerns the future, not any past or contemporary edifice. Architecturally, the dimensions provided in chapters 40-48 do not correspond to any of the pre- or post-exilic temples -- Solomon’s, Ezra’s, nor even Herod’s. Furthermore, the overall design is markedly different from those of the historical temples. Topologically, Ezekiel’s temple features a river flowing eastward from the threshold of the temple out to the Jordan Valley (47:1ff), whereas no river flowed from, through, or even past the temples of Biblical times. Also, the surrounding geography described by Ezekiel is different from that of Israel today or at any point in the past. Great changes have taken place, consistent with the topological alterations associated with the Lord’s second coming (Isaiah 40:4, Zech 14:4ff.). Theologically, the mode of worship and priestly service followed in Ezekiel’s temple, though it parallels that of the Mosaic economy in numerous details, has never been carried out by Israel at any time in the past. The situation described in the

land is an idyllic theocracy never before experienced by the nation. Most significantly, this temple contains the glory of God (43:2-5). Jewish rabbis agree that the glory of God departed from Solomon’s temple just before it was destroyed, and that neither Ezra’s temple nor Herod’s expansion ever contained such glory before its destruction in 70 A.D. Therefore, if the glory of God will return as Ezekiel prophesied, it must be to some other, future temple.

- Millennium or Eternity?** Having established Ezekiel’s temple as both literal and future, we are then faced with the question of precisely when this temple comes into existence. Admittedly, this is at first a difficult issue to resolve, for there are many similarities between the millennial kingdom and the eternal state, and the prophets of old did not always make a clear distinction between them. Ezekiel’s writings by themselves are therefore insufficient to address the question -- but when his description of the temple is compared to the last chapters of the book of Revelation, it appears that Ezekiel’s vision concerned a millennial, not an eternal, state. The reasons for this are again architectural, topological, and theological. Architecturally, the dimensions of Ezekiel’s temple differ from those of the eternal city (Rev. 21:15-17). Topologically, the sea is described as bordering Israel in Ezekiel (47:15), but in eternity there is no longer any sea (Rev. 21:1). Theologically, Ezekiel describes a physical Jerusalem temple in great detail, but according to John, in the eternal state no such place exists. In the New Jerusalem the only temple is the triune God Himself (Rev. 21:22).
- What about the Sacrifices?** One may well ask, if Ezekiel’s temple is indeed literal, future, and millennial in nature, what purpose do the temple sacrifices (44:15) serve since Christ has already provided a once-for-all atoning sacrifice for sin (Heb. 7:27, 9:12, 26-27)? There is no reason to believe that a future sacrificial system could not be perfectly within the will of God for His people. Much like our communion practice, which is common to most NT churches, the millennial sacrifices to be offered are symbolic, not efficacious. This was also true even of the Mosaic sacrifices (Heb. 9:9, 10:1-4). The only difference here is that the millennium looks back at Christ’s death as a historical reality, whereas the Israelites of the Old Testament looked forward to a Messianic promise of cleansing and atonement in the shadowy future. In light of these evidences, then, there seems no reason to believe that Ezekiel’s temple is any less than it seems to be from the text itself -- a literal building constructed by a truly repentant and restored nation of Israel, and in which they will worship the Lord by presenting powerful symbolic offerings and sacrifices.

SOURCES OF INFORMATION USED IN THIS LESSON PLAN:

- <http://www.rj-anderson.com/docs/temple.html>
- <http://www.templemount.org/ezektmp.html>
- <http://fountainvalley.purposeware.com/media/podcasts/1499.pdf>
- <http://www.sonstoglorry.com/ThirdTempleEzekielsMillennialTemple.htm>



Ezekiel's Temple Complex and Proper Worship

- There is rich symbolism in all that is recorded in these closing chapters
- From the measurements of the infrastructure to the aspects of each and every sacrifice convey to the Jews, at least, something about God's character or plan for man
 - ♦ For example, just consider the **Salt Covenant**. Salt was to be offered along with every sacrifice (Lev 2:13, Ezek 43:24). As each sacrifice represented God's part to restore man to a right relationship with Him through the atonement of blood, salt conveyed man's involvement through God's imputed righteousness and man's willful obedience.

Passage	Comments
Ezekiel 40	<p>New Center of Worship</p> <ul style="list-style-type: none"> • v4. Ezekiel was to record what he saw and heard so he could convey the vision to all IsraelBUT for what purpose? • v5. The Angelic creature used a "cubit and a handbreadth", which is the long or royal cubit of about 21 inches – or 7 handbreadths, instead of 18" for the standard cubit as measured from elbow to middle finger or a width of 6 handbreadths • vv6-49. Measurements were given for the Temple gates beginning with the East gate, the guardrooms, porticos, the outer and inner courts, various windows, the South gate, the North gate, the choir room, and the priests' rooms of the sons of Zadok
Ezekiel 41	<p>The Inner Temple</p> <ul style="list-style-type: none"> • The dimensions are given for the various entrances and chambers, including the thickness of the outer wall • Carvings of Cherubims and palm trees are depicted • These Cherubims only had 2 faces (man & lion), instead of the 4-faced living creatures noted in Ezekiel 1:5-6 • The intent of these measurements and decorations seem to convey an interest of staying focused on God's handiwork and to be heavenly focused
Ezekiel 42	<p>Chambers of the Temple</p> <ul style="list-style-type: none"> • v13. The holy chambers are where the "priests who are near to the Lord shall eat the most holy things" <ul style="list-style-type: none"> ♦ Originally the priests ate their portions before the altar in the inner court — now separate chambers are assigned • v14. The priests removed their holy garments and put on their common garments before ministering to others WHY? <ul style="list-style-type: none"> ♦ What would this convey to the people, especially since NT saints are all made to be priests? Or does this apply to the Millennial period only? ♦ Possible application is that only those who live a holy life are able to enjoy sustenance or blessings from the Lord
Ezekiel 43	<p>Vision of the Glory of God Filling the Temple</p> <ul style="list-style-type: none"> • vv1-5. God's glory returns to the Temple through the East Gate <ul style="list-style-type: none"> ♦ Right now, a Muslim graveyard is just outside Jerusalem's sealed East Gate to desecrate the Jewish concept of their Messiah returning via the East Gate ♦ This is a No problem for God. Rev 16:18-21 depicts a Great Earthquake rearranging everything prior to God's glory returning to the Temple • vv6-9. God declares that this Temple is the "place of His Throne and the place for the soles of His feet" where He will dwell with the sons of Israel FOREVER <ul style="list-style-type: none"> ♦ But if this is the 1,000-year Millennial period, how can this be since a NEW Heaven and Earth will be formed? • vv10-12. "...describe the Temple to the House of Israel that they may be ashamed of their iniquities;" <ul style="list-style-type: none"> ♦ How will examining the pattern of the Temple make a person "ashamed of their iniquities"? ♦ Recall the Prodigal Son after he came to his senses – He pondered how good he had it back home with his Dad ♦ Ezekiel's Temple will remind the Jews of the "good old" days achieved during the glorious Davidic Kingdom

Passage	Comments
Ezekiel 44	<p>Gate for the Prince and Levitical Ordinances</p> <ul style="list-style-type: none"> • v3. "...the prince, he shall sit in" the East Gate. Most scholars and Jewish Rabbis believe the prince is the Messiah. <ul style="list-style-type: none"> - Others believe the prince to be a civil ruler under the Messiah and who represents the Messiah, since the prince offers a sacrifice to the Lord on the Sabbath in chapter 46:4 (BUT this does not preclude the prince being the Messiah since Jesus offered Himself as a sacrifice to God via the cross) • v4. Ezekiel beheld the glory of the Lord and fell on his face <ul style="list-style-type: none"> ♦ Who is, or should be, the focus of our worship? ♦ What are some factors that prevent us from true worship? ♦ Is worship a style or an experience? • v15. The sons of Zadok, because of their faithfulness, will assume priestly duties in lieu of all other sons of Aaron • v23. How should we teach the difference between what is holy and profane or common TODAY?
Ezekiel 45	<p>The Lord's Portion of the Land</p> <ul style="list-style-type: none"> • vv1-5. Currently there is not enough flat area in or around Jerusalem for a 1-mile square complex on top of a mountain (43:12) for a Temple to be built as prescribed <ul style="list-style-type: none"> ♦ The topology will have to drastically change, possibly through the catastrophic earthquake depicted in Revelation 16:18-21 when the mountains will be leveled • v6. The former Jerusalem contained the temple area. This new city will not, but would be adjacent to the Temple
Ezekiel 46	<p>The Prince's Offerings</p> <ul style="list-style-type: none"> • v9. Crowd Control. People who visit the Temple will arrive by one gate and will exit by an opposite gate. This conveys many, many people will visit the complex
Ezekiel 47	<p>Water from the Temple & Divisions of the Land</p> <ul style="list-style-type: none"> • v1. Water proceeds from under the threshold of the Temple <ul style="list-style-type: none"> ♦ But in Eternity, the River of Life proceeds directly from the Throne of God and of the Lamb Rev 22:1 • v8. The Dead Sea will be overran by fresh water, and life will spring forth in it and around it • v22. Gentiles shall also be included in Israel's inheritance
Ezekiel 48	<p>Division of the Land</p> <ul style="list-style-type: none"> • Israel finally comes to enjoy the land and the blessings they were promised under Abraham • There is some similarity between this chapter and Revelation 21-22 in regards to the Heavenly gates and the River of Life, but not enough to dogmatically declare they are the same. Also, realize the new Jerusalem depicted in the closing chapters of Revelation depict the eternal state, not the Millennial state, which seems to end in Revelation 20.



The East or Golden Gate is the closest of the gates of Jerusalem to the Temple Mount.

The Christian name is The Golden Gate. In Hebrew it is Sha'ar Harahamim, or the Gate of Mercy. The Arabs call it The Gate of Eternal Life

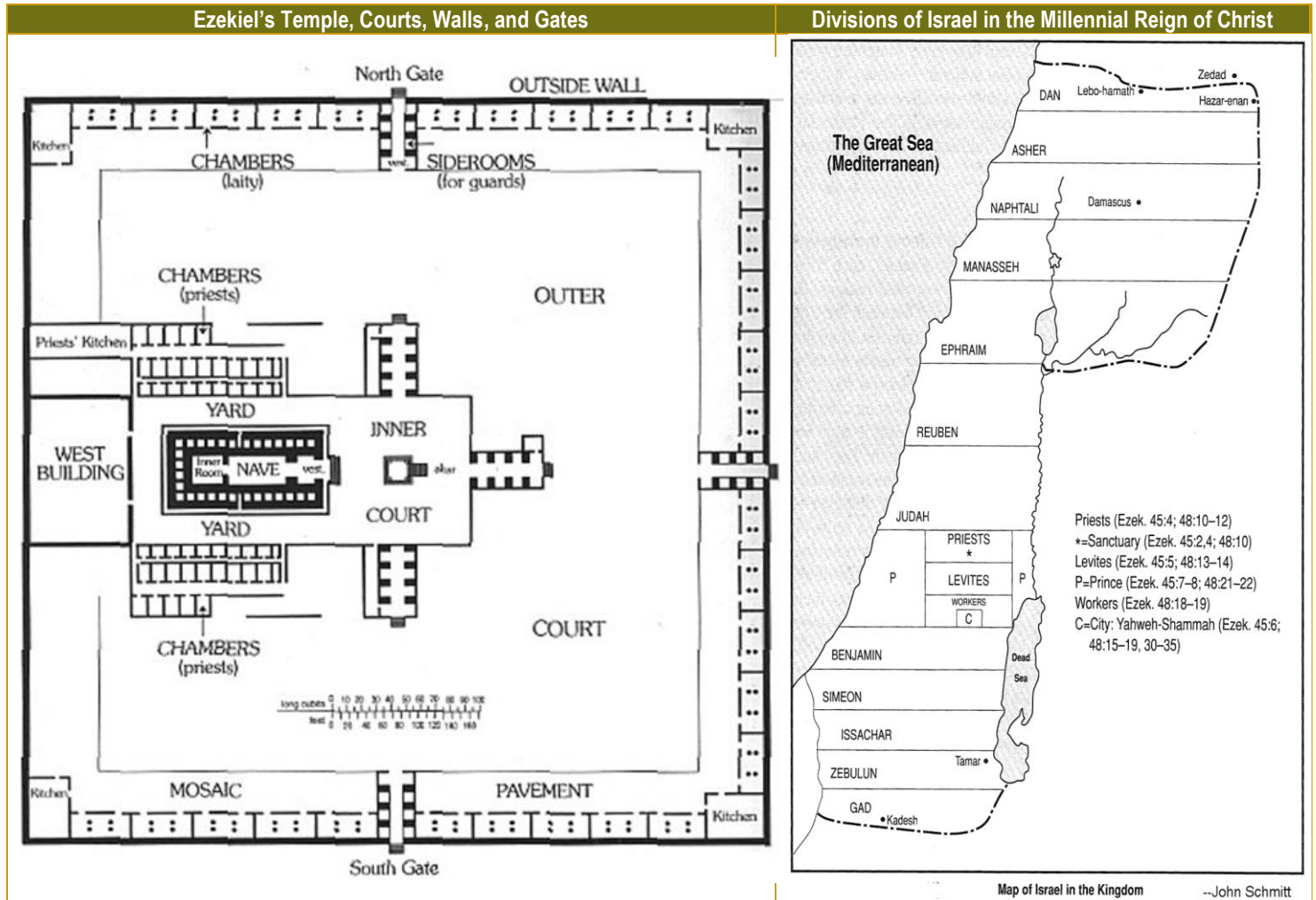
The current Gate has been sealed since the time of the Crusades more than 1000 years ago by the Muslims, but the original East Gate is purported to be buried directly underneath

TEMPLE COMPARISONS

	Moses' Tabernacle (~1440 – 972 BC)	1st. Solomon's Temple (832 – 422 BC)	2nd. Ezra's Temple (516 – 20 BC)	3rd. Herod's Temple (20 BC – 70 AD)	Tribulation Temple (Future)	4th. Ezekiel's Temple (Millennial Reign of Christ)	Eternity
Inner Court Dimensions	30 x 10 x 5 cubits (L x W x H)	60 x 20 x 30 c	Smaller than Solomon's	Smaller than Solomon's	Unknown	Larger than Solomon's Temple. Total dimensions are contained within a 1-square mile complex	No Temple is required:
Location	Desert, Shilo, Jerusalem	Jerusalem	Jerusalem	Jerusalem	Jerusalem	Jerusalem	Rev 21:22 "I did not see a temple in the city, because the Lord God Almighty and the Lamb are its temple" (NIV)
Sin Offering	Exodus 29:10-14 •Blood poured, parts burned inside. •Day 1: 1 bull + 2 rams •Days 2-7: 1 bull	Same	This 2 nd Temple lacked five things which the first Temple possessed: 1. The Ark of the Covenant – with the 10 Commandments and the budding rod of Aaron 2. The Urim and Thummin – stones for casting lots to determine God's leading 3. The Fire – that was always to be lit 4. The Anointing Oil 5. The Holy Spirit's presence – periodic display of miraculous fire & smoke <i>- per Rabbi Samuel bar Inia, Systematic Theology, Vol I, p525</i>	Herod expanded on Ezra's Temple	•Tribulation Temple to be built (Matthew 24:15; 2 Thes 2:3-4; Rev 11:1-2) •The Tribulation Temple will be desecrated by the inclusion of the throne of a false god (2Thes 2:4) •Tribulation Temple may be destroyed by natural disaster or war (e.g., Rev 16:18-21)	Ezekiel 43:18-27 •Blood daubed, parts burned outside. •Day one: 1 bull; •Days 2-7: 1 kid, 2 bulls, 1 ram Ezekiel 46:1-5 •6 lambs, 1 ram (gate open) Ezekiel 46:6 •1 bull, 1 ram, 6 lambs Ezekiel 46:13-15 •1 lamb (in a.m.) Ezekiel 45:21-23 •1 bull •Daily thru 7 days: 7 bulls burnt, 7 rams burnt, 1 kid? (sin offering) Ezekiel 45:23-25 •7 bulls + 7 rams (burnt daily, 7 days), 1 kid	Isaiah 65:17 ¶ "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind." Jeremiah 3:16 "It shall be in those days when you are multiplied and increased in the land," declares the LORD, "they will no longer say, 'The ark of the covenant of the LORD.' And it will not come to mind, nor will they remember it, nor will they miss it, nor will it be made again." (This seems to apply to Ezekiel's Temple as well)
Sabbath Offering	Numbers 28:9-10 •2 lambs	Same					
New Moon Offering	Numbers 28:11-15 •2 bulls, 1 ram, 7 lambs	Same					
Daily Sacrifice	Exodus 29:38-42 •2 lambs (1 a.m., 1 p.m.)	Same					
Passover	Numbers 28:16-24 •1 lamb •Daily thru 7 days: 2 bulls burnt, 1 ram burnt, 1 kid? (sin offering)	Same					
Feast Of Booths	Numbers 29:12-19: •Day one: 13 bulls, 2 rams, 14 lambs, 1 kid; •Day two: 12 bulls, 2 rams, 14 lambs, 1 kid; •The number of bulls is reduced by 1 each day...day 7: 7 bulls, 2 rams, 14 lambs, 1 kid	Same					
Stairs Leading Up To The Altar	Exodus 20:26 - Forbidden	Same				Ezekiel 43:17 - Present	
Priestly Line	Exodus 28 – Aaronic	Same				Ezekiel 40:46; 43:19; 44:15 •Priests in the line of Zadok Ezekiel 44:17-19 •Plain linen	
Vestment Materials	Exodus 28 – •Gold, Dyed Wool, Luxury linen	Same				The Outer Court (Ezekiel 40:47) contents are not mentioned •The Holy Place contains the Table of Showbread & Altar of Incense (Ezekiel 41:22). The Golden Lampstand is not mentioned •The Veil is not mentioned •Holy of Holies - the Ark and the Mercy Seat are not mentioned	
Furniture	•The Outer Court contains the Brazen Alter & Laver •The Holy Place contains the Golden Lampstand, Table of Showbread (Exodus 30:1-3), the Altar of Incense (Exodus 25:28-30) • Veil • The Holy of Holies contains the Ark and the Mercy Seat	Same				•Not mentioned •Not mentioned	
High Priest	•Central	Same					
Day Of Atonement	•Central	Same					
Other Comments	The Ark of the Covenant traveled beyond the walls of the Tabernacle • Jews often carried it into battle • Temporarily resided in Shilo • Philistines captured it • Philistines released it • It resided in the house of Obededom • King David finally brought it to Jerusalem	The Glory of the Lord departed Solomon's Temple, and won't return until Ezekiel's Temple is built	•Also called Zerubbabel's Temple	•Destroyed by the Romans in 70 AD •Romans, thinking there was gold between the stones, tore the building down without leaving one stone upon another, as foretold by Jesus in Matthew 24:2	The Muslim's Dome on the Rock must first be destroyed before Jews can rebuild their Temple on the land. This may occur with the 1 st earthquake noted in Rev 11:13	Other prophecies of a Millennial Temple: • Joel 3:18 • Isaiah 2:3 • Isaiah 60:13 • Daniel 9:24 • Haggai 2:7, 9 • Rev 21:1 Temple To Be Destroyed Prophecies of Sacrifices in the Future Temple • Isaiah 56:6-7 • Isaiah 60:7 • Jeremiah 33:18 • Zechariah 14:16-21	

Features Unique to Ezekiel's Temple

1. No wall of partition to exclude Gentiles (compare Ephesians 2:14) The Gentiles were previously welcome in the Outer Courts, but excluded from the inner courts on pain of death
2. No Court of Women (compare Galatians 3:28 (Outer Court and Inner Court only)
3. No Laver (see Ezekiel 36:24-27, John 15:3)
4. No Table of Shewbread (see Micah 5:4, John 6:35)
5. No Lampstand or Menorah (see Isaiah 49:6, John 8:12)
6. No Golden Altar of Incense (Zechariah 8:20-23, John 14:6)
7. No Veil (Isaiah 25:6-8, Matthew 27:51)
8. **No Ark of the Covenant** (Jeremiah 3:16, John 10:30-33)
9. **Major Changes to the Altar:** The sacrificial Altar will be approached by a ramp from the East. Previous altars were all approached from the South. Now there will be stairs to the altar, not a ramp as previously. The top of the altar is now described by the Hebrew word "ariel" [Isaiah 29:1] meaning "hearth of God" or "lion of God." [Rev. 5:5]



Note: Currently there is not enough flat area in or around Jerusalem for a 1-square mile complex on top of a mountain (43:12) for a Temple to be built as prescribed. The topology and geography will have to drastically change, possibly through the catastrophic earthquake depicted in Revelation 16:18-21 when the mountains will be leveled

CONCLUSION/APPLICATIONS

- Worship can be a private experience, but the presence of the Temple indicates the need for public and corporate gatherings for worship
- Why do you think God puts a high value on the corporate experience of worship?
- It's not that God needs to hear our worship and praise, BUT for our benefit we need to give Him the worship & praise due His name

NEXT WEEK: Daniel 1. What are the godly to do when confronted with only ungodly choices? Compromise? Capitulate? Daniel proposed a godly test.