

Ezekiel
Chapters 40-46

An Outline of Chapters 36-48 - Complete Jewish Bible

Israel's Complete Restoration Announced (ch. 36)

Israel's Dry Bones Revived and Unity Restored (ch. 37)

Israel's dry bones restored to life (37:1-14)

Again one nation under one King (37:15-28)

The Great Battle of the Ages (chs. 38-39)

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The temple area restored (40:1-47)

The new temple (40:48;42:20)

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The distribution of the land (48:1-29)

The twelve gates of the new city (48:30-35)

<https://www.biblestudytools.com/cjb/ezekiel/>

“Ezekiel’s vision transitions from Israel’s defeat of Gog and Magog and the restoration of Israel after the captivity to a vision of the future and a new temple at Jerusalem. In these chapters, the prophet envisions activities during Christ’s millennial reign, specifically concerning a massive temple in Jerusalem and the ordinances, statues, offerings, and instructions for worship and activities to occur there.

Parts of this vision, especially the various measurements given, can be rather difficult and very tedious to interpret, but the reader can understand the basic meaning of much of the vision.” Perry Stone, OT Hebraic Study Bible, p. 1291.

Watch: Ezekiel Temple Vision – Chapter 40 – 3D animation

<https://youtu.be/YNmERZkT6JM>

In chapter 40, the gates, the outer courtyard, and the inner courtyard are measured.

Ezekiel Chapter 40 NLT

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. SEE: Ezekiel 1:7; Daniel 10:6; Revelation 1:15

Note that Ezekiel’s angel had a ‘measuring reed.’ It is mentioned 16 times in chapters 40-42. These ancient rods were made of reeds that grew along the banks of a river. Some were made with copper alloy. The angel in Ezekiel also held a ‘line of flax in his hand.’ It is interesting that linen is produced with flax yarn, and the priest wore linen garments when ministering at the tabernacle and temple. SEE: Ezekiel 44:17-18. The angel measured the temple in detail, revealing them to Ezekiel. Perry Stone, OT Hebraic Study Bible, p. 1291.

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.”

Holy Spirit carries Ezekiel to the land of his captivity to Jerusalem.

- This first happened when the Spirit lifted him between heaven and earth and brought him to Jerusalem. See: Ezekiel 8:3
- The second visitation took place when the Spirit brought him to the east gate in Jerusalem, when he saw the idolaters in the temple. See: Ezekiel 11:1
- The third vision is here, when the Spirit carries him to Israel, setting him on a high mountain overlooking the city.

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.

- NOTE: KJV uses the word, ‘cubic’ in the measurements. Generally speaking, a cubit was the distance of a man’s arm, from the tip of the middle finger to the end of the elbow, approximately 18 inches. The word, ‘and a handbreadth’, was the width of a man’s hand across the four fingers: approximately 3 inches. So, when both used, total measurement was approximately 21 inches per cubit.” Perry Stone, OT Hebraic Study Bible, p. 1292.

6 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.

“The east gate is significant, as Adam and Eve were expelled from the east entrance of the Garden of Eden, and cherubim with a flaming sword guarded the entrance [Gen. 3:24]. In earlier chapters, Ezekiel describes seeing the glory of the Lord withdraw eastward from the temple to the Mount of Olives, a sacred mount on the east of the Temple Mount [SEE: Ezekiel 10:18-19; 11:22-23]. In Ezekiel 43:4, Ezekiel sees the glory of the Lord returning through the eastern gateway.” Perry Stone, OT Hebraic Study Bible, p. 1292.

7 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. 8 He also measured the entry room of the gateway. 9 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.

10 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. 11 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. 12 In front of each of the guard alcoves was a 21-inch curb. The alcoves themselves were 10 1/2 feet on each side.

13 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. 14 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. 15 The full length of the gateway passage was 87 1/2 feet from one end to the other. 16 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.

17 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. 18 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. 19 Then the man measured across the Temple's outer courtyard between the outer and inner gateways; the distance was 175 feet.

20 The man measured the gateway on the north just like the one on the east. 21 Here, too, there were three guard alcoves on each side, with dividing walls and an entry room. All the measurements matched those of the east gateway. The gateway passage was 87 1/2 feet long and 43 3/4 feet wide between the back walls of facing guard alcoves. 22 The windows, the entry room, and the palm tree decorations were identical to those in the east gateway. There were seven steps leading up to the gateway entrance, and the entry room was at the inner end of the gateway passage. 23 Here on the north side, just as on the east, there was another gateway leading to the Temple's inner courtyard directly opposite this outer gateway. The distance between the two gateways was 175 feet.

24 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. 25 It had windows along the walls as the others did, and there was an entry room where the gateway passage opened into the outer courtyard. And like the others, the gateway passage was 87 1/2 feet long and 43 3/4 feet wide between the back

walls of facing guard alcoves. 26 This gateway also had a stairway of seven steps leading up to it, and an entry room at the inner end, and palm tree decorations along the dividing walls. 27 And here again, directly opposite the outer gateway, was another gateway that led into the inner courtyard. The distance between the two gateways was 175 feet.

28 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. 29 Its guard alcoves, dividing walls, and entry room were the same size as those in the others. It also had windows along its walls and in the entry room. And like the others, the gateway passage was 87 1/2 feet long and 43 3/4 feet wide. 30 (The entry rooms of the gateways leading into the inner courtyard were 14 feet across and 43 3/4 feet wide.) 31 The entry room to the south gateway faced into the outer courtyard. It had palm tree decorations on its columns, and there were eight steps leading to its entrance.

32 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. 33 Its guard alcoves, dividing walls, and entry room were the same size as those of the others, and there were windows along the walls and in the entry room. The gateway passage measured 87 1/2 feet long and 43 3/4 feet wide. 34 Its entry room faced into the outer courtyard. It had palm tree decorations on its columns, and there were eight steps leading to its entrance.

35 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. 36 The guard alcoves, dividing walls, and entry room of this gateway had the same measurements as in the others and the same window arrangements. The gateway passage measured 87 1/2 feet long and 43 3/4 feet wide. 37 Its entry room faced into the outer courtyard, and it had palm tree decorations on the columns. There were eight steps leading to its entrance.

38 A door led from the entry room of one of the inner gateways into a side room, where the meat for sacrifices was washed. 39 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. 40 Outside the entry room, on each side of the stairs going up to the north entrance, were two more tables. 41 So there were eight tables in all—four inside and four outside—where the sacrifices were cut up and prepared. 42 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. 43 There were hooks, each 3 inches long, fastened all around the foyer walls. The sacrificial meat was laid on the tables. [SEE: 40:42; see also Lev. 1:9, 13]

44 Inside the inner courtyard were two rooms, one beside the north gateway, facing south, and the other beside the south gateway, facing north. 45 And the man said to me, “The room beside the north inner gate is for the priests who supervise the Temple maintenance. **46 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.**” [SEE: Ezekiel 44:15-16; These rooms are described as ‘chambers of the singers’, 40:44-46; SEE also I Chron. 9:25-33]

47 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. 48 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 3/4 feet thick. The entrance itself was 24 1/2 feet wide, and the walls on each side of the entrance were an additional 5 1/4 feet long. 49 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. [SEE: I Kings 7:15; II Chron. 3:15-17 for comparisons with Solomon’s temple]

In Ezekiel 41, Holy Spirit transports the prophet to the temple itself. The area identified with the Holy Place in times past, held the table of showbread, the golden menorah, and the golden altar of incense [SEE: Exodus 25]. In Ezekiel’s vision, only the altar of incense and the altar of sacrifice are mentioned [41:22; 40:47], as this temple will be a place of prayer (the golden altar), worship, and offerings.

The inner room in the temple building itself, called the Most Holy Place or the Holy of Holies, is a square chamber. Normally, it would be the place where the Ark of the Covenant would rest, but Ezekiel’s entire vision mentions nothing about the Ark of the Covenant; perhaps since the physical presence of the Messiah is upon His throne, there is no need for the Ark, which was always a picture of the divine presence of God in the tabernacle and temple. The fact the Ark is not mentioned in the temple is a reminder of Jeremiah’s prophecy concerning the time when Jerusalem becomes the Lord’s throne. Perry Stone, OT Hebraic Study Bible, p. 1294.

“16 “Then it shall come to pass, when you are multiplied and increased in the land in those days,” says the Lord, “that they will say no more, ‘The ark of the covenant of the Lord.’ It shall not come to mind, nor shall they remember it, nor shall they visit it, nor shall it be made anymore. 17 “At that time Jerusalem shall be called The Throne of the Lord, and all

the nations shall be gathered to it, to the name of the Lord, to Jerusalem. No more shall they follow the dictates of their evil hearts.” Jeremiah 3:16-17 NKJV

“7 And He said to me, “Son of man, this is the place of My throne and the place of the soles of My feet, where I will dwell in the midst of the children of Israel forever. No more shall the house of Israel defile My holy name, they nor their kings, by their harlotry or with the carcasses of their kings on their high places.” Ezekiel 43:7 NKJV

“12 This is the law of the temple: The whole area surrounding the mountaintop is most holy. Behold, this is the law of the temple.” Ezekiel 43:12 NKJV

Ezekiel Chapter 41 NLT

“1 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. 2 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.

3 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. 4 The inner room of the sanctuary was 35 feet long and 35 feet wide. “This,” he told me, “is the Most Holy Place.”

5 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. 6 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. 7 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.

8 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. 9 The outer wall of the Temple’s side rooms was 8 3/4 feet thick. This left an open area between these side rooms 10 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. 11 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.

12 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. 13 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. 14 The inner courtyard to the east of the Temple was also 175 feet wide. 15 The building to the west, including its two walls, was also 175 feet wide.

The sanctuary, the inner room, and the entry room of the Temple 16 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. 17 The space above the door leading into the inner room, and its walls inside and out, were also paneled. 18 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. 19 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, 20 from the floor to the top of the walls, including the outer wall of the sanctuary.

21 There were square columns at the entrance to the sanctuary, and the ones at the entrance of the Most Holy Place were similar. 22 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.”

23 Both the sanctuary and the Most Holy Place had double doorways, 24 each with two swinging doors. 25 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. 26 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.

Ezekiel Chapter 42 NLT

“1 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. 2 This structure, whose entrance opened toward the north, was 175 feet long and 87 1/2 feet wide. 3 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. 4 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. 5 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. 6 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. 7 There was an outer wall that separated the rooms from the outer courtyard; it was 87 1/2 feet long. 8 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. 9 There was an eastern entrance from the outer courtyard to these rooms.

10 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. 11 There was a walkway between the two blocks of rooms just like the complex on the north side of the Temple. This complex of rooms was the same length and width as the other one, and it had the same entrances and doors. The dimensions of each were identical. 12 So there was an entrance in the wall facing the doors of the inner block of rooms, and another on the east at the end of the interior walkway.

13 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. 14 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.”

15 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. 16 He measured the east side with his measuring rod, and it was 875 feet long. 17 Then he measured the north side, and it was also 875 feet. 18 The south side was also 875 feet, 19 and the west side was also 875 feet. 20 So the area was 875 feet on each side with a wall all around it to separate what was holy from what was common.

Ezekiel Chapter 43 NLT

1 After this, the man brought me back around to the east gateway. 2 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. 3 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. 4 And the glory of the Lord came into the Temple through the east gateway.

5 Then the Spirit took me up and brought me into the inner courtyard, and the glory of the Lord filled the Temple. 6 And I heard someone speaking to me from within the Temple, while the man who had been measuring stood beside me. 7 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. 8 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. 9 Now let them stop worshipping other gods and honoring the relics of their kings, and I will live among them forever.

10 “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, 11 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. 12 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.

13 “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: 14 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. 15 The top of the altar, the hearth, rises another 7 feet higher, with a horn rising up from each of the four corners. 16 The top of the altar is square, measuring 21 feet by 21 feet. 17 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.”

18 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. 19 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. 20 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. 21 Then take the young bull for the sin offering and burn it at the appointed place outside the Temple area.

22 “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. 23 When you have finished the cleansing ceremony, offer another young bull that has no defects and a perfect ram from the flock. 24 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.

25 “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. 26 Do this each day for seven days to cleanse and make atonement for the altar, thus setting it apart for holy use. 27 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!”

These verses, in Chapter 44:4-31, contain interesting insights concerning the Levites. Here, God recalls Israel’s past sins of bringing the unclean [uncircumcised), unholy (strangers), and idols into His former sanctuary in Jerusalem, polluting the holy places. Here, God reveals that in Israel’s previous rebellions, even the Levites went astray when they followed idols and notes that they will bear that iniquity and be limited in their ministerial duties. The Levites will be permitted to minister in the outer court to guard the gates and offer sacrifices at the altar but will not be allowed to minister with the holy things in the Most Holy Place. However, the sons of Zadok, the faithful priest in the time of David and Solomon, will become the ministers in the Most Holy Place. God then gives the sons of Zadok specific and strict instructions, including guidelines and regulations when ministering, many of which are regulations already established for priestly ministry in the Law of God that was given to Moses.” Perry Stone, OT Hebraic Study Bible, p. 1298. See: II Sam. 15:27; I Chron. 24:3, 31.

“It shall be for the priests that are sanctified of the sons of Zadok; which have kept my charge, which went not astray when the children of Israel went astray, as the Levites went astray.” Ezekiel 48:11 KJV

Ezekiel Chapter 44 NLT

“1 Then the man brought me back to the east gateway in the outer wall of the Temple area, but it was closed. 2 And the Lord said to me, “This gate must remain closed; it will never again be opened. No one will ever open it and pass through, for the Lord, the God of Israel, has entered here. Therefore, it must always remain shut. **3 Only the prince himself may sit inside this gateway to feast in the Lord’s presence. But he may come and go only through the entry room of the gateway.**”

4 Then the man brought me through the north gateway to the front of the Temple. I looked and saw that the glory of the Lord filled the Temple of the Lord, and I fell face down on the ground.

5 And the Lord said to me, “Son of man, take careful notice. Use your eyes and ears, and listen to everything I tell you about the regulations concerning the Lord’s Temple. Take careful note of the procedures for using the Temple’s entrances and exits. 6 And give these rebels, the people of Israel, this message from the Sovereign Lord: O people of Israel, enough of your detestable sins! 7 You have brought uncircumcised foreigners into my sanctuary—people who have no heart for God. In this way, you defiled my Temple even as you offered me my food, the fat and blood of sacrifices. In addition to all your other detestable sins, you have broken my covenant. 8 Instead of safeguarding my sacred rituals, you have hired foreigners to take charge of my sanctuary.

9 “So this is what the Sovereign Lord says: No foreigners, including those who live among the people of Israel, will enter my sanctuary if they have not been circumcised and have not surrendered themselves to the Lord. 10 And the men of the tribe of Levi who abandoned me when Israel strayed away from me to worship idols must bear the consequences of their unfaithfulness. 11 They may still be Temple guards and gatekeepers, and they may slaughter the animals brought for burnt offerings and be present to help the people. 12 But they encouraged my people to worship idols, causing Israel to fall into deep sin. So I have taken a solemn oath that they must bear the consequences for their sins, says the Sovereign Lord. 13 They may not approach me to minister as priests. They may not touch any of my holy things or the holy offerings, for they must bear the shame of all the detestable sins they have committed. 14 They are to serve as the Temple caretakers, taking charge of the maintenance work and performing general duties.

15 “However, the Levitical priests of the family of Zadok continued to minister faithfully in the Temple when Israel abandoned me for idols. These men will serve as my ministers. They will stand in my presence and offer the fat and blood of the sacrifices, says the Sovereign Lord. 16 They alone will enter my sanctuary and approach my table to serve me. They will fulfill all my requirements.

17 “When they enter the gateway to the inner courtyard, they must wear only linen clothing. They must wear no wool while on duty in the inner courtyard or in the Temple itself. 18 They must wear linen turbans and linen undergarments. They must not wear anything that would cause them to perspire. 19 When they return to the outer courtyard where the people are, they must take off the clothes they wear while ministering to me. They must leave them in the sacred rooms and put on other clothes so they do not endanger anyone by transmitting holiness to them through this clothing.

20 “They must neither shave their heads nor let their hair grow too long. Instead, they must trim it regularly. 21 The priests must not drink wine before entering the inner courtyard. 22 They may choose their wives only from among the virgins of Israel or the widows of the priests. They may not marry other widows or divorced women. 23 They will teach my people the difference between what is holy and what is common, what is ceremonially clean and unclean.

24 “They will serve as judges to resolve any disagreements among my people. Their decisions must be based on my regulations. And the priests themselves must obey my instructions and decrees at all the sacred festivals, and see to it that the Sabbaths are set apart as holy days.

25 “A priest must not defile himself by being in the presence of a dead person unless it is his father, mother, child, brother, or unmarried sister. In such cases it is permitted. 26 Even then, he can return to his Temple duties only after being ceremonially cleansed and then waiting for seven days. 27 The first day he returns to work and enters the inner courtyard and the sanctuary, he must offer a sin offering for himself, says the Sovereign Lord.

28 “The priests will not have any property or possession of land, for I alone am their special possession. 29 Their food will come from the gifts and sacrifices brought to the Temple by the people—the grain offerings, the sin offerings, and the guilt offerings. Whatever anyone sets apart for the Lord will belong to the priests. 30 The first of the ripe fruits and all the gifts brought to the Lord will go to the priests. The first batch of dough must also be given to the priests so the Lord will bless your homes. 31 The priests may not eat meat from any bird or animal that dies a natural death or that dies after being attacked by another animal.

What is an oblation?

Ezekiel 44:30 KJV

“30 And the first of all the first fruits of all things, and every **oblation** of all, of every sort of your **oblations**, shall be the priest's: ye shall also give unto the priest the first of your dough, that he may cause the blessing to rest in thine house.”

Ezekiel uses the word ‘oblation’ 17 times in 12 verses [SEE: 44:30; 45:1, 6-7, 13, 16; 48:9-10, 12, 18, 20-21]. The Hebrew word Ezekiel uses is different than the Hebrew word used for oblation in the Torah [First 5 books of OT].

In Leviticus, Moses uses the word translated oblation to describe various types of offerings being offered to the Lord at the tabernacle. Moses uses the Hebrew word *korban*, which is something brought near to the altar, including meat [Lev. 2:4], first fruits [Lev. 2:12], and heave offerings [Lev. 7:14]. The word Ezekiel uses for oblation is the Hebrew *teruwmah*, or *terumah*, meaning “a present” or “a sacrifice given as a tribute.” This helps the person to understand the purpose of the sacrifices offered at the temple during Christ’s millennial reign as a tribute offering or a “present” (gift) offered to the Lord {See: Ezek. 44:30}.

In Ezekiel, the Lord Himself also uses the word when explaining the land grants given to the tribe of Israel, a ‘holy oblation’ [48:20-21]. The land grant is God’s ‘oblation’ or ‘gift’ and present, promised as far back as Abraham’s time and given as a tribute to the sons of Jacob. [Gen. 15:7-21]. Perry Stone, OT Hebraic Study Bible, p. 1299.

Keeping the feasts during the millennial reign chapters 45:17 through 46:15.

In Chapter 46:19, we read that numerous offerings are offered at the temple during the feasts, new moons, sabbaths, and all the appointed seasons of the house of Israel. God originally established these appointed seasons for Israel as perpetual celebrations and Saturdays each week (the Sabbath), each month (new moon), and at appointed seasons throughout the year (the seven feasts). Below are a list of the appointed times and seasons at the Messiah's temple in Jerusalem.

- The first day of the month: cleanse the sanctuary with a young bull. The priest will apply the blood as a sin offering on the temple door posts, four corners of the altar, and the gate post of the inner Court gateway. Chapter 45:18-19

- The seventh day of the first month: do the same offering mentioned above for everyone who has sinned unintentionally. This will make atonement for the temple. Chapter 45:20
- The Passover: on the 14th day of the first month, prepare a bull for the sin offering. This 14th day was always the day when the Jewish people celebrated Passover. Chapter 45:21-22.
- Feast of unleavened bread: from the 15th to the 21st of the first month, prepare for each day seven bulls and seven Rams as burnt offerings and a kid of the goats for the sin offering. Also, prepare a grain offering of one ephah (with one hin of oil) for each bull and one for each ram. Chapter 45:23-24.
- Feast of tabernacles: from the 15th to the 21st of the seventh month, the offerings used during the feast of unleavened bread are repeated during the feast of tabernacles. Chapter 45:25
- Sabbath offerings: once a week, on each Sabbath, the prince shall offer six lambs with a grain offering, with one hin of oil per Ephah, followed by one ram with a grain offering of one ephah and one hin of oil. Chapter 46:4-5.
- The new moon: once each month at the beginning of each month at the new Moon, the Prince will offer one young bull with a grain offering of one ephah and one hin of oil; six lambs with grain offerings and one hin of oil per ephah ; one ram with grain offering and one ephah with one hin of oil; and the people shall worship similar as they would on the Sabbath. Chapter 46:6-7.

There are also offerings for festivals and other appointed days, including a voluntary offering and the daily morning sacrifices. The prince can offer voluntary burnt offerings and peace offerings when he desires. The eastern gate will be open for him during this offering and close when he

completed. Chapter 46:12. These offerings are prepared similarly to the Sabbath offerings. The daily morning sacrifices are burned each morning as a perpetual ordinance, which will include a lamb one year of age with a sixth of an ephah of grain offering and a third of a hin of oil to moisten the flour. Chapter 46:13-14.” Perry Stone, OT Hebraic Study Bible, p. 1300.

Ezekiel Chapter 45 NLT

“1 ***When you divide the land among the tribes of Israel, you must set aside a section for the Lord as his holy portion.*** This piece of land will be $8\frac{1}{3}$ miles long and $6\frac{2}{3}$ miles wide. The entire area will be holy. 2 A section of this land, measuring 875 feet by 875 feet, will be set aside for the Temple. An additional strip of land $87\frac{1}{2}$ feet wide is to be left empty all around it. 3 Within the larger sacred area, measure out a portion of land $8\frac{1}{3}$ miles long and $3\frac{1}{3}$ miles wide. Within it the sanctuary of the Most Holy Place will be located. 4 This area will be holy, set aside for the priests who minister to the Lord in the sanctuary. They will use it for their homes, and my Temple will be located within it. 5 The strip of sacred land next to it, also $8\frac{1}{3}$ miles long and $3\frac{1}{3}$ miles wide, will be a living area for the Levites who work at the Temple. It will be their possession and a place for their towns.

6 “Adjacent to the larger sacred area will be a section of land $8\frac{1}{3}$ miles long and $1\frac{2}{3}$ miles wide. This will be set aside for a city where anyone in Israel can live.

7 “Two special sections of land will be set apart for the prince. One section will share a border with the east side of the sacred lands and city, and the second section will share a border on the west side. Then the far eastern and western borders of the prince’s lands will line up with the eastern and western boundaries of the tribal areas. 8 These sections of land will be the prince’s allotment. Then my princes will no longer oppress and rob my people; they will assign the rest of the land to the people, giving an allotment to each tribe.

9 “For this is what the Sovereign Lord says: Enough, you princes of Israel! Stop your violence and oppression and do what is just and right. Quit robbing and cheating my people out of their land. Stop expelling them from their homes, says the Sovereign Lord. 10 Use only honest weights and scales and honest

measures, both dry and liquid. 11 The homer will be your standard unit for measuring volume. The ephah and the bath will each measure one-tenth of a homer. 12 The standard unit for weight will be the silver shekel. One shekel will consist of twenty gerahs, and sixty shekels will be equal to one mina.

13 “You must give this tax to the prince: one bushel of wheat or barley for every 60 you harvest, 14 one percent of your olive oil, 15 and one sheep or goat for every 200 in your flocks in Israel. These will be the grain offerings, burnt offerings, and peace offerings that will make atonement for the people who bring them, says the Sovereign Lord. 16 All the people of Israel must join in bringing these offerings to the prince. 17 The prince will be required to provide offerings that are given at the religious festivals, the new moon celebrations, the Sabbath days, and all other similar occasions. He will provide the sin offerings, burnt offerings, grain offerings, liquid offerings, and peace offerings to purify the people of Israel, making them right with the Lord.

18 “This is what the Sovereign Lord says: In early spring, on the first day of each new year, sacrifice a young bull with no defects to purify the Temple. 19 The priest will take blood from this sin offering and put it on the doorposts of the Temple, the four corners of the upper ledge of the altar, and the gateposts at the entrance to the inner courtyard. 20 Do this also on the seventh day of the new year for anyone who has sinned through error or ignorance. In this way, you will purify the Temple.

21 “On the fourteenth day of the first month, you must celebrate the Passover. This festival will last for seven days. The bread you eat during that time must be made without yeast. 22 On the day of Passover the prince will provide a young bull as a sin offering for himself and the people of Israel. 23 On each of the seven days of the feast he will prepare a burnt offering to the Lord, consisting of seven young bulls and seven rams without defects. A male goat will also be given each day for a sin offering. 24 The prince will provide a basket of flour as a grain offering and a gallon of olive oil with each young bull and ram.

25 “During the seven days of the Festival of Shelters, which occurs every year in early autumn, the prince will provide these same sacrifices for the sin offering, the burnt offering, and the grain offering, along with the required olive oil.”

Who is the Prince in Ezekiel 46?

“In a royal family, a king’s son is called a prince, and the prince will rule the kingdom after the death of his father, the king. In OT prophecies that address the times of the Messiah’s reign, there are 2 important figures: the king and the prince. Both testaments clearly identify the future king of Israel as the Messiah and reveal the identity of this Messiah King in the NT as Christ Jesus.

As an infant He was called the King of the Jews [Matthew 2:2] and towards the concluding moments of His life someone posted an inscription above the cross, “Jesus of Nazareth the King of the Jews’ [John 19:16]. When Christ returns to earth at the end of the Tribulation, His title will be “KING OF KINGS AND LORD OF LORDS” [Rev. 19:16].

The ‘prince’ mentioned 16 times in Ezekiel chapters 44-48 is different from the King-Messiah. Ezekiel’s writings identify this prince as David, the former king of Israel:

“23 And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. 24 And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it.” Ezekiel 34:23-24 NKJV

“24 And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. 25 And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince forever.” Ezekiel 37:24-25 NKJV

In other passages, David is called a ‘future king’ [Hosea 3:5], but his kingship is over Israel alone, while Christ Jesus is the KING of the entire world governments, as Zechariah wrote: “And the Lord shall be King over all the earth.” Zech. 14:9: SEE also Zech. 14:17].” Perry Stone, OT Hebraic Study Bible, p. 1301.

Ezekiel Chapter 46 NLT

“1 “This is what the Sovereign Lord says: The east gateway of the inner courtyard will be closed during the six workdays each week, but it will be open on Sabbath days and the days of new moon celebrations. 2 The prince will enter the entry room of the gateway from the outside. Then he will stand by the

gatepost while the priest offers his burnt offering and peace offering. He will bow down in worship inside the gateway passage and then go back out the way he came. The gateway will not be closed until evening. 3 The common people will bow down and worship the Lord in front of this gateway on Sabbath days and the days of new moon celebrations.

4 “Each Sabbath day the prince will present to the Lord a burnt offering of six lambs and one ram, all with no defects. 5 He will present a grain offering of a basket of choice flour to go with the ram and whatever amount of flour he chooses to go with each lamb, and he is to offer one gallon of olive oil for each basket of flour. 6 At the new moon celebrations, he will bring one young bull, six lambs, and one ram, all with no defects. 7 With the young bull he must bring a basket of choice flour for a grain offering. With the ram he must bring another basket of flour. And with each lamb he is to bring whatever amount of flour he chooses to give. With each basket of flour he must offer one gallon of olive oil.

8 “The prince must enter the gateway through the entry room, and he must leave the same way. 9 But when the people come in through the north gateway to worship the Lord during the religious festivals, they must leave by the south gateway. And those who entered through the south gateway must leave by the north gateway. They must never leave by the same gateway they came in, but must always use the opposite gateway. 10 The prince will enter and leave with the people on these occasions.

11 “So at the special feasts and sacred festivals, the grain offering will be a basket of choice flour with each young bull, another basket of flour with each ram, and as much flour as the worshiper chooses to give with each lamb. Give one gallon of olive oil with each basket of flour. 12 When the prince offers a voluntary burnt offering or peace offering to the Lord, the east gateway to the inner courtyard will be opened for him, and he will offer his sacrifices as he does on Sabbath days. Then he will leave, and the gateway will be shut behind him.

13 “Each morning you must sacrifice a one-year-old lamb with no defects as a burnt offering to the Lord. 14 With the lamb, a grain offering must also be given to the Lord—about three quarts of flour with a third of a gallon of olive oil to moisten the choice flour. This will be a permanent law for you. 15 The lamb, the grain offering, and the olive oil must be given as a daily sacrifice every morning without fail.

16 “This is what the Sovereign Lord says: If the prince gives a gift of land to one of his sons as his inheritance, it will belong to him and his descendants forever. 17 But if the prince gives a gift of land from his inheritance to one of his servants, the servant may keep it only until the Year of Jubilee, which

comes every fiftieth year. At that time the land will return to the prince. But when the prince gives gifts to his sons, those gifts will be permanent. 18 And the prince may never take anyone's property by force. If he gives property to his sons, it must be from his own land, for I do not want any of my people unjustly evicted from their property."

19 In my vision, the man brought me through the entrance beside the gateway and led me to the sacred rooms assigned to the priests, which faced toward the north. He showed me a place at the extreme west end of these rooms. 20 He explained, "This is where the priests will cook the meat from the guilt offerings and sin offerings and bake the flour from the grain offerings into bread. They will do it here to avoid carrying the sacrifices through the outer courtyard and endangering the people by transmitting holiness to them."

21 Then he brought me back to the outer courtyard and led me to each of its four corners. In each corner I saw an enclosure. 22 Each of these enclosures was 70 feet long and 52 1/2 feet wide, surrounded by walls. 23 Along the inside of these walls was a ledge of stone with fireplaces under the ledge all the way around. 24 The man said to me, "These are the kitchens to be used by the Temple assistants to boil the sacrifices offered by the people."

Unusual Features of Ezekiel's Temple

This temple will be a house of worship for all nations, including both Jews and Gentiles. Thus, there is no wall of partition to exclude the Gentiles from entering this temple [See: Ephesians 2:14].

In the second temple, at the time of Christ, the Gentiles were permitted to stand behind a wall in the outer court but were forbidden to enter the inner courts on penalty of death. This fact was proven in AD 1871 when archeologists discovered an ancient inscription on the wall of partition: "NO gentile may enter within the railing around the sanctuary and within the enclosure. Whosoever should be caught will render himself liable to the death penalty which will inevitably flow." The wall formed a barrier that separated the people from the actual outer court area where the sacrifices were being offered. Gentiles could watch from a distance but not from the holy areas." Perry Stone, OT Hebraic Study Bible, p. 1301.

The East Gate of the Inner Court

"The inner court east gate will be shut all week long except for the Sabbath, when it will be opened, and the prince, who will be King David, will enter in

and stand in the vestibule by the gatepost. The priests will prepare the required burnt offering and sin offering for the prince, who will worship at this gate every Sabbath, and then the gate will remain open for the rest of the day. The people of Israel shall worship the Lord at the entrance of the east gateway on the Sabbath day.” Perry Stone, OT Hebraic Study Bible, p. 1301.

The Missing Veil (Ezekiel 40-42)

“Ezekiel 40-42 gives us a prophetic time not yet fulfilled when Israel, safely restored in her land will set her heart to build a new temple (the last was destroyed in 70 A.D.) and worship the LORD. The Temple described in today’s Scripture reading is the Temple of the Millennial Kingdom. Ezekiel 40-42 gives us the plans, dimensions, physical attributes and future construction of the Millennial Temple.

Ezekiel 40 – A Vision of a New Jerusalem and the Temple

<https://heartofashepherd.com/wp-content/uploads/2020/09/ezekiels-temple.png>

Israel’s captivity in Babylon was 70 years and the time of the vision recorded in Ezekiel 40 is in the “five and twentieth year” of the Jewish captivity (40:1). Ezekiel has been in captivity for 25 years, and 14 years had passed since Jerusalem was destroyed (40:1).

The LORD sent an angelic messenger whom Ezekiel described as “a man, whose appearance was like the appearance of brass” (40:3). The messenger held in his hand a “line of flax” (a tape measure) and a “measuring reed of six cubits long” (40:3, 5). While there is some debate regarding the exact length of a cubit, we will accept the traditional definition of one cubit being 18 inches in length.

The measurement of the outer court of the Temple is given (40:5-26), along with the measurement of the inner court (40:27-47). Ezekiel noticed there were rooms used to prepare sacrifices (40:32-38), and butcher tables that were used to prepare meats (40:39-43).

Ezekiel 40:48-41:26 – The Outer and Inner Sanctuaries of the Temple

The Temple in Ezekiel’s vision had a large portico (porch) measuring thirty-five feet long and its width twenty-one feet (41:2). The Outer Sanctuary of the Temple measured seventy feet by thirty-five feet (41:1-2). The Inner Sanctuary, known as the Holy of Holies, was a perfect square measuring thirty-five feet by thirty-five feet and its walls were ten and one-half feet thick (41:3-5).

The side chambers of the Temple were three stories tall with a winding staircase leading to the upward floors. Thirty rooms were on each floor of the chambers (41:6-11).

Ezekiel 41:16-26 records the Temple decorations, furnishings, and the design of the doorframes. Remembering this is the Temple of the Millennial Kingdom, I invite you to consider there is one item missing in this Temple that was essential in Moses' Tabernacle, and in Solomon, Zerubbabel, and Herod's Temples.

Notice there is no mention of the Veil that separated the Outer Sanctuary of the Tabernacle and the Temple from the Inner Sanctuary known as the Holy of Holies. [Italises mine]

The veil in the Temple separated the outer court from the Holy of Holies where was found the Ark of the Covenant and the Mercy Seat symbolizing the throne and presence of God. The veil represented man's separation from God. Only the High Priest could enter into the Holy Place, and then only once a year on the Day of Atonement (Exodus 26:33).

We read in Matthew's account of Christ's death on the Cross: "When he had cried again with a loud voice, yielded up the ghost. 51 And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent" (Matthew 27:51).

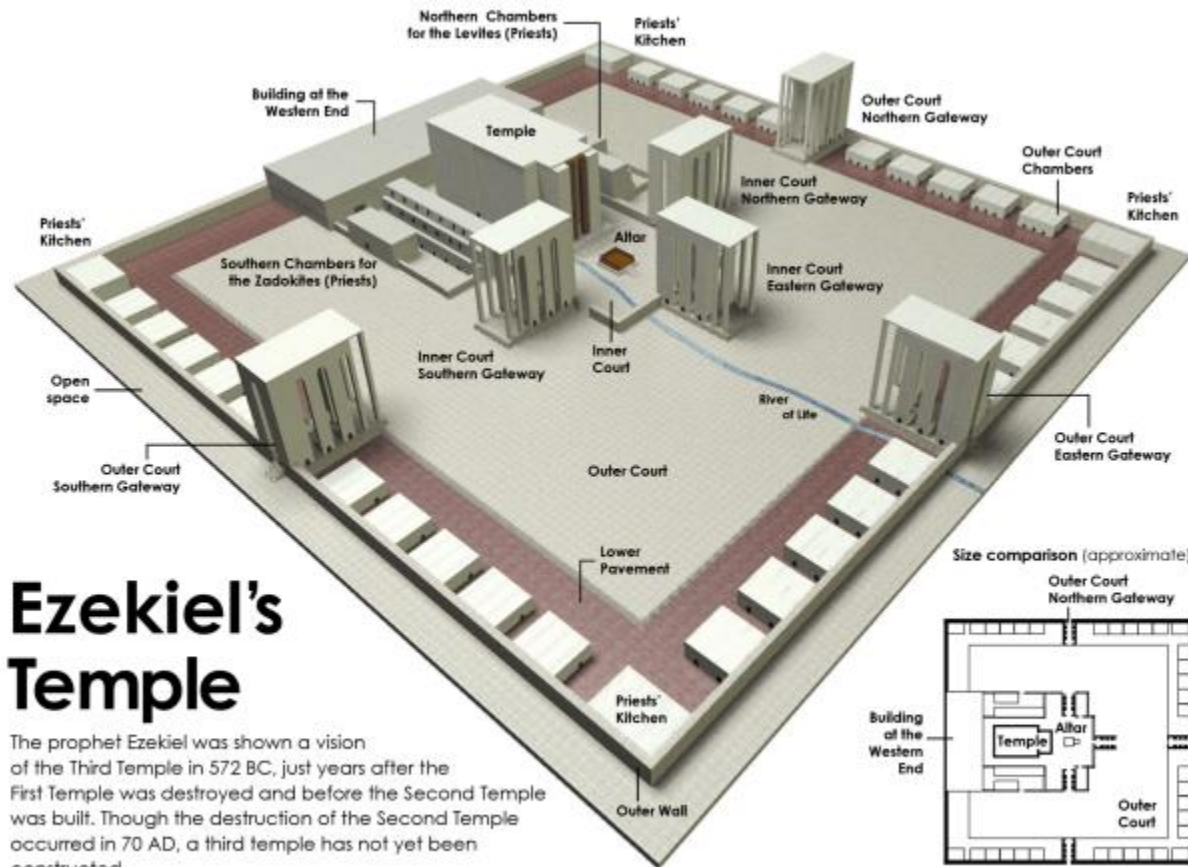
Christ's death, burial, and resurrection removed the veil that separated sinful man from God. We, by faith in Christ, have access into the presence of God through Jesus Christ."

1 Peter 3:18 – "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit."

Hebrews 10:19-20 – "19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, 20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh."

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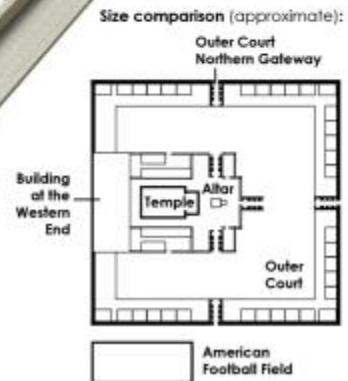
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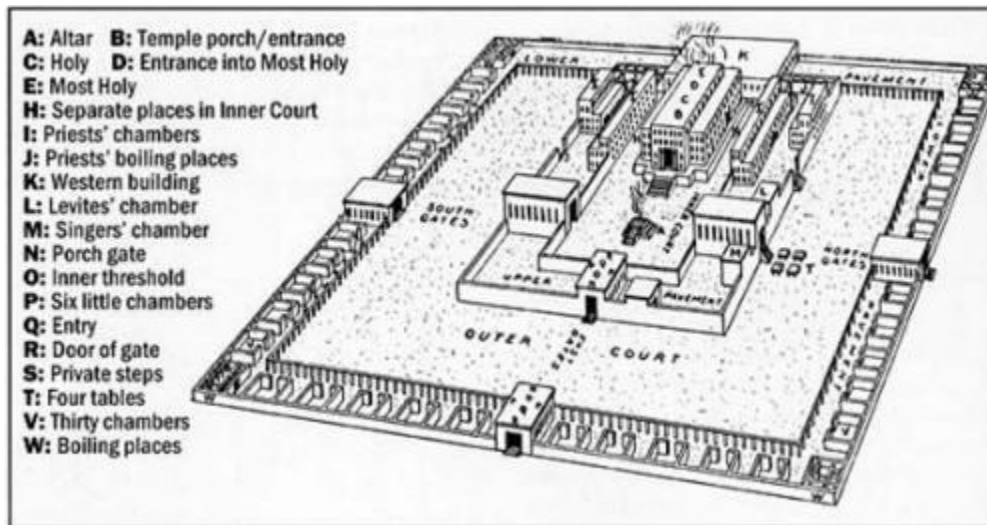


Ezekiel's Temple

The prophet Ezekiel was shown a vision of the Third Temple in 572 BC, just years after the First Temple was destroyed and before the Second Temple was built. Though the destruction of the Second Temple occurred in 70 AD, a third temple has not yet been constructed.

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<https://truthnet.org/Ezekiel/12-Ezekiel-41-48/Ezekiel-Chapters-41-48.htm>

Watch: Perry Stone You tube = Jerusalem and the Third Temple / Episode 935

<https://youtu.be/UOgfyGw-nbY>