

Ezekiel 40 - Millennial Mountain; Outer Court; Inner Court; Temple Building

III. Restoration of Israel (Ezek 33:1—48:45)

(7) Restored Temple (Ezek 40:1—48:35)

(A) Temple (Ezek 40:1—43:27)

(a) Introduction (40:1-4)

(i) Date (40:1)

(ii) Setting (40:2)

(iii) Angel (40:3)

(iv) Instructions (40:4)

(b) Outer court (40:5-27)

(i) Wall (40:5)

(ii) East outer gate (40:6-16)

(iii) Chambers of the outer court (40:17-19)

(iv) North outer gate (40:20-23)

(v) South outer gate (40:24-27)

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(i) South inner gate (40:28-31)

(ii) East inner gate (40:32-34)

(iii) North inner gate (40:35-37)

(iv) Tables for slaughter animals (40:38-43)

(v) Chambers for singers (40:44-46)

(vi) Inner Court (40:47)

(d) The temple structure itself (40:48—42:20)

(i) Porch (40:48-49)

Ezekiel 40-48: A Problem for Judaism

An Orthodox Jewish commentary makes the following two observations:

The text of the concluding chapters, dealing with this temple and the future, presents almost insurmountable difficulties. The types, numbers, and sacrifices prescribed there differ from those mentioned in the Pentateuch; and there are many innovations, which, according to the accepted law, are normally beyond the authority of a prophet to institute (Shabbat 104a). With reference to these difficulties, the rabbis said that only Elijah, the prophet who is to herald the final redemption, will be able to explain them satisfactorily

(Menachot 45a). These closing chapters present almost insuperable difficulties. They contain discrepancies, contradictions with Pentateuchal laws and terms which do not occur elsewhere.

The root of the problem for Judaism is twofold: first, the rabbis assume that the Law of Moses is eternal; second, they fail to recognize the Messiahship of Christ. Orthodox Judaism takes Ezek 40-48 literally, but because there are a number of contradictions between the Mosaic system and the Ezekiel system, the early rabbis had a difficulty in accepting Ezekiel into the Hebrew Canon. Finally one rabbi, Rabbi Hananiah ben Hezekiah, is said to have burned three hundred barrels of oil rectifying all the discrepancies, and only then was Ezekiel accepted into the Hebrew Canon.

A Problem for Amillennialism

Amillennialists simply dismiss the literal view as untenable without providing any exegetical grounds for doing so. It is enough to state that Jesus was the final sacrifice, and that alone becomes the grounds for allegorizing these chapters of Ezekiel. However, even they have to admit that it is "an unjustifiable inconsistency" to take the prophecies of Israel's final restoration literally, but then to allegorize the prophecies of the Ezekiel Temple and sacrifices, and so, the problem for amillennialists is also two-fold: first, they presuppose that these chapters cannot be literal; second, they assume that these sacrifices are the Levitical sacrifices, which is not the case as will be shown later.

While amillennialists agree that Ezekiel would have understood his own prophecy quite literally, they insist that it must be reinterpreted in light of the NT, which they see as teaching replacement theology. They argue that since the vision of the dry bones is symbolic, then the vision of the Temple and sacrifices must also be symbolic. The fallacy of this reasoning is obvious: Ezekiel tells us that the vision of the dry bones is symbolic and interprets the symbols for us; however, he makes no such statement in Ezek 40-48. If these chapters are symbolic, then Ezekiel does not interpret the symbols. In fact, throughout his book, Ezekiel has symbolic actions and visions, and when they are symbolic, he tells us so and interprets them all for us. He makes no such statement or interpretation of the Temple or sacrifices.

Finally, some amillennialists claim that Ezekiel "does not offer a clear chronology of latter-day occurrences." This ignores the chronology the book clearly gives. The only possible reason to draw such an obvious faulty conclusion is based on a simple presupposition that these chapters cannot be understood literally.

Various Interpretations

The only reason there are so many different interpretations is because so many assume the Scriptures cannot be taken literally. Once you move away from a literal interpretation, there is no way to figure out what the text actually means. The interpreter must resort to subjectivity, and the text means what the interpreter thinks it means.

(1) A Memorial of Solomon's Temple

This view states that this is only a literary memorial of the Solomonic Temple, and therefore it plays nothing more than a sentimental role of remembrance of the First Temple. However, there is very little similarity between the Solomonic Temple and the Ezekiel Temple. In fact, Ezekiel contradicts many details of the system used in the Solomonic Temple.

(2) A Blueprint of the 2nd (Post-Exilic) Temple

According to this view, Ezekiel provided a blueprint for the rebuilding of the Temple after the return from Babylon. However, if that was the case, it was never followed. Even Ezekiel would have known that his measurements would never have fit the Temple Mount of that day.

(3) The Historical View

This is similar to the previous view, except the claim is that this passage only presents Ezekiel's personal hope for the kind of temple that would be built after the return from the Babylonian Captivity. If so, Ezekiel's hope was never realized, rendering these chapters meaningless. What did happen did not follow Ezekiel at all. Furthermore, Ezekiel would have known that the measurements of his Temple would not have fit the Temple Mount of his day.

(4) A Symbol of the Eternal State

This view connects Ezekiel with Rev 21-22 and teaches that this Temple is only a symbolic depiction of what things will be like in heaven. However, the measurements of the Ezekiel Temple, and that of the New Jerusalem in Revelation, are radically different. Rev 21:22 states that the New Jerusalem will not have a temple in it, yet what Ezekiel describes is declared to be a temple.

(5) A Symbol of the Christian Church

Using extreme allegory, this view states that Ezekiel is giving a depiction of the Christian church, symbolizing its origin, development, influence, and completion. Not only does this view require extreme allegorization of the text of Ezekiel, it must also ignore all the details of the text, including the geographical notations as well as the people involved. Further, it renders all the details of the text meaningless and irrelevant, while ignoring the fact that the angel warns Ezekiel to record all the minute details of the structures that will make up the Millennial Temple compound. This is a view that begins with the presupposition that the church is the New Israel.

(6) A Symbol of Worship

This view rejects that these chapters are either prophetic, apocalyptic, or practical. It states that they only symbolize the fact that worship was the center of life in the confusion of world events of that day, and so the temple in the heart

of the Ezekiel vision was a symbol that worship was the heart of world culture. This view also requires that the details of the text be ignored and derives a meaning from the passage that is simply not there, but must be imposed on the text.

(7) A Symbol of a Spiritual, Eschatological Kingdom

This view recognizes the apocalyptic nature of these chapters, but claims that the symbols found in the text are merely idealized pictures of spiritual truths that will be relevant in the coming kingdom. It makes no attempt to define the actual form of worship described by Ezekiel. This view must ignore all the details of the text and interpret the apocalyptic form as only a literary device in a way that goes beyond the normal use of the apocalyptic method. It is clear that the passage does provide the actual form of the type and means of worship in a very literal kingdom (Ezek 43:11).

(8) The Literal Description of the Literal Temple in the Millennium

This view contains the literal description of the Fourth Temple. Like the book of Revelation, this passage is apocalyptic and therefore contains symbolic imagery, but it is also prophetic in that it describes literal future events. In his commentary on Ezekiel, Lamar Eugene Cooper describes this view as follows:

The prophetic-apocalyptic view of the passage regards the chapters as an essentially literal description of a real future kingdom. This restored kingdom is not the Church but Israel. But while describing literal features of a restored kingdom, Ezekiel also conveys spiritual truth. The very objects he describes, such as a literal temple, priesthood, and sacrifices also function as symbols of the character of the kingdom and its King. [6]

As the above list shows, only one view accepts the text as literal and all other views approach it allegorically. However, they are in total disagreement among themselves as to what the allegory means. This shows just how subjective the allegorical method really is, and it proves the advantage of the literal approach since one is then bound by the meaning of the words of the text in context and therefore is much more objective. What follows is a defense of the literal approach:

- (1) All theologians use a literal approach to hermeneutics for at least parts of the Bible. However, only dispensationalists use the method consistently.
- (2) The Millennial Temple and sacrifices are mentioned by many other prophets, in a non-apocalyptic context. The Millennial Temple is spoken of in Is 2:3; 60:13, Dan 9:24; Joel 3:18; Haggai 2:7,9. The millennial sacrifices are mentioned in Is 56:6-7; 60:7; 66:18-23; Jer 33:18; Mal 3:3-4; Zech 14:16-21 (the last passage speaks of the observance of the Feast of Tabernacles in the messianic kingdom, but it required special sacrifices as part of its observance). Therefore, more than one passage, and

more than one prophet, would have to be allegorized if there is no Millennial Temple or sacrifices.

(3) In Ezek 8-11, Ezekiel describes the departure of the *Shechinah* glory from the First Temple. All agree that his description of the Temple and the events are very literal. In chapters 40-48, Ezekiel describes the future return of the Shechinah glory into the Fourth Temple. If what he said about the First Temple was literal, then what he says about the Fourth Temple should also be taken literally.

(4) Ezekiel provides a tremendous amount of detail, including specific measurements and types of sacrifices. All accept the details of the sacrifices of the Law of Moses to be very literal. All accept the detailed measurements of the Tabernacle and the First Temple to be very literal. Thus, there is no good reason not to accept the details of the Fourth Temple to be equally literal. If they are not, and all are symbolic, then why does Ezekiel not explain the meanings of these symbols? Why have those who take these passages as allegorical and symbolic not been able to give explanations for what the symbols mean? This is not to deny that the Millennial Temple and sacrifices are not symbolic of spiritual truths. Just as the Tabernacle and the Mosaic sacrifices were symbolic and typological of spiritual truths while very literal themselves, by the same token, the Millennial Temple and sacrifices can be literal while also being symbolic of spiritual truths. The very fact that Ezekiel was ordered to write down all the details and declare them to Israel would be meaningless if such details did not mean what they said. Literal interpretation of this passage stands, especially when one considers the fact that critics cannot explain, based upon a textual interpretation, what Ezekiel does mean if not taken literally.

Ezekiel 40-48: The Millennial Temple

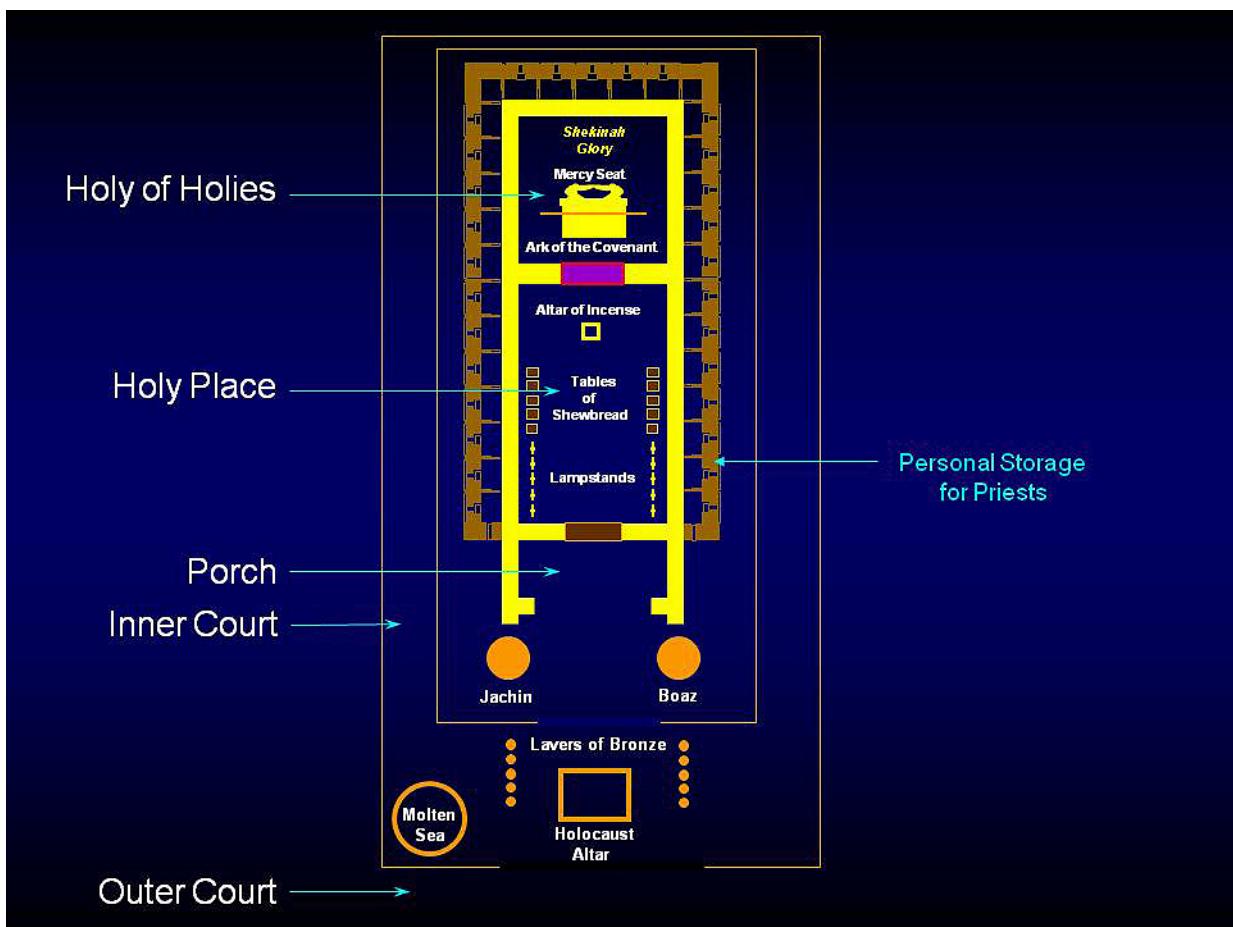
Ezekiel's description of the Millennial Temple is highly detailed (not simply symbolic). All nations to worship there; offerings and sacrifices resumed; open only on the Sabbath day and new moons.

At the time of Christ's second coming the land will undergo tremendous geographical and topographical changes. One will be the rise of a mountain, which will become the world's highest mountain (Millennial Mountain - see note on Is 2:2). The Millennial Temple and the Millennial Jerusalem will stand atop this mountain. Several passages speak of this Millennial Mountain of Jehovah's House: Is 2:2-4; 27:13; 56:6-8; 66:20; Micah 4:1-2. These passages point out that this Mountain will become the center of both Jewish and Gentile attention and world worship.

Ezekiel received the most extensive revelation about the Mountain of Jehovah's House (Ezek 17:22-24; 20:40-41; 40:1-4; 45:1-8; 48:8-22). This holy mountain, referred to as the holy oblation, will have a 50-mile square plateau on top, which will have three subsections. The northern section will be 20 miles by 50 miles, having in its center the Millennial

Temple, which will be one mile square in size. The rest of the northern section will be reserved for certain priests, the descendants of Zadok. They will officiate the sacrificial system. The central section will also measure 20 miles by 50 miles. It will be reserved for other Levites, the non-Zadoikites, who will be the Temple's caretakers. Jerusalem (which will measure 10 miles by 10 miles) will be in the very center of the 10-mile by 50-mile southern section. The two remaining portions of the southern section, east and west of Jerusalem (each measuring 10 miles by 20 miles) will grow food for the city's inhabitants. Jerusalem will not belong to any particular tribe, but members of all Israel's twelve tribes will inhabit it.

The Second Temple



Ezekiel 40

(7) Restored Temple (Ezek 40:1–48:35)

(A) Temple (Ezek 40:1–43:27)

(a) Introduction (40:1-4)

(i) Date (40:1)

1 In the twenty-fifth year of our exile, at the beginning of the year, on the tenth of the month, in the fourteenth year after the city was taken, on this very day the hand of the LORD was upon me and He brought me there.

1 In the twenty-fifth year of our exile, at the beginning of the year, on the tenth of the month, in the fourteenth year after the city was taken, on that same day the hand of the LORD was upon me and He brought me there.

1 At the beginning of year 25 of our captivity, on the tenth day of the fourteenth year after the destruction of Jerusalem—on that very day—the LORD grabbed me in his hand and took me there.

1 In the five and twentieth year of our captivity, in the beginning of the year, in the tenth day of the month, in the fourteenth year after that the city was smitten, in the selfsame day the hand of the LORD was upon me, and brought me thither.

- Jerusalem has been destroyed and the temple is burned, but Ezekiel is to be shown now the temple that will be in that city during the Millennial Kingdom

(ii) Setting (40:2)

2 In the visions of God He brought me into the land of Israel and set me on a very **highmountain**, and on it to the south *there was something* like a structure of a **city**.

2 In the visions of God He brought me into the land of Israel and set me on a very high mountain, and on it to the south *there was* a structure like a city.

2 God brought me in a series of visions to the land of Israel and placed me on top of a very high mountain, where to the south there was something that looked like the outline of a city.

2 In the visions of God brought me into the land of Israel, and set me upon a very high mountain, by which was as the frame of a city on the south.

- "...high mountain" - "Millennial Mountain"

- "...a city" - Millennial Jerusalem, on the south end of the Mountain (see note Millennial Mountain in Is 2:2)

(iii) Angel (40:3)

3 So He brought me there; and behold, there was a man whose appearance was like the appearance of bronze, **with a thread of flax** and **a measuring rod** in his hand; and he was standing in the gateway.

3 So He brought me there; and behold, there was a man whose appearance was like the appearance of bronze, with a line of flax and a measuring rod in his hand; and he was standing in the gateway.

3 That's where he took me. All of a sudden, there was a man whose appearance resembled glowing bronze! He had a measuring reed and line in his hand as he stood in the

city gate.

3 And he brought me thither, and, behold, there was a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed; and he stood in the gate

- Every time in Scripture that we find a man with a measuring rod—it generally is an angel, and it is an angel here—it means that God is getting ready to move again in dealing with His earthly people. We find this again in the minor prophets and in the Book of Revelation.

- "...with a thread of flax" - for long measurements

- "...a measuring rod" - for shorter measurements

— The Hebrew cubit was 17.58 inches or 44.65 centimeters

— The long cubit was 20.679 inches

— Ezekiel's *reed* was about 10-1/3 feet long

(iv) Instructions (40:4)

4 And the man said to me, "Son of man, see with your eyes, hear with your ears, and pay attention to all that I am going to show you; for you have been brought here in order to show *it* to you. Declare to the house of Israel all that you see."

4 The man said to me, "Son of man, see with your eyes, hear with your ears, and give attention to all that I am going to show you; for you have been brought here in order to show *it* to you. Declare to the house of Israel all that you see."

4 This is what the man told me: "Son of Man, watch carefully, listen closely, and remember everything I'm going to be showing you, because you've been brought here to be shown what you're about to see. Be sure that you tell the house of Israel everything that you observe."

4 And the man said unto me, Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall shew thee; for to the intent that I might shew them unto thee art thou brought hither: declare all that thou seest to the house of Israel.

Ezek 40:5—43:27 describes the Millennial Temple as the largest and most beautiful temple given to Israel. The detail is as extensive and exacting as that given for constructing the Tabernacle and the First Temple. Is it possible to make any sense of this passage through allegory? Certainly the historical books become meaningless if one does not take the details literally. The same thing has to be said about this prophetic passage. To allegorize the details is to render the whole passage meaningless.

(b) Outer court (40:5-27)

(i) Wall (40:5)

5 And behold, there was a wall on the outside of the temple all around, and in the man's hand was a measuring rod of six cubits, each of which was a cubit and a hand width. So he measured the thickness of the wall, one rod; and the height, one rod.

5 And behold, there was a wall on the outside of the temple all around, and in the man's hand was a measuring rod of six cubits, *each of which was* a cubit and a handbreadth. So he measured the thickness of the wall, one rod; and the height, one rod.

5 All of a sudden, we were at the exterior wall that completely surrounded the Temple. The man whom I had observed held a measuring reed that was six cubits long as measured in cubits that were a cubit and a handbreadth long. As he measured the thickness of the wall, he measured out one reed. Its height was also one reed.

5 And behold a wall on the outside of the house round about, and in the man's hand a measuring reed of six cubits long by the cubit and an hand breadth: so he measured the breadth of the building, one reed; and the height, one reed.

- Outer wall measurement.

(ii) East outer gate (40:6-16)

6 Then he went to **the gate which faced east**, went up its steps, and measured the threshold of the gate, one rod in width; and the other threshold was one rod in width.

6 Then he went to the gate which faced east, went up its steps and measured the threshold of the gate, one rod in width; and the other threshold was one rod in width.

6 Then he went over to the gate that faced toward the east, ascended its steps, and measured its thresholds. One threshold measured one reed and the other one measured one reed.

6 Then came he unto the gate which looketh toward the east, and went up the stairs thereof, and measured the threshold of the gate, which was one reed broad; and the other threshold of the gate, which was one reed broad.

- "...the gate which faced east" - the east gate was to be especially sacred: it was through it the glory of God had departed (Ezek 11:23); through it the glory was to return (Ezek 43:1-2).

7 The guardroom was one rod long and one rod wide; and *there were* five cubits between the guardrooms. And the threshold of the gate by the porch of the gate facing inward was one rod.

7 The guardroom was one rod long and one rod wide; and *there were* five cubits between the guardrooms. And the threshold of the gate by the porch of the gate facing inward was one rod.

7 Each guardhouse measured one reed long and one reed wide, and the distance between each guardhouse was five cubits. The threshold of the gate near the vestibule facing away

from the Temple entrance measured one reed.

7 And every little chamber was one reed long, and one reed broad; and between the little chambers were five cubits; and the threshold of the gate by the porch of the gate within was one reed.

8 Then he measured the porch of the gate facing inward, one rod.

8 Then he measured the porch of the gate facing inward, one rod.

8 Next, he measured the vestibule of the gate facing away from the Temple entrance at one reed.

8 He measured also the porch of the gate within, one reed.

9 And he measured the porch of the gate, eight cubits; and its side pillars, two cubits. And the porch of the gate was faced inward.

9 He measured the porch of the gate, eight cubits; and its side pillars, two cubits. And the porch of the gate was faced inward.

9 He measured the vestibule of the gate inside at eight cubits and the doorjambs at two cubits. (The vestibule at the gate faced away from the Temple.)

9 Then measured he the porch of the gate, eight cubits; and the posts thereof, two cubits; and the porch of the gate was inward.

10 The guardrooms of the gate toward the east *numbered* three on each side; the three of them had the same measurement. The side pillars also had the same measurement on each side.

10 The guardrooms of the gate toward the east *numbered* three on each side; the three of them had the same measurement. The side pillars also had the same measurement on each side.

10 Gate guardhouses stood facing east, numbering three on each side, each of them of equal size to the door jamb; that is, having the same measurement on each side.

10 And the little chambers of the gate eastward were three on this side, and three on that side; they three were of one measure: and the posts had one measure on this side and on that side.

11 And he measured the width of the gateway, ten cubits, *and* the length of the gate, thirteen cubits.

11 And he measured the width of the gateway, ten cubits, and the length of the gate, thirteen cubits.

11 He measured the width of the gateway at ten cubits, and the length of the gate at thirteen cubits.

11 And he measured the breadth of the entry of the gate, ten cubits; and the length of the gate, thirteen cubits.

12 *There was a barrier wall* one cubit *wide* in front of the guardrooms on each side; and the guardrooms were six cubits *square* on each side.

12 *There was a barrier wall* one cubit *wide* in front of the guardrooms on each side; and the guardrooms were six cubits *square* on each side.

12 The retaining wall in front of the guardhouses measured one cubit wide. It stood one cubit from the wall to the guardhouses, which were six cubits square.

12 The space also before the little chambers was one cubit on this side, and the space was one cubit on that side; and the little chambers were six cubits on this side, and six cubits on that side.

13 And he measured the gate from the roof of the one guardroom to the roof of the other, a width of twenty-five cubits, from *one* door to *the* door opposite.

13 He measured the gate from the roof of the one guardroom to the roof of the other, a width of twenty-five cubits from *one* door to *the* door opposite.

13 He measured the gate from the roof of the guardhouses to the roof of another at 25 cubits from doorway to opposite doorway.

13 He measured then the gate from the roof of one little chamber to the roof of another: the breadth was five and twenty cubits, door against door.

14 He made the side pillars sixty cubits *high*; the gate extended all around to the side pillar of the courtyard.

14 He made the side pillars sixty cubits *high*; the gate extended round about to the side pillar of the courtyard.

14 Then he measured the open air porch at 60 cubits from the doorjamb of the courtyard that encompassed the gate.

14 He made also posts of threescore cubits, even unto the post of the court round about the gate.

15 And *from* the front of the entrance gate to the front of the inner porch of the gate was fifty cubits.

15 *From* the front of the entrance gate to the front of the inner porch of the gate was fifty cubits.

15 The distance from the front entrance gate to the vestibule of the inner gate measured 50 cubits.

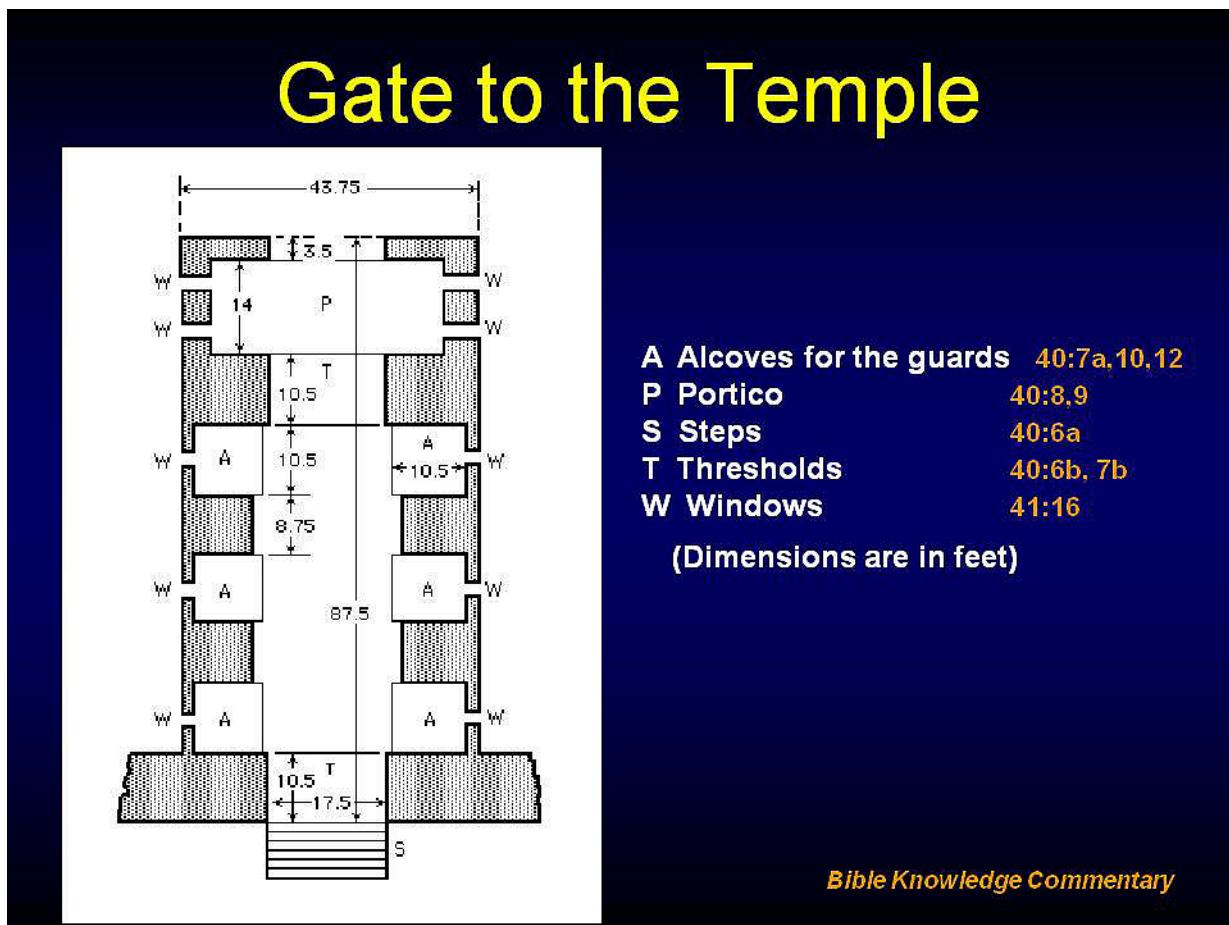
15 And from the face of the gate of the entrance unto the face of the porch of the inner gate were fifty cubits.

16 And *there were* shuttered windows *looking* toward the guardrooms, and toward their side pillars within the gate all around, and likewise for the porches. And *there were* windows all around inside; and on each side pillar were palm tree decorations.

16 *There were* shuttered windows *looking* toward the guardrooms, and toward their side pillars within the gate all around, and likewise for the porches. And *there were* windows all around inside; and on each side pillar were palm tree ornaments.

16 Latticed windows faced the guardhouses, their side pillars within the gate all around, and also for the porches. Windows were placed all around inside, and the side pillars were engraved with palm trees.

16 And there were narrow windows to the little chambers, and to their posts within the gate round about, and likewise to the arches: and windows were round about inward: and upon each post were palm trees.



(iii) Chambers of the outer court (40:17-19)

17 Then he brought me into the outer courtyard, and behold, *there were* chambers and a stone pavement made for the courtyard all around; thirty chambers faced the pavement.

17 Then he brought me into the outer court, and behold, *there were* chambers and a pavement made for the court all around; thirty chambers faced the pavement.

17 Next, he brought me into the outer court, where chambers and a paved area had been constructed all around the courtyard, with 30 chambers facing the pavement.

17 Then brought he me into the outward court, and, lo, there were chambers, and a pavement made for the court round about: thirty chambers were upon the pavement.

18 And the pavement (*that is*, the lower pavement) *was* by the side of the gates, corresponding to the length of the gates.

18 The pavement (*that is*, the lower pavement) *was* by the side of the gates, corresponding to the length of the gates.

18 The pavement to the side of the gates corresponded to the length of the gates.

18 And the pavement by the side of the gates over against the length of the gates was the lower pavement.

- The use of these rooms is not stated, but they may have been storage rooms or meeting rooms for the people when they celebrated their feasts (Cf. Jer 35:2).

19 Then he measured the width from the front of the lower gate to the front of the exterior of the inner courtyard, a hundred cubits on the east and on the north.

19 Then he measured the width from the front of the lower gate to the front of the exterior of the inner court, a hundred cubits on the east and on the north.

19 He also measured the width from the front lower gate to the front of the exterior inner court at 100 cubits to the east and to the north.

19 Then he measured the breadth from the forefront of the lower gate unto the forefront of the inner court without, an hundred cubits eastward and northward.

(iv) North outer gate (40:20-23)

20 And as *for* the gate of the outer courtyard which faced north, he measured its length and its width.

20 As *for* the gate of the outer court which faced the north, he measured its length and its width.

20 Next, he measured the length and width of the outer north-facing gate to the courtyard.

20 And the gate of the outward court that looked toward the north, he measured the length thereof, and the breadth thereof.

- From the inside of the lower gateway to the outside of the inner court (to the threshold of the gate leading to the inner court) was 175 ft (100 cubits)

21 It had three guardrooms on each side; and its side pillars and its porches had the same measurement as the first gate. Its length *was* fifty cubits, and the width twenty-five cubits.

21 It had three guardrooms on each side; and its side pillars and its porches had the same measurement as the first gate. Its length *was* fifty cubits and the width twenty-five cubits.

21 It was equipped with three guardhouses on each side. Its side pillars and porches had measurements identical to the first gate: 50 cubits long and 25 cubits wide.

21 And the little chambers thereof were three on this side and three on that side; and the posts thereof and the arches thereof were after the measure of the first gate: the length thereof was fifty cubits, and the breadth five and twenty cubits.

22 Its windows, its porches, and its palm tree decorations *had* the same measurements as the gate which faced east; and it was reached by seven steps, and its porch *was* in front of them.

22 Its windows and its porches and its palm tree ornaments *had* the same measurements as the gate which faced toward the east; and it was reached by seven steps, and its porch *was* in front of them.

22 Its windows, porches, and palm tree ornaments had measurements identical to the east-facing gate. Reached by seven ascending steps, its porch lay to the front of the steps.

22 And their windows, and their arches, and their palm trees, were after the measure of the gate that looketh toward the east; and they went up unto it by seven steps; and the arches thereof were before them.

23 The inner courtyard had a gate opposite the gate on the north as well as *the gate* on the east; and he measured a hundred cubits from gate to gate.

23 The inner court had a gate opposite the gate on the north as well as *the gate* on the east; and he measured a hundred cubits from gate to gate.

23 From a gate that stood opposite the northern gate he measured 100 cubits, as well as from the eastern gate.

23 And the gate of the inner court was over against the gate toward the north, and toward the east; and he measured from gate to gate an hundred cubits.

(v) South outer gate (40:24-27)

24 Then he led me toward the south, and behold, there was a gate toward the south; and he measured its side pillars and its porches according to those same measurements.

24 Then he led me toward the south, and behold, there was a gate toward the south; and he measured its side pillars and its porches according to those same measurements.

24 Then he led me toward the south, where there was a gate with side pillar and porch measurements identical to the others.

24 After that he brought me toward the south, and behold a gate toward the south: and he measured the posts thereof and the arches thereof according to these measures.

25 The gate and its porches had windows all around like those other windows; the length was fifty cubits and the width, twenty-five cubits.

25 The gate and its porches had windows all around like those other windows; the length was fifty cubits and the width twenty-five cubits.

25 The gate and its porches contained windows all around, identical to the other windows. The length of the porch was 50 cubits and its width was 25 cubits.

25 And there were windows in it and in the arches thereof round about, like those windows: the length was fifty cubits, and the breadth five and twenty cubits.

26 *There were* seven steps going up to it, and its porches *were* in front of them; and it had palm tree decorations on its side pillars, one on each side.

26 *There were* seven steps going up to it, and its porches *were* in front of them; and it had palm tree ornaments on its side pillars, one on each side.

26 Seven steps led up to it, with a porch in front of them. Palm tree ornaments were engraved on its side pillars, one on each side.

26 And there were seven steps to go up to it, and the arches thereof were before them: and it had palm trees, one on this side, and another on that side, upon the posts thereof.

27 The inner courtyard had a gate toward the south; and he measured from gate to gate toward the south, a hundred cubits.

27 The inner court had a gate toward the south; and he measured from gate to gate toward the south, a hundred cubits.

27 The inner court contained a south-facing gate measuring 100 cubits from gate to gate toward the south.

27 And there was a gate in the inner court toward the south: and he measured from gate to gate toward the south an hundred cubits.

(c) Inner Court (40:28-47)

(i) South inner gate (40:28-31)

28 Then he brought me to the inner courtyard by the south gate; and he measured the south gate according to those same measurements.

28 Then he brought me to the inner court by the south gate; and he measured the south gate according to those same measurements.

28 Next, he brought me to the inner courtyard by way of the south-facing gate. He measured the south-facing gate as having measurements identical to the others.

28 And he brought me to the inner court by the south gate: and he measured the south gate according to these measures;

29 Its guardrooms also, its side pillars, and its porches were according to those same measurements. And the gate and its porches had windows all around; it was fifty cubits long and twenty-five cubits wide.

29 Its guardrooms also, its side pillars and its porches were according to those same measurements. And the gate and its porches had windows all around; it was fifty cubits long and twenty-five cubits wide.

29 The measurements of its guardhouses, its side pillars, and its porches were identical to the others. The gate and its porches contained windows all around. The length of the porch was 50 cubits and its width was 25 cubits.

29 And the little chambers thereof, and the posts thereof, and the arches thereof, according to these measures: and there were windows in it and in the arches thereof round about: it was fifty cubits long, and five and twenty cubits broad.

30 *There were* porches all around, twenty-five cubits long and five cubits wide.

30 *There were* porches all around, twenty-five cubits long and five cubits wide.

30 Porches lay all around, measuring 25 cubits long and five cubits wide,

30 And the arches round about were five and twenty cubits long, and five cubits broad.

- This verse is omitted in the *Septuagint*, the Vatican manuscript, and others

- The dimensions here of the inner gate do not correspond to the outer, though 40:28 asserts that they do

31 And its porches were toward the outer courtyard; and palm tree decorations were on its side pillars, and its stairway *had* eight steps.

31 Its porches were toward the outer court; and palm tree ornaments were on its side pillars, and its stairway *had* eight steps.

31 leading to the outer courtyard. Palm tree ornaments were engraved on its side pillars. The stairway leading to it contained eight steps.

31 And the arches thereof were toward the outer court; and palm trees were upon the posts thereof: and the going up to it had eight steps.

(ii) East inner gate (40:32-34)

32 Then he brought me into the inner courtyard toward the east. And he measured the gate according to those same measurements.

32 He brought me into the inner court toward the east. And he measured the gate according to those same measurements.

32 Then he brought me into the inner east-facing courtyard, where he measured the gate, identical to the others.

32 And he brought me into the inner court toward the east: and he measured the gate according to these measures.

33 Its guardrooms also, its side pillars, and its porches were according to those same measurements. And the gate and its porches had windows all around; it was fifty cubits long and twenty-five cubits wide.

33 Its guardrooms also, its side pillars and its porches were according to those same measurements. And the gate and its porches had windows all around; it was fifty cubits long and twenty-five cubits wide.

33 The measurement of its guardhouses, side pillars, and porches was identical to the others. The gate and its porches contained windows all around. The length of the porch was 50 cubits and its width was 25 cubits,

33 And the little chambers thereof, and the posts thereof, and the arches thereof, were according to these measures: and there were windows therein and in the arches thereof round about: it was fifty cubits long, and five and twenty cubits broad.

34 Its porches were toward the outer courtyard; and palm tree decorations were on its side pillars, on each side, and its stairway had eight steps.

34 Its porches were toward the outer court; and palm tree ornaments were on its side pillars, on each side, and its stairway had eight steps.

34 leading to the outer courtyard. Palm tree ornaments were engraved on its side pillars. The stairway leading to it contained eight steps.

34 And the arches thereof were toward the outward court; and palm trees were upon the posts thereof, on this side, and on that side: and the going up to it had eight steps.

(iii) North inner gate (40:35-37)

35 Then he brought me to the north gate; and he measured it according to those same measurements,

35 Then he brought me to the north gate; and he measured it according to those same measurements,

35 Next, he brought me to the north-facing gate, where he measured the gate, identical to the others.

35 And he brought me to the north gate, and measured it according to these measures;

36 *with* its guardrooms, its side pillars, and its porches. And the gate had windows all around; the length was fifty cubits and the width twenty-five cubits.

36 *with* its guardrooms, its side pillars and its porches. And the gate had windows all around; the length was fifty cubits and the width twenty-five cubits.

36 The measurement of its guardhouses, side pillars, and porches was identical to the others. The gate and its porches contained windows all around. The length of the porch was 50 cubits and its width was 25 cubits,

36 The little chambers thereof, the posts thereof, and the arches thereof, and the windows to it round about: the length was fifty cubits, and the breadth five and twenty cubits.

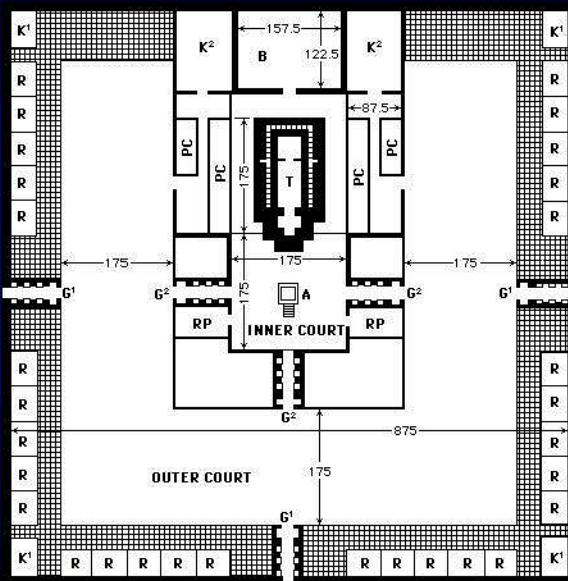
37 And its side pillars were toward the outer courtyard; and palm tree decorations were on its side pillars, on each side, and its stairway had eight steps.

37 Its side pillars were toward the outer court; and palm tree ornaments were on its side pillars on each side, and its stairway had eight steps.

37 leading to the outer courtyard. Palm tree ornaments were engraved on its side pillars. The stairway leading to it contained eight steps.

37 And the posts thereof were toward the utter court; and palm trees were upon the posts thereof, on this side, and on that side: and the going up to it had eight steps.

The Millennial Temple



A	Altar	43:13-17
B	Building (not explained)	41:12
G¹	Outer gates	40:6-17, 20-27
G²	Inner Gates	40:28-37
K¹	Kitchens for people's sacrifices	46:21-24
K²	Kitchens for priests	46:19-20
PC	Priests' chambers	42:1-14
R	30 rooms in outer court	40:17
RP	Rooms for ministering priests	40:44-47
T	Temple Proper	40:48-41:11-26

(Dimensions in feet)

Bible Knowledge Commentary

(iv) Tables for slaughter animals (40:38-43)

38 A chamber with its doorway was by the side pillars at the gates; there they rinse the burnt offering.

38 A chamber with its doorway was by the side pillars at the gates; there they rinse the burnt offering.

38 There was a chamber with a doorway by the side pillars next to the gate where they prepare the burnt offerings.

38 And the chambers and the entries thereof were by the posts of the gates, where they washed the burnt offering.

39 And in the porch of the gate were two tables on each side, on which to slaughter the burnt offering, the sin offering, and the guilt offering.

39 In the porch of the gate were two tables on each side, on which to slaughter the burnt offering, the sin offering and the guilt offering.

39 In the porch leading in front of the gate there were two tables on either side for slaughtering burnt offerings, sin offerings, and guilt offerings,

39 And in the porch of the gate were two tables on this side, and two tables on that side, to slay thereon the burnt offering and the sin offering and the trespass offering.

- In v39-42 the reinstating the burnt offering, the sin offering, and the trespass offering

40 On the outer side, as one went up to the gateway toward the north, were two tables; and on the other side of the porch of the gate were two tables.

40 On the outer side, as one went up to the gateway toward the north, were two tables; and on the other side of the porch of the gate were two tables.

40 and on the outer side, approaching the northern gateway, there were two tables, as well as two tables on the opposite side of the porch in front of the gate.

40 And at the side without, as one goeth up to the entry of the north gate, were two tables; and on the other side, which was at the porch of the gate, were two tables.

41 Four tables were on each side next to the gate; eight tables on which they slaughter sacrifices.

41 Four tables were on each side next to the gate; or, eight tables on which they slaughter sacrifices.

41 In that way, there were four tables on each side in front of the gate, for a total of eight tables for use in slaughtering the offerings.

41 Four tables were on this side, and four tables on that side, by the side of the gate; eight tables, whereupon they slew their sacrifices.

42 For the burnt offering *there were* four tables of cut stone, a cubit and a half long, a cubit and a half wide, and one cubit high, on which they set the utensils with which they slaughter the burnt offering and the sacrifice.

42 For the burnt offering *there were* four tables of hewn stone, a cubit and a half long, a cubit and a half wide and one cubit high, on which they lay the instruments with which they slaughter the burnt offering and the sacrifice.

42 There were four tables carved from stone for the burnt offering, each one and a half cubits long, one and a half cubits wide, and one cubit high, on which the instruments are laid for slaughtering burnt offerings and sacrifices.

42 And the four tables were of hewn stone for the burnt offering, of a cubit and an half long, and a cubit and an half broad, and one cubit high: whereupon also they laid the instruments wherewith they slew the burnt offering and the sacrifice.

Millennial Sacrifices

These verses have caused some to take the passage symbolically rather than literally. However, no difficulty exists if one understands the proper function of these sacrifices

First, animal sacrifices *never* took away human sin; only the sacrifice of Christ can do that (Heb 10:1-4,10). In OT times Israelites were saved by grace through faith, and the sacrifices helped restore a believer's fellowship with God

Second, even after the church began, Jewish believers did not hesitate to take part in the temple worship (Acts 2:46; 3:1; 5:42). They also offered sacrifices (Acts 21:26). They could do this because they viewed the sacrifices as memorials of Christ's death. The millennial sacrifices will differ from the Levitical sacrifices, though there are some similarities (reviewed in Chapter 45). Other passages also refer to a sacrificial system in the Millennium (Is 56:7; 66:20-23; Jer 33:18; Zech 14:16-21; Mal 3:3-4).

43 And the double hooks, one hand width *in length*, were installed in the house all around; and on the tables was the flesh of the offering.

43 The double hooks, one handbreadth in length, were installed in the house all around; and on the tables was the flesh of the offering.

43 Double hooks, a single handbreadth in length, were installed all around in this portion of the temple area.

43 And within were hooks, an hand broad, fastened round about: and upon the tables was the flesh of the offering.

(v) Chambers for singers (40:44-46)

44 From the outside to the inner gate were chambers for the singers in the inner courtyard, *one of* which was at the side of the north gate, with its front toward the south, *and* one at the side of the south gate facing north.

44 From the outside to the inner gate were chambers for the singers in the inner court, *one of* which was at the side of the north gate, with its front toward the south, and one at the side of the south gate facing toward the north.

44 From outside leading into the inner gate there were chambers for the choir. One was beside the north gate facing the south, and another was at the south gate facing the north.

44 And without the inner gate were the chambers of the singers in the inner court, which was at the side of the north gate; and their prospect was toward the south: one at the side of the east gate having the prospect toward the north.

45 Then he said to me, "This is the chamber which faces south, *intended* for the priests who are responsible for the temple;

45 He said to me, "This is the chamber which faces toward the south, *intended* for the priests who keep charge of the temple;

45 The angel told me, "This south-facing chamber is for the priests who maintain the Temple,

45 And he said unto me, This chamber, whose prospect is toward the south, is for the priests, the keepers of the charge of the house.

46 but the chamber which faces north is for the priests who are responsible for the altar. They are the sons of **Zadok**, who from the sons of Levi come near to the LORD to serve Him."

46 but the chamber which faces toward the north is for the priests who keep charge of the altar. These are the sons of Zadok, who from the sons of Levi come near to the LORD to minister to Him."

46 and the north-facing chamber is for the priests who maintain the altar. These are Zadok's descendants, who, as descendants of Levi approach the LORD to minister directly to him."

46 And the chamber whose prospect is toward the north is for the priests, the keepers of the charge of the altar: these are the sons of Zadok among the sons of Levi, which come near to the LORD to minister unto him.

- "...Zadok" - lineally descended from Aaron

— He had the high priesthood conferred on him by Solomon, who had set aside the family of Ithamar because of the part which Abiathar had taken in the rebellion of Adonijah (1 Kings 1:7).

(vi) Inner Court (40:47)

47 He measured the courtyard, a *perfect square*, a hundred cubits long and a hundred cubits wide; and the altar was in front of the temple.

47 He measured the court, a *perfect square*, a hundred cubits long and a hundred cubits wide; and the altar was in front of the temple.

47 He measured the court in the form of a square at 100 cubits long and 100 cubits wide. The altar stood in front of the Temple.

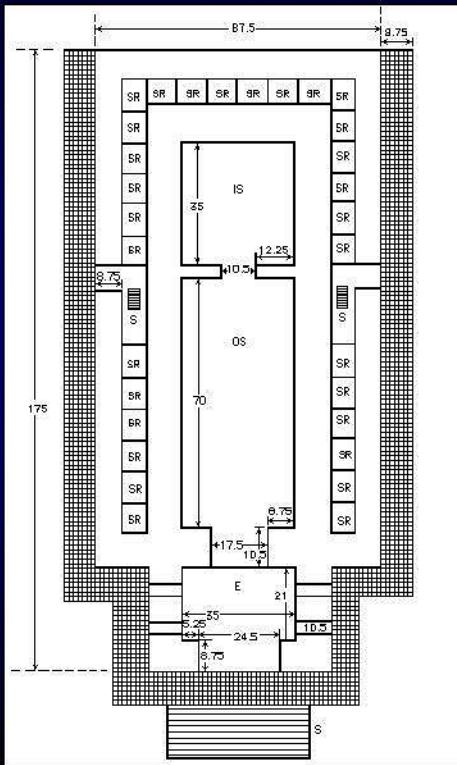
47 So he measured the court, an hundred cubits long, and an hundred cubits broad, foursquare; and the altar that was before the house.

- Not to be confused with the court of Israel, which was open to all who had sacrifices to bring, and went round the three sides of the sacred territory, one hundred cubits broad

- This court was one hundred cubits square, and had the altar in it, in front of the temple

The Temple Building (Ezek 40:48—41:26)

The Temple Building



B	Base surrounding temple	41:11
E	Entrance to Temple	40:48,49;41:2a,26
IS	Inner Sanctuary	41:3,4
OS	Outer Sanctuary	41:2b,21
P	Pillars	40:49b
SR	Sire Rooms	41:5-11
W	Windows	41:26

(Dimensions are in feet)

Bible Knowledge Commentary

(d) The temple structure itself (40:48—42:20)

(i) Porch (40:48-49)

48 Then he brought me to the porch of the temple and measured each side pillar of the porch, five cubits on each side; and the width of the gate was three cubits on each side.

48 Then he brought me to the porch of the temple and measured each side pillar of the porch, five cubits on each side; and the width of the gate was three cubits on each side.

48 Next, he brought me to the Temple porch and measured the side pillars at five cubits on each side. The width of the gate measured three cubits on each side.

48 And he brought me to the porch of the house, and measured each post of the porch, five cubits on this side, and five cubits on that side: and the breadth of the gate was three cubits on this side, and three cubits on that side.

- These two verses (v48-49) belong to Ezek 41, which treats the temple itself

49 The length of the porch was twenty cubits, and the width eleven cubits; and at the stairway by which it was ascended were columns *belonging* to the side pillars, one on each side.

49 The length of the porch was twenty cubits and the width eleven cubits; and at the stairway by which it was ascended were columns belonging to the side pillars, one on each side.

49 The porch was 20 cubits long and eleven cubits wide. The stairway by which it was ascended was equipped with columns attached to its side pillars, one on each side."

49 The length of the porch was twenty cubits, and the breadth eleven cubits; and he brought me by the steps whereby they went up to it: and there were pillars by the posts, one on this side, and another on that side.