

Ezekiel 43 - Return of the Shekinah Glory; The Sinfulness of Israel; Millennial Altar

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

(7) Restored Temple (Ezek 40:1–48:35)

(A) Temple (Ezek 40:1–43:27)

(e) Return of the Lord's glory (43:1-12)

(i) Return of the Lord's glory (43:1-5)

(ii) Israel's perpetual holiness (43:6-9)

(iii) Ezekiel to explain the Temple to the exiles (43:10-12)

(f) Altar of burnt offering (43:13-27)

(i) Altar (43:13-17)

(ii) Offerings by priests (43:18-27)

Ezekiel 43

(e) Return of the Lord's glory (43:1-12)

(i) Return of the Lord's glory (43:1-5)

1 Then he led me to the gate, the gate facing east;

1 Then he led me to the gate, the gate facing toward the east;

1 Next, he brought me to the east-facing gate,

1 Afterward he brought me to the gate, even the gate that looketh toward the east:

2 and behold, the glory of the God of Israel was coming from the way of the east. And His voice was **like the sound of many waters**; and the earth shone from His glory.

2 and behold, the glory of the God of Israel was coming from the way of the east. And His voice was like the sound of many waters; and the earth shone with His glory.

2 and the glory of the God of Israel was coming from the east. His voice sounded like roaring water, and the land shimmered from his glory.

2 And, behold, the glory of the God of Israel came from the way of the east: and his voice was like a noise of many waters: and the earth shined with his glory.

- "...like the sound of many waters" - one of 24 identities of Jesus Christ (Rev 1:15-16; 14:2; 19:6)

Comparisons

- Ezek 1 with Rev 4

- Ezek 26,28 with Rev 18
- Ezek 38-39 with Rev 20:7-10
- Ezek 40-43 with Rev 11:1-2

3 And *it was* like the appearance of the vision which I saw, like the vision which I saw when **He came to destroy** the city. And the visions *were* like the vision which I saw by the river Chebar; and I fell on my face.

3 And *it was* like the appearance of the vision which I saw, like the vision which I saw when He came to destroy the city. And the visions *were* like the vision which I saw by the river Chebar; and I fell on my face.

3 His appearance in the vision that I was having was similar to what I observed in the vision where he had come to destroy the city, and also like the visions that I saw by the Chebar River. I fell flat on my face

3 And it was according to the appearance of the vision which I saw, even according to the vision that I saw when I came to destroy the city: and the visions *were* like the vision that I saw by the river Chebar; and I fell upon my face.

- "...He came to destroy" – a translation problem—who is speaking? (Cf. Zech 12; 14)
- Interesting use of the first person singular pronoun

4 And **the glory of the LORD entered** the house by way of the gate facing east.

4 And the glory of the LORD came into the house by the way of the gate facing toward the east.

4 while the glory of the LORD entered the Temple through the east-facing gate.

4 And the glory of the LORD came into the house by the way of the gate whose prospect is toward the east.

- "...the glory of the LORD entered" – the climax of Ezekiel's entire book
- Through the same gate that it left the temple (Ezek 10:19; 11:23)
- Earlier entering Solomon's Temple (1 Kings 8:10-11; 2 Chr 5:13-14; 7:1-3)
- This will come up again in Ezek 44

5 And the Spirit lifted me up and brought me into the inner courtyard; and behold, the glory of the LORD filled the house.

5 And the Spirit lifted me up and brought me into the inner court; and behold, the glory of the Lord filled the house.

5 Just then, the Spirit lifted me up and carried me into the inner courtyard, where the glory of the LORD was filling the Temple!

5 So the spirit took me up, and brought me into the inner court; and, behold, the glory of the LORD filled the house.

(ii) Israel's perpetual holiness (43:6-9)

6 Then I heard *Him* speaking to me from the house, while a man was standing beside me.
6 Then I heard one speaking to me from the house, while a man was standing beside me.
6 I heard someone speaking to me from the Temple, and a man appeared, standing beside me!

6 And I heard him speaking unto me out of the house; and the man stood by me.

- Where was Ezekiel? - On the outside
- Where is "he"? - On the inside
- Who is "he"? - YHWH

God to Live among His People

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 among the sons of Israel forever. And the house of Israel will not again defile My holy name, neither they nor their kings, by their prostitution and by the corpses of their kings when they die,

7 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 among the sons of Israel forever. And the house of Israel will not again defile My holy name, neither they nor their kings, by their harlotry and by the corpses of their kings when they die,

7 "Son of Man," the Lord GOD told me, "This is where my throne is, where I place the soles of my feet, and where I will live among the Israelites forever. The house of Israel will no longer defile my holy name—neither they nor their kings—by their unfaithfulness, by the lifeless idols of their kings on their funeral mounds,

7 And he said unto me, Son of man, [Behold] 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 for ever, and my holy name, shall the house of Israel no more defile, neither they, nor their kings, by their whoredom, nor by the carcases of their kings in their high places.

- YHWH is speaking (Cf. Lev 16:15): "...my throne..." "...soles of my feet..."

8 by putting their threshold by My threshold, and their door post beside My door post, with *only* the wall between Me and them. And they have defiled My holy name by their abominations which they have committed. So I have consumed them in My anger.

8 by setting their threshold by My threshold and their door post beside My door post, with *only* the wall between Me and them. And they have defiled My holy name by their abominations which they have committed. So I have consumed them in My anger.

8 by their setting up their threshold too close to my threshold and their door post too close to my door post, with a wall between me and them. After all, they have defiled my holy name by the loathsome things that they did, so I devoured them in my anger.

8 In their setting of their threshold by my thresholds, and their post by my posts, and the wall between me and them, they have even defiled my holy name by their abominations that they have committed: wherefore I have consumed them in mine anger.

9 Now let them remove their prostitution and the corpses of their kings far from Me, and I will dwell among them forever.

9 Now let them put away their harlotry and the corpses of their kings far from Me; and I will dwell among them forever.

9 But now let them send their unfaithfulness—that is, the lifeless idols of their kings—far away from me, and I will live among them forever."

9 Now let them put away their whoredom, and the carcases of their kings, far from me, and I will dwell in the midst of them for ever.

- After this verse, the text goes on to describing the kingdom

— If Israel wants to possess/realize/enjoy the blessings of the Abrahamic Covenant, they must first obey the Mosaic Covenant

— At the point of obedience to the Mosaic Covenant, Israel will be both the Owner and Possess/Enjoyer of the Abrahamic Covenant

— We're still waiting for ^ to happen...when it does, we will be in the messianic kingdom

— The tension or the goal of all history is how Israel will be brought into compliance with the Mosaic Law, and how the kingdom of God at that point will be established

— As long as Israel is owner and not possessor/enjoyer, the kingdom is in postponement (what covenant prevents the cancelation of the kingdom: Abrahamic / Davidic)

(iii) Ezekiel to explain the Temple to the exiles (43:10-12)

10 "As for you, son of man, inform the house of Israel of the temple, so that they will be ashamed of their wrongdoings; and have them measure the plan.

10 "As for you, son of man, describe the temple to the house of Israel, that they may be ashamed of their iniquities; and let them measure the plan.

10 "And now, Son of Man, describe the Temple to the house of Israel. They will be ashamed because of their sin. They will measure its pattern.

10 Thou son of man, shew the house to the house of Israel, that they may be ashamed of their iniquities: and let them measure the pattern.

11 And if they are ashamed of everything that they have done, make known to them the plan of the house, its layout, its exits, its entrances, all its plans, all its statutes, and all its laws. And write *it* in their sight, so that they may observe its entire plan and all its statutes and execute them.

11 If they are ashamed of all that they have done, make known to them the design of the house, its structure, its exits, its entrances, all its designs, all its statutes, and all its laws. And write *it* in their sight, so that they may observe its whole design and all its statutes and do them.

11 If they are ashamed of everything that they've done, you are to reveal to them the design of the Temple, its structure, its exits and entrances, its plans, its ordinances, and all of its regulations. Write it down where they can see it and remember all of its designs and regulations, so they will implement them.

11 And if they be ashamed of all that they have done, shew them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them.

12 This is the law of the house: its entire area on the top of the mountain all around *shall be most holy*. Behold, this is **the law of the house**.

12 This is the law of the house: its entire area on the top of the mountain all around *shall be most holy*. Behold, this is the law of the house.

12 This is to be the regulation for the Temple: the entire area on top of the mountain is to be considered wholly consecrated. This is to be the law of the Temple."

12 This is the law of the house; Upon the top of the mountain the whole limit thereof round about shall be most holy. Behold, this is the law of the house.

- "...most holy" - this superlative, which had been used exclusively of the holy of holies; Ex 26:34 now characterizes the entire building

- "...the law of the house" - this all-pervading sanctity was to be "*the law of the (whole) house*," as distinguished from the Levitical law, which had confined the peculiar sanctity to a single apartment of it

(f) Altar of burnt offering (43:13-27)

(i) Altar (43:13-17)

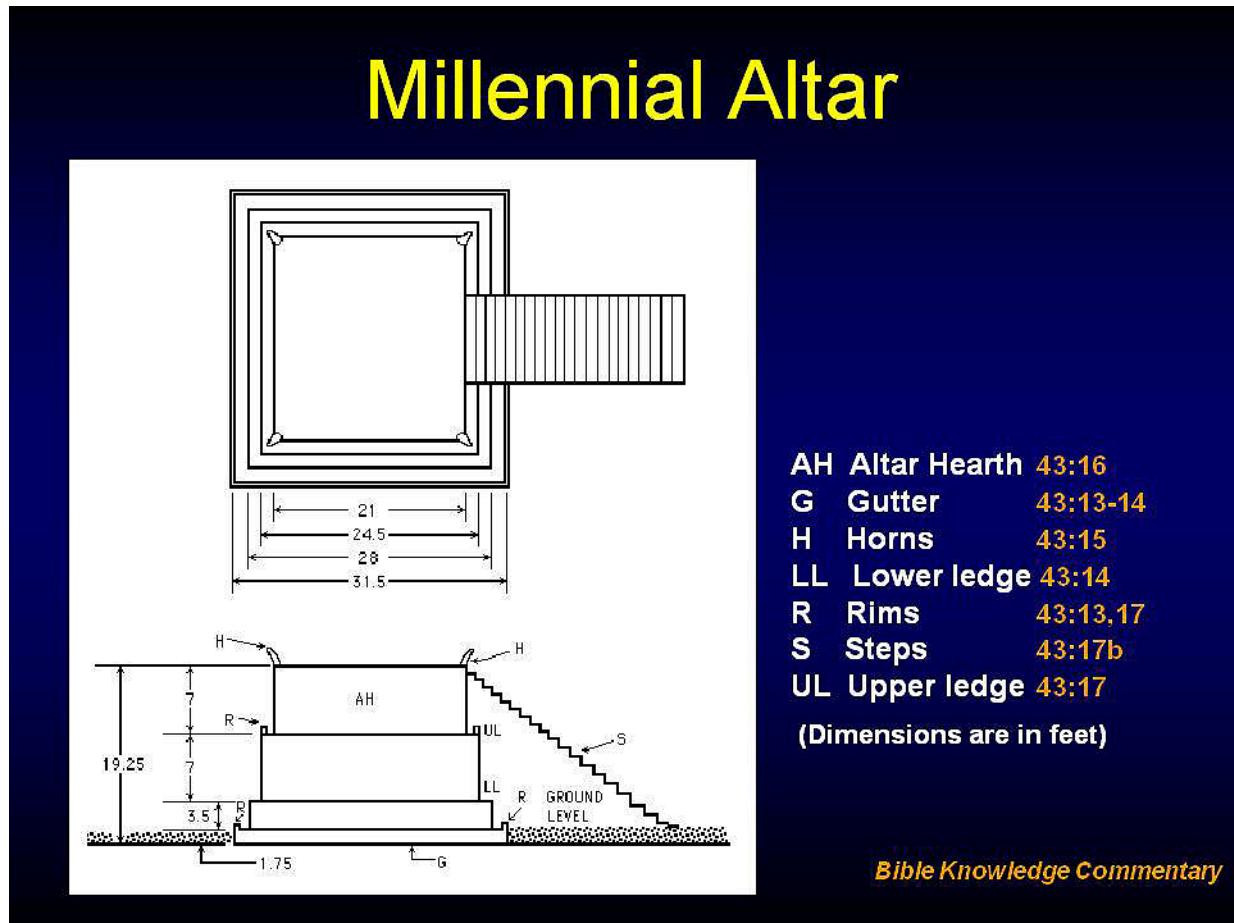
13 "And these are the measurements of the altar by cubits (the cubit *being* a cubit and a hand width): the base *shall be* a cubit and the width a cubit, and its border on its edge all around one span; and this *shall be the height* of the base of the altar.

13 "And these are the measurements of the altar by cubits (the cubit being a cubit and a handbreadth): the base *shall be* a cubit and the width a cubit, and its border on its edge round about one span; and this *shall be the height* of the base of the altar.

13 "Here are the measurements of the altar in cubits that were a cubit and a handbreadth long: its base is a cubit long and a cubit wide, and its border around the edge at one

handbreadth is to be the height of the altar.

13 And these are the measures of the altar after the cubits: The cubit is a cubit and an hand breadth; even the bottom shall be a cubit, and the breadth a cubit, and the border thereof by the edge thereof round about shall be a span: and this shall be the higher place of the altar.



These are the "long" cubits: a cubit + a handbreadth: ~22 inches. (Solomon had used "short" cubits: ~18 in)

14 And from the base on the ground to the lower ledge *shall be* two cubits, and the width one cubit; and from the smaller ledge to the larger ledge *shall be* four cubits, and the width one cubit.

14 From the base on the ground to the lower ledge *shall be* two cubits and the width one cubit; and from the smaller ledge to the larger ledge *shall be* four cubits and the width one cubit.

14 From the base on the ground to its lower edge is to be two cubits, with its width to be one cubit. From the lesser ledge to the larger edge is to be four cubits. Its width is to be one cubit.

14 And from the bottom upon the ground even to the lower settle shall be two cubits, and the breadth one cubit; and from the lesser settle even to the greater settle shall be four cubits, and the breadth one cubit.

15 The **altarhearth** shall be four cubits; and from the altar hearth shall extend upward four horns.

15 The altar hearth shall be four cubits; and from the altar hearth shall extend upwards four horns.

15 The hearth is to be four cubits high, and four horns are to extend upwards from the hearth.

15 So the altar shall be four cubits; and from the altar and upward shall be four horns.

- "...altar hearth" - *harel*, "mount of God"; denoting a high place, but a high place of God, not of idols

16 Now the altar hearth shall be twelve *cubits* long by twelve wide, square in its four sides.

16 Now the altar hearth shall be twelve *cubits* long by twelve wide, square in its four sides.

16 The hearth is to be twelve cubits long and twelve cubits wide; that is, it will be a four-sided square.

16 And the altar shall be twelve cubits long, twelve broad, square in the four squares thereof.

17 And the ledge shall be fourteen *cubits* long by fourteen wide in its four sides, the border around it shall be half a cubit, and its base shall be a cubit all around; and its steps shall face east."

17 The ledge shall be fourteen *cubits* long by fourteen wide in its four sides, the border around it shall be half a cubit and its base shall be a cubit round about; and its steps shall face the east."

17 It is to have a ledge fourteen cubits long by fourteen cubits wide around the four sides. Its border is to be half a cubit and its base is to be a cubit all around, with its steps facing east."

17 And the settle shall be fourteen cubits long and fourteen broad in the four squares thereof; and the border about it shall be half a cubit; and the bottom thereof shall be a cubit about; and his stairs shall look toward the east.

Millennial Sacrifices

These sacrifices are only memorial in nature—retrospective, rather than prospective as in the OT (Cf. Ezek 9:12,26,28; 10:4,10,14). They are not expiatory (Heb 10:4), because

objects used in the worship contact defilement from sinful man; blood, as the seat of life, is applied to them to remove uncleanness and to impart holiness (Cf. Lev 16:15-20).

Consecration of the Altar

The altar is consecrated by the applying of the blood of the sin offering for seven days on its four horns, on the four corners of the upper ledge, and on the rim of the base:

- to cleanse - *khaw-taw'*, to remove sin, to "unsin" by applying sacrificial blood to the object
- to purge - *kaphar*, "to purge," "to expiate by a ritual act" (v20; Ex 29:12; Lev 8:15)

For differences between the Sacrificial System according to Moses and the Sacrificial System according to Ezekiel, see [Millennial Sacrifices: Difference Between Moses & Ezekiel](#).

(ii) Offerings by priests (43:18-27)

18 And He said to me, "Son of man, this is what the Lord GOD says: 'These are the statutes for the altar on the day it is built, to offer burnt offerings on it and to sprinkle blood on it.

18 And He said to me, "Son of man, thus says the Lord God, 'These are the statutes for the altar on the day it is built, to offer burnt offerings on it and to sprinkle blood on it.

18 Then he told me, "This is what the Lord GOD says: 'These are the regulations for the altar, starting the day that it is constructed for presenting burnt offerings and sprinkling blood.

18 And he said unto me, Son of man, thus saith the Lord GOD; These are the ordinances of the altar in the day when they shall make it, to offer burnt offerings thereon, and to sprinkle blood thereon.

- There were seven days of celebration (Ex 29:37; Lev 8:11,15,19,33; 1 Kings 8:62-66; 2 Chr 7:4-10)

— We find the same for Ezekiel's Temple

19 You shall give to the Levitical priests who are from the descendants of Zadok, who come near to Me to serve Me,' declares the Lord GOD, 'a bull as a sin offering.

19 You shall give to the Levitical priests who are from the offspring of Zadok, who draw near to Me to minister to Me,' declares the Lord God, 'a young bull for a sin offering.

19 You are to present to the Levitical priests, Zadok's descendants, who will approach me to serve me, a young bull for a sin offering,' declares the Lord GOD.

19 And thou shalt give to the priests the Levites that be of the seed of Zadok, which approach unto me, to minister unto me, saith the Lord GOD, a young bullock for a sin offering.

20 And you shall take some of its blood and put it on its four horns and on the four corners of the ledge, and on the border all around; so you shall cleanse it and make atonement for it.

20 You shall take some of its blood and put it on its four horns and on the four corners of the ledge and on the border round about; thus you shall cleanse it and make atonement for it.

20 You are to take some of its blood and put it on the four horns of the altar, on the four corners of its ledge, and on the border that surrounds it, thus cleansing it and making an atonement for it.

20 And thou shalt take of the blood thereof, and put it on the four horns of it, and on the four corners of the settle, and upon the border round about: thus shalt thou cleanse and purge it.

21 You shall also take the bull as the sin offering, and it shall be burned in the appointed **place of the house, outside the sanctuary.**

21 You shall also take the bull for the sin offering, and it *shall* be burned in the appointed place of the house, outside the sanctuary.

21 You are also to present a bull for a sin offering, incinerating it in the appointed place at the Temple, outside the sanctuary.

21 Thou shalt take the bullock also of the sin offering, and he shall burn it in the appointed place of the house, without the sanctuary.

- "...place of the house, outside the sanctuary" - may mean the *gizrah*, or separate place (Ezek 41:12), which was a part of the "house" in the widest sense, and yet not of the "sanctuary" in the strictest sense (Cf. Ezek 45:2)

- It was prescribed in the Mosaic code that the flesh of the bullock, with his skin and dung, should be burned outside the camp (Ex 29:14; Lev 4:12,21; 9:11,15; Heb 13:13)

22 'And on the second day you shall offer a male goat without blemish as a sin offering, and they shall cleanse the altar from sin as they cleansed *it* with the bull.

22 'On the second day you shall offer a male goat without blemish for a sin offering, and they shall cleanse the altar as they cleansed *it* with the bull.

22 'The second day following commencement of offerings, you are to offer a male goat without defect for a sin offering to cleanse the altar the same way they cleansed it with the bull.

22 And on the second day thou shalt offer a kid of the goats without blemish for a sin offering; and they shall cleanse the altar, as they did cleanse it with the bullock.

- The sin offering the first day is a bullock (v19) and on the succeeding days of the week a he goat (v22,25)

23 When you have finished cleansing *it*, you shall offer a bull without blemish and a ram without blemish from the flock.

23 When you have finished cleansing *it*, you shall present a young bull without blemish and a ram without blemish from the flock.

23 After you've finished the cleansing, you are to present a young bull without defect and a ram from the flock without defect.

23 When thou hast made an end of cleansing it, thou shalt offer a young bullock without blemish, and a ram out of the flock without blemish.

24 You shall offer them before the LORD, and the priests shall throw salt on them, and they shall offer them up as a burnt offering to the LORD.

24 You shall present them before the Lord, and the priests shall throw salt on them, and they shall offer them up as a burnt offering to the Lord.

24 You are to present them in the LORD's presence, and the priests are to throw salt on them and then present them as a burnt offering to the LORD.

24 And thou shalt offer them before the LORD, and the priests shall cast salt upon them, and they shall offer them up for a burnt offering unto the LORD.

Salt

Following the daily sin offering, a bullock and a ram sprinkled with salt are offered as a burnt offering. Salt was originally added to the cereal offerings (Lev 2:13); to incense (Ex 30:35); and, was later placed on burnt offerings (Mark 9:49) [Josephus, *Antiq. Ill.* 9.1.]

25 For seven days you shall prepare a goat as a sin offering daily; also a bull and a ram from the flock, *both* without blemish, shall be prepared.

25 For seven days you shall prepare daily a goat for a sin offering; also a young bull and a ram from the flock, without blemish, shall be prepared.

25 'Every day for a week, you are to prepare a goat for a sin offering, a young bull, and a ram from the flock, each without defect.

25 Seven days shalt thou prepare every day a goat for a sin offering: they shall also prepare a young bullock, and a ram out of the flock, without blemish.

26 For seven days they shall make atonement for the altar and purify it; so **shall they consecrate** it.

26 For seven days they shall make atonement for the altar and purify it; so shall they consecrate it.

26 For a seven day period they are to make atonement for the altar, purifying it and consecrating it.

26 Seven days shall they purge the altar and purify it; and they shall consecrate themselves.

- "...shall they consecrate" - and so consecrate it: Literally, fill its hand, i.e. confer a dignity, invest with office (Cf. Ex 28:41; 29:37; Lev 16:32; 1 Chr 29:5)

27 When they have completed the days, it shall be that on the eighth day and onward, the priests shall offer your burnt offerings on the altar, and your **peace** offerings; and I will accept you,' declares the Lord GOD."

27 When they have completed the days, it shall be that on the eighth day and onward, the priests shall offer your burnt offerings on the altar, and your peace offerings; and I will accept you,' declares the Lord God."

27 When they will have completed this period, starting the next day, the priests are to offer your burnt offerings on the altar, along with your peace offerings, and I will accept you,' declares the Lord GOD."

27 And when these days are expired, it shall be, that upon the eighth day, and so forward, the priests shall make your burnt offerings upon the altar, and your peace offerings; and I will accept you, saith the Lord GOD.

- From the eighth day forward the regular burnt offerings and peace and offerings can be offered on it

— "...peace" - *shelem*, Lev 3, signifying peace and communion with God

— they also include the thank, votive, and voluntary offerings (Lev 7:12,16)

- So the first seven days will consecrate the altar, and after that it will be the basis for their acceptability here

- What is interesting about these offerings is that not all of the Levitical ones are detailed here, and so this raises some questions:

— Why are some omitted?

— Are the ones that are not mentioned a significant omission?

— Or are they included by implication?