

## Ezekiel 40-48: Tour of Future Temple (Part 1 of 3)

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My topic today is a survey of the last 10 chapters of Ezekiel, chapters 40 through 49. These chapters are about the kingdom and especially about the temple.

God took Ezekiel into the future through a vision and showed him the actual buildings of the kingdom. It's as if he took a video camera with him and sent us back the DVD of the messianic kingdom.

But before we travel with Ezekiel into the future, let's consider the timing of the kingdom and temple and the importance of studying them. We are in this current period. A seven year tribulation period is probably going to begin very soon. Before that time there will be a resurrection and catching away of Church believers who will wait out the tribulation in heaven and then return with Christ at the end of the tribulation period.

Revelation 19:11. "Behold a white horse; and he that sat upon him."<sup>1</sup> That's Yeshua, Jesus. "And the armies which were in heaven followed him."<sup>2</sup> That's us. "Clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron."<sup>3</sup> He will smite the armies of the nations when he returns at the end of the tribulation period and he will rule them with a rod of iron during the messianic kingdom.

"And he hath on his vesture and on his thigh a name written, KING OF KINGS,"<sup>4</sup> because during the kingdom there will be multiple nations with their own king, but Jesus will be king over all the kings.

Then after the kingdom there is a new heaven and new earth. "I saw a new heaven and a new earth...[and]... new Jerusalem, coming down from God out of heaven."<sup>5</sup> If new Jerusalem comes down from God out of heaven it has to come to the earth because there is only heaven and earth.

"And I heard...Behold, the tabernacle of God is with men."<sup>6</sup> God is going to make his tabernacle with men. Men are not going to go up and live in tabernacles in heaven. "And

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<sup>1</sup> Revelation 19:11

<sup>2</sup> Revelation 19:14

<sup>3</sup> Revelation 19:14-15

<sup>4</sup> Revelation 19:16

<sup>5</sup> Revelation 21:1, 2

<sup>6</sup> Revelation 21:3

he will dwell with them.”<sup>7</sup> We are not going to dwell with him in heaven. He is going to dwell with us on the new earth forever.

So get out of your mind the idea that you are going to be in heaven for eternity. We are in heaven only a very brief time. Even the people who died a thousand years ago in the Lord and their spirits are in heaven, their bodies are still here with us. And after the resurrection it is a very brief lay over in heaven before returning to earth with Christ and entering the messianic kingdom.

So we could use a lot less songs about walking around heaven with Jesus and a lot more songs about what it is going to be like in the kingdom.

Since we are going to be spending so much time there we should learn about the kingdom and the new earth is going to have a lot of similarities to the kingdom although there are some differences.

I know God wants us to learn about the kingdom because he has told us so much about it in Isaiah, Jeremiah, Ezekiel, the minor prophets, the psalms and so forth. And the benefit of learning about the kingdom is that it will help you persevere through trials and help you to labor more fervently.

God could have given us just an overview of the kingdom, but he gave us these 10 chapters that focus a lot on the temple so that if we know this one building in a very detailed way and it is very solid and real to us through our trials today, then it will help us to...our hope in the entire messianic kingdom to be sure and strong.

When Ezekiel first arrived in the future at the land of Israel he saw a very high mountain. Now, there is no very high mountains in Israel today, but there will be geological changes before the messianic kingdom. Isaiah 2:2 says, “It shall come to pass in the last days, that the mountain of the LORD’S house,”<sup>8</sup> that is, the mountain that has the temple on it, “shall be established in the top of the mountains.”<sup>9</sup> That means it is going to be the highest mountain in the world.

Ezekiel 20:40 says, “For in mine holy mountain, in the mountain of the height of Israel, saith the Lord GOD, there shall all the house of Israel, all of them in the land, serve me.”<sup>10</sup>

Zechariah 14 talks about the geological changes that are necessary. “Behold, the day of the LORD cometh.”<sup>11</sup> Day of the Lord is another name for the seven year tribulation period also the time of Jacob’s trouble. Verse two. “I will gather all nations against

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<sup>7</sup> Ibid.

<sup>8</sup> Isaiah 2:2

<sup>9</sup> Ibid.

<sup>10</sup> Ezekiel 20:40

<sup>11</sup> Zechariah 14:1

Jerusalem to battle... Then shall the LORD go forth, and fight against those nations.”<sup>12</sup> And the person of Messiah, Yeshua returns with us and smites the nations as we saw in Revelation 19, the armies of those nations. “And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east.”<sup>13</sup> That is where Yeshua, Jesus left the earth from. “And the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley,”<sup>14</sup> running east and west. “And half of the mountain shall remove toward the north, and half of it toward the south.”<sup>15</sup>

“And the LORD my God shall come,”<sup>16</sup> in the person of Messiah at the end of the tribulation period, “and all the saints,”<sup>17</sup> that’s us returning with Christ.

“All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her place”<sup>18</sup> So the land will be made a plain. A portion of it will be raised up to be the tallest mountain in the world and the temple will sit on that plateau.

The next thing that Ezekiel sees as he gets closer is a man and a wall. “And he brought me thither, and, behold, there was a man, whose appearance was like the appearance of brass.”<sup>19</sup> That means he was an angel. He was shining brightly. Most angels don’t have wings. Only seraphim and cherubim have wings. And he had, “a line of flax in his hand,”<sup>20</sup> that was for measuring the short distance...I mean, the long distances, “and a measuring reed,”<sup>21</sup> that was for measuring the shorter distances.

“And he stood in the gate... 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.”<sup>22</sup> That meant that a hand breadth was added to a cubit to make a long cubit because there were several types of cubits in the Bible. So this was using the long one.

If you want to convert cubits to feet here is a six cubit rod. Divide by two which gives you three. Add it on to the six, now you have got nine and six cubits is a little longer than nine feet, 1.5 times.

By the way, this says, “Click scene tabs for guided tour.” You can download this model from Google SketchUp Warehouse and walk through it yourself. You don’t need to download the viewer, too.

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<sup>12</sup> Zechariah 14:1, 2

<sup>13</sup> Zechariah 14:4

<sup>14</sup> Ibid.

<sup>15</sup> Ibid.

<sup>16</sup> Zechariah 14:5

<sup>17</sup> Ibid.

<sup>18</sup> Zechariah 14:10

<sup>19</sup> Ezekiel 40:3

<sup>20</sup> Ibid.

<sup>21</sup> Ibid.

<sup>22</sup> Ezekiel 40:3, 5

“So he measured the breadth of the building, one reed.”<sup>23</sup> “Building” in Hebrew just means anything built including a wall, not that it has to have a room and a roof. So here is the one reed. “And the height one reed, right there.”<sup>24</sup>

Then he moves on to the outer threshold of the eastern gate. Notice there is no porch here. And he measures, “the threshold of the gate, which was one reed broad; and the other threshold of the gate, which was one reed broad.”<sup>25</sup> I am interpreting it to mean the other side of the threshold even though the word “side” is not there. So I am not completely satisfied with that, with my interpretation there. And I am not claiming that this model is correct in all points, but it is a feasible model that I hope will at least give you the idea of what is possible.

Then he measures these chambers on the side. “Every little chamber was one reed long, and one reed broad.”<sup>26</sup> So six cubits long and six cubits broad. These are guard rooms because when you have a lot of people in an area you need to keep things orderly. If nothing else the guards will be needed for providing direction and asking, answering questions.

“And between the little chambers were five cubits.”<sup>27</sup> So this space between the chambers, this five cubit space between the chambers is so that you can exit the gate into the pavement or courtyard here on the side without going necessarily all the way through the gate.

Then he measures the porch and the...which is on the inside so he keeps using the word “inner” inside meaning towards the inside of the compound, temple compound. And he uses the word “within.”

“The threshold of the gate by the porch of the gate within was one reed.”<sup>28</sup> There it is.

“He measured also the porch of the gate within, one reed.”<sup>29</sup>

“Then measured he the porch of the gate, eight cubits; and the posts thereof, two cubits.”<sup>30</sup> Here is a two cubit post. You add on the six for the porch so the total breadth of the porch is eight cubits. “And the porch of the gate was inward.”<sup>31</sup> Again, the inside of the gate facing the inside of the compound has a porch. It has a roof, posts and no walls.

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<sup>23</sup> Ezekiel 40:5

<sup>24</sup> Ibid.

<sup>25</sup> Ezekiel 40:6

<sup>26</sup> Ezekiel 40:7

<sup>27</sup> Ibid.

<sup>28</sup> Ibid.

<sup>29</sup> Ezekiel 40:8

<sup>30</sup> Ezekiel 40:9

<sup>31</sup> Ibid.

Now we are looking at the inside of the gate and we see six guard chambers, verse 10. “And the little chambers of the gate eastward were three on this side, and three on that side.”<sup>32</sup> Three here, three here.

I want to pause to consider some principles of biblical interpretation. I believe that the literal method is the correct method and it is incorrect to use a symbolical method of interpretation. I want to present five problems with the symbolical or spiritualizing method of interpretation and I will use some quotes from *Matthew Henry's Concise Commentary* and a quote from Dr. Peter Pet who I found on the internet to illustrate these problems.

The first problem is difficulty. Matthew Henry says, “Here is a vision beginning at chapter 40 which is justly looked upon to be one of the most difficult portions in all the book of God.” Yes, both Matthew Henry and all of the interpreters who use the symbolic approach have great difficulty with chapters 40 through 49 of Ezekiel. It causes them a lot of pain because it is very difficult to give meaning and symbolic meaning to all these cubits.

Now if you use the literal method, interpretation is quite easy. This six by six room represents a six by six room. And this should be easier than, say, Romans or Ephesians, but not for people who approach it symbolically.

Their problem is that they are using the wrong approach and they are using the wrong approach because their doctrinal biases don't allow them to believe that God could have a temple in store for Israel in the future.

The second problem is inconsistency and the third is inefficiency. Matthew Henry says, “The chambers, as they were each of them foursquare, denoting their stability.” So he says that because this chamber is six by six it is less likely to fall over. It denotes the stability of the Church. Well, he is being inconsistent because right next door we have this five by six area and he doesn't say that that denotes the instability of the Church for good reason.

It is also being inefficient because if this six by six chamber means the church is stable, then this one means the church is stable, the church is stable, the church is stable, the church is stable, the church is stable, the church is stable. In addition to doing it through the other five gates and through all the square areas of the temple compound. So it is very inefficient because God could have said this in a much simpler way by saying...Ezekiel could say, “I saw the temple and it was foursquare,” and then we would know the Church is stable. Or God could have just said, “The Church is stable.”

But the scribes through all the years are copying this. People are memorizing these chapters. And it would really be unnecessary to have all these cubits here if it is just teaching that the Church is stable.

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<sup>32</sup> Ezekiel 40:10

The fourth problem is uncertainty. Matthew Henry says, “The chambers were very many.” I’m not sure that six is very many or even counting the other gates. There are six of them so there would be 36 chambers. I am not sure that’s very many. But he says, “For in our Father’s house there are many mansions.” I hope there’s more than 36.

Then he says, “Some make these chambers to represent the particular congregations of believers which are parts of the great temple, the universal Church.” So some think that these chambers represent congregations on earth. I hope there is more than 36 of those, too.

But Matthew Henry’s problem is that he likes his own interpretation about the rooms and heaven, but he also really likes this other interpretation about, you know, particular congregations of believers on earth and he can’t decide which is right. And that is the problem with symbolic interpretation, nobody knows who is right. We can come up with another 100 possible meanings for this and no one would ever know which was right.

You can basically make it mean anything you want it to mean if you use symbolism. And if that is the case then the Scripture really means nothing.

Now, the Bible does use symbolism sometimes, but it explains the symbolism it uses. It doesn’t resort...we don’t need to resort to guess work.

The fifth problem is partiality. Peter...Dr. Peter Pet says, “Five cubits,” and he is referring to these five cubits between the guard rooms. “Five is the number of covenant. It is, thus, prominent in this heavenly temple. There were five fingers to the hand with which covenants were confirmed.” So Peter is very into covenants and so this five cubit length attracted his attention. But that is the problem with symbolic interpretation, no person who uses symbolic method gives meaning to or symbolic meaning to all the cubits in the temple compound. That would be too difficult.

But the person who uses a literal interpretation has no problem using all the cubits because if you leave them out your building has gaps. And Peter is convinced that five is the number of covenant. I’m not convinced of that, but I am convinced that the Bible teaches that six is the number of man. And Peter failed to point out that here is a six cubit long area. Does that mean that the temple is of man, not of God? And here, in fact, are three six cubit long areas wind up on one side, six, six, six, which we know is the number of antichrist. And we see his number on this, too, on the other side of the passage. So with the antichrist on both sides of the entrance to the temple, the entrances to the temple, does that mean that the temple is a trap?

Obviously, I am being sarcastic. But these are the kind of problems that people get into when they abandon the literal interpretation of the Word of God.

Next he shows the...measures the passage way that people walk through. We have got the breadth of the entry is 10 cubits all the way through which is sufficient size, 10 cubits

would be 15 feet which is wide enough for two directions of traffic. And the length of the gate here, meaning height, is 13 cubits.

Then he talks about the barriers which could also be interpreted to mean spaces. One cubit on this side, one cubit on this side. And whether it is barriers or spaces the purpose would be to keep the...help prevent the crowds from interfering with the guards doing their work.

Then we look at the overall width. "He measured then the gate from the roof of one little chamber to the roof of another."<sup>33</sup> And he could have done that on the floor of the chambers, actually. "breadth was five and twenty cubits, door against [or facing] door."<sup>34</sup> When he saw that the doors of the guard chambers faced each other. So here we have a 25 cubit width, five and 20 cubits overall.

And the height. "He made also posts of threescore cubits, even unto the post of the court round about the gate,"<sup>35</sup> meaning the post is three score, 60 cubits tall and it is the same as the post of the court round about the gate. So not only the...it means that the post of the gate is the same height as these posts all around.

And the total length was 15...I'm sorry, 50. "And from the face of the gate of the entrance unto the face of the porch of the inner gate were fifty cubits."<sup>36</sup> So from the entrance to the porch 50 cubits.

I am going to have to end there for now because these videos are only 20 minutes long and please join me in part two as we continue our tour through the temple.

Ok, this is part two of our survey of Ezekiel chapters 40 through 49. And we left off with the overall dimensions of the east outer gate.

Next the angel shows him narrow windows to the little chambers and likewise to the arches. The arches are the five cubit wide spaces through the sides of the gate. And the purpose of the windows was to allow the guards to see out and see everything that was going on. And yet they were narrow enough that no one could get in and interfere with the guards.

And upon each post of the porch of the gate there's palm tree ornaments. And the purpose of these is to give a visual indication as to where the door is, where the ate is for the building, especially because you have the sameness of the roof and pillars here.

Here is a diagram of the gate. We have six cubits for the threshold, six for the guard rooms, five for the spaces. But when you add on the two half cubit walls it comes out to six so it is easy to add up the length. We have eight sixes is 48 plus two is 50. For the

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<sup>33</sup> Ezekiel 40:13

<sup>34</sup> Ibid.

<sup>35</sup> Ezekiel 40:14

<sup>36</sup> Zechariah 40:15

width we have got...we know that the passage way is 10 and seven and half on each side makes 25. And here the 25 is made up by six for the inside of the guard chamber plus an additional half a cubit for the width of the wall. With the 10 in the middle leaves one cubit left over for space in front of the guard rooms and the width of 25.

He measured the breadth from the...then he went into the outer court and there were chambers. Here is one of the chambers. "Thirty chambers were upon the pavement. And the pavement by the side of the gates over against the length of the gates,"<sup>37</sup> because, remember, it is 50 cubits this way, "was [called] the lower pavement."<sup>38</sup> And it is called the lower pavement because there is only seven steps up to it whereas the inner court has eight steps up to it so that pavement will be higher.

Here is another view of the some of the chambers along the wall, 10 on each wall, for the east, south and north walls, none on the west.

He measures the outer court from the forefront of the lower gate, here, unto the forefront of the inner court without. In other words, the outside of the inner court, 100 cubits eastward, right here, and 100 cubits northward. So the inner court was 100 cubits all the way around.

Now there's five other gates and these numbers show the order in which the angel shows them to Ezekiel. He shows the outer northern, the outer southern, the inner south, the inner east and then the inner north. So the outer north was after the measure of the first gate, using the same measure, 50 by 25, and seven steps. And the south is according to the same measures, 50 by 25. The inner south is the same measures 50 by 25, but it has eight steps. The inner east gate, same measures. Notice there is no porch here on the inside and there is no steps. The gates for the inner court are reversed from the gates for the outer court. The porches for the inner court face outward, whereas the porches for the outer court face inward. So all of the gates have their porches facing the outer court.

The inner north gate...then he goes through and turns around and four tables are on this side and four tables on that side, eight tables whereon they slew their sacrifices.

Why sacrifices in the millennial kingdom, in the messianic kingdom? Because sacrifices never took away sin only Jesus taking our place and suffering the wrath of God for us. God, being a just God, cannot justify the unrighteous and just as we have the Lord's Supper, the bread and wine to remind us of the Lord's...what the Lord did on the cross for us and we celebrate that until he comes, after he returns this is the method of remembering what the Lord did for us.

And this will last until the new heaven and the new earth because during the messianic kingdom there are still those that don't know the Lord and there is a final rebellion and a final judgment at the end of the millennial kingdom, so there needs to be this reminder of the...of the tragedy of sin.

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<sup>37</sup> Ezekiel 40:17-18

<sup>38</sup> Ibid.



Here is the chambers for the singers on the inner court. One is on the north with its door on the south. The other is on the south with its door on the north. Here is the inner court, 100 cubits long, 100 cubits broad, foursquare. We know what foursquare symbolizes. And the altar is before the house meaning the temple.

Here is a diagram of the temple compound. The outer border...we came through this little wall, through the east gate. We looked at the outer court and the other gates and we looked at the chambers for the singers and the inner court. We are going to now be looking at the temple, the separate the place and the west building.

So as far as the temple, the posts are five cubits by three cubits, five by three. And the length of the porch is 20 this way. Length is always the long way even...no matter which way it faces. And the breadth of the porch is 11, this way. And there are pillars on each side, large, special pillars.

Now the holy place for the temple is not the same as the most holy place. It is this first door and first room inside after the porch. The door is six on each side. It is hard to see because of the folding doors here, but this is one rod right here so it shows six.

By the way, it is one cubit into the wall of the temple which is why it says the breadth...I'm sorry, he measured the...I'm sorry, that's the most holy place. All right, six cubits brought on side. Here is the six. And it says the breadth of the tabernacle, so the wall is six cubits wide and the poster goes in one cubit into the wall. And the door itself is 10 cubits. So here we see five on each side because the six by six post goes in one cubit into the wall and a 10 cubit door.

And the whole room of the holy place is two 20 by 20 cubit square areas; in other words, 40 cubits by 20 cubits.

Then he looks at the most holy place. He measures the door posts. Two cubits is this wood part behind the folding doors and the breadth...and the door itself six cubits, one rod, right here. And then the door...the breadth of the door seven cubits on each side. So five for the wall and two for the posts. And then inside the length is 20 cubits and the breadth 20 cubits and he said, "This is the most holy place."<sup>39</sup> So here we see 20 by 20.

Next he measures the side chambers. That is these wooden...this wooden part here. There are four cubits down below and they get wider as they go up. The SB says, "The side chambers were broader as they encompassed the house higher and higher." And it says here that they are in three stories, so it is four, five and six wide. The temple wall gets smaller. It starts off as six and then five and then four. And that is so these chambers can sit on the temple wall without being attached to it.

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<sup>39</sup> Ezekiel 41:4

The foundation of the side chambers were a full reed of six cubits. That's right here. So this temple sits higher than everything else by six cubits, including its roof is higher by six cubits.

And then the thickness of the wall for the side chambers without, that's this wall, is five cubits. And between the chambers is a wideness of 20 cubits roundabout. That is talking about this part called the separate place. We will see it more. And the doors of the side chambers were toward the place that was left, one door toward the north and another door towards the south. Here is the place that is left. This is the door towards the south. So it is a walkway.

"The breadth of the place that was left was five cubits round about,"<sup>40</sup> all the way around. So here we have got this walkway all around as well as well as the separate place all around.

Here is the west building. It is 70 by 90 on its internal dimensions. It has got a five cubit thick wall all around which makes it 100 long and 80 wide so that when you add on the 20 here it is actually 100 by 100 area.

For the overall dimensions first he measures east to west and he measures the temple, 100 cubits long counting this wall here for the outer wall of the side chambers. And then 100 cubits for the west building plus the separate space. Then he measures north to south and he goes to the face of the house and he includes the side...the separate area on both sides. And that comes out to 100 cubits across.

And then he measures the separate place along the west building this way and the separate place along the galleries on both sides. We haven't looked at the galleries yet, but it is 100 here and 100 here.

We see that in this diagram using the same guidance over here. We have east to west first, the temple 100 long. And then the west building plus its walls plus the separate space 100 long. And then for north to south we have got the temple with its outer walls for the side chambers and the separate place on each side, 100. And then for the separate place against the three buildings, the west building 100 and the gallery on the south 100 and the gallery on the north 100.

Inside the temple...ok...inside the temple we have cherubs and a palm, cherub and a palm. And the cherubs are supposed to have two faces, a man and a lion, but I didn't have that available to put on the walls through the house round about. The altar of incense is three cubits high and two wide. The doors, both the sanctuary and the temple have two doors. This is the sanctuary door. It has two doors, one on this side and one on this side. And the doors have two leaves apiece, so two leaves, folding leaves here and two folding leaves here. And they have the cherubs and palms on them as well.

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<sup>40</sup> Ezekiel 41:11

Here is the porch. There are thick planks, narrow windows and here is also the picture of the folding doors, one on this side and one on the other side.

Ok, now we look at the priest's rooms. Over against the inner court and against the pavement which was for the outer court, in other words, against meaning facing, not touching. Here is over against the inner court and facing the pavement for the outer court which is over here we have the priest's chambers. They have a gallery upon gallery, three stories. These are the galleries, the walkways so that every room can have a little bit of outside area. We also have a walkway through there of 10 cubits in between and the chambers that were towards the outer court were only 50 cubits long whereas the chambers that were before the temple were 100 cubits long.

Then he shows us the brazen altar before the temple. These stairs should go all the way up here and the dimensions are right here for you. And the priest's boiling places, the far western side. This is the walkway we just saw between the priest's places there, between the galleries. And these boiling places are where the priests boiled their sacrifices.

And that's about all the time we have for tape. Please...

Ok this is part three of our survey of Ezekiel chapters 40 through 49. We left off at the priest's boiling places. There is also people's boiling places. These are the kitchens where the ministers of the temple shall boil the sacrifices of the people.

There is a border around the sanctuary, 50 cubits. That is how we started off with this wall here around the sanctuary where the border is.

Afterward he probably did the gate that faces toward the east and he saw the glory of God of Israel come from the way of the east. And the glory came into the temple by the way of the gate which faces toward the east. And then the Spirit "brought me into the inner court; and, behold, the glory of the LORD filled the [temple]."<sup>41</sup>

So the shekinah glory goes through the gate into the holy of holies. We are in the holy of holies now up in the air.

"And I heard him speaking unto me out of the house,"<sup>42</sup> from the shekinah glory, "and the man stood by me."<sup>43</sup> That is the angel, so that wasn't him talking.

"And he said unto me, Son of man, 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."<sup>44</sup>

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<sup>41</sup> Ezekiel 43:5

<sup>42</sup> Ezekiel 43:6

<sup>43</sup> Ibid.

<sup>44</sup> Ezekiel 43:7

Ezekiel had described the shekinah glory earlier in his book in chapter one. He saw a whirlwind, a cloud, fire unfolding itself, brightness, four living creatures. Each one had four faces and four wings; the face of a man, lion, ox and eagle. The firmament was over their heads and a throne and the likeness of the appearance of a man upon it.

“This was the appearance of the likeness of the glory of the LORD.”<sup>45</sup> And he heard a voice speak out of the shekinah at that time also.

So who sits upon this throne above the shekinah? Well, we believe it is the Messiah, Yeshua, because God the Father is seen by no man. And, of course, I don’t think he can spend all his time here because otherwise we would have no access to him in the temple in the holy of holies. So he must spend some time in Jerusalem, too, just as he has spent 33 years on earth. But the shekinah glory, the four creatures can go on with their shining and fire unfolding.

There will be no ark of the covenant in the holy of holies. It won’t come to mind anymore. They won’t remember it. It won’t be done like that anymore because the Lord is there. You don’t need the ark of the covenant.

Now we are out at the outer east gate. And I can’t show it on my picture here, but this would be sealed on the outside because he says, “It shall be shut. It shall not be opened. No man shall enter by it because the LORD God of Israel has entered by it., therefore it shall be shut.”<sup>46</sup> So since the shekinah glory came through it is going to be sealed up.

As for the prince, because he is the prince he can eat bread in there. He can go in through the porch and leave through the porch. Of course, he can’t get through that side. And the prince is Prince David. He will be the king of Israel. Jeremiah 30 says that, “They shall serve the LORD their God, and David their king, whom I will raise up unto them,”<sup>47</sup> along with all the other ones who are resurrected before the kingdom. He will be a prince to the King of Kings, Yeshua, but he will be a king to Israel.

Here it shows him worshipping at the inner east gate. The inner east gate will be closed six working days, but on the sabbaths and new moons it will be open.<sup>48</sup> And the prince can go up there and he can offer his sacrifice and watch from the posts of the gate. So if he can’t go into this part of the temple, neither will we be able to.

The people of the land when they come up for the feast, they will go in by the north gate and out by the south, or they will go in by the south and out by the north. Nobody will return by the way they came. And the prince in the midst of them will go in and out with them.

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<sup>45</sup> Ezekiel 1:28

<sup>46</sup> See Ezekiel 44:2

<sup>47</sup> Jeremiah 30:9

<sup>48</sup> See Ezekiel 46:1

Likewise, according to Zechariah 14, “And it shall come to pass, that every one that is left of all the nations,”<sup>49</sup> which, remember, were smitten when the Lord, Yeshua, returned, the Messiah, “which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain.”<sup>50</sup>

Now, I don’t expect to be living in the land of Israel during the messianic kingdom or being here all the time. I expect to be in one of the Gentile nations working and laboring and...but I expect to come up once a year, at least, for the feast of tabernacles when...when it is the turn of my nation to come up.

And, “he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward.”<sup>51</sup> And here is waters flowing out from the house, the temple. Now the angel wants to show him where the waters go. See how successful I am at turning this around. Ok. We see the waters going out towards the east and we know that they are going to go out this way, but he takes him round by the way, he takes him out the north gate and round by the way without unto the outer gate. Why doesn’t he just take him out through the eastern gate instead of going out the north gate and around? Well, because, remember, it is sealed.

So here we are out at the eastern gate where we started and we see waters coming from underneath. Then the angel takes him, measures a thousand cubits “and caused me to pass through the waters and they were up to the ankles.”<sup>52</sup> Then he measures another thousand cubits and they were up to the knees. Again, he measured a thousand and they were up to the loins. After another thousand it was so deep that he had to swim.

Then he said, “These waters issue toward eastward region shall go down to the arabah, they shall go toward the sea,”<sup>53</sup> that means the Dead Sea. “And the water shall be healed.”<sup>54</sup> Right now nothing can live in the Dead Sea because it is all salt. “And there shall be a very great multitude of fish...But the...marishes...shall not be healed”<sup>55</sup> They will stay salt because the water won’t reach them.

And by the river upon the bank thereof on this side and on that side shall grow every tree for food bringing forth new fruit every month because the waters issued out of the sanctuary. And the fruit thereof shall be for food and the leaf thereof for healing.<sup>56</sup>

Then the river will split at Jerusalem. Half will go towards the former sea and half of them toward the hinder sea. In other words, half of it goes towards the Dead Sea and half

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<sup>49</sup> Zechariah 14:16

<sup>50</sup> Zechariah 14:16-17

<sup>51</sup> Ezekiel 47:1

<sup>52</sup> See Ezekiel 47:3

<sup>53</sup> See Ezekiel 47:8

<sup>54</sup> Ibid.

<sup>55</sup> Ezekiel 47:9, 11

<sup>56</sup> See Ezekiel 47:12

towards the Mediterranean Sea. It will be in summer and winter. There won't be any dry spells for this river from the sanctuary.

And then in chapter 48 Ezekiel talks about the division of the land, the holy district. There is 25,000 cubits in length on the top here and 10,000 in width which will be for the sons of Zadok, priests, and the sanctuary of the Lord will be in the center.

And the Levites will also have 25,000 by 10,000. The 5,000 cubits that remain down here will be for general use for dwellings and common land. The city shall be in the center. The border shall be 250 all the way around. That's the small border here. And its produce shall...the rest of the length shall be 10,000 to the east and 10,000 to the west. Its produce shall be for food, for the workers of the city. The workers of the city from all the tribes of Israel shall cultivate it.

The prince will have a portion on both sides going out to the Jordan and going out to the Mediterranean Sea. That is King David.

And then we see the tribal portions going across from straight across from east to west. First we have Dan and then Asher, Naphtali, Manasseh, Ephraim, Reuben, Judah. And then this is my words here. We have the holy district which we have been talking about. And as for the rest Benjamin shall have a section and Simeon and Issachar and Zebulun and Gad.

48:30. The gates of Jerusalem. We see here that I have...there is three gates on each side, on the north... And they are named after the tribes. On the north it is Reuben, Judah, and Levi. And on the east side Joseph, Benjamin, Dan and so forth. So there's three roads coming in on each side. And the gates are on this inward portion, not out here on the border section.

“And the name of the city from that day shall be, The LORD is there.”<sup>57</sup> And that is what this is all about. We are looking forward to dwelling with the Lord, God dwelling with us.

The application is Jesus said, “Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.”<sup>58</sup> So you definitely want to see the kingdom of God. And you can't see it unless you are born again.

And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever looks to him in faith, whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.<sup>59</sup>

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<sup>57</sup> Ezekiel 48:35

<sup>58</sup> John 3:3

<sup>59</sup> See John 3:14-16

He that believes on the Son has everlasting life, not he that goes to church or he that is good because there is none good, no not one. All have sinned and come short of glory of God. But just simply he that believes on the Son, takes God at his Word that Jesus' sacrifice, substitution, [?] death for our sake was sufficient. The redemption he provided, the propitiation and whoever trusts in that instead of trusting in his own righteousness has eternal life. Call upon the Lord and tell him that you accept his sacrifice and put your faith in him and take him at his word.

For those that know the Lord, knowing these things about the kingdom will help us to be willing to suffer. Paul said, "What advantageth it me, if the dead rise not?"<sup>60</sup> But he was able to fight with beasts at Ephesus because he knew that any damage to his body was temporary. It would be raised again and he would be in the kingdom. He would see these buildings. He would see everything that the Bible prophesied about the kingdom.

And it helps us to labor confidently. "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."<sup>61</sup> We have a destination.

So let's meet if we can at the third building on the northwest outer court three, three, three after kingdom, third year, third month, third day. You can't get there unless you use John 3:3. You have to be born again to enter the kingdom, to see the kingdom. And I don't know what our schedules are going to be. We will probably be doing something a lot more important than getting together for this meeting, but if we are free, if we are able, if we are interested, let's meet here at three, three, three AK at the third building on the northwest outer court.

So that is our presentation of the temple. I pray that it will be used for your benefit to know the Lord and to be more fruitful in his service.

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<sup>60</sup> 1 Corinthians 15:32

<sup>61</sup> 1 Corinthians 15:58