

EZEKIEL 40-48 – RESTORATION OF WORSHIP -- “THE VISION OF THE TEMPLE – PART 1”

OBSERVATION

INTERPRETATION

APPLICATION

Monday 7:30pm, H 106 (1st floor, High School--foot of stairs, behind the gym, by doughnut/vending machine area), Tuesday 7:00am, Family, Room, CCCM – Phil Twente, cell # 714 425 9221; email – ptwente@gmail.com For past studies, audio plus notes, go to: <http://www.missioncalvary.com/> Click on “Bible Studies” on the left column.

Eze 40:1 In the twenty-fifth year of our captivity, at the beginning of the year, on the tenth day of the month, in the fourteenth year after the city was captured, on the very same day the hand of the LORD was upon me; and He took me there.

Eze 40:2 In the visions of God He took me into the land of Israel and set me on a very high mountain; on it toward the south was something like the structure of a city.

Eze 40:3 He took me there, and behold, there was a man whose appearance was like the appearance of bronze. He had a line of flax and a measuring rod in his hand, and he stood in the gateway.

Eze 40:4 And the man said to me, "Son of man, look with your eyes and hear with your ears, and fix your mind on everything I show you; for you were brought here so that I might show them to you. Declare to the house of Israel everything you see."

Eze 40:1 In the twenty-fifth year of our captivity, in the beginning of the year, in the tenth [day] of the month, in the fourteenth year after the city(Jerusalem) was smitten, in the same day the hand of the LORD was upon me, and brought me there. The Jews counted the beginning of the year after two sorts: for their feasts they began to count in March and for their other affairs in September: so that this is to be understood of September.

Eze 40:2 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. (Ez. 1:1)

Eze 40:3 A man, whose appearance was like - brass - Like bright polished brass, which strongly reflected the rays of light. Probably he had what we would term a nimbus or glory round his head. This was either an angel; or, as some think, a personal appearance of our blessed Lord.

Eze 40:4 Ezekiel was brought to Jerusalem and shown there a vision of the millennial temple of the future.

The balance of chapter forty, forty-one and forty-two deal with the description and dimensions of the temple.

Chapters 40-48 – RESTORATION OF WORSHIP

THE PRESENCE OF A TEMPLE IN ISRAEL'S HISTORY:

The word “*temple*” is used 204 times in the Bible – 117 of those times in the NT.

The words “*temple of the Lord*” are found 24 times, once in the NT.

The words “*temple of God*” appear 9 times.

The word “*tabernacle*” is used 328 times, 20 in the NT.

The words “*holy place*” are found 60 times – 5 in the NT.

The words “*the most holy*” appear 24 times and the words “*the most holy place*” another 10 times.

The phrase “*the mountain of the Lord*” is found 4 times, and the words “*the house of the Lord*” occur 234 times. Other usages include “*the mount of the Lord*” and “*the holy mount*.”

The word “*sanctuary*” appears 137 times of which 21 usages are in the last nine chapters of Ezekiel that describe a future temple of the Messiah Himself.

The evidence totals up to over 1000 usages in the Bible.

Isaiah 27:13 speaks of a future day when people will come to “worship the Lord in the holy mount at Jerusalem.”

The Hebrew word for “*temple*” that is used 81 times is the word “*hekal*” – meaning “*highhouse*.”

However, in describing the temple, the Bible uses the term “*Beit Adonai*” meaning “the house of the Lord” of “*Beit Elohim*” – “the house of God.”

Both the tabernacle and the temple are referred to with the Hebrew word “*mishkan*” meaning “dwelling.” (*Ps. 23:6; Ez. 48:35*)

The words “*Beit Hamikdash*” meaning “the house of holiness” are translated “*sanctuary*” and today describe the temple. In spite of many attempts by the Islamic world to deny the presence of a Jewish temple on the holy mount in Jerusalem, the evidence speaks powerfully that they are wrong.

	<p>DEFILEMENT OF THE RESTORED TEMPLE: <u>Daniel 11:30-31:36</u>: Antiochus IV (175-164 BC), was the 8th ruler of the Seleucid empire. He gave himself the surname "Epiphanes" which means "the visible god" (that he and Jupiter were identical). He acted as though he really were Jupiter and the people called him "Epimanes" meaning "the madman". He was violently bitter against the Jews, and was determined to exterminate them and their religion. He devastated Jerusalem in 168 BC, defiled the Temple, offered a pig on its altar, erected an altar to Jupiter, prohibited Temple worship, forbade circumcision on pain of death, sold thousands of Jewish families into slavery, destroyed all copies of Scripture that could be found, and slaughtered everyone discovered in possession of such copies, and resorted to every conceivable torture to force Jews to renounce their religion. This led to the Maccabean revolt, one of the most heroic feats in history. The Antiochus bust discovery is important in the study of Biblical archaeology, it reveals an image of the man who was mentioned in the Book of Daniel.</p> <p>A Little History Antiochus IV usurped the throne of his brother Seleucus IV who died. Antiochus was determined to hellenize Israel and make them a people who were worthy of bordering Egypt, he needed a loyal hellenized population there. The Jews were quickly becoming more Greek than any other time in history. A group of Jews came to Antiochus with a plan. They proposed that the high priest Onias III should be removed and his hellenized brother Jason should take his place. They should set up a Greek Constitution and coin Greek money.</p> <p>The plan was followed and all the Jews were outraged. It was the first time since the Babylonian Captivity that a non-Jewish government had interfered with the priesthood (treating the sacred office as though it were nothing other than a governmental office). But the worst was yet to come. Now the hellenizers had full control of the government in Jerusalem and they began to build gymnasiums within the city and encouraged the young to spent all their time there. The young priests engaged in sports, Jerusalem was filled with Greek styles, Greek clothes, Greek names, Greek language and worst of all, Greek religion and Greek morals.</p> <p>The most radical hellenizers felt that things were not moving fast enough so they convinced Antiochus to remove Jason and replace him with Menelaus who was not even a member of the priestly family. Menelaus had no sympathy for the Jewish traditions whatsoever and was only concerned about his own power. The Temple treasury did not contain enough money to pay Antiochus what he had promised so he sold some of the holy vessels of the Temple to raise the money he needed. It was now the goal that Judaism was to be destroyed. In the mind of Antiochus to be un-hellenized was stiff-necked nonsense. If Judaism stood in the way then Judaism was to be destroyed so he gave the orders.</p>	<p>A recent discovery from the caves where the Dead Sea Scrolls were found has produced nine rare silver coins that date back to the Jewish revolt in the 2nd century AD. The largest Jewish coin ever issued, a half-ounce silver coin called the “<u>Petra Drachma</u>” has been found. One side of the coin <u>shows Jerusalem’s Second Temple which was destroyed by the Romans in 70 AD.</u> The other side of the coin shows the image of the four plants known as the four species used during ceremonies of the Feast of Sukkot or Tabernacles.</p> <p>While most Biblical scholars refer to three temples (Solomon, Herod, and Messiah) the words describing the temple are used in the Bible in the following ways:</p> <p><u>THE PRESENCE OF A TEMPLE IN ISRAEL’S HISTORY:</u></p> <ol style="list-style-type: none"> <u>1. The TABERNACLE OF MOSES (First Temple) Exodus 15:17-18</u> - in the Song of Moses. The instructions for its construction are found in <i>Exodus chaps. 25-40 ; 25:8- “and let them make Me a Sanctuary(the place for God to dwell!) that I may dwell among them.”</i> <u>2. The TEMPLE OF SOLOMON (Second Temple) - 2 Chronicles 3:1</u> (Second place of worship) This temple was <u>destroyed in 586 BC</u> by Babylon - <i>2 Chronicles 36:18-21 – “and they burned the house of God, and broke down the wall of Jerusalem, and burned all the palaces with fire.”</i> <u>3. The RESTORED TEMPLE (Third Temple)</u> was built under the protection of Persia and the preaching of Haggai and Zechariah and the leadership of Zerubbabel and Joshua – <i>Ezra 5:1-2</i> <u>4. HEROD’S TEMPLE (Fourth Temple)</u> Project of King Herod – usually referred to as the Second Temple – destroyed as Jesus predicted in 70 AD – <i>Matthew 24:1-2; Luke 21:20-24</i> <u>5. The TRIBULATION TEMPLE (Fifth Temple)</u> will exist during the coming Tribulation - <i>Revelation 11:1</i> – the Bible seems to teach the following about this temple: (1) <u>A political agreement</u> will allow a place for Jewish worship on the Temple Mount, <u>but its location will be shared – It will be desecrated by the antichrist –Rev. 11:2 – “But leave out the court which is outside the temple, and do not measure it, for it has been given to the Gentiles. And they will tread the holy city underfoot for forty-two months.”</u>
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Questions:

1. *Is there anything in the first 4 verses of chapter 40 that is of an allegory or spiritualized nature?*
2. *Is the teaching of the temple a minor or a major thing in the Bible?*
3. *How many temples are shown in the Bible?*
4. *Do you think the tabernacle during Moses' time was small?*
5. *Which of the temples did Iran (Persia) help to build?*
6. *How do we know for sure that sacrifices are going to be held in the temple during the tribulation?*

The Syrian army marched into Jerusalem and many of the people were killed and others escaped to the hills. Only the known Hellenists were allowed to remain. Orders were given: NO Sabbath, NO Holy Days, and NO Circumcision. A Statue of Zeus/Antiochus was placed in the Temple above the altar. The most detestable animals (the pig) were brought and sacrificed on the altar. An abominable act was perpetrated on Kislev 25, 168 BC according to the Book of Maccabees that "left the Jewish people desolate." (They call this the Abomination of Desolation in Daniel) but Jesus taught that this was a preliminary occurrence of a greater fulfillment coming in the last days, during the seventieth week of Daniel.

The story of the menorah kept miraculously burning for eight days! Hanukkah – Festival of Lights – *John 8:12* “..I am the light of the world!”

Current events in Jerusalem:

1. **The Temple Institute in Jerusalem- \$2M menorah**
2. **Reinstatement of the Sanhedrin**
3. **Arguments in the Knesset itself – desire in the heart of every Jew for identity and worship. Clintonian Plan – united nothing**

(2) **A personal arrogance/pride of a coming world leader will cause him to enter the temple and demand that he be worshipped - 2 Thess. 2:1-4 – “who opposes and exalts himself above all that is called God or that is worshiped, so that he sits as God in the temple of God, showing himself that he is God. Peace Process. Daniel 9:26-27; Matthew 24:15-16**

6. THE MESSIANIC TEMPLE

It is called “The Temple of the Messiah” for *Zechariah 6:12-13* prophesies “*Behold, the Man whose name is the BRANCH! From His place He shall branch out, And He shall build the temple of the LORD; Yes, He shall build the temple of the LORD. He shall bear the glory, And shall sit and rule on His throne; So He shall be a priest on His throne...*”

(The Third Temple or the sixth structure referred to as a temple) - the one which Ezekiel saw in his vision recorded in chapters 40-48 – *Ezekiel 41:1* begins: “*Afterward he brought me to the temple...*”

Ezekiel 43:4 – “*And the glory of the LORD came into the temple by way of the gate which faces toward the east.*”

It is the same house to which Isaiah referred in Isaiah 2:3: “Many people shall come and say, “Come, and let us go up to the mountain of the LORD, To the house of the God of Jacob; He will teach us His ways, And we shall walk in His paths.”

Micah 4:2 predicts: “Many nations shall come and say, “Come, and let us go up to the mountain of the LORD, To the house of the God of Jacob; He will teach us His ways, And we shall walk in His paths.” For out of Zion the law shall go forth, And the word of the LORD from Jerusalem.”