



# Book of Ezekiel

## Chapter 41

*Theme: Millennial Temple*

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Now we have been through the courts, lets move inside. The angel will be going into the Temple structure itself, not Ezekiel.

### **Ezekiel 41:1**

**Afterward he brought me to the temple, and measured the posts, six cubits broad on the one side, and six cubits broad on the other side, *which was the breadth of the tabernacle.***

**Constable (1-2):** Beyond the vestibule was the nave, the holy place. It had a doorway 6 cubits (10 feet) deep and 10 cubits (16 feet 8 inches) wide. The projecting wall on either side of this entrance, which also formed part of the wall of the vestibule and the holy place, projected inward 5 cubits (8 feet 4 inches) from the side walls of the main temple structure. The holy place was 40 cubits (66 feet 8 inches) deep and 20 cubits (33 feet 4 inches) wide.

The 'great hall' (Heb, "heikhal," 40 by 20 cubits [about 20 m by 10 m, 60 ft by 30 ft]) was the main hall where the Temple furnishings are placed.

**Dake:** It is inaccurate to speak of all these courts, porches, and buildings as the temple. The proper term is the sanctuary, the temple being only a small part of it. The temple itself occupied only the 100-cubit square facing another 100-cubit square situated in the very center of the whole sanctuary (Ezekiel 45:1-4).

**Dake:** [six cubits broad on the one side, and six cubits broad on the other side] The outer wall of the temple was 6 cubits or 10 feet 6 inches thick (Ezekiel 40:5; Ezekiel 41:1). The eastern posts of this wall forming the front of the temple were ornamented with pillars, 6 cubits or 10 feet 6 inches on each side.

**Dake:** [which was the breadth] The words "which was" in italics (supplied by translators) should be omitted, for the building was wider than 6 cubits.

### **Verses 1-2**

Ezekiel was in the \*temple building. This building was the most \*holy building in the entire \*temple area. The building was not a place for \*sacrifices. The priests killed the animals and burned them in the inner area, which was in front of this building. And this building was not for public use. Only priests could enter it. They could not enter whenever they chose. They entered on the special occasions when they had duties there. The purpose of the \*temple was for \*worship. That is, the kind of \*worship that is an expression of love. On behalf of the people, the priests showed their love for God when they carried out their duties in the \*holy place. But God also showed his love for his people here. He showed his love because his \*glory was present in the most \*holy place. Ezekiel entered the holiest room where a normal priest could \*worship. Ezekiel describes the inside of this room in verses 15b to 26. (Verse 15b means the second part of verse

15.) It was not a very large room by modern standards. It was 35 feet (11 metres) wide and 70 feet (21 metres) long.

In this room, the priests would \*worship God. The Bible describes its original furniture in Exodus 37:10-29.

### **Ezekiel 41:2**

**And the breadth of the door was ten cubits; and the sides of the door were five cubits on the one side, and five cubits on the other side: and he measured the length thereof, forty cubits: and the breadth, twenty cubits.**

Note “he went inward,” the angel went in, not Ezekiel.

**[ten cubits]** This would be 17 feet 6 inches.

**[five cubits]** This would be 8 feet 9 inches.

**[length thereof]** This refers to the holy place, corresponding with the holy place of the tabernacle of Moses and that of Solomon's temple.

**[forty cubits]** This would be 70 feet.

**[twenty cubits]** This would be 35 feet.

### **Ezekiel 41:3**

**Then went he inward, and measured the post of the door, two cubits; and the door, six cubits; and the breadth of the door, seven cubits.**

**Constable 3-4:** In his vision Ezekiel's guide then went into the most holy place and measured the doorway leading into it from the holy place. This doorway was two cubits (3 feet 4 inches) deep and six cubits (10 feet) wide. The projecting wall on either side of this entrance, which also formed part of the wall of the holy place and the most holy place, projected inward seven cubits (11 feet 8 inches) from the side walls of the main temple structure.

The most holy place was 20 cubits (33 feet 4 inches) square. The effect of the progressively narrower doorways, from 14 cubits (23 feet 4 inches, 40:48) to 10 cubits (16 feet 8 inches, v. 2) to six cubits (10 feet, v. 3), focused the worshipper's eyes on the most holy place, the center of worship, and communicated increasing restriction, controlled access.

Ezekiel's guide seldom spoke to him, but when he did he always said something important. Here he identified the most holy place (v. 4; cf. v. 22; 40:4, 45; 42:13; 43:18; 46:20, 24; 47:8). Evidently Ezekiel, who was a priest, did not enter the most holy place in this vision.

The 2 cubit (1 m, 3 ft) measurement for the 'entrance' conflicts with the 1 cubit (. 5 m, 18 in) mentioned in 'm. Middot' 4. 7.

**[two cubits]** This would be 3 feet 6 inches.

**[six cubits]** This would be 10 feet 6 inches.

[seven cubits] This would be 12 feet 3 inches.

### **Verses 3-4**

This was the most sacred room in the temple. Ezekiel did not enter this room and he did not describe its contents. Only one man, the chief priest, could enter this room.

The 'man' who was with Ezekiel did enter this room. That is because this 'man' was not human. He was an angel. We know this fact because of his astonishing description in 40:3. Angels are without sin. So, unlike people, they are able to enter the place where God is present. (See Isaiah 6:1-5.)

The arrangement of rooms that Ezekiel saw was not new. The original temple had both a holy place and a most holy place. So did the sacred tent that Moses built. This was the only type of building where God's glory would be present. People could not worship God in whatever manner they chose. The buildings were God's plan (1 Chronicles 28:11-12). The ceremonies were God's plan. The sacrifices were God's plan. Even the furniture was God's plan (Exodus 25:40). God arranged all these things so that people could worship him. He knew about their sin and human weakness. At the right time, he would send his Messiah to rescue them from sin (Galatians 4:4-5). But until then, God provided his law to lead people to the Messiah (Galatians 3:24-25). And part of that law was the rules about the temple (Hebrews 9:8-14).

### **Ezekiel 41:4**

**So he measured the length thereof, twenty cubits; and the breadth, twenty cubits, before the temple: and he said unto me, This is the most holy *place*.**

**Missler:** Incidentally, it is the Most Holy Place that gets profaned by the antichrist when he creates the abomination of desolation. So it is interesting that this Temple of Ezekiel has the same structural concept that was seen originally in the Tabernacle, and subsequently in Solomon's Temple, but twice the size. This Temple of Ezekiel's is the same size as that of Solomon's (Solomon's Temple was twice the size of the Tabernacle). The inner sanctuary is the same size as the one in Solomon's Temple (twice the size of the Tabernacle's) yet here there is no height indicated...

This would be a good place to compare this passage with 1 Kings 6 and 7. There are a lot of similarities, and also a lot of differences. Make sure to note what is NOT seen.

### **No Gold Mentioned**

A couple of the most important materials in the Tabernacle, silver and gold, were very prominent in Solomon's Temple, are not even mentioned in these chapters of Ezekiel. We know that there is gold in the Millennium as they are going to give the king gifts of gold and frankincense (no myrrh because he already died). So gold does exist in the Millennium, yet with all the detail in these passages it is not mentioned.

The 'Holy of Holies' (20 by 20 cubits [10 m by 10 m, 30 ft by 30 ft]) was God's throne room, which according to Kings housed the Ark of the Covenant in Solomon's Temple. After the Ark was removed, only a stone remained in the Second Temple ('m. Yoma' 5.

2). Ezekiel does not enter the 'Holy of Holies' as this is restricted to the high priest on Yom Kippur or the Day of Atonement (Lev. ch 16; 'm. Yoma' 5. 1).

**[length thereof]** This refers to the most holy place, corresponding with the holy of holies of the tabernacle of Moses and that of Solomon's temple.

**[twenty cubits]** This would be 35 feet.

### **Ezekiel 41:5**

**After he measured the wall of the house, six cubits; and the breadth of every side chamber, four cubits, round about the house on every side.**

**Constable 5-6:** The wall enclosing the vestibule, holy place, and most holy place was six cubits (10 feet) thick. Rooms five cubits (8 feet 4 inches) deep surrounded this wall on all sides except the east. There were three stories of these rooms, 30 rooms on each level, for a total of 90 rooms. There was another wall on the outside of these rooms that bore their weight so the inner wall of the temple did not carry it. The purpose of these rooms was not revealed, but they may be for worship, fellowship, or storage.

**Dake: [round about the house on every side]** The rooms round about the temple on the outside walls were 3 stories high and numbered 30 in each row (Ezekiel 41:5-6). These were perhaps planned for use as storehouses for the tithes and offerings, for furniture, and whatever would be used in the eternal sacrifices. They were connected to walls other than the walls of the temple itself, but were considered part of the temple. The openings of the rooms faced the temple walls and the space between them and the walls was a passage or corridor around the temple on the two sides and the west end. There was a winding stairway leading from the first to the second and third stories of the rooms.

**[six cubits]** This would be 10 feet 6 inches.

**[four cubits]** This would be 7 feet.

**architectural design.** Ezekiel describes here the auxiliary structures of the temple. There are a number of technical architectural expressions discussed in this section, many of which have uncertain meanings. Much of the description, however, is reminiscent of that found in 1 Kings 6:5-8 concerning the Solomonic temple. Although Ezekiel sketches the auxiliary structures around the temple, he does not describe their function, nor does the author of 1 Kings. Similar single and multistoried rooms from Egyptian religious centers imply that they were used as storehouses for temple treasures. For example, temples built by Merenptah and Rameses II (thirteenth century B.C.) had storage spaces three to four times larger than the temple itself. This was also common in Mesopotamia.

### **Ezekiel 41:6**

**And the side chambers were three, one over another, and thirty in order; and they entered into the wall which was of the house for the side chambers round about, that they might have hold, but they had not hold in the wall of the house.**

**BKC 5-11:** Surrounding the temple were three levels of side rooms... one above another, 30 on each level (see the rooms "SR" in the sketch "The Millennial Temple Proper") . These rooms were probably storerooms for the temple equipment and storage chambers for the people's tithes and offerings (cf. Mal. 3:8-10). These rooms were similar to those in Solomon's temple (cf. 1 Kings 6:5-10).

Three stories of chambers with thirty chambers each line the walls of the Temple. They have an independent support structure so that they are not supported by the Temple itself.

**[not hold in the wall of the house]** It seems that the rooms were not built against the temple walls but against other walls facing them.

### **Ezekiel 41:7**

**And there was an enlarging, and a winding about still upward to the side chambers: for the winding about of the house went still upward round about the house: therefore the breadth of the house was still upward, and so increased from the lowest chamber to the highest by the midst.**

**Constable:** The rooms on the upper floor were the largest, presumably because not as much space was required for a hallway and stairs. The rooms on the second floor were not as large because more space was needed for the hallway and stairs, and the rooms on the first floor were the smallest for the same reason.

A 'winding passage,' perhaps a spiral staircase, provides access to the upper stories. The supports and stairways occupy more space on the lower stories so that each story is progressively larger.

**Dake:** The wall for the side chambers or rooms had the full thickness of 5 cubits (8 feet 9 inches) for the ground story; but this was diminished 1 cubit (21 inches) to form a ledge on which to rest the beams of the second story; and then further diminished a cubit for the floor of the third story. Thus there was an enlarging of the second story of the chambers by 1 cubit, and an enlarging of the third story by 2 cubits beyond the breadth of the ground floor. This made more room for the galleries on the upper floors (Ezekiel 41:15-16; Ezekiel 42:3-5).

**An enlarging, and a winding about**—Perhaps a winding staircase that-widened upward as the inner wall decreased in thickness; this wall being six cubits thick; as high as the first story, five from the floor of the second story to that of the third, and four from the floor to the ceiling of the third story: and thus there was a rest of one cubit in breadth to support the stories.—Newcome.

### **Ezekiel 41:8**

**I saw also the height of the house round about: the foundations of the side chambers were a full reed of six great cubits.**

**Constable:** The side rooms stood on the same foundation as the rest of the temple, which was six cubits (10 feet) above the level of the surrounding courtyard. 'Raised pavement,' the 'foundations of the side chambers' (cf. "foundations of the earth"; Mic. 6. 2; Isa. 24. 18; Jer. 31. 37; Ps. 82. 5).

**Dake:** [the foundations of the side chambers were a full reed] The height of the foundation or the lower chamber wall was 6 cubits or 10 feet 6 inches, and the thickness was 5 cubits or 8 feet 9 inches (Ezekiel 41:8-9). This would make the ceilings 10 feet 6 inches high.

[six great cubits] This would be 10 feet 6 inches.

### **Ezekiel 41:9**

**The thickness of the wall, which was for the side chamber without, was five cubits: and that which was left was the place of the side chambers that were within.**

**Constable 9-10:** The exterior wall of the side rooms was five cubits (8 feet 4 inches) thick, and there was 20 cubits (33 feet 4 inches) of open space between these walls and any other structures surrounding the temple proper. Other structures could not intrude on the holy space surrounding the temple.

**Dake:** [that which was left was the place of the side chambers that were within] "That which was left" refers to the space or walkway between the rooms and the garden space of 20 cubits before the temple wall all around (Ezekiel 41:10). It was a 5-cubit space in front of the chambers, perhaps a special walkway serving all the rooms (Ezekiel 41:9,11).

[five cubits] This would be 8 feet 9 inches.

### **Ezekiel 41:10**

**<sup>1</sup>And between the chambers was the wideness of twenty cubits round about the house on every side.**

[wideness] The 20-cubit (35 feet) space between this and the temple walls round about must have been a garden space which completed the whole 100-cubit (175 feet) square of the temple site.

### **Ezekiel 41:11**

**And the doors of the side chambers were toward the place that was left, one door toward the north, and another door toward the south: and the breadth of the place that was left was five cubits round about.**

**Constable:** Ezekiel saw a doorway in this exterior wall on the north and south sides that allowed access into the side rooms. There was a five-cubit-wide (8feet 4 inches) walkway all around the exterior wall of the temple except on the west side (cf. v. 13). This walkway was on the same level as the top of the foundation of the temple.

**Dake: doors of the side chambers were toward the place that was left, one door toward the north, and another door toward the south]** The doors of the rooms on the south side of the 100-cubit square opened toward the north on the walkway; those of the rooms on the north opened toward the south on the walkway; and those of the rooms on the west opened toward the east on the walkway. There were no rooms on the east wall, for this was the porch and front part of the temple.  
**[five cubits]** This would be 8 feet 9 inches.

### **Ezekiel 41:12**

**Now the building that was before the separate place at the end toward the west was seventy cubits broad; and the wall of the building was five cubits thick round about, and the length thereof ninety cubits.**

**Missler:** Verses 12 through 14 make reference to another building separate from the Temple. There was an analogous building in Herod's Temple that took care of the horses and things, sort of a support facility; but what this is is not clear.

**Constable: The temple outbuilding -** Another large building stood to the west of the temple proper 20 cubits (33 feet 4 inches) from its west wall. It was 70 cubits (116 feet 8 inches) deep and 90 cubits (150 feet) wide with walls five cubits (8 feet 4 inches) thick. Its function is unknown.

The unidentified building is behind the Temple to the west.

### **Dake: The Separate Place**

This could not be the temple itself, but another building beyond the west wall of the temple, in the first square of 500 cubits—a place which, like the one back of Solomon's temple, could be used for refuse, sweepings, all kinds of rubbish and anything rejected in the service of the temple. It is called "the separate place" in Ezekiel 41:12-15; Ezekiel 42:1,10-13. This was a third 100-cubit (175 feet) space; all three were in line with one another—the first being where the altar was located, the second being the temple site, and the third (back of the temple) being the separate place. This building measured 70 cubits (122 feet 6 inches) by 90 cubits (157 feet 6 inches) with a wall all the way around which made it 80 by 100 cubits (140 feet by 175 feet; Ezekiel 41:12-15). The 100 cubits ran east to west and the 80 cubits north to south. The walls were 5 cubits (8 feet 9 inches)



thick, the same as the thickness of the room walls of the temple area (Ezekiel 41:9,12). This left a space of 20 cubits in this third 100-cubit square, which would make 10 cubits (17 feet 6 inches) on each side of the building running east and west. The total for the 3 squares was 100 by 300 cubits (175 feet by 525 feet) for the altar, temple, and this extra building or the separate place (Ezekiel 41:12-15; Ezekiel 41:47).

**[seventy cubits]** This would be 122 feet 6 inches.

**[five cubits]** This would be 8 feet 9 inches.

**[ninety cubits]** This would be 157 feet 6 inches.

This was the largest building in the entire temple area. It was even larger than the actual temple. But the purpose of this large building remains a mystery. It was in an area that only the priests used. And its position seems important, because it was near to the most holy place. The priests may need a large room for various purposes. For example, a library, a college, or to copy ancient books. But we do not think that the Bible mentions such a building elsewhere. So we can add nothing more.

Verses 13-15a (Verse 15a means the first part of verse 15)

The angel then made 4 more measurements. All these buildings probably still seemed very complex to Ezekiel. He had seen many details, but he had not yet seen the general plan.

These 4 measurements showed Ezekiel that this was not just a collection of buildings. Ezekiel saw that each measurement was exactly 100 cubits. No more, and no less. So the design was perfect. It was simple and it was clear. Perhaps we can learn from that fact about God's nature, that is, his perfect character. God designs the smallest details of things. He counts the hairs on our heads (Matthew 10:30). But he also designs the greatest things. And his plan for them is simple and perfect (Psalm 19:4-6).

### **Ezekiel 41:13**

**So he measured the house, an hundred cubits long; and the separate place, and the building, with the walls thereof, an hundred cubits long;**

**Constable 13-14:** Ezekiel's guide next measured the outside walls of the main temple structure. Each was 100 cubits (166 feet 8 inches) from front to back. The distance from the back of the main temple structure to the back of the building behind the temple, including an open space of 20 cubits (33 feet 4 inches) that separated the two structures, was also 100 cubits (166 feet 8 inches). The inner court in front of the temple proper was also 100 cubits (166 feet 8 inches) square.

The house of the temple was 100 cubits (175 feet) long; the house of the separate place measured the same (Ezekiel 41:13-15).

### **Ezekiel 41:14**

**Also the breadth of the face of the house, and of the separate place toward the east, an hundred cubits.**

### **Ezekiel 41:15**

**And he measured the length of the building over against the separate place which *was* behind it, and the galleries thereof on the one side and on the other side, an hundred cubits, with the inner temple, and the porches of the court;**

**Constable:** The outside width of the building behind the temple proper measured 100 cubits (166 feet 8 inches), including a colonnade on each of its sides. The man also measured the temple's holy place and the vestibule and porch that faced the inner courtyard.

Galleries were made on the sides and fronts of the temple and the other building in the separate place; these were ceiled with wood (Ezekiel 41:15-16).

### **Ezekiel 41:16**

**The door posts, and the narrow windows, and the galleries round about on their three stories, over against the door, cieled with wood round about, and from the ground up to the windows, and the windows *were* covered;**

**Constable 16-20:** The whole interior of the temple structure, including the side rooms, was paneled with wood. Solomon's temple was also paneled with wood but then overlaid with gold. The wood was carved with alternating cherubs and palm trees. Each cherub had two faces, the face of a man and the face of a lion, one looking left and the other right (cf. 1:5-25; 10:9-17).

Cherubim (the Hebrew plural of "cherub") elsewhere in Scripture guarded the holiness of God (cf. Gen. 3:22-24; Exod. 25:18-22; 26:31). "In these figures aspirations of life and prosperity (palm) and security (cherubim) coalesce. In Israelite thought, the divine resident of this house was the source of both.

**[stories]** This refers to the 3 stories of the rooms on the outer wall of the temple area; there were 30 such rooms or chambers with 3 stories each, making 90 in all. Both the windows and galleries were ceiled with wood, the windows having wood shutters.

### **Ezekiel 41:17**

**To that above the door, even unto the inner house, and without, and by all the wall round about within and without, by measure.**

The interior decoration of the Temple.

### **Ezekiel 41:18**

**And *it was made with cherubims and palm trees, so that a palm tree was between a cherub and a cherub; and every cherub had two faces;***

**Missler:** Now it is hard to make a 3-dimensional cherub on a piece of tapestry. The prominent decorative feature of the tapestry were these cherubim, each with 2 faces.

The 'cherubs' and 'palm trees' carved into the wainscoting or paneling of the interior walls represent images from the garden of Eden. Unlike the cherubim who bear the throne chariot, these have only two faces, a human and a young lion (see 1 Kings 6. 29).

These cherubim with two faces and palm trees between were carved on wood or sculptured on the walls throughout the temple from the floor to above the doors (Ezekiel 41:18-20).

### **Ezekiel 41:19**

**So that the face of a man *was toward the palm tree on the one side, and the face of a young lion toward the palm tree on the other side: it was made through all the house round about.***

**Missler:** We have often talked of the four faces of the cherubim, in Isaiah 6 and Ezekiel 1 and 10, and their relation to the four gospels. The faces are suggestive of a lion, man, ox, and eagle. Here we have the cherubim who are expressions of God's holiness so that the face of a man was toward a palm tree on one side and the face of a young lion on the other. The lion referring to the Lion of the Tribe of Judah. The man referring to the incarnation, the Son of Man. So it is not difficult to have this suggest none other than the Lord and Savior Jesus Christ suggested by that kind of Levitical idiomology.

Each cherub had two faces (a face of a lion and a face of man) pointing in different directions. The whole length of the walls was decorated with these two-faced cherubs interspersed with the figure of palm trees

### **Ezekiel 41:20**

**From the ground unto above the door *were cherubims and palm trees made, and on the wall of the temple.***

### **Ezekiel 41:21**

**The posts of the temple *were squared, and the face of the sanctuary; the appearance of the one as the appearance of the other.***

**Constable 21-22:** The doorposts between the vestibule and the holy place were square and identical. The altar in the holy place was completely wooden and was three cubits (5 feet) high and two cubits (3 feet 4 inches) square. It stood before the Lord's presence

there. Its function is also obscure, but it may correspond to the altar of incense or the table of showbread in Israel's earlier tabernacle and temples. If so, it has some connection with prayer and or remembrance.

'Something resembling a wooden altar,' the table for the presentation of rows of "showbread" (Exod. 25. 23- 30; Lev. 24. 5- 9; 1 Kings 6. 20- 22). 'The table that stands before the Lord,' i. e., the altar. Talmudic tradition cites this v. to argue that the table in the Jewish home may substitute for the altar ('b. Ber.' 55a).

These were not columns of the porch but pilasters; they were all alike and formed part of the inner walls of the temple.

### **Ezekiel 41:22**

**The altar of wood was three cubits high, and the length thereof two cubits; and the corners thereof, and the length thereof, and the walls thereof, were of wood: and he said unto me, This is the table that is before the LORD.**

**Missler:** The “altar of wood” in verse 22 would be the altar of incense, not the altar for sacrifice. In the Tabernacle it was called the “golden altar.” Exodus 30:1-3; 1 Kings 7:48.

**BKC:** The only piece of furniture in the temple proper Ezekiel described was a wooden altar three cubits (5¼ feet) high and two cubits (3½ feet) square, called the table that is before the LORD (Ezek. 41:22). Was this the altar of incense in the holy place (cf. Ex. 30:1-3; 1 Kings 7:48) or the table that held the bread of the Presence? (Ex. 25:23-30) The proportions of the piece are closer to those of the altar of incense (cf. Ex. 25:23; 30:1-2). Double doors led to the outer sanctuary of the temple and to the most holy place. The doors to the outer sanctuary had cherubim and palm trees... carved on them (cf. Ezek. 41:17-20).

**Dake:** [altar of wood] This altar was different from the large altar of sacrifice in the center of the 100-cubit square and in front of the temple. This was the altar of incense, 6 feet 3 inches high and 4 feet 2 inches square, all of wood instead of being covered with gold like the one Moses made for the tabernacle. Here it is called a table that is before the Lord.

[three cubits high] This would be 5 feet 3 inches.

[two cubits] This would be 3 feet 6 inches.

### **Ezekiel 41:23**

**And the temple and the sanctuary had two doors.**

Constable 23-26: The doors leading into the holy place and the most holy place were double doors, hinged with two leaves for each door. These doors were also carved with cherubs and palm trees. The floor of the vestibule of the temple was also covered with

wood. The vestibule also had latticed windows and representations of palm trees on its side walls. This temple will be very beautiful.

"This building was decorated in a manner befitting its role as the symbolic earthly house of the one who is 'altogether lovely.'"

This must refer to the doors of the holy place and the most holy place (Ezekiel 41:23-25).

#### **Ezekiel 41:24**

**And the doors had two leaves *apiece*, two turning leaves; two *leaves* for the one door, and two leaves for the other *door*.**

#### **Ezekiel 41:25**

**And *there were* made on them, on the doors of the temple, cherubims and palm trees, like as *were* made upon the walls; and *there were* thick planks upon the face of the porch without.**

#### **Ezekiel 41:26**

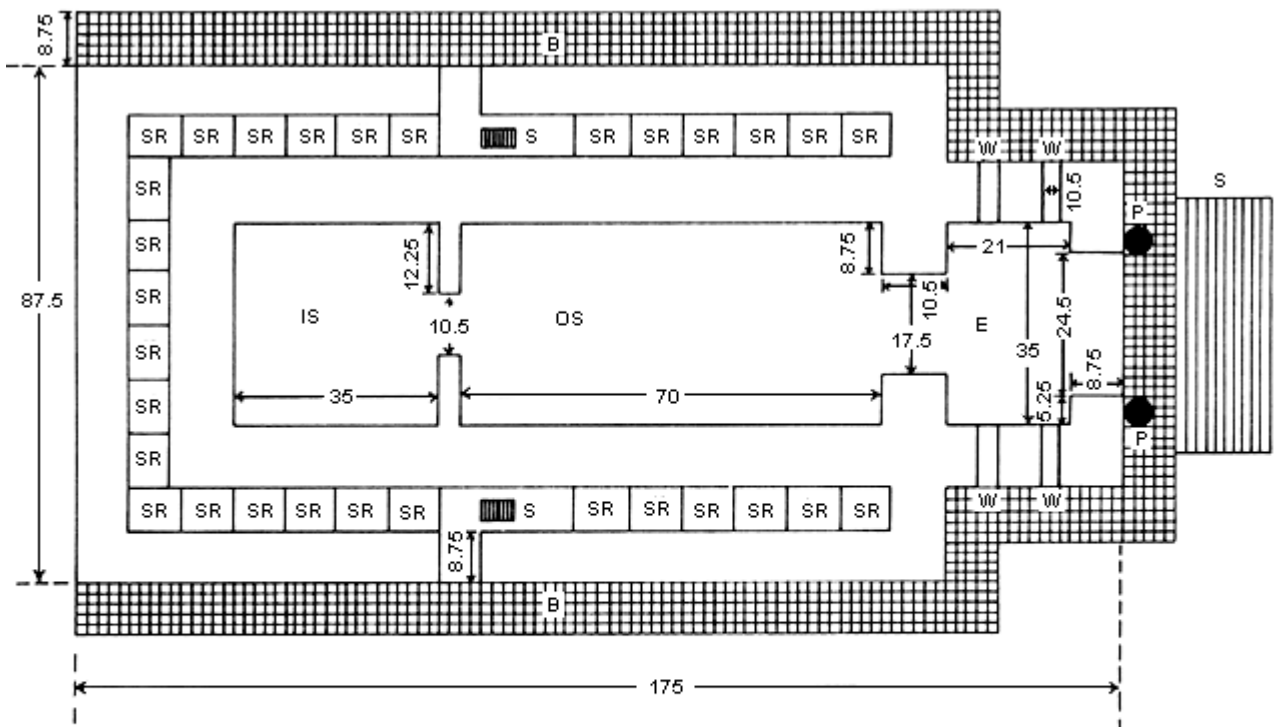
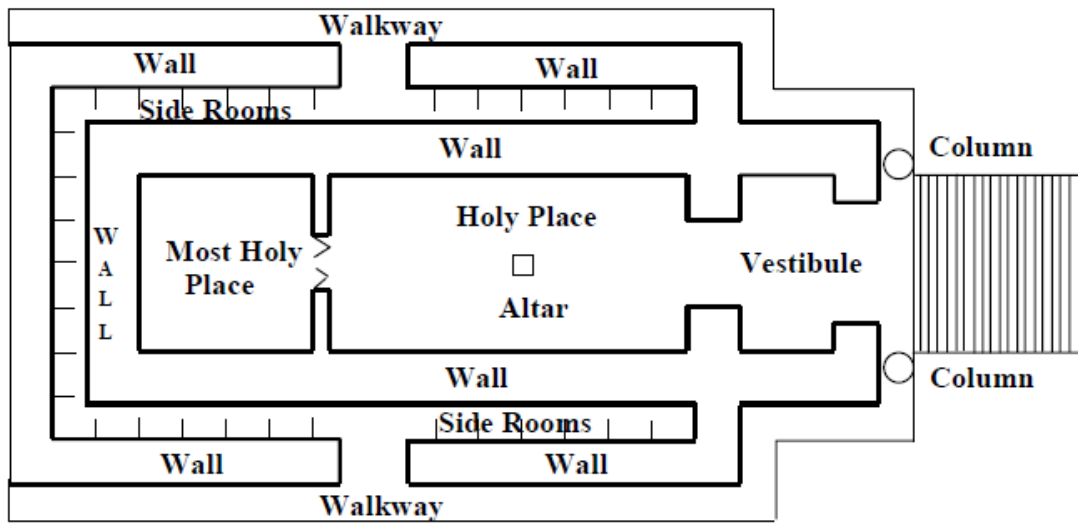
**And *there were* narrow windows and palm trees on the one side and on the other side, on the sides of the porch, and *upon* the side chambers of the house, and thick planks.**

**Missler:** Now it is interesting to note the things which are not mentioned. There is no table of shewbread; no golden lampstand; and no Ark of the Covenant mentioned. Jeremiah 3:16-17 will tell you why you don't see the Ark of the Covenant here. Cf. Revelation.

So both the Jeremiah text and the Ezekiel Temple text omit the Ark of the Covenant. Sacrifices are indicated by what we have seen in our study, but without the Ark they will not be performing the Levitical Day of Atonement (Leviticus 16:14-15).

It has been difficult to go through this because, on the one hand it is not crisp enough to try and draw, although some scholars have tried to do that. On the other hand, candidly I found nothing that could contribute other than what is obvious as we read it. Clearly, though, you get the impression that the Holy Spirit places a lot of importance on this, because there is so much detail put to it.

Narrow windows with palm trees between them were in many parts of all these buildings.



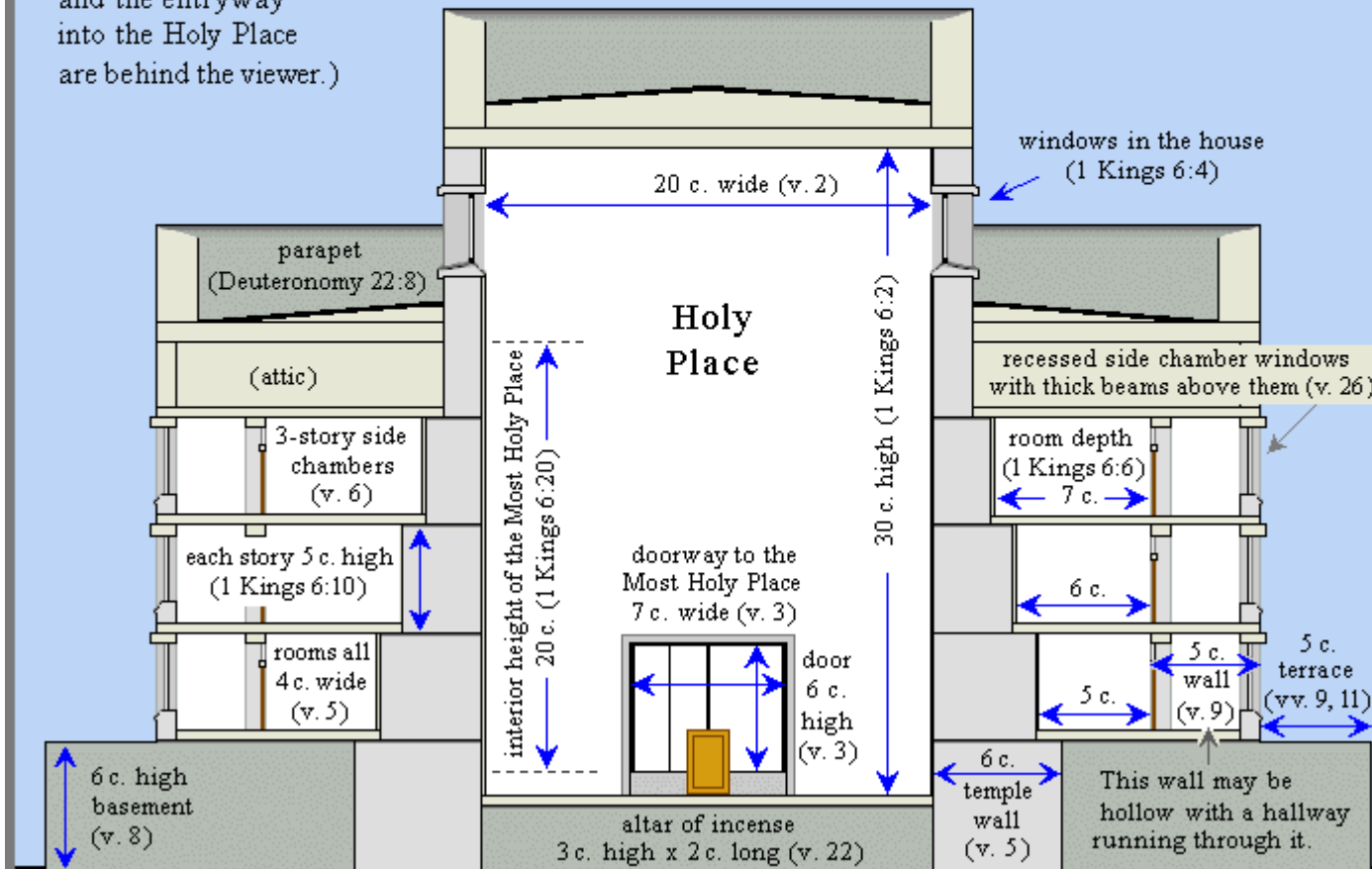
**THE MILLENNIAL TEMPLE PROPER**  
(Dimensions are in feet)

- |    |  |    |                       |
|----|--|----|-----------------------|
| B  | Base surrounding temple (41:11)                  | P  | Pillars (40:49b)      |
| E  | Entrance to temple (protico; 40:48,49; 41:2a,26) | S  | Steps (40:49b; 41:7b) |
| IS | Inner Sanctuary (41:3-4)                         | SR | Side Rooms (41:5-11)  |
| OS | Outer Sanctuary (41:2b,21)                       | W  | Windows (41:26)       |

# God's Millennial Temple

Ezekiel 41: *Cut-away View of the Interior Structure*

(The front porch and the entryway into the Holy Place are behind the viewer.)



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