

Dr. Leslie Allen, Daniel, Session 22, Vision of God's Glory Returning (Ezek 43:1-46:24) Resources from NotebookLM

1) Abstract, 2) Audio podcast, 3) Briefing Document, 4) Study Guide, and 5) FAQs

1. Abstract of Allen, Ezekiel, Session 16, Israel's Good Shepherd (Ezek 34:1-31), Biblicalelearning.org, BeL

Dr. Leslie Allen's lecture explores Ezekiel 43-46, focusing on the vision of God's glory returning to the New Temple and its operational procedures. The lecture highlights a shift from angelic guidance to direct communication from God, signifying His renewed presence. **The return of God's glory reverses the earlier departure described in chapters 10-11, emphasizing a shift from judgment to salvation.** Allen discusses the new temple's regulations, personnel, and economic support, as well as the role of the prince (king) in the post-exilic era, emphasizing justice and economic stability. **Specific details cover access to the temple, sacrifices, and the distribution of land, reflecting the practical implications of God's holiness in the restored community.** This study offers insight into themes that remain pertinent for religious institutions, such as worship, reconciliation, administration, and economic support.

2. 19 - minute Audio Podcast Created on the basis of Dr. Allen, Ezekiel, Session 16 – Double click icon to play in Windows media player or go to the Biblicalelearning.org [BeL] Site and click the audio podcast link there (Old Testament → Major Prophets → Ezekiel).



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3. Briefing Document: Allen, Ezekiel, Session 16, Israel's Good Shepherd (Ezek 34:1-31)

Okay, here's a briefing document summarizing the main themes and ideas from Dr. Leslie Allen's lecture on Ezekiel 43-46, focusing on the vision of God's glory returning to the New Temple:

Briefing Document: Ezekiel 43-46 - Vision of God's Glory Returning, The New Temple in Action

Overall Theme: This section of Ezekiel (43-46) details a vision of God's glory returning to a new temple and the subsequent restructuring of worship, temple practices, and the roles of priests, Levites, and the prince (king). The emphasis is on restoring holiness, order, and justice after the exile. A key aspect is the contrast between the defiled old temple and the pure, properly managed new temple.

Key Ideas and Facts:

- **Return of God's Glory:** Chapters 43-46 mark a new stage, reversing the departure of God's glory from the old temple (chapters 10-11). God's glory returns through the east gate, the same way it left. This is a "theophany of salvation."
- "In 10.19, God's glory is left by way of the outer east gateway of the old Temple. Interestingly, God's glory comes back the same way in verses 1 and 2a."
- The return of God's glory is compared to the dedication of Solomon's temple in 1 Kings 8, with a cloud filling the house of the Lord. "What we read there is that at this dedication, when the priest came out of the holy place, a cloud filled the house of the Lord, so that the priest could not minister because of the cloud, for the glory of the Lord filled the house of the Lord."
- **God's Direct Communication:** After returning to the Temple, God directly instructs Ezekiel, rather than primarily through the angelic guide.
- "But now there's a new focus on God's voice speaking to Ezekiel... instead of the angel speaking, God can take over after he has revealed himself by taking up residence in the Temple."
- **New Temple Layout and Regulations:** Ezekiel is instructed to show the exiles the layout of the new temple and its regulations, highlighting the importance of God's holiness.

- "Ezekiel is told to tell the exiles about the layout of the new temple and the accent on God's holiness. That will show them how far...they've fallen short in their worship in the old temple by incorporating pagan practices inside the temple area..."
- **The Altar:** Described in great detail, including its dimensions and purpose, as central to both atonement and worship. A significant aspect is the provision for drainage of sacrificial blood.
- "But the most important aspect was the sacrificial altar...It involved the sacrificing of negative sacrifices, we might say, that atone for sin and for the sacrificing of positive sacrifices that represented worship."
- **The East Gate:** The east gate is closed to ordinary people as a reminder of God's entry. Only the prince (king) can use it, specifically to eat religious meals.
- "God entered the outer court through the east gate. And so, forevermore, ordinary people weren't allowed to go through it...But, in actual fact, the king could use it...He can eat his religious meal from the partial sacrifices there."
- **Temple Personnel (Levites and Priests):** A two-tiered system is established. Levites replace foreign mercenaries (Carites) as temple guards and perform lesser duties. Zadokite priests have the exclusive privilege of altar duty and access to the inner court. The Levites are no longer to operate local high places.
- "In fact, the Levites are to replace these foreign mercenaries as guards in the temple area. And they also have the task of slaughtering animals. But in fact, the Levites are not to have a full priestly role of being able to sacrifice animals."
- "...the Zadokite line of priests, were to have the privileges of altar duty, sacrificing the animals, and access to the inner court and the nave of the temple."
- **Regulations for Priests:** Strict regulations regarding clothing (linen, no wool), hair, abstinence from wine while on duty, and marriage are outlined to reflect holiness in their lifestyle.
- "And so it's explained how holiness is to be reflected in a priestly lifestyle. And in 17-19, they're to wear special clothing while they're on duty in the inner court...The reason is given to prevent perspiration, which is regarded as unclean here."
- **Land Allocation:** A special section of land is reserved, including areas for priests, Levites, the city of Jerusalem, and the king. The size of the king's land is

addressed to ensure he doesn't oppress the people by seizing their property, echoing pre-exilic issues.

- "They shall let the house of Israel have the land according to their tribes."
- **Economic Justice:** Emphasis on honest weights and measures to prevent fraud and ensure people have sufficient resources to support the temple.
- "Again, the ultimate reason is that the people are not defrauded, and once again, they will have sufficient resources to fund the temple."
- **The "Prince" (King):** Ezekiel avoids the word "king," using "prince" instead, likely reflecting the exiles' disillusionment with the monarchy. The prince is presented as a constitutional monarch with the people's needs at heart and is of Davidic descent. However, his role is primarily related to the temple, and his political powers are not extensively detailed. He has significant economic responsibilities for temple maintenance, particularly during festivals.
- "Ezekiel refrains from using the word king, even though he mixed up the terms in chapter 37. In my commentary, I translated the head of state. Head of state is a much more neutral term than king."
- **Religious Calendar and Offerings:** Details the religious calendar, including a spring rite of decontamination (instead of the fall Day of Atonement) and the festivals of Passover/Unleavened Bread and Tabernacles. The king is obliged to provide offerings for these festivals. The temple offerings include sin offerings and guilt offerings, even after the promise of a new spirit, and it is surprising that these offerings are still needed.
- "First of all, in 18:20, a spring religious event. This was an annual rite of decontamination involving the inner court and the temple."
- "...it comes over as unexplained, as surprising, that there's still an envisaging of sin offerings and guilt offerings here."
- **Access Control:** Specific regulations regarding access to the temple area, including crowd control measures during worship.
- "The people are to form two orderly streams, and they can come in through the outer north gate and exit through the south gate, or they can come in at the south side, through the south outer gate, and leave on the north side. They can't do a U-turn."

- **Land Rights:** Clarifies the king's land rights, stating that he can give land to a courtier, but it reverts to the royal family after the Jubilee year.
- "...yes, that particular courtier, he can have that land, but only on a temporary basis. He and his family can only have ownership of that land until the 50th day of Jubilee...and then it goes back to the royal family."
- **Outdoor Kitchens:** Priestly kitchens for the priest's meals, and kitchens for the people run by the Levites for preparing sacrificial meals are described.
- "And there were two sets of outdoor kitchens. And there was one priestly kitchen...But apart from that, there were four other kitchens in the outer court. And these were for the people...These kitchens were located at the four corners of the outer court."
- **Royal Family:** The king's family are also considered to be royal.

Relevance to Churches Today: Dr. Allen suggests the principles raised in these chapters are still relevant to churches today, including orderly worship, constant reconciliation, administrative backup, and economic support. * "...42 through 46 are raising practical issues that are still relevant for churches, we might say. Worship is done decently and in order, constant reconciliation of an imperfect people, adequate backup systems of administration and economic support..."

This briefing provides a comprehensive overview of the key themes and details presented in Dr. Allen's lecture on Ezekiel 43-46.

4. Study Guide: Allen, Ezekiel, Session 16, Israel's Good Shepherd (Ezek 34:1-31)

Ezekiel 43-46 Study Guide: Vision of God's Glory Returning, The New Temple in Action

Quiz (Short Answer)

1. What are the two significant changes that differentiate the new temple from the old pre-exilic temple?
2. What does Ezekiel 45:1-8a describe, and what is its significance in relation to Ezekiel 48:8-22?
3. According to Ezekiel 44:6-9, what is the issue with the Carites guarding the temple in the old temple, and why is this changed?
4. Describe the two types of sacrifices that could be offered after the consecration of the altar (Ezekiel 43:27).
5. Explain the role of the Zadokite priests in the new temple (Ezekiel 44:15-16).
6. What is the significance of the east gate in the new temple, and who is allowed to use it (Ezekiel 44:1-3)?
7. What is the reason given for the regulation that priests must wear linen clothing while on duty (Ezekiel 44:17-19)?
8. According to Ezekiel 45:13-17, how were the temple personnel to be supplied with resources?
9. What is the purpose of the spring religious event described in Ezekiel 45:18-20, and how does it relate to the Day of Atonement in Leviticus?
10. According to Ezekiel 46:16-18, what limitations are placed on the king regarding the allocation of land?

Quiz Answer Key

1. The two changes are: (1) the removal of monuments raised to dead kings from the temple courts, and (2) the separation of the new temple from the palace complex to safeguard God's holiness.
2. Ezekiel 45:1-8a describes a special section of land set aside as a reservation, including a holy district for the priests and Levites. It is a summary of what will be described in more detail later in Ezekiel 48:8-22.

3. The Carites were foreign mercenaries, Gentiles, who guarded the temple. This is changed because only priestly personnel should be guards in the temple, in this case the Levites, so the temple is not guarded by foreigners.
4. There were burnt offerings, where the whole animal was sacrificed for atonement or worship, and offerings of well-being (fellowship offerings), where only part of the animal was burnt, and the rest was eaten by the worshippers.
5. The Zadokite priests are a special line of priests who have the privilege of performing altar duties, sacrificing animals, and accessing the inner court and nave of the temple.
6. The east gate is significant because it commemorates God's entry point into the temple. Ordinary people were not allowed to use it, only the prince could use it to eat his religious meals.
7. Priests must wear linen to prevent perspiration, which was considered unclean, as any fluid issuing from the body was regarded as unclean.
8. The temple personnel were to be supplied through a temple tax, with farmers handing over a portion of their cereal, oil, and livestock crops to the temple.
9. The spring religious event is an annual rite of decontamination involving the inner court and the temple. This rite cleanses the temple from the people's sins, and it has the same purpose of the Day of Atonement as the spring event.
10. The king could give his land to a staff member, but only temporarily, until the Year of Jubilee, after which the land would revert to royal property. This land rule was in place so the king would not take the land of the ordinary people.

Essay Questions

1. Discuss the significance of the return of God's glory to the new temple in Ezekiel 43-46, comparing and contrasting it with its departure from the old temple in Ezekiel 10-11.
2. Analyze the role of the prince (king) in Ezekiel 43-46, considering his responsibilities, limitations, and relationship to the temple and the people.
3. Examine the regulations and procedures described in Ezekiel 43-46 for maintaining the holiness of the temple and its personnel, and discuss their implications for the relationship between God and the people.
4. Compare and contrast the roles and responsibilities of the priests and Levites in the new temple, as described in Ezekiel 44, and discuss the reasons for the differentiation between them.
5. Discuss the tension between the prophetic hope for a renewed covenant and the continued need for sin offerings and guilt offerings in Ezekiel 43-46, and explore possible explanations for this tension.

Glossary of Key Terms

- **Theophany:** A visible manifestation of God.
- **Glory (of the Lord):** God's personal presence, often manifested in a visible form, such as a bright light or cloud.
- **Prince:** The term used in Ezekiel 40-48 for the leader of the people after the return from exile, understood as a "head of state" and not "king" due to the negative pre-exilic associations of the word.
- **Zadokite Priests:** A specific lineage of priests who were given special privileges in the new temple, including altar duties and access to the inner court.
- **Burnt Offering:** A type of sacrifice in which the entire animal is consumed by fire, offered for atonement or worship.
- **Offerings of Well-being (Fellowship Offerings):** A type of sacrifice in which only part of the animal is burnt, and the rest is eaten by the worshippers in a sacrificial meal.
- **Sin Offering:** A sacrifice made to atone for sins and decontaminate the temple and its personnel.
- **Guilt Offering:** A sacrifice related to the wrong use of property, requiring atonement.
- **Levites:** Temple personnel who served in a lesser role than priests, including gatekeepers, guards, and assistants in the outer court.
- **Holy of Holies:** The innermost sanctuary of the temple, considered the most sacred space and the dwelling place of God.
- **The Holy District:** a square area set aside for the temple personnel.
- **Jubilee Year:** Occurring every 50 years and described in Leviticus, a year in which land must be returned to its original owners.
- **Carites:** Foreign mercenary troops, originating from Caria, that were used as royal and temple guards.

5. FAQs on Allen, Ezekiel, Session 16, Israel's Good Shepherd (Ezek 34:1-31), Biblicalelearning.org (BeL)

FAQ on Ezekiel 43-46: The Vision of God's Glory Returning and the New Temple

- **What is the significance of God's glory returning to the New Temple in Ezekiel 43-46?**
- The return of God's glory to the New Temple signifies a fresh start and reversal of the departure from the old Temple described in Ezekiel 10-11. Previously, the Temple in Ezekiel 40-42 was an empty shell, but with God's presence, worship can be restored. This event echoes the dedication of Solomon's Temple in 1 Kings 8, where God's glory filled the house, representing a theophany of salvation and the establishment of God's royal residence.
- **How is God's communication with Ezekiel different in this section compared to earlier parts of the book?**
- In chapters 43-46, there's a shift from the angelic guide speaking to Ezekiel to God directly instructing him. Once God has returned to the Temple, He takes over the role of explanation and instruction, emphasizing God's direct involvement and presence in the new Temple. This direct communication highlights God's personal investment in the temple's operation and the people's worship.
- **What changes are implemented in the New Temple to prevent the issues that plagued the old Temple?**
- Several key changes are implemented:
 - The removal of monuments raised to dead kings to prevent the violation of God's holiness.
 - The separation of the Temple from the palace complex to safeguard God's holiness and prevent contamination by earthly rulers.
 - Stricter control of access to the Temple, which is demonstrated by the massive gatehouses, to ensure only those of righteous living are allowed to enter.

- **What is the purpose of the detailed descriptions and consecration of the altar in Ezekiel 43?**
 - The detailed descriptions and consecration of the altar are crucial because the altar is central to worship and atonement. The consecration process is meant to cleanse common materials used to construct the altar and make them holy. The altar is used for both sacrifices that atone for sin and sacrifices that represent worship.
- **Why is the east gate closed, and who is allowed to use it?**
 - The east gate is closed to commemorate God's entry into the Temple. It's kept closed to remind the people that it was the way God came. However, the "prince" (the king) is allowed to use it because of his special status and closeness to God. The prince can also eat his religious meals in the gatehouse.
- **What roles and responsibilities are assigned to the Levites and priests in the New Temple?**
 - The Levites replace foreign mercenaries as guards in the Temple and have the task of slaughtering animals. However, they have a lesser priestly role compared to the priests. The Zadokite priests have the privilege of altar duty, sacrificing animals, and access to the inner court and nave. Priests also have public roles as religious teachers and judges.
- **What economic provisions are made for the priests, Levites, and the "prince" in Ezekiel 45?**
 - The priests and Levites are maintained through a special reservation of land, including a holy district for the priests and cities for the Levites. The people are also obligated to provide material support through tithing and offerings. The "prince" receives a large territory of land but is warned against oppressing the people and seizing their land. A temple tax ensures enough sacrifices and offerings are available.

- **What is the significance of using the term "prince" instead of "king" in Ezekiel 40-48?**
- The term "prince" reflects a political sentiment among the exiles who were disillusioned with the monarchical system due to past experiences of totalitarian and self-seeking kings. The term "prince," meaning an elevated person or leader, avoids the negative connotations associated with "king" while still acknowledging the need for a leader of Davidic descent. This leader is presented as a constitutional monarch with the people's needs at heart.