

Dispensationalism — Ezekiel (Temple Sacrifices)

"With equal vigor and force, all the prophets announce not only the conversion of Israel and the nations but also the return to Palestine, the rebuilding of Jerusalem, the restoration of the temple, the priesthood, and sacrificial worship, and so on. And it is nothing but caprice to take one feature of this picture literally and another "spiritually." Prophecy pictures for us but one single image of the future. And either this image is to be taken literally as it presents itself—but then one breaks with Christianity and lapses back into Judaism—or this image calls for a very different interpretation than that attempted by chiliasm. Such an interpretation is furnished by Scripture itself, and we must take it from Scripture."

— Herman Bavinck, *Reformed Dogmatics: Holy Spirit, Church, New Creation*, ed. John Bolt, trans. John Vriend, E-Pub, (Grand Rapids: Baker, 2008), 658.

"Isaiah not only foresaw God's New Covenant with Israel, but also a temple in the holy land (2:2; 56:3; 60:13). Here animal sacrifices would be offered on its altar by Egyptians (19:21) and Arabians from Kedar and Nebaioth (60:7) through priests and Levites (66:21)...Jeremiah, in stating the total demise of the temporary old covenant (31: 32) and in anticipating the national regeneration provided in the permanent New Covenant (31:31-34; 32:38-40; 33:6-13; 50:5), included animal sacrifices offered by the Levitical priests as permanent aspects of the new covenant for national Israel....Other prophets who spoke of the future temple were Joel (3:18), Micah (4:1-5), Daniel (9:24), and Haggai (2:7,9). Zechariah also foresaw the strict enforcement of the Feast of Tabernacles among the Gentile nations (14:16-19); cf. Ezekiel 45:25). Zechariah also anticipated, in connection with the fulfillment of the new covenant (9:11; 13:1), that 'all who sacrifice will come and take [every cooking pot in Jerusalem] and boil in the.'"

— John Whitcomb, *Christ's Atonement and Animal Sacrifices in Israel*, 206.

"In closing on this point, it must not be forgotten that Ezekiel is not alone in his affirmation of a revival of a temple ritual in the coming kingdom. As Reeve says, "The great prophets all speak of a sacrificial system in full vogue in the Messianic age." No matter how great the hermeneutical difficulties may seem to be involved in such predictions, we do well to hold fast to their integrity and wait for the divine fulfillment to clear up the problems. Dr. Fausset suggests the proper Christian attitude in such matters when, after outlining, frankly the problems connected with a literal fulfillment of Ezekiel's prophecy, he writes: "These difficulties, however, may be all seeming, not real. Faith accepts God's Word as it is, waits for the event, sure that it will clear up all such difficulties."

— Alva J. McClain, *The Greatness of the Kingdom*, 251.

"Dispensationalists have wrongly been put on the defensive regarding this passage. Non-dispensationalists have as much difficulty harmonizing this passage with their theological schemes, for if they reject a literal interpretation of these chapters, they are unable to offer any real exegesis of the texts Beasley-Murray explains, "To tackle the vision verse by verse and try to take symbolically thirteen cubits, hooks a handbreadth long, the sixth part of an ephah, place names like Berothah and Hauran, is out of the question, to contradict all reason."

— G.R. Beasley-Murray, *Ezekiel*, in *The New Bible Commentary*, ed Donald Guthrie and J. A. Motyer, 3d ed [Grand Rapids Eerdmans, 1970], 663.

"Ezekiel himself believed [the Temple] was a reality and the future home of Messiah. Then, it becomes not heresy to believe that a Temple and sacrifices will exist; rather, it is almost a heresy to not believe this, especially because it is a part of God's infallible word. The burden on us is to determine how it fits—not its reality."

— John Schmitt and Carl Laney, *Messiah's Coming Temple: Ezekiel's Prophetic Vision of the Future Temple* (Grand Rapids, MI: Kregel Publications, 1997), 181.

"The NT, including the book of Hebrews does not teach that Israel has been forever set aside. It does teach the end of the Old Covenant given by God to Israel through Moses. Yet, it does not reject the Abrahamic Covenant (which the New Covenant of Jeremiah 31 further elaborates)...The contrast in Hebrews, then, is not between the Church and Israel under the New Covenant, or between the spiritual sacrifices offered by the Church (Heb. 13:15) and the animal sacrifices which Israel will someday offer under the New Covenant. It is rather between the shadowy, insufficient nature of the Old Covenant and the sufficient, permanent nature of the New Covenant."

— John C. Whitcomb, *Christ's Atonement and Animal Sacrifices in Israel*, 204.

■ Temple Sacrifices — Efficacious

"... the function of Old Testament sacrifices . . . were never efficacious; they were never meant to be expiatory, that is to care of the penalty of sin; they were never meant to be anything but symbolic of the forfeiture of life for sin. . . ."

— Charles Lee Feinberg, *The Prophecy of Ezekiel: The Glory of the Lord* (Chicago: Moody Press, 1969), 254.

"First, to the objection that a renewal of "expiatory" animal sacrifices is unthinkable and would deny the complete efficacy of our Lord's atoning death, the reply is very simple: no animal sacrifice in the bible has ever had any expiatory efficacy. Yet Dr. Allis says that such sacrifices were "expiatory" and "efficacious in the days of Moses and David." This is a deplorable misuse of words into which he seems to have inadvertently led by his zeal to refute any literal interpretation of Ezekiel's prophecy. Such terms as "expiatory" and "efficacious" should never have been used as descriptive of sacrifices which, according to the New Testament, could not take away human sin (Heb 10:4). As to the future, Dr. Allis says, "There is not the slightest hint Ezekiel's description of these sacrifices that they will simply be memorial." But why should Ezekiel have discussed the point at all? This prophet doubtless understood, as the Epistle to the Hebrews plainly states, that the Old Testament sacrifices were only "a shadow of the good things to come" and "a remembrance made of sins year by year (10:1-3, ASV). The word "remembrance" here represents the same Greek word (*anamnēsis*) used by our Lord when he said, "This do in remembrance of me" (Luke 22:19; 1 Cor 11:24-25). Certainly, no evangelical interpretation of the Eucharist would attach to it any expiatory efficacy. Likewise, there was nothing of this kind attached to the Old Testament sacrifices. These sacrifices were simply a "remembrance" of the sins committed, and pointed forward to the one sacrifice which would take them away. What could be wrong, therefore, with a pattern of symbols in the future to remind the worshipper not only of his son but also of an expiation which at Calvary was accomplished once for all, for all who believe?"

— Alva J. McClain, *The Greatness of the Kingdom*, 250.

"The temple, the worship, the rites, the sacrifices, have all their centre in the Lamb that was slain. To Him they point, and to Him they speak. Why should they not be allowed to do so in the millennial age, if such be the purpose of the Father? They are commemorative not typical. They are retrospective then, not prospective, as of old. And how needful will retrospection be then, especially to Israel? How needful, when dwelling in the blaze of a triumphant Messiah's glory, to have ever before them some memorial of the cross, some palpable record of the humbled Jesus, some visible exposition of his sin-bearing work, in virtue of which they have been forgiven, and saved, and loved,-to which they owe all their blessedness and honour,-and by means of which, God is teaching them the way in which the exceeding riches of His grace can flow down to them in righteousness. And if God should have yet a wider circle of truth to open up to us out of His word concerning His Son, why should he not construct a new apparatus for the illustration of that truth?"

— Horatius Bonar, *The Coming and Kingdom of the Lord Jesus Christ* (Edinburgh: J. Rutherford, 1849), 222-223.

"Animal sacrifices by themselves did not take away sins offered prospectively in the Old Testament, nor will they retrospectively in the millennium."

— Brock Hollett, *Debunking Preterism: How Over-Realized Eschatology Misses the Not Yet of Bible Prophecy*, Kindle, (Morris Publishing, 2018), Location 3220, 3237.

■ Temple Sacrifices — Purge, Decontaminate, and Purify the Altar and the Sanctuary:

"This is done by purgation and whole offerings whose function is to kipper (purge), hitte' (decontaminate), and tihher (purify) the altar so as to make it fit for the regular worship (43:20, 22, 26). These rites have . . . to do with . . . the very ancient idea that all pollutions . . . contaminated the sanctuary."

— Moshe Greenburg, *The Design and Themes of Ezekiel's Program of Restoration*, Interpretation 38 (1984): 194.

"Sin not only angers God and deprives Him of his due; it also makes his sanctuary unclean. A holy God cannot dwell amid uncleanness. The purification offering purifies the place of worship, so that God may be present among His people. This interpretation of the term seems to be compatible with its root meaning, and explains the rituals of blood sprinkling peculiar to it."

— Gordon J. Wenham, *The Book of Leviticus*, 89.

"In Ezekiel 43:20 and 26, the atonement is specifically directed at cleansing the altar in order to make it ritually fit for sacrifice. The only other uses of atonement also refer to cleansing objects so that ritual purity may be maintained for proper function of further worship (Ezekiel 45:15, 17, 20) . . . Since all the sacrifices of Ezekiel relate to purification of the priests for Temple service, they do not specifically depict or represent Christ's atoning sacrifice. The presence and purpose of sacrifices neither diminishes the finished work of Christ nor violates the normal and "literal" interpretation of the prophetic passages. Nothing in Ezekiel 40-48 conflicts with the death of Christ or New Testament teaching at any point. The supposed contradictions between a literal understanding of Ezekiel and New Testament doctrine evaporate when examined specifically."

— Thomas Ice, Why Literal Sacrifices in the Millennium, Pre-Trib Perspectives, June 2000, 4-5.

"Anything that disrupted this order, e.g., death, disease, or sin, was a potential threat to the whole community, and sacrifice was the principal means for remedying the disruption and restoring harmony into the community... In Leviticus, sacrifice ... is regularly associated with cleansing and sanctification . . . Sacrificial blood is necessary to cleanse and sanctify."

— Gordon J Wenham, The Book of Leviticus, New International Commentary on the Old Testament (Grand Rapids Eerdmans, 1985), 26.

"What has been surprisingly inadequate in all of these investigations seems to be the most fundamental inquiry into the alleged synonyms of kipper and terms related to it Kipper expresses some act which enables progression from uncleanness to cleanness, from cleanness to holiness and from uncleanness to holiness."

— N Kiuchi, The Purification Offering in the Priestly Literature Its Meaning and Function (Sheffield JSOT, 1987), 94, 97-98.

"A solution that maintains dispensational distinctives deals honestly with the text of Ezekiel and in no way demeans the work Christ did on the cross. This study suggests that animal sacrifices during the Millennium will serve primarily to remove ceremonial uncleanness and prevent defilement from polluting the temple envisioned by Ezekiel. This will be necessary because the glorious presence of Yahweh will once again be dwelling on earth in the midst of a sinful and unclean people . . . Because of God's promise to dwell on earth during the Millennium (as stated in the New Covenant), it is necessary that He protect His presence through sacrifice . . . It should further be added that this sacrificial system will be a temporary one in that the Millennium (with its partial population of unglorified humanity) will last only one thousand years. During the eternal state all inhabitants of the New Jerusalem will be glorified and will therefore not be a source of contagious impurities to defile the holiness of Yahweh."

— Jerry Hullinger, The Problem of Animal Sacrifices in Ezekiel 40-48, *Bibliotheca Sacra*, July-September 1995, 281, 289.

"to cleanse or purify objects contaminated by sin or uncleanness... thus enabling Him [Yahweh] to dwell among His people."

— Jerry M. Hullinger, The Problem of Animal Sacrifices in Ezekiel 40-48, *Bibliotheca Sacra*, 284. He bases the function of rpk ("to atone"), which he calls the "Erase/Wipe Away/Purge View," on the Akkadian root for rk.

"This shows how wholly other God is when dwelling with impure humankind and how necessary it will be during the millennium to deal with this problem, since many people in the millennium will be in nonglorified bodies."

— Jerry M. Hullinger, The Divine Presence, Uncleanness, and Ezekiel's Millennial Sacrifices, 418.

"This idea of cleansing, purgation, or decontamination is valid when each of the five references to (rpk) in Ezekiel 40-48 is examined. This demonstrates that the function of (rpk) in Leviticus is sustained in Ezekiel."

— Jerry M. Hullinger, The Problem of Animal Sacrifices in Ezekiel 40-48, *Bibliotheca Sacra*, 284.

"sacrifice accomplished the removal of ritual impurity in order to restore a worshipper's ability to approach God."

— Randall Price, The Temple and Bible Prophecy, 555.

"The term for 'purification offering' (taf) comes from the root afj, 'fail, sin...It describes behavior that violates community standards. Because God set these standards, afj is primarily a religious judgment on deviant behavior."

— John E. Hartley, Leviticus, 55.

"Milgrom's proposal to translate afj, 'a purification offering,' is a much better rendering for this term in English, which unfortunately does not have a word for "de-sin..."

— John E. Hartley, Leviticus, 55. Hartley's reasoning for the translation "de-sin" is as follows: "But on the basis that taf is built on the piel of afj, which carries the opposite meaning of the qal, namely to 'de-sin, expunge, decontaminate, purify.'

"Simply to adopt the rendering "sin offering" for hatta't obscures the precise function of this sacrifice."

— Gordon Wenham, The Book of Leviticus, 89.

"The purification ritual makes the atonement possible by removing the effects of sin and uncleanness from the sanctuary. Accordingly, Yahweh may remain present to give life to the community and stability to the created world."

— W.H. Bellinger, Leviticus, Numbers (Peabody, MA: Hendrickson Publishing, 2001), 38.

"There is nothing that illustrates Ezekiel's obsession with the purity of the sanctuary more than this chapter [45]."

— Jacob Milgrom and Daniel I. Block, Ezekiel's Hope, 209. Brackets added by me.

"This atonement is not an action exercised on God. Rather it is directed to the person or to the object which has become impure. . . . What the sacrifice accomplished is the removal of the impurity and the restoration of union with God."

— John Donahue, *Sin and Sacrifice Reflections on Leviticus*, American Ecclesiastical Review 141 (1959) 8, 10 See also Stanislas Lyonnet and Leopold Sabourin, *Sin, Redemption, and Sacrifice A Biblical and Patristic Study* (Rome Biblical Institute, 1970), 122, and Raymond Abba, "The Origin and Significance of Hebrew Sacrifice," *Biblical Theology Bulletin* 7 (1977) 1323.

■ Temple Sacrifices — Memorial

Exodus 20:24 NASB

You shall make an altar of earth for Me, and you shall sacrifice on it your burnt offerings and your peace offerings, your sheep and your oxen; in every place where I cause My name to be remembered, I will come to you and bless you.

Exodus 28:29 NASB

Aaron shall carry the names of the sons of Israel in the breastpiece of judgment over his heart when he enters the holy place, for a memorial before the LORD continually.

Leviticus 2:9 NASB

The priest then shall take up from the grain offering its memorial portion, and shall offer it up in smoke on the altar as an offering by fire of a soothing aroma to the LORD.

Leviticus 2:16 NASB

The priest shall offer up in smoke its memorial portion, part of its grits and its oil with all its incense as an offering by fire to the LORD.

Leviticus 5:12 NASB

He shall bring it to the priest, and the priest shall take his handful of it as its memorial portion and offer it up in smoke on the altar, with the offerings of the LORD by fire: it is a sin offering.

Leviticus 6:15 NASB

Then one of them shall lift up from it a handful of the fine flour of the grain offering, with its oil and all the incense that is on the grain offering, and he shall offer it up in smoke on the altar, a soothing aroma, as its memorial offering to the LORD.

Leviticus 24:7 NASB

You shall put pure frankincense on each row that it may be a memorial portion for the bread, even an offering by fire to the LORD.

Numbers 5:18 NASB

The priest shall then have the woman stand before the LORD and let the hair of the woman's head go loose, and place the grain offering of memorial in her hands, which is the grain offering of jealousy, and in the hand of the priest is to be the water of bitterness that brings a curse.

Numbers 5:26 NASB

and the priest shall take a handful of the grain offering as its memorial offering and offer it up in smoke on the altar, and afterward he shall make the woman drink the water.

Isaiah 56:5 NASB

To them I will give in My house and within My walls a memorial, And a name better than that of sons and daughters; I will give them an everlasting name which will not be cut off.

Hebrews 10:3 NASB

But in those sacrifices there is a reminder of sins year by year.

"The purpose of the sacrificial kingdom in the kingdom will be the same as the purposes of communion for the church: in remembrance of me."

— Arnold G. Fruchtenbaum, *The Footsteps of the Messiah: A Study of the Sequence of Prophetic Events* (Tustin, CA: Ariel Ministries Press, 1981), 326.

"These sacrifices were simply a remembrance of sins committed and pointed forward to the one sacrifice which would take them away."

— Alva J. McClain, *The Greatness of the Kingdom: An Inductive Study of the Kingdom of God As Set Free in the Scriptures* (Grand Rapids, MI: Zondervan Publishing House, 1959), 250.

"The celebration of the Lord's Supper through the Christian centuries has added not one infinitesimal particle to the efficacy of the work of Christ on the cross, but who will dare deny that it has value for the believer, since it is enjoined upon us as a memorial?"

— Charles Lee Feinberg, *The Prophecy of Ezekiel: The Glory of the Lord* (Chicago: Moody Press, 1969), 234.

"Even in the age of grace, God deems it necessary for Christians to be reminded of the awful price that Jesus paid, through the symbolism of the bread and the cup. Drinking of this "cup of blessing" (1 Cor.10:16) does not involve a re-offering of the blood of Christ in contradiction to the Book of Hebrews, but serves as a powerful "remembrance" of Christ and a powerful proclaiming of "the Lord's death till he come" (1 Cor. 11:25-26). Likewise, in the context of distinctive Israelite worship, the five different offerings, four of them with blood-shedding, will serve as a constant reminder to millennial Jews (who will not yet be glorified) of the awful and complete sacrifice which their Messiah, now present in their midst, had suffered centuries before to make their salvation possible. In view of the fact that there may be no other bloodshed in the entire world, because of a return of semi-Edenic conditions (cf. Isa. 11:6-9), such sacrifices upon the Temple altar would be doubly impressive."

— John C. Whitcomb, *The Millennial Temple of Ezekiel 40-48. The Diligent Workman Journal*, May 1994, 21.

"[They] will not be totally voluntary and purely memorial as is true of the Christian Eucharist. Ezekiel says that God will "accept" people on the basis of animal sacrifices (43:27), and they are "to make atonement for the house of Israel" (45:17; cf. 45:15). In other words, just as in Old Testament times, the privilege of life and physical blessing in the theocratic kingdom will be contingent upon outward conformity to the ceremonial law. Such conformity did not bring salvation in Old Testament times, but saved Israelites who willingly conformed. Only faith in God could bring salvation, and this has been God's plan in every dispensation. It is a serious mistake, therefore, to insist that these sacrifices will be expiatory. They were certainly not expiatory in the Mosaic economy . . . and they will not be so in the Millennium. But their symbolic and pedagogic value, unlike the communion service, will be upheld by a legalistic system of enforced participation. For example, those who decide to neglect the annual Feast of Tabernacles will be punished by a drought or a plague . . . If the true significance of the five offerings be understood, it is not difficult to see how they could serve as effective vehicles of divine instruction and discipline for Israel and the nations during the Kingdom age."

— John C. Whitcomb, *The Millennial Temple of Ezekiel 40-48. The Diligent Workman Journal*, May 1994, 22.

"Worship in the millennium will center around a rebuilt temple in Jerusalem in which animal sacrifices will be offered: these sacrifices, however, will not be propitiatory, argues the dispensational premillennialist, but memorial offerings in remembrance of Christ's death."

— Sam Storms, *Kingdom Come, The Amillennial Alternative* (Mentor Imprint of Christian Focus Publications, Geanies House, Fearn, Ross-shire, IV20 1TW, Scotland, U.K., 2013), 56.

"Most premillennial schemas for Ezekiel's temple prophecy interpret the sacrifices here as having a memorial function comparable to how the Eucharist or Lord's Supper memorializes the Lord's sacrificial death (Luke 24:35; 1 Cor. 11:24-26)."

— Brock Hollett, *Debunking Preterism: How Over-Realized Eschatology Misses the Not Yet of Bible Prophecy*, Kindle, (Morris Publishing, 2018), Location 3220.

■ Temple Sacrifices — Return to Mosaic Law

"But quite late in the history of Israel, during the captivity in Babylon, the prophet Ezekiel comes forward and in a remarkable vision sets forth a general scheme of theocratic laws and worship. His scheme presents incidentally many obvious allusions to the Levitical laws, but in its direct enactments is quite at variance with both former and later custom and also with the Mosaic law. It is in no sense, and in no point on the line of development from what existed before to what existed. Yet we are asked to believe that the Levitical law only existed in a very imperfect and inchoate form before him, that he gave the great impetus to its development, and that within 40 years afterwards the nearly perfect scheme was accepted as their ancient law by his nation. The thing required is beyond our power."

— Frederic Gardiner, *The Relation of Ezekiel to the Levitical Law*, *Journal of the Society of Biblical Literature and Exegesis*, Vol. 1, No. 2 (Dec., 1881), 205. (The Society of Biblical Literature, <https://www.jstor.org/stable/3268739>,

Accessed: 09-02-2020 23:11 UTC).

"Differences exist between the Mosaic Tabernacle (Ex 25-31; Lev 1-9,16,23) and Ezekiel's Temple (Ezek 40-48) in furniture, consecration, holidays, and daily ritual. The mystery of Ezekiel's Temple liturgy involves 1) the lack of a high priest, 2) holiday changes (such as dropped Day of Atonement), 3) required daily burnt offerings reduce to one and 4) changes in amounts offered. Using a literal, future approach to Ezekiel 40-48, this work offers reasons for these changes. I believe in plenary inspiration (hence prophetic fulfilment) and the Reformed view: one way of salvation by faith in God/Messiah and recognition of His progress in our redemption."

— Hilary Arthur Nixon, *The Mystery of Ezekiel's Temple Liturgy: Why Ezekiel's Temple Practices Differ from Levitical Law* (2018), 1.

"It is true that the prophecies spoke of a restoration of a sacrificial system, but it is not true that that system is the Mosaic-Levitical system. Most commentators on the Book of Ezekiel point out that there are some major differences between what is described of the sacrificial system in the kingdom as over against the Mosaic-Levitical system. There are enough differences to show that the two systems are not the same."

— Arnold Fruchtenbaum, *Israelology: The Missing Link in Systematic Theology*, (Ariel Ministries, 2016), 92.

"We do not believe that re-instituting sacrifices in a future dispensation will be a return to the Mosaic system of the Old Covenant. The Mosaic Law has forever been fulfilled and discontinued through Christ (Rom. 6:14-15; 7:1-6; 1 Cor. 9:20-21; 2 Cor. 3:7-11; Gal. 4:1-7; 5:18; Eph. 2-3; Heb. 7:12; 8:6-7, 13; 10:1-14). The millennium will be a time in which Israel's New Covenant will become the ruling jurisdiction (Deut. 29:4; 30:6; Isa. 59:20-21; 61:8-9; Jer. 31:31-40; 32:37-40; 50:4-5; Ezek. 11:19-20; 16:60-63; 34:25-26; 36:24-32; 37:21-28; Zech. 9:11; 12:10-14). Therefore, it will not be a time of returning to the old but of going forward to the new. "For when the priesthood is changed, of necessity there takes place a change of law also" (Heb. 7:12)."

— Thomas Ice, *Why Sacrifices in the Millennium*, in the Pre-Trib Research Center.

"Much thinking about the temple seems to have gotten confused because of an assumption that Ezekiel's temple will be in order to observe parts of the Mosaic law. But consider the following studied differences between the two. Clearly the system described by Ezekiel implied a change of the Law at the re-institution of the temple; the temple he speaks of was not in order to obey the Mosaic Law:

Sin offering:

- Ez: blood daubed, parts burned outside, day 1-1bull, days 2-7-1 kid, 2 bulls, 1 ram
- Law: blood poured, parts burned inside, day 1-1bull + 2 rams, days 2-7-1bull

Sabbath offering:

- Ez: 6 lambs, 1 ram (gate open)
- Law: 2 lambs

New Moon offering:

- Ez: 1 bull, 1 ram, 6 lambs
- Law: 2 bulls, 1 ram, 7 lambs

Daily sacrifice:

- Ez: 1 lamb (in a.m.)
- Law: 2 lambs (1 a.m., 1 p.m.)

Passover:

- Ez: 1 bull, (daily thru 7 days: 7 bulls burnt, 7 rams burnt), 1 kid? (sin offering)
- Law: 1 lamb, (daily thru 7 days: 2 bulls burnt, 1 ram burnt), 1 kid? (sin offering)

Feast of Booths:

- Ez: 7 bulls + 7 rams (burnt daily, 7 days), 1 kid
- Law: day 1: 13 bulls, 2 rams, 14 lambs, 1 kid; day 2: 12 bulls, 2 rams, 14 lambs, 1 kid; The number of bulls is reduced by 1 each day...day 7: 7 bulls, 2 rams, 14 lambs, 1 kid

In Ezekiel's system there is:

- No Laver (see Ezekiel 36:24-27, John 15:3);
- No Table of Shewbread (see Micah 5:4, John 6:35);
- No Lampstand or Menorah (see Isaiah 49:6, John 8:12);
- No Golden Altar of Incense (Zechariah 8:20-23, John 14:6);

- No Veil (Isaiah 25:6-8, Matthew 27:51) ;
- No Ark of the Covenant (Jeremiah 3:16, John 10:30-33).

Also, there is no Day of Atonement mentioned in Ezekiel's later chapters. And the altar will have steps leading up to it (Ez. 43:17), whereas this was forbidden in Ex. 20:26. The priests were to live in one specific area near the temple (Ez. 45:4), whereas under the Mosaic Law, the priests were given land to live on in each of the various tribes of Israel. And yet the record of the restoration stresses that the priests lived not around the temple, but in various cities throughout Judah (Ezra 2:70; Neh. 7:73; 11:3,20; 12:44). The commands relating to the rebuilt temple are expanded upon in Zechariah 3. There we read that Joshua the high priest was to be dressed first with the headpiece and then with the rest of the priestly garments (Zech. 3:5). This is the reverse order to the Mosaic commands in Ex. 29:5-7 and Lev. 8:7-9- implying that this was to be a new kind of high priest. Likewise the two onyx stones and the twelve gemstones of the Mosaic breastplate are replaced by a singular stone for the restored high priest (Zech. 3:9). And again, the inauguration of the new high priest in Zech. 3 doesn't feature any anointing, whereas this was a major part of the Mosaic ritual."

Website Reference: <http://www.aletheiacollege.net/bl/11-1Ezekiel And Solomons Temple.htm>