

# **EZEK. 33:1 - 48:35**

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## III. Hope and Danger in the Future - Chaps. 33 – 39

### A. Ezek. 33:1 - 36:15

#### 1. The Watchman Revisited - 33:1-20

a. In vv. 1-6 Ezekiel is told to remind his countrymen of the role of a watchman. His duty is to sound the alarm; what happens thereafter is the responsibility of the hearers. The prior words about the role of the watchman were directed to Ezekiel (3:16-21). Here God wants the exiles to understand that Ezekiel has not cursed Judah; rather, he has faithfully fulfilled the role of watchman.

b. In vv. 7-9 God reminds Ezekiel that he has made him a watchman for the house of Israel and that his job is not finished.

c. In vv. 10-16 Ezekiel is instructed to console the wicked with the hope of repentance and to warn the righteous of the danger of rebellion.

(1) The wicked, despite their feeling of hopelessness, can find life in God through repentance (vv. 10-11). No sin is beyond God's mercy, if the prodigal will just "come home" (vv. 14-16).

(2) The righteous, if they turn against the Lord, will be condemned for their rebellion. Their prior loyalty will not save them (vv. 12-13).

d. Contrary to what some of Ezekiel's countrymen said, God's way is not unjust. He is concerned with one's existing relationship with him, not with one's history.

#### 2. Jerusalem's Fall and Some Consequences - 33:21-33

a. In vv. 21-22 news of the city's fall reaches Ezekiel and, as prophesied, he is again enabled to speak. It is not clear whether 33:1-20 was delivered before he was silenced or after his speech was restored.

b. Vv. 23-29 reveal that the small number of people left in Jerusalem, those so worthless that the Babylonians left them to work the fields (see, 2 Ki. 25:12), had begun thinking of themselves as the rightful heirs of Jerusalem, entitled to take over the homes and land of the exiles. But they were as faithless as the exiles. God promises that there is further punishment in store for them, in the form of further military action (which happened after the murder of Gedaliah, Nebuchadnezzar's appointed authority - Jer. 40:7-43:13) and the suffering attendant to the desolation of the city.

c. Following the vindication of Ezekiel's seven-year prophetic ministry, he became quite popular. Many people would come to hear him, but they would not put his words into practice. His words no more penetrated the dull ears of his people in popularity than they did in unpopularity (vv. 30-32). It would take the fulfillment of the further miseries prophesied for Judah before the people would really take to heart Ezekiel's words (v. 33).

### 3. Shepherd and Sheep Allegory - 34:1-31

#### a. Prophecy against Israel's irresponsible shepherds (34:1-10)

(1) The Israelites are referred to as God's flock, and the focus of the allegory is on the kingship (the "shepherds") in Israel. With few exceptions, the kings of Israel ruled for their own advantage rather than for that of the flock. The result of their not having a responsible shepherd was disaster; the people were scattered among the nations and prey to enemies (vv. 1-6).

(2) Because of the failure of the kings, God is not only going to hold them accountable but is also going to reject the historical monarchy. The old kingship will be abolished (vv. 7-10).

b. God promises to gather his sheep and to destroy their oppressors (34:11-16) - God, the owner of the flock, promises to serve directly as their shepherd. He will gather them from their scattered and vulnerable state and return them to the pasture of Israel. In other words, God is bringing them home. At the same time, he is going to destroy those leaders who exploited them.

c. Return and judgment repeated (34:17-22) - The oppressed sheep will be saved, led back to their pasture (no longer prey), but the "fat sheep," those leaders who abused their power and exploited the people, will be condemned.

#### d. Future Messianic blessings (34:23-31)

(1) At some point after the return from exile, God will place his servant David as Shepherd/King over his flock. Recall Jn. 10:11-15 where Jesus several times refers to himself as "the good shepherd." Recall Mat. 27:11 where Jesus acknowledges before Pilate that he is King of the Jews.

(2) God's flock, those shepherded by the Messiah, will be under a covenant that produces peace, meaning that they will dwell in the land in complete freedom and security. This is symbolized by the sheep being able to live in the wild and sleep in the woods without danger and by the bars of their yoke being broken. The Messianic blessings are further portrayed in terms of agricultural abundance. I think this is the glory of the Messianic Kingdom, the new Jerusalem (Rev. 21:2), painted in colors that were meaningful to people of the day.

#### 4. Mount Seir and the Mountains of Israel - 35:1 - 36:15

##### a. Judgment on Mount Seir (35:1-15)

(1) Mount Seir is Edom's main mountain range. We know from Obad. 10, 14 that Edom, Judah's neighbor state to the southeast, slaughtered Judeans fleeing the Babylonian siege of Jerusalem. After the fall of Jerusalem, Edom, with Babylonian approval, took advantage of the situation and forcibly moved into Judean territory. So at this time, Edom is in ascendancy as a nation, and Judah has hit bottom.

(2) God declares that he is against Edom and will desolate it (vv. 1-4). Edom will become desolate because of its historical hatred for Israel, which has led to bloodshed (vv. 5-9), and because it has annexed Israelite land (vv. 10-15).

(3) Edom's desolation occurred as prophesied. It declined steadily under Babylonian, then Persian, then Greek, then Roman rule (in the latter empire as the region of "Idumea"). Its former strongholds are now merely deserted curiosities in southern Jordan.

##### b. Hope for the mountains of Israel (36:1-15)

(1) The mountains of Israel are assured that Israel's enemies, those who participated and/or rejoiced in her fall, will be punished (vv. 1-7). Those gloating in pride at Israel's humiliation will find themselves bearing shame.

(2) The mountains of Israel are assured that they are about to be inhabited again by Israelites (vv. 8-15). The land will again feed God's people, the people will rebuild the ruins, and the scorn of the surrounding nations shall be removed. This happened, of course, beginning in 538 B.C. after Cyrus the Persian issued a decree ordering the restoration of the Jewish community and cult in Palestine (Ezra 1:2-4, 6:3-5).

#### B. Ezek. 36:16 - 37:28

##### 1. Restoration For the Sake of His Glory - 36:16-38

a. God dispersed Israel from the land because of its evil conduct. Despite being well deserved, this exile was also an invitation for scoffers from other nations to conclude that God was a loser, unable to protect his people. God informs the exiles that he is going to bring them back, not because they deserve it but because such an act will glorify himself, making known his saving power to all people (vv. 16-24).

b. The promise of a glorious future for Israel involves a return to the promised land (their own home), a spiritual transformation of the people, the rulership of the Messiah, and the richest blessings of God on their existence.

(1) This is all part of the one work of restoration, so the events are prophetically "telescoped," meaning the prophet speaks of what is distant as though it were near. As J. Barton Payne writes in his book *Encyclopedia of Biblical Prophecy* (p. 137), "Biblical prophecy may leap from one prominent peak in predictive topography to another, without notice of the valley between, which may involve no inconsiderable lapse in chronology." Robert Shank says in his book *Until: The Coming of Messiah and His Kingdom* (p. 364), "The prophetic perspective is a 'foreshortened perspective' . . . whereby future events are seen as near at hand or already present, though in fulfillment they may prove to be centuries removed from the prophet's day." This makes it difficult at times to determine which aspect of restoration is being spoken of.

(2) The telescoping does not render the message irrelevant for the exiles, however, because the promise of a glorious future for Israel would fill them with hope, regardless of the timing. After all, most of the original exiles would die even before the return, but no one doubts that the promise of return would encourage them.

c. Israel will return to the land and experience a spiritual transformation. God is going to give them a new heart and put his Spirit within them so that they will live as obedient children (vv. 25-27).

(1) Certainly those who returned were, for the most part, penitent and serious about their faith. As noted in the discussion of 11:17-20, from Zerrubabel's return in 538 B.C. through Ezra and Nehemiah (458 - 433 B.C.), Jews returning from exile were correcting abuses and reestablishing righteous religion in obedience to Mosaic Law. But as the years rolled by they recognized that this promised radical renewal was yet to be fulfilled. They continued to struggle with rebellion and half-heartedness.

(2) As Jeremiah 31:31-34 makes clear (see, Heb. 8:7-13), this giving of a new heart is part of a new covenant between God and his people. That new covenant was not put into effect until the death of Christ (Heb. 9:13-23). This radical renewal is inextricably linked to God's giving the Messiah as a Shepherd.

(3) This is why the outpouring of God's Spirit on the day of Pentecost was such a momentous event; it was the fulfillment of this restoration promise. Instead of occasionally being given to some people, often times temporarily, God's Spirit would now indwell all who are converted.

d. Israel will also experience God's richest blessings in this restoration existence (vv. 28-38), painted in the colors of that day.

(1) There will be such an agricultural abundance that people will say it was like the garden of Eden (vv. 29-30, 35). There will be a complete absence of famine (vv. 29-30), a burgeoning population (vv. 37-38), and fortified cities (vv. 35). This is how an ancient Israelite would conceive supreme blessing.

(2) McGuigan uses the illustration of a father in the horse-and-buggy days who wanted to reward his young son and to give him an incentive to continue to be well behaved. He tells his son, "If you continue to be good, when you are grown I will give you your own horse and buggy." The son remains well behaved, but when he is grown the mode of transport is an automobile, so the father gives him a car. Has the father broken his promise? Not at all. He fulfilled the intention of the promise. If he had told his young son, "I will give you an automobile," it would have meant nothing to him.

## 2. Vision of the Valley of Dry Bones - 37:1-14

a. Ezekiel is given a vision of a valley full of dry bones. He is commanded to prophesy to the bones that God will give them life. He preaches to them, and they assemble, get fleshed out, and receive the breath of life (vv. 1-10).

b. In vv. 11-14 God explains how this vision symbolizes the resurrection of Israel. From a human standpoint, their situation is as hopeless as that of those who have long been dead. God is going to give the nation of Israel new life in its homeland. (Note: I think "spirit" in v. 14 refers to the breath of life which comes from God - see, Gen. 6:3 [NRSV]; Job. 27:3).

## 3. Enactment Prophecy Involving Two Sticks - 37:15-28

a. Ezekiel, pursuant to command, writes on two sticks so that one represents the northern kingdom and the other the southern kingdom. He then holds them in his hand as though they were one stick.

b. The meaning Ezekiel is to explain to inquiring exiles is that God is going to restore scattered Israel as one nation. The old division of north and south with separate kings over each will never again exist. There will be one nation and one king.

c. This one king is identified in vv. 24-25 as the Davidic Messiah, the Lord Jesus Christ.

d. The people will be spiritually renewed, cleansed and no longer defiling themselves with transgressions. This is the new heart of the New Covenant.

e. They will live under an everlasting covenant of peace in an existence of unparalleled blessing. God's dwelling place shall be with them forevermore. See, Rev. 21:1-4.

f. This is Israel's glorious future, a future that awaits the consummation of the kingdom inaugurated by the initial coming of Christ. Of course, we know today that the Israel of eternal bliss will include more than just ethnic Israelites; it is "new Israel."

### INTRODUCTORY REMARKS

The final nine chapters of the book, 40-48, are a great vision of the future Jerusalem and Judah. They are a symbolic elaboration on the eschatological city, the New Jerusalem, alluded to in 37:26-27. These chapters are an extended vision designed to teach the truth of Israel's glorious future.

Chapters 38-39 are apocalyptic material, which by its nature is figurative and symbolic. They are stuck between the reference to God's eternal dwelling place among the Israelites (37:26-27) and the elaboration on that state (ch. 40-48) to suggest that before the final glorified state there will be a massive end time assault by evil forces on the people of God.

My understanding of this material differs from that of "dispensational premillennialists." I want to tell you how they understand it and then explain why I reject that view.

#### The dispensational premillennial view

Dispensational premillennialists read such passages as Ezekiel 40-48 literally and conclude that God promised the physical Jews that they would dwell in Palestine in the most glorious of earthly kingdoms under the Messiah. This is the kingdom Jesus offered them, but when they rejected him, the fulfillment of that promise was postponed until his return.

According to them, the Jews will be living in physical Palestine. Jesus will first return (invisibly) and spirit away all believers from the planet, including resurrected believers. The Holy Spirit will also be removed as "the restrainer of sin." This will mark the beginning of a seven year period called the Tribulation (derived from Dan. 9:24-27 - the 70th week separated from the first 69 by the Church Age).

The first 3 1/2 years of the Tribulation period will be marked by relative peace and prosperity in Israel under a covenant with Antichrist. At that time, Antichrist will attack Israel which will mark the beginning of 3 1/2 years of unprecedented horror. These years will be brought to an end by the return of Christ, at which time the nations will be judged.

Christ's return marks the beginning of the Millennium, a thousand-year reign by Christ on earth. This is when they think the O.T. promises to Israel will be literally fulfilled. God will enter into the New Covenant with Israel under which the temple, the priesthood, the law, and animal sacrifices will all be restored. Christ will rule as king in Jerusalem, and Israel will be the supreme nation of the world.

At the end of this 1000 years, Satan will be released and lead a massive assault against the people of God. He is defeated, the ungodly are resurrected, and then the final judgment occurs, followed by the eternal state.

### My disagreement with that view

Restoration of the temple, the priesthood, the law, and sacrifices for sin is ruled out by Hebrews. Jesus has a permanent priesthood (Heb. 7:24), but he cannot be a priest if the Mosaic Law is binding because that law specifies that only descendants of Aaron can serve as priests. That's the point of Heb. 7:11-14; the change in the priesthood from sons of Aaron to Christ (one like Melchizedek) required a change of the law. The two priesthoods cannot coexist, which would be the case if the priesthood of the Mosaic Law returned.

According to Heb. 10:17-18, the once-for-all sacrifice of Jesus forever eliminated sacrifices for sin. Therefore, the vision of such sacrifices occurring in a restored Israel of the future (e.g., Ezek. 43:18-27; 45:15-17) cannot be taken literally. (Note: To say that the Millennial sacrifices will be simply a memorial does not help. Ezekiel says they will be "sin offerings" and will be for "atonement," precisely the type of sacrifices precluded by Hebrews.)

Jesus' claim in Mk. 1:15 that "the time is fulfilled, and the kingdom of God is at hand" [NRSV] means that the prophetic timetable for the establishment of the kingdom was the first century. The prophets were not speaking of a kingdom that was not due to be established more than 20 centuries after Jesus.

Many O.T. promises to Israel are applied to the church in the N.T. (e.g., Acts 2:16-17, 13:32-34, 15:16-18; Heb. 8:6-13, 9:15), so there is inspired precedent for this procedure.

The New Covenant is currently in existence (Lk. 22:20; 2 Cor. 3:6; Heb. 9:15). It is not something to be entered into at some future date.

For a number of reasons I do not buy the whole scheme of the rapture, two resurrections separated by 1000 years, and a massive assault on the people of God *after* Christ's return.

- The Parable of the Wheat and Weeds in Matthew 13 indicates that Christ's second coming will end the present age in which the kingdom of God coexists with evil and will usher in the evil-free final state. There is no room for a final outbreak of evil after his return.
- Other passages connect the final judgment with Christ's second coming (2 Thess. 1:7-10; see also, Rev. 22:12; Mat. 16:27, 25:31-46; Jude 14-15). They do not separate the two by 1000 years and by a final revolt against God.
- Several Scriptures suggest that there is one bodily resurrection of believers and unbelievers (e.g., Jn. 5:28-29; Acts 24:15). There is no room for 1000-year separation between the resurrection of the two groups.

- Several passages in Revelation make it clear to me that God's *final* wrath is poured out at the time of Antichrist in the battle of Harmageddon (Rev. 15:1, 16:12-17), so there cannot be another punishment of earthly enemies 1000 years later.
- It is hard to imagine that after the destruction of all opponents of Christ in the defeat of Antichrist and after 1000 years of perfect rule by the Lord that Satan will so easily and quickly raise a massive revolt against him.

### 1. The Final Elimination of Evil - 38:1 - 39:20

a. These two chapters are apocalyptic-style oracles against Gog, who is described as being of the land of Magog and the chief prince of Meshech and Tubal.

(1) We know nothing of the land of Magog, and Ezekiel's audience probably did not either. For them, Magog would be equivalent to our "Timbuktu," a distant land of presumably strange ways.

(2) Meshech and Tubal had a reputation for being especially warlike (see, Ezek. 32:26-27 and Ps. 120:5-7). So Gog is portrayed as the leader of distant and fierce people.

b. At some distant time (38:8), Gog and a great alliance of peoples from all over the known world of that day will attack "Israel," pictured as dwelling securely in the land of Palestine.

(1) I take this secure dwelling in the land to be a figurative reference to the church, the new Israel, dwelling securely in the world. Dwelling securely does not mean it will not be attacked; it means that it is protected by the Lord. It has no need of human defenses and will not be defeated.

(2) This figurative understanding is born out by Revelation. In Rev. 20:8-9 Gog and Magog symbolize the final enemies of Christ duped by Satan into attacking the church in the end time.

c. Though Gog and his allies are attacking Israel out of self interest and animosity, God is in fact gathering them together for destruction. It is the same way Rev. 16:12-14 depicts God as preparing the way for his enemies to gather at Harmageddon for the final battle against him.

d. God will crush Gog's forces, once again, and most definitively, showing himself to be the only true God, superior to all the powers of darkness and evil.

(1) The author of Revelation alludes to Gog's destruction in Ezek. 39:17-20 when referring to the defeat of Antichrist and his forces in the end time battle of Harmageddon (Rev. 16:16, 19:17-20).

(2) This battle culminates in the destruction of all enemies of God and the return of the Lord Jesus Christ. At that time, the dead will be raised and judged and the eternal state, purged of all evil, will ensue.

(3) The eternal state, the consummated kingdom, is beautifully summarized in Rev. 21:1-4. Just as Revelation symbolically elaborates on that existence in 21:9 - 22:5 (e.g., city of pure gold with 200-foot-thick walls of jasper), Ezekiel closes with a similar appendix.

## 2. The Glorious Future Begins With Their Return - 39:21-29

a. The point for exiled Israel is that God is sovereign over history, and he has a glorious future in store for Israel. That future begins with their return from exile, a miracle he will soon perform.

b. As he will in the distant future defeat Gog, the ultimate foe, he will soon take care of Nebuchadnezzar.

## IV. Vision of the New Temple and Land - Chaps. 40 – 48

### INTRODUCTORY REMARKS

This is the longest vision account in the Bible outside the Book of Revelation. It contains a lengthy description of Jerusalem, its temple, the holy land, and related regulations for proper worship and membership in God's people.

The vision was given in 573 B.C. when the temple and all of Jerusalem was in ruins. It was designed to give the people hope in the face of their depressing realities, hope that in the future God was going to bring his people into a new age of blessing and close relationship to himself. It depicted an ideal existence of true religion, a state of pure worship and intimate fellowship with God. It was, for the ancient Jew, a symbolic portrayal of the consummated kingdom of God.

The vision can be divided into three sections: Ch. 40-43 describe the new house of worship; ch. 44-46 describe the nature and role of those who live in the New Jerusalem; ch. 47-48 describe the promised land and its tribal allotments.

A. Ezek. 40:1 - 43:27 - Ezekiel has a visionary experience in which he is taken by the Lord to the land of Israel and given an angelic tour of a future Jerusalem. Unlike the historical Jerusalem, this Jerusalem is situated on "a very high mountain," suggesting that it is the eschatological New Jerusalem.

### 1. Outer Court of the New Temple and Its Gates - 40:1-27

a. The entire temple complex is surrounded by a wall which the angel measures to be 10 1/2 feet high and 10 1/2 feet thick.

b. There are three identical gates into the outer court, one on the north, one on the south, and one on the east. Each gate has three sets of guards and various windows through which approaching persons could be observed.

(1) This elaborate gate structure symbolizes that access to worship in the new age will be firmly controlled. God's people must be pure, and those corrupted by sin will be kept out.

(2) On this side of the cross, we can see more clearly what this is pointing toward. Only those who are pure before God by reason of the blood shed by his Son will be eligible to enter this new temple. This visionary temple signifies the true relationship to God enjoyed by his church and the dwelling with God that heaven will provide.

c. The angel's measurements make it clear that this temple was built with extraordinary care and symmetry. This temple, or more accurately, the state represented by it, has been carefully planned by God and is a done deal.

## 2. Inner Court and Its Gates - 40:28-49

a. The three gateways to the inner court are identical to those to the outer court except the vestibules are at the start of the gateway rather than at the end.

b. The inner court has rooms containing all that is needed to prepare sacrifices for offering on the altar. It also has rooms for the priests to prepare themselves for their work in the temple. The priests are restricted to the sons of Zadok, the only priests authorized to make sacrifices at the time of the exile.

c. The attention paid to the gateways again emphasizes the notion of controlled access to worship and fellowship. The emphasis on the equipment and room necessary for proper sacrifice indicates that the new age will be one of fitting and proper worship. All that is needed for such worship will be provided.

## 3. Sanctuary Proper - 41:1-26

a. Its symmetry and beauty indicate care in preparation; all is in order, perfectly ready for God to dwell among his people. To the Jew, the temple speaks of the special presence of the Almighty, the Holy One of Israel.

b. Note that in Rev. 21:22 the presence of God and Christ in the New Jerusalem is in lieu of the temple. It is the same truth symbolized differently for a different time and audience. The temple was a most powerful symbol of God's presence to the Jews in exile whose temple had been destroyed. The church at the end of the first century was predominantly Gentile.

4. Rooms in Outer Court and Size of Complex - 42:1-20. Verses 1-14 describe rooms in the outer court in which the priests eat the portions of sacrifices allotted to them and change out of their priestly garments. Verses 15-20 put the size of the entire complex at about 18 acres.

5. Vision of God's Residence within Vision of Temple - 43:1-12

a. Note that in vv. 7 & 9 God states that this temple is where he will live among the Israelites forever. This cannot be an earthly temple because all such temples will be destroyed in the process of creating the new earth (see, Rev. 21:1-4, 22:3-5; 2 Pet. 3:10-13).

b. Ezekiel is to describe God's "final temple" that its message of holiness might convict the people of their sin. If it does, he is to make the temple known to them in detail, including its regulations and laws. He is to record these things that the people might heed the design (and thus absorb its message of holiness) and follow all the regulations (in spirit by honoring the Lord's supreme holiness).

6. Future Altar and Rules for Consecration - 43:13-27

a. This altar symbolizes the communion with God that is only possible through sacrifice for the forgiveness of sins. It represents for the ancient Jew what we know to be the real doorway of communion, the cross of our Lord Jesus Christ.

b. The week-long consecration procedure speaks to the Jew of the specialness of the altar, the God-ordained site of reconciliation. It is no casual thing to approach God at the altar of his forgiveness; it is an extraordinary privilege.

c. This consecration procedure also points out that God defines the acts by which he imparts holiness to things or people. People cannot by themselves make anything holy. Holiness must be bestowed by God, and he does so on his own terms. On this side of the cross, we know that God bestows holiness on mankind by participation in the sacrifice of his Son.

B. Ezek. 44:1 - 46:24

1. Desecrations Absent in New Age - 44:1-14. These verses indicate that the desecrations of the temple that were common over the centuries (note Ezekiel 8-9) will not occur in the new age. In this temple, the king will respect the demands of holiness, foreigners (equivalent to unbelievers because they believed in a plurality of gods) will be excluded, and the Levites will be restricted to their proper duties. In the holiness of the new age, God's standards will be kept and his sanctity honored.

2. Idealized Picture of O.T. Priesthood - 44:15-31. These verses provide an idealized picture of the O.T. priesthood. This priesthood shall not fail in its ministry before God, which symbolizes the perfection and efficacy of Christ's eternal priesthood.

### 3. Center Portion of Ezekiel's Visionary Palestine - 45:1-12

a. That this description is symbolic is suggested by its size, its shape (rectangles and squares), and the fact the temple is outside of Jerusalem proper.

b. God's holy temple is located in the center of the land, in a holy section that is 25,000 cubits (8.3 miles) square. The northern 2/5 of this square is allocated to the Levites; the southern 1/5 is allocated to the city proper.

c. The king has property on both sides of the holy section and thus has no need to gain wealth by oppressive government taxes and controls. The kingship of this age will rule in complete justice. This, of course, pictures God's perfect government in the consummated kingdom.

### 4. Picture of O.T. Sacrificial Calendar Being Kept in New Age - 45:13-25

a. The people give the things to be offered to the king, who uses them on behalf of the people to provide the daily, weekly, monthly, and seasonal temple offerings. Thus, the king is seen as properly performing both his civil and religious obligations.

b. The symbolic nature of the portrayal of sacrifices seems clear from the fact that New Moon and Sabbath observances are mandatory. Col. 2:16-17 indicate that Christ did away with any such requirement. I believe the vision of sacrifices is to symbolize the priority of God in the new age. He continues to come first and to have a rightful claim on the best of what we have.

5. Expanded Image of King as Observer of Religious Duty - 46:1-15. These verses expand on the image of the king as a devout observer of religious duty.

6. Depiction of King as Insuring Fair Distribution of Land - 46:16-18. These verses depict the king as preserving social justice by insuring the fair distribution of land throughout the generations. In the consummated kingdom, God will be rightly worshiped and we will never be deprived of our home.

7. Vision of Kitchens of the Temple - 46:19-24. These verses are a vision of the kitchens of the temple. The complex was completely furnished for proper worship.

### C. Ezek. 47:1 - 48:35

1. Vision of Life-giving River - 47:1-12. These verses clearly suggest the symbolic nature of this vision. Ezekiel sees a life-giving river flowing from the temple. This concept is paralleled in Rev. 22:1-2, a passage clearly speaking of the consummated kingdom. It depicts the coming age of abundance; great blessing, shown as flowing water, pours out from God.

2. Eschatological Promised Land Described in Terms of Deut. 34 – 47:13-23. These verses describe this eschatological Promised Land in terms of the Promised Land of Deut. 34:1-12. The vision for the ancient Jew in exile could not get any better: his people fully occupying their prized homeland and living under the Lord's control. This is where their eyes were fixed in exile. Notice (vv. 22-23) that Gentiles are included in the inheritance of the land right along with the various tribes. They too will share in the blessings of the consummated kingdom.

3. Picture of Orderliness and Equity of Coming Age - 48:1-29. These verses picture a symmetrical tribal allocation of the land, which symbolizes the orderliness and equity of the coming age. There are seven horizontal tracts of land to the north of the holy area and five horizontal tracts to the south.

4. The New Jerusalem - 48:30-35. These verses describe the city itself, the New Jerusalem, as having three gates on each side, one for each of the twelve tribes of Israel. This same imagery is used in Rev. 21:10-13 regarding the Jerusalem from heaven; it has three gates on each side, one for each of the twelve tribes of Israel. The name of this city is "The Lord is There!" It is the eternal home of all who love the Lord