

Ezekiel

Sovereign Departing and Return of Glory

Glory Departs		Nations Judged (No Glory)			Glory Returns	
Chapters 1–24		Chapters 25–32			Chapters 33–48	
Exile		Sovereignty Vindicated			Restoration	
Judgment of Judah		Judgment of Nations			Blessing of Israel	
Judah's Fall		Judah's Foes			Judah's Future	
Before the Siege (592-588 BC)		Through the Siege (587-586 BC)			After the Siege (586-573 BC)	
Call in Glory 1–3	Pre-Exile Hopelessness 4–24	Ammon, Moab, Edom, Philistia 25	Tyre and Sidon 26–28	Egypt 29–32	New Life 33–39	New Order 40–48
Kebar River in Kingdom of Babylon (592-570 BC)						

Key Word: Glory

Key Verse: (God to Israel) “For I will take you out of the nations; I will gather you from all the countries and bring you back into your own land. I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your impurities and from all your idols. I will give you a new heart and put a new spirit within you; I will remove your heart of stone and give you a heart of flesh. And I will put my Spirit in you and move you to follow my decrees and be careful to keep my laws” (36:24-27).

Summary Statement:

The way the exiles could expect the glory of the LORD to return was for God to judge his people, destroy their enemies, and restore them to a new life in a new temple.

Application:

Expect God to discipline your sin but restore you for his glory.

Ezekiel

Introduction

- I. **Title:** The name Ezekiel (יְחֶזְקֵאל *yehezke'l*) means "God strengthens" (BDB 306b 1). He was indeed strengthened by the God who called him to a hard-headed people (3:8-9).

II. Authorship

- A. External Evidence: Not until recent years has the unity, authorship, or exilic date for Ezekiel been challenged. First to question the authorship was Spinoza (1632-1677), whose work led to Oeder publishing in 1771, claiming that the prophecy ended with chapter 39 while chapters 40–48 were a "spurious addition to the genuine work" (noted by Harrison, 823). Additionally, rabbinic traditions state that the men of the Great Synagogue wrote Ezekiel and the twelve minor prophets (*Bab. Bath.* 15a), but this likely refers to their copying or editing of Ezekiel (*ibid.*).
- B. Internal Evidence: Only two verses note Ezekiel as the author, and he appears nowhere else in the Old Testament. It says that Ezekiel, a priest and the son of Buzi (1:3), penned the work (24:24). He grew up in Israel, probably in Jerusalem, but lived in Babylon among the exiles in a transplanted Jewish colony most of his life (1:1). His wife died as a sign to Judah when Nebuchadnezzar began his final siege of Jerusalem (24:16-24). Some scholars question the book's unity, but the text: (1) identifies the author as Ezekiel, (2) maintains a consistent style, language, and theme throughout, and (3) repeats key phrases throughout, such as "they shall know that I am the LORD," "son of man," "the word of the LORD came to me," and the "glory of the LORD" (*TTTB*, 213).

III. Circumstances

- A. Date: Ezekiel's Babylonian exile began in 597 BC (33:21) at age 25. We know this because, five years after his and Jehoiachin's exile to Babylon (1:2-3), he began prophesying at the age of 30 (1:1). This makes his birth year 622 BC. He ministered from 592 to at least 573 BC, which is the last recorded date in the prophecy (see p. 519). Some believe his ministry lasted at least 33 years (e.g., LaSor, 461-62).
- B. Recipients: Ezekiel preached to the captives by the Kebar River in the kingdom of Babylon (1:1), who had been there 5-13 years. Some, like Daniel, were taken captive in 605 BC and had been there 13 years. Others, taken into exile with Ezekiel himself, had waited in exile for five years to see what would happen to Judah.
- C. Occasion: Nebuchadnezzar destroyed Jerusalem in three stages: 605 BC (Daniel and friends taken), 597 BC (Ezekiel, Jehoiachin, and 10,000 others taken), and 586 BC (the final stage which leveled Jerusalem and destroyed the temple). Between the second and third sieges, the captives in Babylon waited with anticipation as they watched Judah. Ezekiel proclaimed that the exiles waited with false hope, as God had decreed that the entire nation pay for its sins through exile. However, he also prophesied of a future restoration of the nation. The people needed to know the truth about their punishment, as well as the reality that they would be restored once again. Ezekiel taught both.

IV. Characteristics

- A. After Jeremiah 31:31-34, Ezekiel has one of the key texts on the new covenant (36:24-28).
- B. Ezekiel employed prophecies, signs, symbols, drama, and parables to convey God's word in creative and engaging ways. Because of this "strange behavior," he has been called ecstatic, visionary, neurotic, psychotic, and schizophrenic (cf. LaSor, 462).
- C. Ezekiel and Daniel were the only prophets of God whose entire prophetic ministry was outside the borders of Israel. Yet Ezekiel alone wrote in the first person (except 1:3).

- D. God's glory first hovered over the waters of creation (Gen. 1:2), then descended on Mount Sinai (Exod. 19:16-17), and later filled the tabernacle (Exod. 40:34-35). Since Solomon's time (ca. 959 BC), the *shekinah* glory had been above the ark in the Holy of Holies in the Jerusalem temple (1 Kings 8:10-11). After Ezekiel saw God's glory in Babylon (1:28; 3:23), he sadly reported God's glory departing from the temple in stages, followed by a future return:
- | | |
|----------|--|
| 8:4 | North gate of inner court (assuming "there" means <i>outside</i> sanctuary; cf. 9:3) |
| 9:3 | Ark to the temple threshold |
| 10:4 | Ark to the temple court |
| 10:18-19 | Threshold to the east gate of the temple court |
| 11:23 | City to east mountain (Mount of Olives) |
| 43:1-5 | Glory returns to the Millennial temple (yet future) |
- E. Ezekiel provides one of the two most important passages in all of Scripture (cf. Isa. 14:12-15) on the sin and fall of Satan from heaven, given in a dual sense by referring to the King of Tyre as well as to the devil (28:11-19). This difficult passage actually has several views:
1. A literal ruler alone is in view (not Satan in any sense).
 - a. A literal ruler based upon a *myth* is depicted.
 - b. An *exaggerated*, satirical, hyperbolic view of a literal ruler is portrayed.
 - c. The literal ruler is the *king of Tyre* alone.
 2. Satan is in view.
 - a. The "literal ruler" is *Satan*, who is the person *behind the human ruler*.
 - b. *Only Satan* is in view (no literal king).
 - c. Both *Satan and the literal king of Tyre* are in view (this double reference is my view).
 3. Man is in view (Eugene Merrill, ed. Roy B. Zuck, *Biblical Theology of the OT*, 384)
- F. Ezekiel 40–48 provides a detailed description of a new temple and sacrificial system. These are among the most difficult OT chapters, as the temple dimensions and modified sacrificial system find no parallel in Scripture or history. The views abound ("ideal" temple, Solomon's temple, Zerubbabel's temple, Herod's temple, or even the church), but this study takes the perspective that a literal, millennial temple is in view (see pages 520-28).

Argument

The predominant themes of Ezekiel's writing are the sovereignty and glory of God, shown in the repeated phrases "they shall know that I am the LORD" and "the glory of the LORD." God's sovereignty and glory is shown in the books' threefold outline: his calling of Ezekiel and impending judgment on the nation (Ezek 1–24), his judgment of nations that oppressed Judah (Ezek 25–32), and his restoration of the nation with the return of the glory of the LORD (Ezek 33–48). Within these sections, three visions of this glory show his holiness (1:1–3:27; 8:1–11:25; 40–48). The book first portrays the glory of God among the people (1:28; 3:23), which departs before the fall of Jerusalem (10:4, 18). This "glory of the LORD" does not appear with Israel in chapters 12–32, that deal not with Judah but with the surrounding nations although God does declare that even in their judgments that his glory would be displayed (25:9; 28:22; 39:21). However, this glory will return when the millennial temple is constructed (43:1-5).

Despite exile and the glory departing, Ezekiel gives a message of comfort that his glory will again dwell with His people. Therefore, these revelations of God's holiness and sovereignty are given to encourage the exiles in Babylon that, though God will judge them by removing his glory from the temple, he will also restore his glory to the temple according to his sovereign purpose.

Synthesis

Sovereign departing and return of glory

1–24

Glory departs—exile

1–3	Glory revealed in call
1	Glory seen
2–3	Commission given
4–24	Pre-exile hopelessness
4–11	Judgment necessary
4–5	Four signs: tablet, laying on sides, cow dung food, burned hair
6–7	Two sermons: mountains, people
8–11	Four visions: idolatry, executions, glory departing, judgment
12–19	Optimism futile
12:1–20	Two signs: packs bags, trembles while eating
12:21–14:23	Five sermons: doom, soon, false prophets, idolatry, remnant
15–17	Three parables: fruitless vine, adulterous wife, eagles/vine
18	One message: individual responsibility
19	Two parables: two lions, withered vine
20–24	Judgment deserved
20	Present corruption/future restoration
21	Nebuchadnezzar = God's sword
22	Siege for sin
23	Parable of two harlot sisters = judgment justified
24:11–14	Parable of cooking pot = day siege begins
24:15–27	Wife dies

25–32

Judgment of the nations—sovereignty vindicated

25:1–7	Ammon
25:8–11	Moab
25:12–14	Edom
25:15–17	Philistia
26:1–28:19	Tyre
26	Never rebuilt
27	Lamented
28:1–10	Prince overthrown
28:11–19	King overthrown like Satan fell
28:20–26	Sidon
29–32	Egypt

33–48

Glory returns—restoration

33–39	New life
33	Ezekiel's reappointment
34	New Shepherd
35	Judgment on enemies
36–37	Restoration
36	to land
37:1–14	to life
37:15–22	to unity
37:23–27	to obedience under David
37:28	to witness
38–39	Defeat of Russia (?) and allies
38:1–16	Attack
38:17–39:29	Defeat
40–48	New order
40–43	New temple
44–46	New worship
47–48	New inheritances

Outline

Summary Statement for the Book

The way the exiles could expect the glory of the LORD to return was for God to judge his people, destroy their enemies, and restore them to a new life in a new temple.

I. The way God judged Judah was by having his glory leave Solomon's temple (Ezek 1–24).

- A. God reveals His glory to Judah to prepare Ezekiel as a prophet to deliver His messages of judgment and blessings (Ezek 1–3).
 - 1. Before Jerusalem's fall, Ezekiel sees a vision of God's glory to demonstrate His sovereignty and holiness, which serves as the basis for the book (Ezek 1).
 - 2. God calls Ezekiel a prophet to judge Israel, and the Spirit empowers him as Israel's watchman despite his trials (Ezek 2–3).
 - a) God tells Ezekiel to fearlessly deliver his message, despite Israel's rebellion, so that they may know he is a true prophet (2:1-7).
 - b) Ezekiel eats a scroll to receive God's word of judgment on the nation (2:8–3:3).
 - c) God sends Ezekiel to deliver his judgment written on the scroll, but warns that the nation will not listen (3:4-11).
 - d) The Spirit gives Ezekiel power as a watchman for Israel, despite physical restraints imposed on him by the LORD (3:12-27).
- B. God's pre-exile judgment shows him justified for his glory departing the temple as Jerusalem is hopeless (Ezek 4–24).
 - 1. Signs, sermons, and visions reveal that the nation needs judgment due to its rebellion (Ezek 4–11).
 - a) Ezekiel prophesies four signs of judgment to reveal Judah's disobedience (Ezek 4–5).
 - (1) He symbolizes Jerusalem under attack by using a clay tablet (4:1-3).
 - (2) He symbolizes Israel's 390 years of sin and Judah's 40 years of sin by lying on his side for fourteen months (4:4-8).
 - (3) He symbolizes eating unclean food cooked with cow dung to show Jerusalem's future scarcity of food and water (4:9-17).
 - (4) He symbolizes Jerusalem's division and destruction despite God's warnings by dividing and burning his hair (Ezek 5).
 - b) Two sermons show that Judah needs judgment due to its disobedience (Ezek 6–7).
 - (1) Prophecies against the mountains of Israel depict judgment for the nation's idolatry on the high places (Ezek 6).
 - (2) Prophecies against the people of the land show that judgment is certain, soon, complete, and continuous (Ezek 7).
 - c) Four visions showing God as just to judge Judah due to its disobedience culminate in the exit of God's glory (Ezek 8–11).
 - (1) Idolatry in temple worship of the jealousy idol, paintings, Tammuz, and the sun depicts God's hatred of idolatry (Ezek 8).
 - (2) The execution of the godless in Jerusalem while sparing the righteous shows that God will end open rebellion (Ezek 9).

- (3) God's glory departing the temple depicts how God cannot dwell among a wicked and idolatrous people (Ezek 10).
 - (4) Jerusalem will be judged for its wicked rulers, and the captives restored after the removal of God's glory (Ezek 11).
2. God shows that Jerusalem's fate has been sealed, so optimism is futile (Ezek 12–19).
- a) Two signs show that judgment is inescapable (12:1-20).
 - (1) Ezekiel packs and carries his bags as a sign of the exile so that the people would know that YHWH is the LORD (12:1-16).
 - (2) Ezekiel trembles while he eats as a sign of the nearness of the judgment (12:17-20).
 - b) Five messages on the certainty of God's judgment remove any doubt whether Ezekiel spoke for God (12:21–14:23).
 - (1) His message of doom would surely come true despite the people's skepticism (12:21-25).
 - (2) The fulfillment of the predicted judgment would be soon and not far as the people had supposed (12:26-28).
 - (3) The false peace proclaimed by false prophets is exposed to keep the people from basing their security on lies (Ezek 13).
 - (4) Ezekiel preaches against the elders engaged in idolatry to warn them either to repent or suffer judgment (14:1-11).
 - (5) The righteous are comforted with the pronouncement of escape for them but judgment for the wicked (14:12-23).
 - c) Three parables stress the impossibility of deliverance for Israel (Ezek 15–17).
 - (1) The fruitless vine parable depicts God's certain judgment on Jerusalem for its lack of spiritual fruit (Ezek 15).
 - (2) The adulterous wife parable depicts God's care for Jerusalem, but even her judgment for idolatry will be restored (Ezek 16).
 - (3) The eagles and vine parable depicts God's judgment for trusting Egypt instead of him, yet even still he will restore them (Ezek 17).
 - d) God holds all individuals liable for their sins to encourage each person to repent and escape judgment (Ezek 18).
 - e) Two parables lament the false optimism of Judah's kings in Jerusalem that led them into captivity (Ezek 19).
 - (1) The parable of two lions laments the evil rule of Jehoahaz and Jehoiakim, ending in exile in Egypt and Babylon (19:1-9).
 - (2) The withered vine parable laments Zedekiah's rule that will culminate in the nation (vine) in exile in Babylon (19:10-14).
3. Jerusalem deserves judgment, so Nebuchadnezzar is laying siege for Judah's evil history (Ezek 20–24).
- a) God's righteous judgment is fair due to Judah's history of corruption, but afterwards, he will restore them (Ezek 20).
 - (1) Israel's history of unfaithfulness in Egypt, the wilderness, and the Promised Land proves God's fair judgment (20:1-31).

- (2) God will keep Judah from imitating its idolatrous neighbors and will restore them in the future (20:32-44).
- (3) The "fire" in Judah is God's judgment so that all will see it as God's doing (20:45-49).
- b) The coming judgment under Nebuchadnezzar will be God's sword against the nation and Ammon (Ezek 21).
- c) Three messages reveal Jerusalem's sins, God's punishment under Nebuchadnezzar and the people to be judged (Ezek 22).
- d) The parable of two harlot sisters depicts God's upright judgment due to the sins of Samaria and Jerusalem (Ezek 23).
- e) The parable of the cooking pot denotes that on that very day Nebuchadnezzar began his siege of Jerusalem (24:1-14).
- f) The death of Ezekiel's wife signifies that everyone will lose close relatives in Jerusalem's siege (24:15-27).

II. The way the exiles could expect the glory of the LORD to return was by God destroying their enemies (Ezek 25–32).

- A. God will judge Ammon for rejoicing at the temple's destruction to show his sovereignty (25:1-7).
- B. God will judge Moab for thinking that Israel was like all of the other nations to show God's sovereignty (25:8-11).
- C. God will judge Edom for avenging Judah to show God's sovereignty (25:12-14).
- D. God will judge Philistia for avenging Judah to show God's sovereignty (25:15-17).
- E. God will judge Tyre so it will never be rebuilt due to its pride in its beauty, power, trade, and leaders to show God's sovereignty (26:1–28:19).
 - 1. In 573/72, after a 13-year siege, Nebuchadnezzar and others will ruin Tyre so that it will not be found or rebuilt (Ezek 26; 585-573/72 BC).
 - 2. Tyre's beauty, might, and trade will be lamented after its fall to show the awesome sovereignty of God (Ezek 27).
 - 3. The prince of Tyre will be overthrown for his claim to be God in order to prove God's sovereignty (28:1-10).
 - 4. As Satan was cast to the earth at his fall, so the king of Tyre will be overthrown to prove God's sovereignty (28:11-19).
- F. God will judge Sidon for maliciousness against Judah to show his sovereignty by gaining glory in the judgment (28:20-26).
- G. God will judge Egypt by Nebuchadnezzar, who will take exiles to Babylon to show God's sovereignty (Ezek 29–32; fulfilled in 571 BC).
 - 1. Egypt will be exiled for 40 years due to her violence and pride, but then restored to a weak standing among the nations (29:1-16).
 - 2. Egypt will be plundered by Nebuchadnezzar, unlike Tyre, which gave him no reward, but both Egypt and Israel will be restored (29:17-21).
 - 3. The destruction of Egypt is foretold in a lament, which presents God's sovereign workings in poetic form (30:1-19).
 - 4. God will break Pharaoh through Babylon as His instrument to demonstrate His sovereignty (30:20-26).

5. As Assyria was cut down by Babylon (612-605 BC), so Nebuchadnezzar will ruin Pharaoh's pride to show God's sovereignty (Ezek 31).
6. The downfall of Pharaoh by Babylon is foretold in a lament, which presents God's sovereign workings in poetic form (32:1-16).
7. Babylon will destroy Egypt, just as it did Assyria, Persia (Elam), Meshech, Tubal, Edom, and Sidon, to demonstrate God's sovereignty (32:17-32).

III. The way the exiles could expect the glory of the LORD to return was by God restoring them to a new life and order in the millennium (Ezek 33–48).

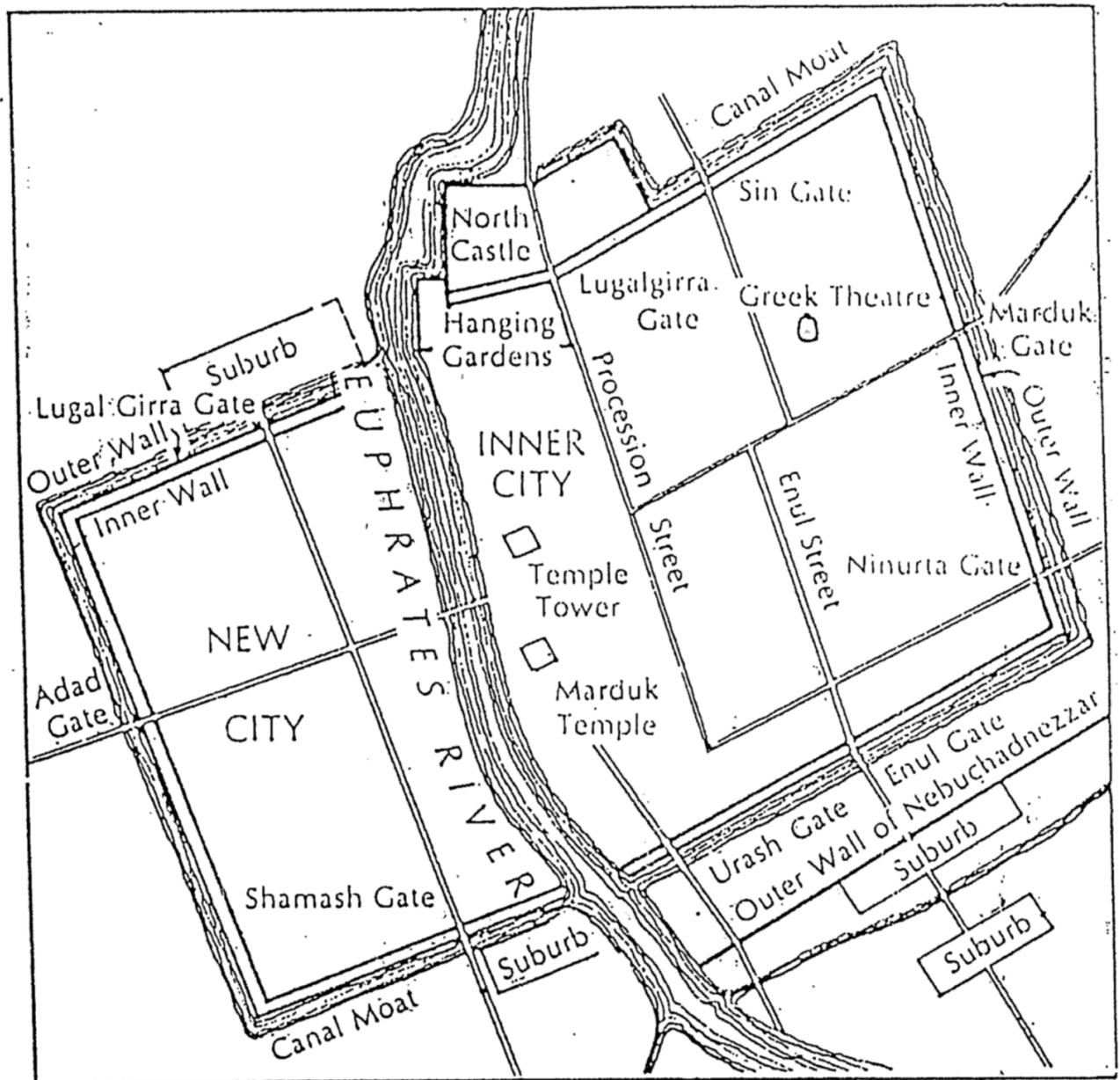
- A. God will restore Israel to the land in a new life with new millennial leaders and destroyed enemies, preparing the way for God's glory to return (Ezek 33–39).
1. God appoints Ezekiel as a watchman to declare Jerusalem's fall so Judah will repent of their idolatry, immorality, and greed (Ezek 33).
 2. New life will come by replacing Judah's false, self-serving shepherds with God as the true, selfless Shepherd after his glory returns (Ezek 34).
 3. New life will come to Judah by God judging her enemies, represented by Edom, who pridefully opposed Israel (Ezek 35).
 4. God will restore the united nation by blessing, cleansing, and restoring them to the land to show his holiness and sovereignty (Ezek 36–37).
 - a) Judah will be restored to the land, experiencing national blessing and cleansing, under the New Covenant, to demonstrate God's holy character (Ezek 36).
 - b) Judah's "deadness" will be restored to fulfill the Land Covenant (Deut. 30:1-10), begun in AD 1948 in the State of Israel (37:1-14).
 - c) The Messiah will rule over Judah and Israel together to fulfill the Davidic Covenant (2 Sam 7:13-14) and demonstrate God's holiness (37:15-28).
 5. God will protect Israel against an attack by the area of Gog and its allies in the Tribulation to show his sovereignty (Ezek 38–39).
 - a) The area of Gog and her allies (a northern Arab alliance) will attack Israel with great might that will reveal God's power (38:1-16).

*Many dispensationalists argue that Magog is Russia, but many Bible atlases equate this area with modern-day Turkey (e.g., Beitzel, 76, 78). J. Paul Tanner, "Daniel's 'King of the North': Do We Owe Russia an Apology?" *Journal of the Evangelical Theological Society* 35 (September 1992): 315-28 claims it is a group of northern Arab nations.
 - b) God will destroy these enemies by natural setbacks and fire in the Tribulation to protect Israel and show his sovereignty (38:17–39:29).
- B. Israel's new, millennial order will prove God faithful to the Abrahamic and New Covenants when his promised glory returns to his people (Ezek 40–48).
1. *The millennial temple* will be filled with God's glory, and its sacrifices will demonstrate Israel's new covenant bond with God (Ezek 40–43).
 - a) In 573 BC, God gave Ezekiel a vision of a stunning temple to cheer Judah when the temple lay in ruins (40:1-4).
 - b) The inner and outer courts form perfect squares (40:5-47).
 - (1) The outer court forms a square with many gates and chambers (40:5-27).

- (2) The inner court also forms a square with its gates, slaughtering tables, and priests' chambers (40:28-47).
 - c) The temple features a rectangular nave, the most holy place, a separate rectangular building, and interior galleries adorned with carvings (40:48–41:26).
 - d) The two sets of chambers enable the priests to change and dine (42:1-14).
 - e) The wall surrounding the entire complex forms another square separating the holy from the profane (42:15-20).
 - f) The glory of the LORD fills the temple where God will dwell with his people in fulfillment of his promise (43:1-12).
 - g) Sin offerings commemorate the death of Christ to show Israel in fellowship with God (43:13-27).
2. *A new service of worship, including priests, Levites, and Jewish rituals, will be followed in the millennium (Ezek 44–46).*
- a) The duties and land of the priests and Levites reveal the standards for temple ministers (44:1–45:8).
 - (1) The priests will lead temple affairs, and the sons of Zadok will offer sacrifices and teach the people (Ezek 44).
 - (2) The land of the priests and Levites comprises two separate rectangles with the temple in the middle of the priests (45:1-8).
 - b) Princes must be honest, and offerings, feasts, the Sabbath, and the Year of Jubilee will recall the death of Christ in the millennium (45:9–46:24).
 - (1) The princes must be honest in their dealings with the people (45:9-12).
 - (2) All the people must present sacrifices for David, the prince of Israel, as memorials to the death of Christ (45:13-17).
 - (3) Feasts, Sabbath worship, and the Year of Jubilee will be reinstituted in the millennium (45:18–46:24).
3. *New land boundaries are equal for each tribe, and a renewed city will fulfill the Abrahamic Covenant and show God's returned glory (Ezek 47–48).*
- a) A river flowing eastward from the temple to make the Dead Sea fresh water with fish will show the temple's cleansing power (47:1-12).
 - b) New, equal allotments for each tribe with Gentile lands will prove the Abrahamic Covenant fulfilled (47:13-23; cf. Gen. 15:18).
 - c) Land inheritances with firstborn sons of Jacob in the center will also have lots for priests, Levites, city, and prince (48:1-29).
 - d) Twelve gates (one per tribe) will surround the city for access from any side (48:30-34).
 - e) The circumference around the city will be 18,000 cubits [about two miles] (48:35).
 - f) The city named "the LORD is there" will feature the return of God's glory to dwell with his millennial people (48:36).

Map of Babylon

Merrill F. Unger, *Archaeology and the Old Testament*



CITY PLAN OF ANCIENT BABYLON

Ezekiel's Prophecies of Restoration

Adapted from a doctoral research paper by Rev. Michael Shen, Dallas Theological Seminary

Throughout the Book of Ezekiel God promises that he will continue to be faithful to his despairing and rebellious people in exile because of his unconditional covenant to give Israel their land (cf. Gen. 12:1-3; 15:17-21; Deut. 30:1-10). This restoration is depicted in Ezekiel 36–37 more than any other section of the prophecy, but key elements of the restoration appear throughout the book in many other chapters:

Chapter	Land Restored	Cleansing from Sin	Spirit Given	New Heart	New Covenant	David Ruling	Permanent Restoration	Whole House	Recognition Formula
11	x	x		x				x	
16		x			x		x	x	x
17						x			x
20	x	x			x			x	x
28	x							x	x
34	x				x	x	x	x	x
36	x	x	x	x	x		x	x	x
37:1-14	x		x					x	x
37:15-28	x	x			x	x	x	x	x
39	x		x					x	x

The above chart shows that no passage contains all elements of the restoration, but put together, all the texts paint a picture of a glorious future. The three aspects that appear consistently are the promise of the land, the promise that the whole house of Israel (both Israel and Judah) will inherit the land, and the recognition formula whereby God promises that the restoration will show that "I am the LORD." Indeed, even in our generation (1948), we have seen a partial physical (or national) restoration of Israel to the land (37:1-8, 11-13). However, the complete (spiritual) restoration of the nation will not occur until Israel trusts in Jesus Christ as Messiah at Christ's return (37:9-10, 14-28).

Signs in Ezekiel

Irving L. Jensen, *Jensen's Survey of the Old Testament*, 366, adapted

SIGN	TEACHING	PASSAGE
1. Sign of the Brick	Jerusalem's siege and fall	4:1-3
2. Sign of the Prophet's Posture	Discomforts of captivity	4:4-8
3. Sign of Famine	Deprivations of captivity	4:9-17
4. Sign of the Knife and Razor	Utter destruction of the city	4:9-17
5. Sign of House Moving	Removal to another land	12:1-7, 17-20
6. Sign of the Sharpened Sword	Judgment imminent	21:1-17
7. Sign of Nebuchadnezzar's Sword	Babylon the captor	21:18-23
8. Sign of the Smelting Furnace	Judgment and purging	22:17-31
9. Sign of Ezekiel's Wife's Death	Blessings forfeited	24:15-27
10. Sign of the Dry Bones	Restoration of the nation, then belief	37:1-16
11. Sign of the Two Sticks	Reunion of Israel and Judah	37:15-17

CHIASTIC STRUCTURE OF EZEKIEL

by Paula Spencer, SBS Singapore 1992

- A. Chapter 1-11 Glory departs from Jerusalem
- B. Chapter 12 Exile prophesied. Rebellious house.
- C. Chapter 13-15 Defiled land-Dead
- D. Chapter 16 Harlot/Unclean
- E. Chapter 17 Proud rulers. Rebellious kings.
- F. Chapter 18 Man accountable for own sin
- G. Chapter 19 Lamentation (for Israel).
- H. Chapter 20 Speak to Elders [idolatry and disobedience]
- I. Chapter 21 Prophecy against Israel and the Nations
- J. Chapter 22-23 Judge Jerusalem
- K. Chapter 24 The siege of Jerusalem**
- J. Chapter 25-29 Judge Nations
- I. Chapter 30 Prophecy against Nations
- H. Chapter 31 Speak to the King of Egypt [pride]
- G. Chapter 32 Lamentation (for Egypt)
- F. Chapter 33 man accountable for own sin
- E. Chapter 34 Shepherds out. God, the king, in.
- D. Chapter 35-36 Israel rebuilt/made clean
- C. Chapter 37 Israel restored-revived
- B. Chapter 38-39 Brought back from exile. Rebellion punished
- A. Chapter 40-48 Glory of God dwells in the New Jerusalem

Restoration of Edenic Ideals

Vincent Richard Lee, OT Theology III Class Presentation (SBC: MDiv3 course, 26 April 2002)

The ideal characteristics of life in Eden were forfeited because of sin. The OT prophets developed the theme of restoration of these ideals and the hope of a coming ideal community. Ezekiel developed every aspect of this restoration hope of a new Eden (Ezek 36:35)		
Life Gen 2:7-9	Death Gen 3:19; 4:8	NEW LIFE (everlasting) Ezek 36:25-27; 37:1-14; 47:1-2, 5-10; Rev 22:1-2, 14
Work Gen 2:15	Toil, Labor Gen 3:17-19	WORK (rewards for labor) Jer 31:15-17; Ezek 36:8-11, 33-36; 1 Cor 3:11-15; 15:58
Rest Gen 2:3	No Rest Gen 3:19a	REST (cessation of human efforts) Jer 6:16; Ezek 34:27-28; Matt 11:28; Heb 4:8-11; Rev 14:13
Peace (harmony) Gen 2:8-20	Enmity Gen 3:15; 4:8	PEACE (new harmony) Isa 9:6; 11:6-8; Ezek 34:25; 37:26; Jer 31:31-34; Mic 4:1-3; Eph 2:14; Rev 22-23
Companionship Gen 2:18, 21-25	Discord Gen 3:12, 16 (polygamy 4:19)	COMPANIONSHIP Isa 11:11-12; Ezek 34:13, 16, 23-24, 30; 36:28; 37:15-28; Rev 22:3
Knowledge Gen 2:9, 17 (by revelation and discernment)	Knowledge Gen 3:7 (by experience) Amos 8:11-12; Hos 4:6	KNOWLEDGE (by revelation and experience) Jer 31:31-34; Ezek 34:30; 36:26-27; Col 1:9; 1 Tim 2:3-4; 2 Tim 3:16-17
Dominion (stewardship) Gen 1:26-28; 2:19-20	Domination Gen 3:6; 4:17; 6:5	DOMINION (stewardship renewal) Ezek 34:39; 36:28-38; Zech 9:10; Rev 22:3-5
Productivity	Unproductivity Gen 3:17-18	PRODUCTIVITY Joel 2:23-24; Ezek 29:21; 34:26-31; 36:8-12, 30-32, 37-38; 47:12; Amos 9:11-15; Rev 22:2-3
Security (garden = sheltered, protected area) Gen 2:8	Fear	SECURITY (eternal) Ezek 34:28; 37:27-28; Mic 4:4; 1 John 4:18; Rev 7:14-17; 21:3, 8; 22:3-4

Taken from Lamar E. Cooper, *Ezekiel*, p. 349.

Tyre's Trading Partners

Ezekiel 27:12-25

Charles Dyer, "Ezekiel," in *The Bible Knowledge Commentary*, 1:1281

Name	Location	Merchandise
1. Tarshish	Spain (?)	Silver, iron, tin, lead
2. Greece	Modern Greece	Slaves, bronze implements
3. Tubal	Eastern Turkey	Slaves, bronze implements
4. Meshech	Central Turkey	Slaves, bronze implements
5. Beth Togarmah	Eastern Turkey	Work horses, war horses, mules
6. Rhodes *	Modern Rhodes	Ivory tusks, ebony
7. Aram (or Edom) †	Syria (or Jordan)	Turquoise, purple fabric, embroidered work, fine linen, coral rubies
8. Judah	Palestine	Wheat, olive oil, balm, confections, honey
9. Israel	Palestine	Wheat, olive oil, balm, confections, honey
10. Damascus	Syria	Wine, wool
11. Danites ††	Aden (?)	Wrought iron, cassia, (a bark for perfume), calamus (an herb)
12. Greeks § from Uzal	Yemen (or Turkey)	Wrought iron, cassia, calamus
13. Dedan	Arabia	Saddle blankets
14. Arabia	Arabia	Lambs, rams, goats
15. Kedar	Arabia	Lambs, rams, goats
16. Sheba	Southern Arabia	Spices, precious stones, gold
17. Raamah	Southern Arabia	Spices, precious stones, gold
18–23. Haran, Canneh, Eden, Sheba, Asshur, Kilmad	Mesopotamia	Blue fabric, embroidered work, multicolored rugs

* The Hebrew has "Dedan" (*d' dān*) while the Septuagint has "Rhodes" (*rōdān*). The difference in the Hebrew consonants is between a "d" (ד) and an "r" (ר). Since "Dedan" occurs again in verse 20, it is better to see "Rhodes" here.

† Most Hebrew manuscripts have "Aram" (*'ārām*) but some Hebrew manuscripts and the Syriac read "Edom" (*'ēdōm*), and the Septuagint reads "men" (*'ārām*). The difference in the Hebrew consonants is between an "r" (ר) and a "d" (ד).

†† The "Danites" are not the tribe of Dan which had already been taken into captivity. This NASB translates the word as "Vedan." The best conjecture is that it should be associated with the city of Aden on the Persian Gulf.

§ "Greeks" is the translation of "Javan" (cf. v. 13), but the Javan in verse 19 must be different from that of verse 13. "Javan" could be referring to a tribe by that name in Yemen, or "Uzal" could refer to the city of Izalla in the Anatolian foothills of Asia Minor.

When Will the Invasion of Gog Occur (Ezekiel 38–39)?

Vincent Richard Lee, OT Theology III Class Presentation (SBC: MDiv3 course, 26 April 2002)

Time period	Description
This passage is entirely symbolic. It does not refer to any literal army.	But would a symbolic battle be described in such detail? How are the various details accounted for in the symbolic view?
It will occur before the tribulation, either just prior to or at the time of the Church's rapture.	Since the tribulation has not yet begun, this may explain the security and peace faced by Israel. But this does not accord with the scheme of end-time events, which requires a period of preparation after which Israel will enjoy a time of peace (Dan. 9:27; cf. Eze 38:8b, 11, 14). Furthermore it could hardly be the period where the Lord's name would not be profaned (Eze 39:7, 22) with the tribulation still ahead.
It will occur in the middle of the tribulation.	This battle is associated with Revelation 14:14-20 and Daniel 11:40-41. It also happens at the time when the Antichrist will break his covenant with Israel. It will happen at a time when Israel is already in the land enjoying a period of false security through her treaty with the Antichrist. But, Cooper indicates that there is no battle mentioned at mid-tribulation. The peace and security in Ezekiel does not seem to be false. Judgment is at its height during the tribulation not peace.
It will occur at the end of the tribulation.	There is an allusion to the great feast of Ezekiel 39:17-20 in Revelation 19:17-21. Israel is restored to her land after the battle of Armageddon (Rev 16:12-16). However, this view has the same problems as the previous one.
It will occur in the transitional period between the end of the tribulation and the Millennium.	This can explain the fact that Israel is restored to her land after the tribulation and enjoying a true sense of peace and security, while awaiting the arrival of the Millennium. But, is there scriptural support for such a transitional period? Some sees the extra 45 days in Daniel 12:12 as postulating this period. However, there is no biblical evidence that a battle will occur during this period. Then, there is hardly time to include the burning of weapons and the burial of bodies.
It will occur at the end of the Millennium.	This battle is associated with Revelation 20:7-10. The support that it draws upon is the explicit mention of Gog and Magog in Revelation 20:8. The Millennium would certainly explain Israel's time of peace and security. It also provides the time for the burning of weapons and the burial of bodies. But, as mentioned above, it is debatable whether Gog and Magog in Revelation is the same as the one in Ezekiel.
A combination of the fourth and sixth views.	That is, Ezekiel 38-39 is a description of the battles in Revelation 19:17-21 and 20:7-10. It has the advantages of both of these views.

(This chart is adapted from data in various sources)

Gog & Magog in Ezekiel and Revelation

Contrasting Ezekiel 38–39 with Revelation 20

CHRONOLOGICAL ORDER OF TRIBULATION

HAROLD W. HOEHNER

Dallas Theological Seminary

1. Regathering of Israel (Ezekiel 37)

Began in 1948 continuing through the first half of tribulation and culminating at the second advent. (Note: Both Ezekiel 36 and 37-39 go from 1948 to the second advent).
2. Beginning of the Tribulation

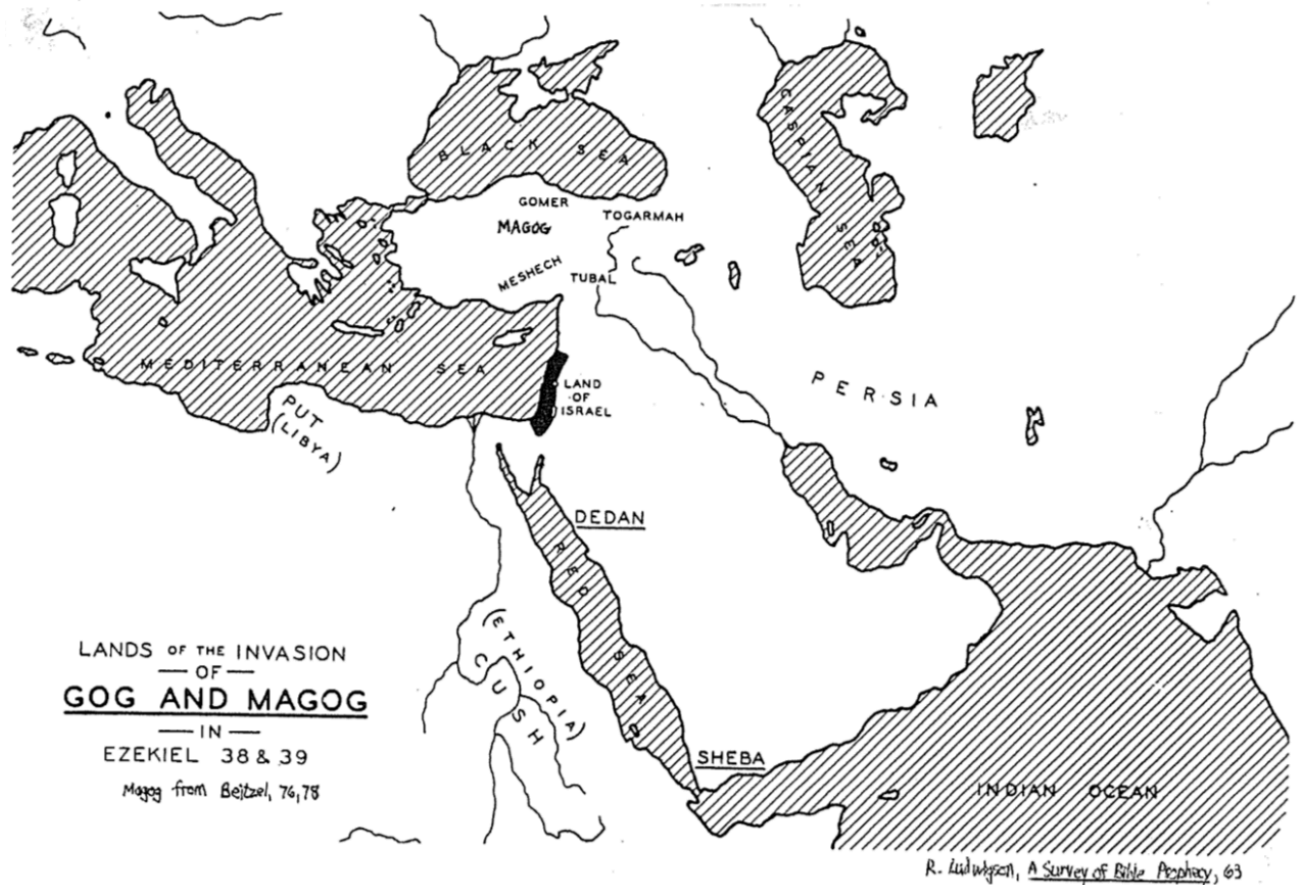
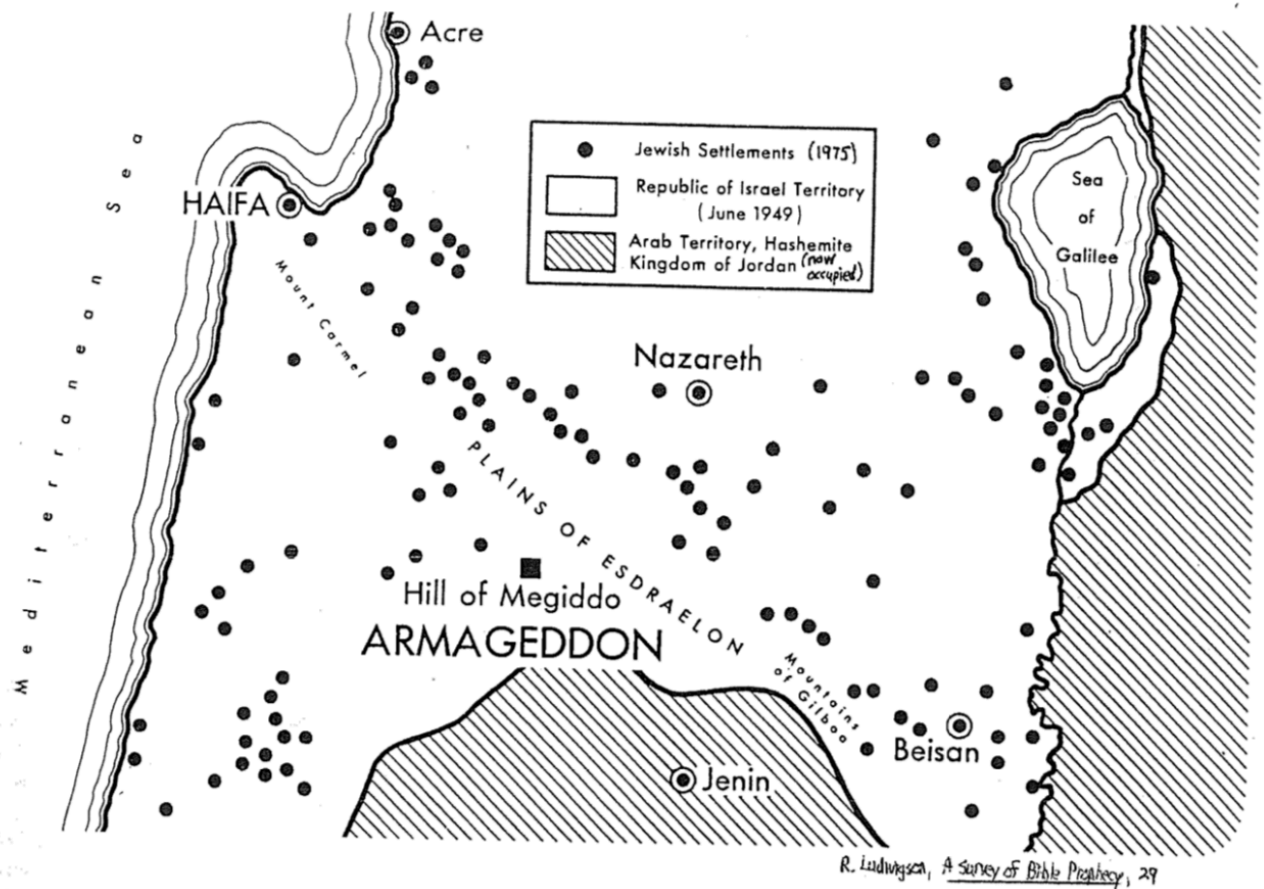
Israel signs covenant with Western Confederacy/King of the West (Dan 9:27).
Result: Security in the land (Ezek 38:8, 11, 14).
3. Middle of the Tribulation
 - a. North and South will invade Promised Land (Dan 11:40; Ezek 38 especially vv. 2, 5, 13).¹
 - b. King of the West will break covenant (Dan 9:27) and enters Promised Land (Dan 11:40, 41) and defeats Egypt, Libya (=Put, Ezek 38:5) and Ethiopia (=Cush, Ezek 38:5; Dan 11:42, 43).
NOTE: Apparently King the North withdraws voluntarily (or God or the West forces him back) as King of the West comes into the land. However, notice in Daniel 11:40 King of the West will enter many countries. It may include the North. Also, Ezekiel 38:17-23 would indicate the North is judged and thus withdraws.
 - c. This is the commencement of Battle of Armageddon.
 - d. This the time that Satan is cast out of heaven (Rev 12:9, 10).
 - e. King of the West sets himself up as god --Abomination of Desolation in the temple (Dan 9:27; Matt 24:15; 2 Thess 2:4; Rev 13:5).²
 - f. Israel persecuted and flees Promised Land (Rev 12:15-17; Matt 24:16-20). Unbelieving Israel will be deceived by false prophet (Matt 24:11-18) and go into apostasy (Matt 24:12; 2 Thess 2:11). Believing Israel will proclaim the message (Matt 24:14; Rev 7, 14).
4. At End of the Tribulation
 - a. Kings of the North and East attack Israel (or Western Confederacy) (Dan 11:44; Rev 16:12; Ezek 39). They attempt to get rid of Israel and secure world domination.
 - b. Messiah appears and as a result the nations gang up against Him (Rev. 19:19; Matt 24:30; Zech 14:4).
 - c. He destroys their power in order to show He is God (Ezek 39:6, 7, 13, 21, 22, 28; Dan 11:45).
5. After the Tribulation
 - a. Destruction of weapons (Ezek 39:9-10).
 - b. Burial of carcasses and birds eat them (Ezek 39:11-20; Zech 14:12; Matt 24:28; Rev 19:17-21).
 - c. Interval period of 75 days (Dan 12:12).
 1. Israel regathered (Matt 24:31).
 2. Israel judged (Ezek 20:33-39; Matt 25:1-30).
 3. Gentiles gathered into Valley of Jehoshaphat (Joel 3:1, 2).
 4. Gentiles judged (Joel 3, Matt 25:31-46).
6. The Millennium (Ezek 39:21-29; Ezek 40-48; Rev 20).

¹Gog and Magog of Ezek 38:2 are not the same as Gog and Magog of Rev. 20:8. The reasons are:

<p>(Armageddon)</p> <p>a. In Ezek 38:2 only the northern (local) power identified as Gog and Magog. In Rev 20:8 all nations are identified as Gog and Magog.</p> <p>b. In Ezek 38:2, Gog is prince; Magog is land which contains Rosh, Meshech, and Tubal. In Rev 20:8 Gog and Magog are all nations.</p> <p>c. In Ezek 38:15-16 Gog goes against Israel. In Rev 20:8 Gog and Magog go against Messiah.</p> <p>d. In Ezek 39:4, 17 the invaders fall upon Israel's mountains. In Rev 20:8-9 fire from heaven will devour the invaders.</p> <p>e. In Ezek 39:17-20 after the battle, there is a great feast of corpses which fits well with Rev 19:17-21 (end of the tribulation). In Rev 20 after the battle, Satan is cast into the lake of fire (end of millennium).</p> <p>f. In Ezek 38-39 the events fit chronologically before the restored millennial temple. g. In Ezek. 38:4 God brings Gog forth. In Rev. 20:8 Satan brings Gog forth.</p>	<p>(Postmillennium)</p>	<p>cf. Ludwigan, 58</p>
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²The harlot in Rev 17 is seen as a spiritual leader (vv. 2, 5), power broker over the political leader (v. 3), rich (v. 4), persecuting the saints (v. 6), and worldwide influence (v. 15). She is destroyed by the beast, Antichrist (vv. 16-17).

End Time Battles



Different Sanctuaries of Israel

Vincent Richard Lee, OT Theology III Class Presentation (SBC: MDiv3 course, 26 April 2002)

Name	Description	Dimensions
Tabernacle	This is the mobile abode of God constructed during Israel's wandering years. Moses received verbal instructions from God and built the tabernacle according to the pattern God has shown him (Exo 25:40).	Courtyard – 150 feet by 75 feet. Tabernacle – 45 feet by 15 feet.
Solomon's temple	The details of the temple constructed by Solomon are given in 1 Kings 6-8. Nebuchadnezzar destroyed this temple in 586 BC.	Temple – 90 feet by 30 feet.
Zerubbabel's temple	When the Hebrews returned from their exile in Babylon in 535 BC, one of its first priorities was to lay the foundation for a new temple. The structure was dedicated in 516 BC. Zerubbabel, a descendant of David, was in charge of this reconstruction.	No dimensions were given. But it was most probably smaller than Solomon's temple (Ezra 3:12; Hag 2:3)
Herod's temple	Antiochus Epiphanes desecrated the second temple in 169 BC. However, Herod the Great refurbished and enlarged the existing structure. The work began in 19 BC and was completed not long before the fall of Jerusalem in AD 70.	Herod enlarged the Temple Mount in order to accommodate a larger courtyard.
The Present temple	Believers in Christ are now the present temple of the Lord. They are God's representation of what His temple was designed to communicate to humanity.	All believers from all ages.
The temple of Revelation 11	The temple of Rev 11:1-2 comes into the picture sometime during (or before?) the final week of Daniel 70 weeks. The Antichrist will set up world headquarters in this temple at Jerusalem.	Is this a different temple from the one seen by Ezekiel?
Ezekiel's temple	This temple is described in detail in chapters 40-48. Many believe this temple will be built during the millennium for Israel's use in worship commemorating the new covenant with Messiah.	Courtyard – 875 feet by 875 feet. Temple – 190 feet by 103.5 feet.
The eternal temple	John records the end of the first heaven and the first earth (Rev 21:1-3) and declares that God Himself will dwell with his people and will be the temple of the new Jerusalem (Rev 21:22)	Cannot be measured.

(Adapted from Lamar E. Cooper, *Ezekiel*, p. 354;
Dimensions are taken from John W. Schmitt & J. Carl Laney, *Messiah's Coming Temple*, pp. 83, 94)

Different Interpretations of Ezekiel 40–48

Vincent Richard Lee, OT Theology III Class Presentation (SBC: MDiv3 course, 26 April 2002)

Type of Interpretation	Description	Comments
Literal/ Historical	<i>The First Temple.</i> The vision is a literary memorial of the pre-captivity temple, that is Solomon's temple, which was destroyed by the Babylonians in 586 BC.	Dimensions and details do not match. Furthermore why another description when there is already one in the books of Kings and Chronicles? How can a former destroyed temple be a beacon of hope to Israel?
Literal/ Historical	<i>The Second Temple.</i> The postexilic temple built by the Jews after they returned from the Babylonian captivity. Ezekiel's vision was to serve as a blueprint for the returning exiles in rebuilding the temple.	The returning exiles probably anticipated a rebuilt temple. But the dimensions do not match, as the Second temple is smaller than Solomon's. Anyway, it is <i>physically</i> impossible for the exiles to follow this blueprint. Hence, the details in 40–48 were never realized in the Second temple.
Literal/ Historical	<i>Herod's temple.</i> Perhaps the blueprint given in Ezekiel's vision was finally completed through Herod the Great.	Herod did enlarge the Temple Mount to incorporate a larger courtyard. But still has the same problems as the one above.
Symbolic/ Present	<i>The Christian Church.</i> This vision had its fulfillment symbolically in the Church. It rejects the "overly" literal interpretations and sees the visions as symbolizing the origin, development, influence and consequent completion of the Church. (H. A. Ironside)	The remarkable amount of details and its immensity can scarcely be literally applied. The problem of the reinstitution of the sacrifices. There is no clear call to build the temple. Hence a symbolic fulfillment should be implied. Yet, those who hold to the literal interpretations see these details as proof of an actual temple. This view succumbs to many questionable and inconsistent allegories and symbols.

Different Interpretations of Ezekiel 40–48 (2 of 2)

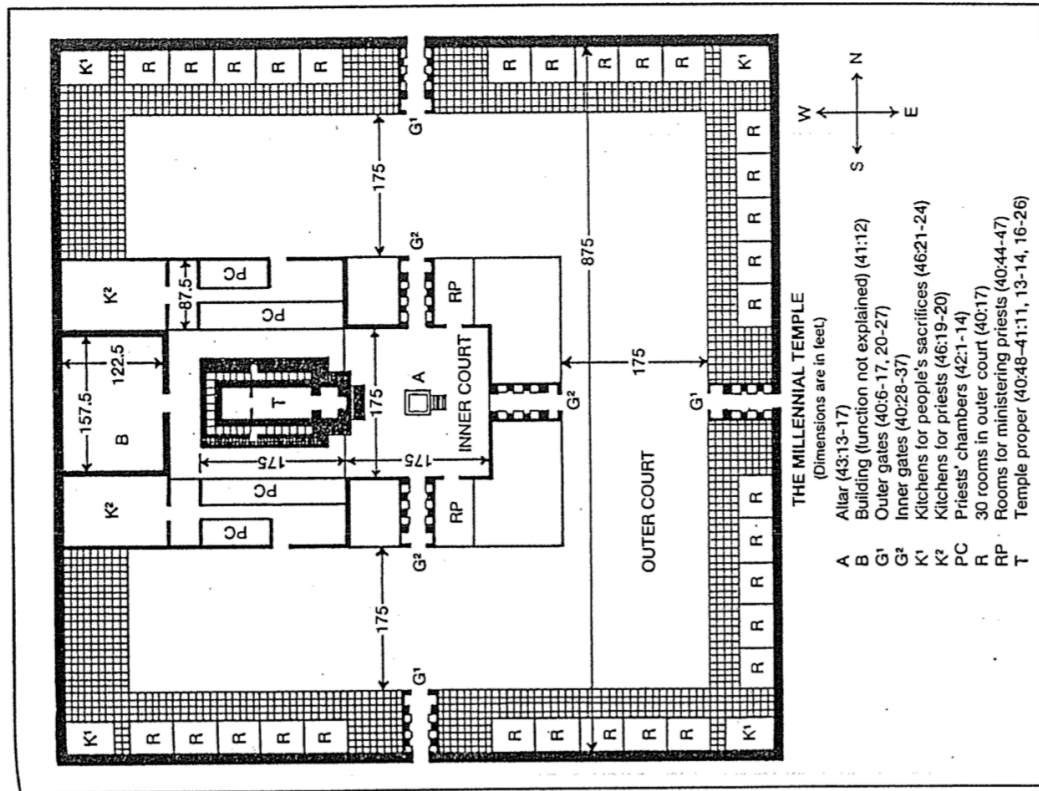
Vincent Richard Lee, OT Theology III Class Presentation (SBC: MDiv3 course, 26 April 2002)

Apocalyptic/ Present	<p><i>Idealized temple.</i> The characteristic of apocalyptic writings was to enable prophetic faith in God and hope for His kingdom to burn brightly in the midst of oppressive times. So the temple and restoration of land are symbolic representations of the solid hope that we can hope for in God. Literal events may be in view but descriptions are not intended to portray the events literally.</p> <p>(Leslie C. Allen, Daniel Block, Joseph Blenkinsopp, John B. Taylor, E. W. Hengstenburg, Moshe Greenburg)</p>	<p>Probably recognizes the same problems of the literal interpretation as the last view. But deny the previous view, as the message must also speak to the original reader. So, an apocalyptic view allows the message (thought) to transcend the details (form). But, once again the amazing details work against seeing this as <i>merely</i> apocalyptic. How do we differentiate between form and thought?</p>
Literal/ Future	<p><i>The Millennium Temple.</i> This is a literal description of a real future kingdom. This kingdom is inaugurated at the Second Coming of Christ, who comes to fulfill all God's promises to Israel.</p> <p>(John W. Schmitt & J. Carl Laney, Hobart E. Freeman, Charles Feinberg, Lamar E. Cooper, Ralph Alexander)</p>	<p>This view sees the many legislative and architectural details as requiring a literal implementation. Takes seriously the injunction given in 40:4, 43:10-11, 44:5. Claims that there is no reason to depart from normal (literal) historical-grammatical interpretation. The sacrifices serve as a continuous memorial that the Messiah has come. But, the details necessary for implementation are rather incomplete. The concept of atonement is a difficulty for many.</p>
Literal/ Eternal	<p><i>The Kingdom of God.</i> This refers to the future consummation of the kingdom of God in its heavenly state. This is the state that is described in Revelation 21-22.</p> <p>(G. R. Beasley-Murray)</p>	<p>The defeat and destruction of Gog and Magog (38-39) followed by the new state of affairs (40-48) in Ezekiel is similar to Revelation, where the defeat of Gog and Magog (Rev 20:7-8) precedes the eternal state (Rev 21-22). But, Gog and Magog in these two books are not the same. There are also many significant differences that a casual reader can observe.</p>

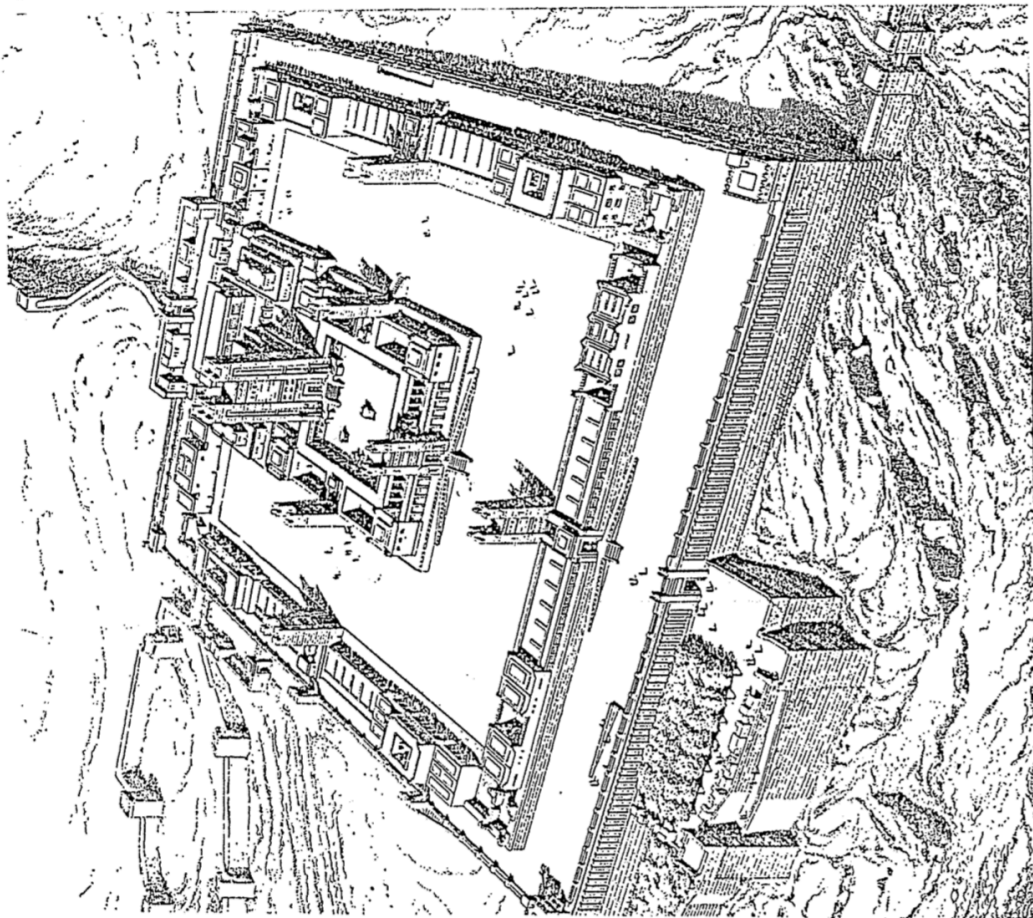
(This chart is a compilation of different views from various sources)

Ezekiel's Millennial Temple

Ezekiel's Millennial Temple



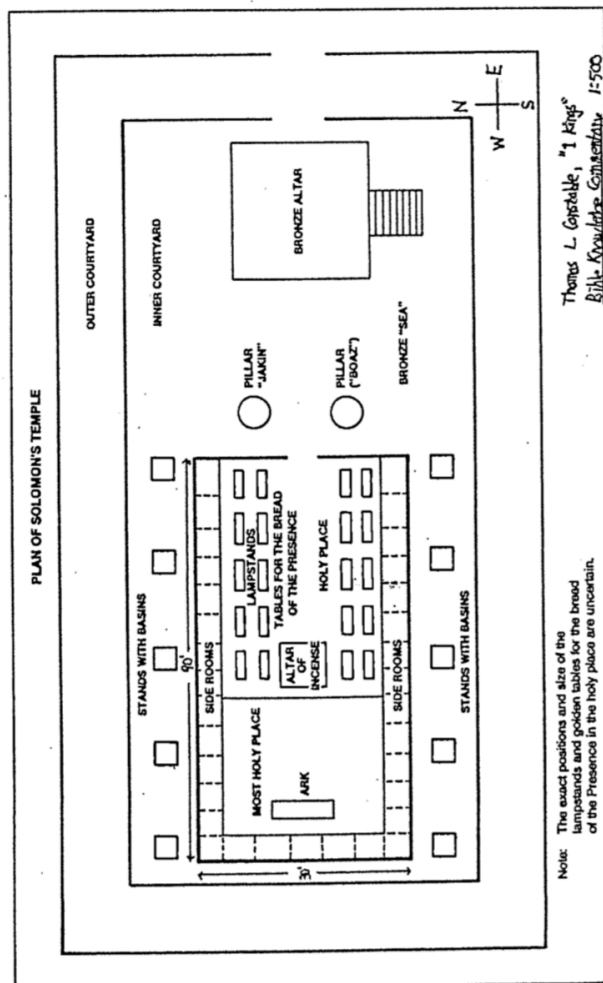
Charles H. Dyer, "Ezekiel," *Bible Knowledge Commentary*, 1:1303



Theo. G. Sauer, "Ezekiel's Temple," *Ezekiel World* 14 (1989): 94

Solomon's and Ezekiel's Temples Contrasted

Solomon's & Ezekiel's Temples Contrasted

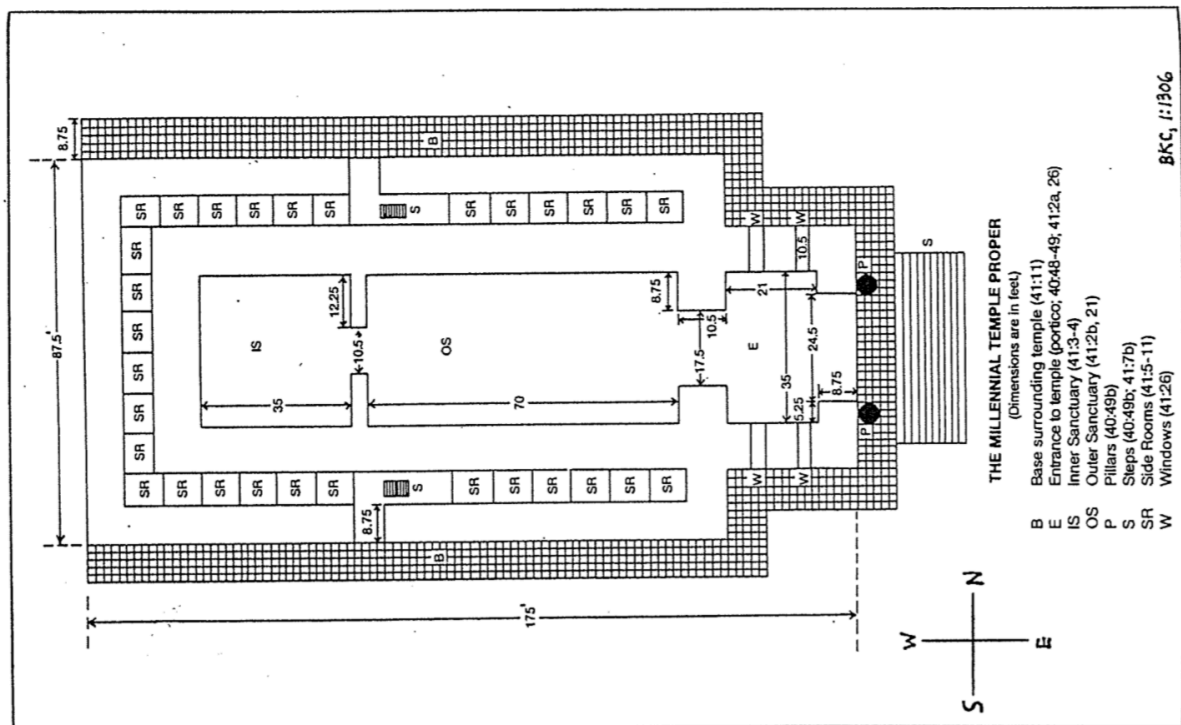


The diagram of Solomon's temple above is not completely to scale in its length or courtyard sizes. However, the two diagrams on this page are roughly to the same scale to show differences between Solomon's and Ezekiel's temples. In fact, the temple proper is about one third the size of Ezekiel's (the length of Solomon's temple equals the width of Ezekiel's). Since Ezekiel gave exact measurements, we should assume that these are to be taken literally. Doing so reveals that this temple has never been built but will be constructed in the last days.

Some Contrasts

Solomon	Ezekiel
Dimensions	Not given
Temple Height	175 feet (58 meters)
Temple Length	87.5 feet (29 meters)
Temple Width	175 x 427.5 feet
Inner Courtyard	No articles, no Urim & Thummim
Furniture	No veil
Veil	Absent
Lavers & brazen sea	No high priest, only Zadok descendants
Priesthood	A "very high mountain" (40:2; 43:12)
Location	Huge (a square with 6750 foot sides)
City	Flows through city without tributaries!
River	

Ezekiel



Problems with a Millennial Temple

Adapted from Richard James Griffith, "The Eschatological Significance of the Sabbath," ThD dissertation, Dallas Theological Seminary, 1990, pp. 235-66

The particular temple and time period mentioned here [Ezek. 46:1] have long perplexed scholars. A proper understanding must address both the nature of the temple and the time of its institution (along with the Sabbath). This verse falls within the much-debated section of Ezekiel's book (chaps. 40–48) which describes a new temple (chaps. 40–43), a new order of worship (chaps. 44–46), and new boundaries for Israel in the land (chaps. 47–48). Ezekiel wrote his prophecy while in exile in Babylon. The Solomonic temple had been destroyed decades earlier and all hope of a national restoration was lost. Nevertheless, God gave him from an eschatological perspective detailed dimensions of a temple not elsewhere described in Scripture. Included with the temple restoration is also a restoration of the national life, animal sacrifices, and priesthood. These chapters have so puzzled commentators that some deny Ezekiel's authorship¹ and many are ambiguous on the time and nature of the prophecy's fulfillment.² However, among those who have proclaimed a position, at least seven different views of these chapters have been proposed.

One suggestion is that this is Solomon's temple,³ but this view has several flaws. First, the dimensions of these two temples are different. While Solomon's temple was fairly small (90 feet long, 30 feet wide, and 45 feet high),⁴ Ezekiel's temple measures much larger (175 feet long and 87.5 feet wide).⁵ "The square of the temple in 42:20 is six times as large as the circuit of the wall enclosing the old temple, and, in fact, is larger than the former city itself."⁶ Second, if this description depicted the former temple, it must be asked what hope Ezekiel could offer his oppressed brethren by reminding them of the glory of Solomon's temple which at that time lay in ruins. Third, the Books of Kings and Chronicles already provide detailed descriptions of Solomon's temple, so another record would be unnecessary. For these reasons, Ezekiel's temple is not the same as Solomon's.

¹For example, see George Ricker Berry, "The Authorship of Ezekiel, 40–48" *JBL* 34 (1915): 17-40. Arguing to the contrary is Moshe Greenberg, "The Design and Themes of Ezekiel's Program of Restoration," *Int* 38 (1984): 181-208.

²G. A. Cooke, "Some Considerations on the Text and Teaching of Ezekiel 40–48," *ZAW* 42 (1924): 105-15; Peter C. Craigie notes that the chapters express "in a profoundly symbolic manner the nature of the restored Israel that God would establish in the future," but then he never explains whether such a restoration has ever occurred (*Ezekiel*, 275).

³Adam Clarke, "Ezekiel," in *Clarke's Commentary*, 4:535.

⁴Solomon's temple measurements in 1 Kings 6:2 are noted at 60, 20, and 30 cubits; the above measurements in feet were obtained by multiplying these three lengths by the standard 18 inches per cubit.

⁵This is the minimum measurement based upon Ezekiel 41:13 using Ezekiel's long (21-inch) cubit explained in 40:5 (cf. 43:13) where a rod is equal to 6 long cubits, each of which is an 18-inch cubit plus a 3-inch handbreadth; therefore, a rod must be 10.5 feet long since 6 cubits at 21 inches equals 126 inches, or 10.5 feet. Nowhere does the account provide the height of the temple although the entire temple area is enclosed by a wall one rod (קנה, "stalk, reed" BDB 889d) in height (40:5), or 10.5 feet. (If the measurement is with the normal, or shorter [18-inch] cubit, the temple dimensions must be adjusted slightly to 150 feet by 75 feet.) This issue becomes even more confusing as the temple area measurements in 42:16-19 are plagued with textual difficulties. In each verse the MT measures in "rods" (קנים; cf. NASB, NIV margin, KJV, NKJV, Ampl), but the LXX follows the Qere which reads the transposed "cubits" (בזארה; cf. NIV, RSV, GNB). Therefore, a single temple court side in the MT is "500 rods" (מֵאֵשֶׁת־אֶמֶת קנים) or 5250 feet, but in the LXX it is "500 cubits" (πεντακοσίους) or 875 feet (using the long cubit). Furthermore, the situation is complicated by the fact that Ezekiel uses the cubit (40:5b, 9, 11–42:20; etc.), the rod (40:3, 5a-7; 42:16-19), and an ellipsis (45:1-6; 48:8-21, 30-35) for measurement. Most commentators agree that the cubit is the proper unit since use of the rod would make four sides of the temple area nearly one mile in length, an unlikely size. For further study on the measurements of the temple in cubits see Theo G. Soares, "Ezekiel's Temple," *BW* 14 (1899): 93-103. Adhering to the rod view is Cameron M. MacKay, "The City and the Sanctuary: Ezekiel 48," *PTR* 20 (1922): 399-417 (cf. MacKay, "Prolegomena to Ezekiel 40–48," *ET* 55 (1943/44): 292-95), who advocates an enormous temple situated in the Valley of Shechem (cf. MacKay, "Ezekiel's Sanctuary and Wellhausen's Theory," *PTR* 20 [1922]: 661-65, which argues against the documentary hypothesis). MacKay's first article (pp. 399-417) is critiqued by W. F. Lofthouse, "The City and the Sanctuary," *ET* 34 (1922/23): 198-202 and rebutted by MacKay in "The City and the Sanctuary," *ET* 34 (1922/23): 475-76. In either case, whether rods or cubits are used, the temple is one that has never been constructed in Israel.

⁶Hobart E. Freeman, *An Introduction to the Old Testament Prophets*, 313.

A second interpretation supposes that the temple in view here is the post-exilic temple built under Zerubbabel.⁷ A plan of Zerubbabel's temple is not provided anywhere in Scripture which makes an exact size comparison of the two impossible. However, since the post-exilic temple failed in comparison to the Solomonic (Hag. 2:3),⁸ and the Solomonic failed in comparison to Ezekiel's temple,⁹ it follows that the temple of Ezekiel is greater than the post-exilic structure. Therefore, Ezekiel's temple is so large that it cannot be one and the same with that built by Zerubbabel. One searches the Books of Ezra, Nehemiah, Haggai, and Zechariah in vain to find even an attempt on the part of the remnant to follow Ezekiel's plan. Another problem with the post-exilic view is that Ezekiel's temple sits upon a very high mountain (40:2)¹⁰ in contrast to the post-exilic temple, which was built in Jerusalem. A third difference between the two temples relates to those whom they benefited. Whereas Zerubbabel's temple was for the two tribes of Judah and Benjamin, this temple serves all twelve tribes (chaps. 47–48) and aliens as well (47:22-23). Fourth, God promised to dwell in this temple perpetually with the nation never defiling his name (43:7), which obviously did not occur with Zerubbabel's temple as it was defiled by Antiochus Epiphanes IV and eventually removed by Rome. Further, never does the prophecy indicate a conditional aspect to its fulfillment. Fifth, the dimensions of the mysterious sanctuary area (750 feet by 750 feet)¹¹ exceed those of the temple mount (525 feet by 660 feet).¹² Finally, the filling of the temple by the Spirit also mitigates against this Zerubbabel view. This return of the glory of God is prophesied in Ezekiel 43:1-5 but never is the filling mentioned in conjunction with the dedication of the post-exilic temple under Zerubbabel (Ezra 6:13-18). It is inconceivable that Ezra could neglect to record such a happening if it had occurred.

A third temple view is actually a modified version of the preceding perspective. This view perceives the temple as an ideal one¹³ (especially apocalyptic in nature),¹⁴ some scholars believing it was planned for the post-exilic community but never built.¹⁵ The *Seventh-day Adventist Bible Commentary* expresses it thus: "According to [this view] the temple vision would have been literally fulfilled if the people had been faithful to their trust, but because they failed, the prophecy could not be fulfilled in its original intent."¹⁶ The main objection to this view is whether God would provide such a detailed prophetic description if it was never to be fulfilled. Surely, He would not invest a full nine chapters of Ezekiel's

⁷Walther Zimmerli, *Ezekiel* 2, Herm, 345.

⁸Haggai's prophecy notes that the postexilic temple failed to compare with Solomon's *in glory* and makes no mention of size differences. However, since Ezekiel's temple necessitates topographical changes to fit into Jerusalem (explained later in this section) it exceeds both of these other temples in both size and glory.

⁹See the paragraph immediately above for size comparisons.

¹⁰It is difficult to determine the exact location of the temple, whether outside of the city (45:1-6) just north of Jerusalem (40:2) and outside Judah (48:8, 15), or within the city itself (40:1-2; cf. Isa. 2:2-3). In any case, other descriptions of topographical changes indicate that this is a vastly altered city from that of Zerubbabel's time.

¹¹The temple lies within a sacred area five hundred cubits square (45:2).

¹²M.-Jos. Lagrange, "Topographie de Jérusalem," *RevBib* 1 (1892): 4; Yohanan Aharoni and Michael Avi-Yonah, *The MacMillan Bible Atlas*, 127. This comparison assumes the smaller temple size.

¹³Keith W. Carley, *The Book of the Prophet Ezekiel*, 267; John W. Wevers, *Ezekiel*, NCBC, 207; E. W. Hengstenberg, *The Prophecies of the Prophet Ezekiel Elucidated*, 353; Crawford Howell Toy, *The Book of Ezekiel*, SBOT, 177, n. 3 ("the vision is here a literary device . . . the work of reflection," italics his); G. C. M. Douglas, "Ezekiel's Temple," *ET* 9 [1897/98]: 517; F. W. Farrar, "The Last Nine Chapters of Ezekiel," *Exp* 3d series 9 (1899): 7-9; Toni Craven, *Ezekiel, Daniel*, CoBC, 83. A modification of this view is that the temple in view is a hybrid structure resembling both Solomon's temple and the "walled and fortified sanctuaries in Babylonia" (G. A. Cooke, *A Critical and Exegetical Commentary on the Book of Ezekiel*, ICC, 425); Walther Eichrodt maintains that "the temple makes its appearance as a heavenly reality created by Yahweh himself and transplanted to earth," with the implication that such a transfer to earth never occurred (*Ezekiel*, OTL, 542).

¹⁴Moshe Greenberg, "The Design and Themes of Ezekiel's Program of Restoration," *Interpretation* 38 (1984): 181-208; John B. Taylor, *Ezekiel*, TOTC, 253.

¹⁵Nichol *et al.*, eds., *SDABC*, 4:715.

¹⁶*Ibid.*

prophecy in vain.¹⁷ Again, God's promise to dwell in this temple perpetually (43:7) indicates that an actual, not ideal, temple must be in view.

A fourth historic temple which could possibly be in view is that built by Herod and completed just prior to Jerusalem's fall in AD 70.¹⁸ However, this view has the same problems as the two above, namely, the dimensions do not match. Further, the sacrificial procedure of Ezekiel 43–46 was not followed during the Herodian era.

All four preceding views (Solomonic, post-exilic, ideal, Herodian) lack the necessary characteristics of the mysterious temple and do not match the worship procedure of chapters 43–46. Recognizing such, a fifth perspective has been proposed, favored especially by amillenarians. This view considers Ezekiel 40–48 as a symbolic description of the church rather than a literal temple.¹⁹ Greenhill represents such a view, for he soundly refutes the notion that Ezekiel's and Zerubbabel's temples are the same by comparing the locations and measurements of the temples; however, he then surprisingly states, "The vision, therefore, points out the introduction of a better hope, viz. the church of Christ under the gospel."²⁰ If this is true, one must wonder how all the specific designations here can be matched with the blessings of the church in the present age. Such a view must spiritualize descriptions which appear to be very physical and literal.²¹ The chapters include measurements, topographical descriptions, etc.; therefore, it is not surprising that those who deny the normal sense of these terms also do not believe in a literal kingdom. Finally, Gray notes that those who hold to this symbolic church perspective differ widely in their explanations and thus cannot explain the symbolism of which they speak.²² This inconsistency and subjectivity is shown in the fact that adherents of this view "interpret Ezekiel's earlier, now-fulfilled prophecies literally, yet interpret his yet unfulfilled prophecies symbolically."²³ There is no reason to abandon the normal grammatical-historical hermeneutic when approaching Ezekiel's prophecy.

A sixth view interprets the passage literally but sees the eternal state in view.²⁴ Allis champions this perspective which distinguishes between the kingdom and the Millennium, seeing the "Millennium" as a limited period (the church age) which precedes an endless "kingdom" (the eternal state). He asserts that the passages studied thus far in Isaiah and Ezekiel both apply to this latter period.²⁵ This view which sees eternity in Ezekiel's prophecy cannot be accepted because of the

¹⁷The Adventist response to this question is: "God left no method untried to induce Israel to accept the high destiny originally planned for them. Up to this point their history had been one of repeated failures. God was now offering them another opportunity to begin again" (Nichol *et al.*, eds., *SDABC*, 4:717). This answer fails to address how the post-exilic community was to initiate the topographical alterations necessary for the temple construction. Ezekiel's temple is to be built upon a high mountain (40:3) with a river flowing from it which extends to the Dead Sea (47:1, 7; cf. Joel 3:18) and supernaturally makes it fresh (47:8). The miraculous trees which bear fruit monthly (47:12) and several other supernatural descriptions in the prophecy indicate that its fulfillment was not possible during the post-exilic age.

¹⁸T. Whitelaw, "Temple," *ISBE*, 5:2935, notes of Ezekiel's temple "that in important respects it forecasts the plans of the second (Zerubbabel's) and of Herod's temples."

¹⁹Carl Friedrich Keil, *Biblical Commentary on the Prophecies of Ezekiel*, K&D, 2:180, applies the vision to "the new kingdom of God . . . in which the announcement of salvation for Israel is brought to its full completion," then explains this "Israel" to be the church (2:425); Milton S. Terry, *Biblical Hermeneutics*, 437; William Greenhill, *An Exposition of the Prophet Ezekiel*, 774–75.

²⁰Greenhill, 774.

²¹The passage includes a description of a river (47:1–12) with fishermen (47:10) and salty swamps (47:11) which "lend a touch of realism to the passage. These details become meaningless if the passage is only symbolic of spiritual blessing" (Charles H. Dyer, "Ezekiel," *BKC*, 1:1313).

²²James Martin Gray, *Christian Worker's Commentary on the Old and New Testaments*, 265.

²³Dyer, 1:1304.

²⁴Keil holds a modification of this view in which the vision is a symbolic representation of the entrance of spiritual Israel (the church) into the heavenly Canaan, i.e., it "sets forth the kingdom of God established by Christ in its perfect form" (Carl Friedrich Keil, *Biblical Commentary on the Prophecies of Ezekiel*, K&D, 2:417).

²⁵Allis, *Prophecy and the Church*, 238 (cf. 50, 325–26).

existence of the temple itself, which is not part of the new heavens and new earth (cf. Rev. 21:22). Other dissimilarities between the temple of this prophecy and the eternal state are evident:

The city's [sic: cities'] dimensions are different (Ezek. 48:30-35; Rev. 21:15-17). The waters that flow toward the east have different sources: the temple in Ezekiel (43:7; 47:1-5) and God's throne in the Revelation (22:1, 3) The tribal allotments of Ezekiel include the sea as the western boundary (47:15-20), whereas in the Revelation John declares that the sea no longer exists (Rev. 21:1).²⁶

All of the above views fail to consider the unique character of these chapters. In contrast, Jewish²⁷ and premillennial²⁸ scholarship recognizes that the most natural reading of this section indicates that it refers to a literal, future temple in the kingdom period. Allis considers the problems associated with the millennial view to be so insurmountable that he calls Ezekiel 40-48 "the Achilles' heel of the Dispensational system of interpretation."²⁹ Nevertheless, several lines of evidence suggest this to be the best view.

The first merit of the millennial view is that it fits the argument of Ezekiel's prophecy. The book follows a threefold design: the impending judgment upon Judah by Babylon (chaps. 1-24), followed by the judgment upon the nations (chaps. 25-32), and concluding with God's unconditional restoration of the nation (chaps. 33-48). This last section first promises Israel a *new life* through restoration to the land and national cleansing (chaps. 33-39). This restoration of Israel includes God's defeat of Gog and her allies (chaps. 38-39), which premillennialists place during the seven-year Tribulation Period preceding the Millennium. This premillennial chronology follows Ezekiel's precisely, as he details events in the Tribulation first (chaps. 38-39), followed by the millennial order (chaps. 40-48). It would be strange and misleading for Ezekiel to depict Israel's restoration as a people possessing His Spirit in 39:29 (the verse preceding chapters 40-48), then to suddenly revert back to some historical period in the remaining nine chapters. These chapters, the climax of the prophecy, aptly describe Israel's climax as a nation in her final restoration.³⁰

The millennial interpretation is also favorable because it does not abandon the normal grammatical-historical hermeneutic. None of the measurements of the temple need be spiritualized or reconciled with previous temples whose descriptions do not match. The canonical text can stand on its own when one interprets these nine chapters as depicting a future kingdom period.

A related support for the millennial age is Ezekiel's description of the topography differences characteristic of the kingdom age. Such changes are prophesied about elsewhere in the prophets. For example, Zechariah prophesied that at the return of Messiah the Mount of Olives will undergo a radical change:

Then the LORD will go out and fight against those nations, as he fights in the day of battle. On that day his feet will stand on the Mount of Olives, east of Jerusalem, and the Mount of Olives will be split in two from east to west, forming a great valley, with half of the mountain moving north and half moving south (Zech. 14:3-4).

²⁶Alexander, 6:945.

²⁷Rabbi Fisch acknowledges that the coming invasion of Gog (Ezek. 38-39) "is apocalyptic and relates to the indefinite future, the advent of the Messiah, indicated by the phrase *the end of days*," followed in chapters 40-48 by "a design of the Temple, the sacrificial worship, the people and the land in the new era which follows the overthrow of Gog" (S. Fisch, *Ezekiel*, SBB, 253, 265, italics his).

²⁸Alexander, 6:942-46; Gleason L. Archer, *Encyclopedia of Bible Difficulties*, 280-81; Dyer, 1:1302-1304; Paul P. Enns, *Ezekiel*, BSC, 180; Charles Lee Feinberg, *The Prophecy of Ezekiel*, 233-39, 267-68; Walter DeMotte Forsythe, "The Restoration of Ezekiel's Temple," Th.M. thesis, Dallas Theological Seminary, 1957, 40-54; Freeman, *An Introduction to the Old Testament Prophets*, 312; Arno C. Gaebelin, *The Prophet Ezekiel*, 271, 273; Gray, 265-67; Ironside, *Expository Notes on Ezekiel the Prophet*, 289, 314-15; Raymond Norman Ohman, "The Biblical Doctrine of the Millennium," Th.D. diss., Dallas Theological Seminary, 1949, 151-163; Soares, "Ezekiel's Temple," 93; Henry Sulley, *The Temple of Ezekiel's Prophecy*, 13; Merrill F. Unger, "The Temple Vision of Ezekiel," *BS* 106 (January-March 1949): 60, 169-77.

²⁹Allis, *Prophecy and the Church*, 248.

³⁰Ezekiel's premillennial argument is traced in further detail by Alexander, 6:943-44, 952.

It is obvious that Zechariah's prophecy has not yet been fulfilled.³¹ "According to this prophecy God is to rearrange the land so that the millennial temple will fit into it."³² Ezekiel verifies this as the temple area alone encompasses a three by eight mile area (45:3).³³ Such a catastrophic realignment in geography is necessary not only for the enormous temple and the "very high mountain" upon which it sits (40:2; 43:12),³⁴ but also for the new city.³⁵ The new boundaries of this city will comprise a square with each side measuring 6,750 feet,³⁶ which is much larger than the Jerusalem of Ezekiel's day. This city also has a river without tributaries flowing from the temple to the east with trees bearing fruit monthly for healing (45:1f., 12)—obviously a depiction which has yet to occur in the land.³⁷ Further, while the size of Israel as a whole will not change, the inheritances for each tribe will be equal (47:14)³⁸ and include portions for the priests and Levites (45:1-5), which never was the case under Joshua (Josh. 13–19). All of these topographical changes point to a time period which has not yet occurred.³⁹

Furthermore, the exilic prophet Ezekiel is not the only prophet who mentions a millennial temple. Other citations are provided by the pre-exilic prophets Isaiah (2:3; 60:13) and Joel (3:18), as well as the post-exilic prophet Haggai (2:7, 9). Although not an inspired source, 1 Enoch 90:26b-29 also indicates that the "ancient house" would be replaced with a new temple at the end of the age.⁴⁰ Many other rabbinic references convey the same idea of a restored earthly temple.⁴¹ Such references show that the idea of a temple in Israel's kingdom age was not unique to Ezekiel but stretched throughout the pre-exilic, exilic, and post-exilic periods even up to New Testament times.⁴²

³¹Homer Heater, Jr., *Zechariah*, BSC, 114; F. Duane Lindsey, "Zechariah," *BKC*, 1:1570.

³²Ohman, "The Biblical Doctrine of the Millennium," 158.

³³It also includes a large (180 feet by 105 feet) and mysterious extra building (41:12, 15) which appears along with no other known temple in Jerusalem.

³⁴Eichrodt suggests that the city is the Zion of Ezekiel's time and that "the assertion of its great height is a strange piece of *poetic license*. To be sure, we have here the influence of the idea, widespread in the ancient East, including Israel, that the mountain of God is the highest of all mountains (cf. Isa. 2:2; Ps. 48:2; Zech. 14:10) and that the river of paradise had its source in it (Zech. 14:8; Ps. 46:4; Ezek. 47:1ff.)" (*Ezekiel*, 541; emphasis mine). This "poetic license" does not fit the general context which is not given to exaggeration but rather to minute detail.

³⁵A renewed Jerusalem was commonly taught in extra-biblical literature (e.g., 2 Baruch 4.1-6; for other references see Hermann L. Strack and Paul Billerbeck, *Kommentar zum neuen Testament*, 3:531-32, 573).

³⁶Ezekiel 48:15b-16 notes that each of the city's four sides stretch 4,500 cubits. With the standard cubit equal to 18 inches (1.5 feet), this yields a measurement of 1.5 X 4500=6,750 linear feet.

³⁷Terry, 345, describes this depiction as one of the "insuperable difficulties in the way of any literal exposition of the vision," but the miraculous will be commonplace in the Millennium (Paul Lee Tan, *The Interpretation of Prophecy*, 322).

³⁸The divisions for each tribe stretch from east to west in regular portions which seem to ignore topographical differences, or, more likely, seem to indicate a regular contour. "We may well question whether Ezekiel's arrangement ever could be carried out in actual life until that day when Jehovah was to return in glory, and every mountain and hill was to be brought low; see Isa. 40:3-5; Zech. 14:10" (G. C. M. Douglas, "Ezekiel's Vision of the Temple," *ET* 14 [1902/03]: 425).

³⁹For a fuller discussion of topographical changes in the Millennium, see Carl Eugene Bollinger, "The Land of Palestine in the Millennium," Th.M. thesis, Dallas Theological Seminary, 1949.

⁴⁰E. Isaac, trans., 1 (*Ethiopic Apocalypse of Enoch*), in James H. Charlesworth, ed., *The Old Testament Pseudepigrapha*, 1:71.

⁴¹Eth. En. 89:73 (135 BC); 91:13 (prior to 167 BC); Tob. 14:5 (2nd/1st cent. BC); Jub. 1:17, 27 (Maccabean). That the temple will function as a universal sanctuary of the nations is seen in Eth. En. 90:33; Tob. 13:13; Jub. 4:26. A few sources advocate a heavenly temple and heavenly Jerusalem (Wis. 9:8; Slav. En. 55:2), but the exegesis for such is questionable as it is based largely upon texts which supposedly indicate that the earthly temple and Jerusalem serve as a copy of the heavenly (e.g., Exod. 25:9, 40; 26:30; 27:8; Ps. 122:3). For further study see Gottlob Schrenk *τό ἱερόν*, *TDNT*, 3:239-40; Otto Michel, *ναός*, *TDNT*, 4:882.

⁴²The fragmentary 1 *Enoch* dates from various sources in the second century BC to the first century AD (*ibid.*, 2:5-7), with chapter 90 dating probably from about 165-161 BC (*ibid.*, 2:7).

Finally, the absence of many features associated with the Law of Moses is consistent with a temple which is chronologically subsequent to Israel's other temples.⁴³ The account lacks a high priest⁴⁴ and only Levitical priests descending from Zadok serve in the temple.⁴⁵ Also missing are the Urim and Thummim,⁴⁶ anointing of the temple, ark with its mercy seat and tablets of commandments,⁴⁷ lampstands,⁴⁸ a distinction between the holy place and most holy place (i.e., no veil), and the lavers or brazen sea.⁴⁹ Feasts which are not celebrated include Firstfruits, Pentecost (Weeks), Trumpets, and the Day of Atonement.⁵⁰ While these omissions do not prove Ezekiel's is a millennial temple, the lack of many features of the Mosaic dispensation hints that an age other than under the Mosaic law is in view.

The most commonly voiced objection to the millennial interpretation of Ezekiel 40–48 concerns the reinstitution of the sacrifices (40:38–43; 43:13–27), especially the sin offerings (40:39; 43:19, 21–22, 25).⁵¹ The claim is that such animal sacrifices would constitute a retrogression or return to weak and beggarly elements.⁵² However, such is not the case.⁵³ The Millennium, rather than being a retrogression, will be an advancement as it will complete the many prophetic promises which God made to Israel (Ezek. 37:15–28). This era will see the culmination of the many promises in all of Israel's covenants: Abrahamic (37:26; cf. Gen. 12:1–3), Land (37:21–22; cf. Deut. 30:1–10), Davidic (37:24–25; cf. 2 Sam. 7:14–16), and New Covenants (37:15–21; cf. Jer. 31:31–34). Moreover, even the *Mosaic Covenant* will be fulfilled at Israel's restoration, shown in Ezekiel's repetition of the covenant formula "I will be their God, and they will be my people" (37:27).⁵⁴

One must not take the prophecy of Ezekiel in isolation, for millennial sacrifices are affirmed elsewhere in the prophetic writings. Isaiah notes that God will accept burnt offerings from both Israelites (Isa. 60:7; 66:20) and foreigners who bind themselves to the LORD (Isa. 56:6–7). Zechariah's last statement in his prophecy affirms the presence of millennial sacrifices in the temple (Zech. 14:21).⁵⁵

⁴³The following factors are explained by Douglas, "Ezekiel's Temple," 365–67, 420–22, 468–70, 515–18; Douglas, "Ezekiel's Vision of the Temple," 365–68, 424–27.

⁴⁴The work of the high priest has already been completed in the once-and-for-all death of Jesus Christ (Heb. 10:11–12), who is the high priest now (Heb. 4:14; 7:26–8:6) and presumably will continue to act as such in the Millennium.

⁴⁵Serving in the temple are not just anyone in the Aaronic line, but only priests who were Levites and sons of Zadok (40:46; 43:19; 44:15; cf. Mal. 3:3) because of their faithfulness during Israel's apostasy (48:11).

⁴⁶Decisions will not need to be settled through this ancient method as the omnipotent Lord will be reigning personally and available for counsel.

⁴⁷The glory of God will not be confined to a particular place within the temple.

⁴⁸These are unneeded as God's glory has returned to the house (43:6f.). In heaven the situation is even more significant as there will be no need for even the temple itself (Rev. 21:22–23).

⁴⁹These items will be replaced with a river of living water flowing from Jerusalem (47:1–13; cf. Zech. 14:8). By "living water" perhaps that which has no natural source is meant.

⁵⁰"The atonement is already complete, the most holy place stands open, and perhaps all priests appear habitually clothed as the high priest used to be on that great day" (Douglas, "Ezekiel's Temple," 421).

⁵¹That the sacrifices play an important part in Ezekiel's description is evident in that he gives a more detailed account of the altar than of anything else in the temple, and in its enormous size in comparison to the altar associated with Solomon's temple (43:13–17).

⁵²Oswald T. Allis, *Prophecy and the Church*, 247; cf. Nichol *et al.*, eds., *SDABC*, 4:715, "It is impossible to conceive that animal sacrifices could ever again be restored by divine command and find acceptance with God."

⁵³Tan, 293–98, elaborates on the legitimacy of a reinstitution of the sacrificial system (cf. Alexander, 6:946–52).

⁵⁴This formula is used of both the Mosaic Covenant (Lev. 26:12; Exod. 19:5–6; Deut. 26:18–19) and the New Covenant (Jer. 30:22; 31:33; 32:38).

⁵⁵Similarly, Malachi explains that after the coming in judgment of the messenger of the covenant (Christ), grain offerings will be presented to God: "The LORD will have men who will bring [grain] offerings in righteousness, and the [grain] offerings of Jerusalem and Judah will be acceptable to the LORD, as in former years" (Mal. 3:3b–4). While some consider these to be *animal* sacrifices (e.g., Beth Glazier-McDonald, *Malachi*, SBL 98, 155), they are actually grain

While Ezekiel's description provides the fullest explanation of these sacrifices, other prophets besides Ezekiel obviously had no problem with their reinstitution at the national restoration after Messiah's coming.

Another objection, on the basis of the Book of Hebrews, is that the blood of bulls and goats can never take away sin and that Christ's one sacrifice is sufficient (Heb. 10:4, 14).⁵⁶ This is not a concern in relation to millennial sacrifices for several reasons.

First, the context in Hebrews relates to the believer's possible return to the Jewish sacrificial system during the age of grace. Sacrifices in this present age in which the church is prominent should not be confused with sacrifices in the future Millennium when Israel is restored as nation.⁵⁷ The writer of Hebrews deals not with atonement in a future age but only with atonement in the present dispensation.

Second, the point of Hebrews is that animal sacrifices never took away human sin anyway. The offerings under the Mosaic system were designed for a people who had already entered into a relationship with God under the Abrahamic Covenant. Specifically, the sin and guilt offerings under the law functioned to restore one's *fellowship* with God, not to establish one's *relationship* with Him in a way analogous to confession of sin in the present age (e.g., 1 John 1:9). Old Testament Israelites were saved by grace through faith just as believers in the present age (Rom. 4:3, 9). The point of the Hebrews passage is that Old Testament sacrifices were inadequate in that they could not provide permanent cleansing and found their efficacy only in the Ultimate Sacrifice to which they pointed.⁵⁸ However, while some do not view Old Testament sacrifices as efficacious,⁵⁹ this view is difficult to reconcile with the indications in the Old Testament that the worshipper actually was forgiven when he offered his sacrifice according to the law (Lev. 1:4; 4:26-31; 16:20-22).⁶⁰ Nevertheless, under the Mosaic dispensation all Israelites functioned under the theocracy even if they were not related to God spiritually. This will be the case even to a greater degree in the Millennium when Christ rules the theocracy. For this reason, it is best to see the millennial sacrifices as restoring Israelites to the covenant community in the theocratic state.⁶¹

A third reply may be made as to how millennial sacrifices do not stand in contradiction with the atonement of Christ. New Testament saints freely took part in temple worship (Acts 2:46; 3:1; 5:42) without seeing a contradiction with faith in Christ, and Paul even offered a sacrifice in good conscience (Acts 21:26), perhaps because he viewed it as memorial to the death of Christ. As Mosaic sacrifices prior to the cross looked to Christ's finished work of redemption, so millennial sacrifices after the cross could possibly look back upon this completed work.⁶² Further, as the Lord's Supper commemorates

offerings ("זֶבֶחַ", BDB 585b 4). Instead of viewing Malachi's description as depicting Christ's judgment associated with His second coming, some commentators suggest that it portrays the Mosaic period as the ideal era (Joyce G. Baldwin, *Haggai, Zechariah, Malachi*, 244) or that it is "symbolic of a cleansed and sanctified church" (Robert L. Alden, "Malachi," EBC, 7:719). However, neither of these views adequately considers the judging nature of the arrival of the messenger (Mal. 3:2-3a).

⁵⁶Allis, *Prophecy and the Church*, 247.

⁵⁷Hughes responds sarcastically to this argument: "To restore all these today, under the New Covenant, would be apostasy. But, in a millennium, under the same New Covenant, it is supposed to be according to prophecy!" (Archibald Hughes, *A New Heaven and a New Earth*, 157).

⁵⁸Jerry Hullinger, "The Problem of Sacrifices in Ezekiel's Temple," doctoral seminar paper for the course 375 Seminar in the Exilic and Postexilic Prophets, Dallas Theological Seminary, 1989, 26.

⁵⁹Alexander, 6:949; Alva McClain, *The Greatness of the Kingdom*, 250; Feinberg, *The Prophecy of Ezekiel*, 234; John Mitchell, "The Question of Millennial Sacrifices," *BS* 110 (1953): 344.

⁶⁰Hobart E. Freeman, "The Problem of Efficacy of Old Testament Sacrifices," *BETS* 5 (Summer 1962): 73-79; John C. Whitcomb, "Christ's Atonement and Animal Sacrifices in Israel," *GTJ* 6 (1985): 208-12.

⁶¹Whitcomb, "Christ's Atonement and Animal Sacrifices in Israel," 201-17; Charles Caldwell Ryrie, *Dispensationalism Today*, 128.

⁶²Gaebelein, *The Prophet Ezekiel*, 312; Mitchell, "The Question of Millennial Sacrifices," 267; Merrill F. Unger, "The Temple Vision of Ezekiel," *BS* 106 (January-March 1949): 60; Clive A. Thomson, "The Necessity of Blood Sacrifices in Ezekiel's Temple," *BS* 123 (July-September 1966): 237-48. Archer seeks to explain the view as such: "It is true that the same Hebrew terms are used in Ezekiel 43 as were employed in the law of Moses [e.g., 'sin offering'], but they will

Christ's death in the present, so millennial sacrifices may accomplish this same memorial function in the future.⁶³ As such these sacrifices would replace the Lord's Supper as vivid object lessons of Christ's supreme sacrifice on Calvary.⁶⁴ Admittedly, nothing in the passage indicates that Ezekiel saw these sacrifices as memorial and this view alone does not explain the expiatory nature of the sacrifices, so it does not marshal as much evidence as does the theocratic view; however, the memorial and theocratic perspectives are not mutually exclusive.

Therefore, one need not be perplexed about the existence of millennial sacrifices when viewed in light of their proper purpose. They form a part of the height of Israel's history as a nation (not a return to "beggarly elements"), they are taught by other prophets, they are inappropriate in the present age but not in the future, and they serve both theocratic and commemorative functions as they look back to the finished work of Christ at Calvary.

The preceding discussion on Ezekiel 40–48 has been quite involved. However, it has been necessary to provide the proper millennial context which is vital to understanding the nature of the Sabbath mentioned in Ezekiel 46:1. The evidence indicates that the Sabbath will indeed be reinstituted during this time. Alexander elaborates on the legitimacy of this millennial Sabbath observance:

The Sabbath and the observance of the new moon would [will] be part of the worship ritual during the Millennium. It may seem incongruous that the Sabbath, the sign of the Mosaic covenant (cf. Exod. 31:13, 16-17), would be observed in the millennial kingdom when it is not observed in the church age under the new covenant. Is this a retrogression in God's purposes? Not if it is understood that all God's covenants would be fulfilled and operating in the messianic kingdom (cf. 37:15-28) The Mosaic covenant showed Israel how to live a holy life in a relationship with God, and that type of life is still valid under the new covenant (cf. Jer. 31:33-34; Rom. 8:4). Therefore, for the Mosaic covenant and the new covenant to be fulfilled side by side is not incongruous⁶⁵

This reinstitution of the Sabbath along with the sacrifices may seem problematic to some Bible interpreters.⁶⁶ However, one should not be troubled about the reinstitution of the Sabbath during the Millennium if the predominantly Jewish nature of this period is remembered.⁶⁷ As the Sabbath was the sign of the Mosaic covenant, so it will be elevated again to prominence when Israel is restored to the Lord in the millennial kingdom.

The millennial era is characterized by many other features of the Mosaic system, including some of the great feasts celebrated under the law (46:9, 11). Ezekiel specifically mentions two of these

have a new meaning. They were used by the Old Testament prophet because they furnished the closest analogy to the millennial offerings that the Hebrew believer had any acquaintance with. But like so many other terms employed in connection with the end times, so these designations of sacrifice were sublimated and altered to fit the new conditions of the new age yet to come" (Archer, *Encyclopedia of Bible Difficulties*, 280-81).

⁶³Debate remains whether the Lord's Supper will be celebrated in the Millennium. It is claimed that the celebration will continue since Jesus said He would not "drink of the fruit of the vine again until the kingdom of God comes" (Luke 22:18; cf. Matt. 26:29; Mark 14:25; Alexander, 6:951). However, it is also argued that there will be no more need for the Lord's Supper in the Millennium since it "proclaims the Lord's death until he comes" (1 Cor. 11:26; Dyer, 1:1305; cf. Archer, *Encyclopedia of Bible Difficulties*, 280). It appears to the present writer that the latter view is correct since Christ's statement in the gospels relates to His celebration of the Passover (Luke 22:15-16), not the Lord's Supper. In either case, nothing prohibits the coexistence of the memorial sacrifices and memorial Supper in the future age.

⁶⁴Alexander, 6:951, "Consequently, the sacrifices in the millennial sacrificial system of Ezekiel appear to be only memorials of Christ's finished work and pictorial reminders that mankind by nature is sinful and in need of redemption from sin."

⁶⁵Ibid., 6:986.

⁶⁶An attempt at this problem by one amillennial interpreter is that the Sabbath signifies Christian worship on the Lord's day, the open gate signifies the gate of heaven open to believers for blessing, the prince's worship is representative of civil officials' need for worship without meddling in church affairs (or symbolic of Christ's incarnation and intercession), and the six working days designate the term of man's life with its labor and sorrow (Greenhill, 810-11). Such is the imaginative exegesis of those who abandon the normal, literal hermeneutic.

⁶⁷One premillennialist sees a typical (N.B., not allegorical) significance to this account: "The six working days (typical of 6,000 years) are forever gone, the seventh day, the seventh thousand, the Day of the Lord, has come. And when the Millennium ends, the complete, eternal rest comes for all the people of God. The new moon is typical of Israel's re-establishment as a nation. The nation, like the moon, had waned and disappeared, but now she shines again like the new moon" (Gaebelein, 326-27).

appointed feasts: Passover (45:21a) and Unleavened Bread (45:21b, 25).⁶⁸ The millennial prophecy of Zechariah adds the Feast of Tabernacles or Booths as a third feast (Zech. 14:16-19). Since these three feasts will be operative in the kingdom, this should not evoke surprise that the Sabbath also will be in effect at this unique time. These changes function as part of the Jewish nature of this era. [See the following pages for diagrams relating to the reinstitution of certain practices.]

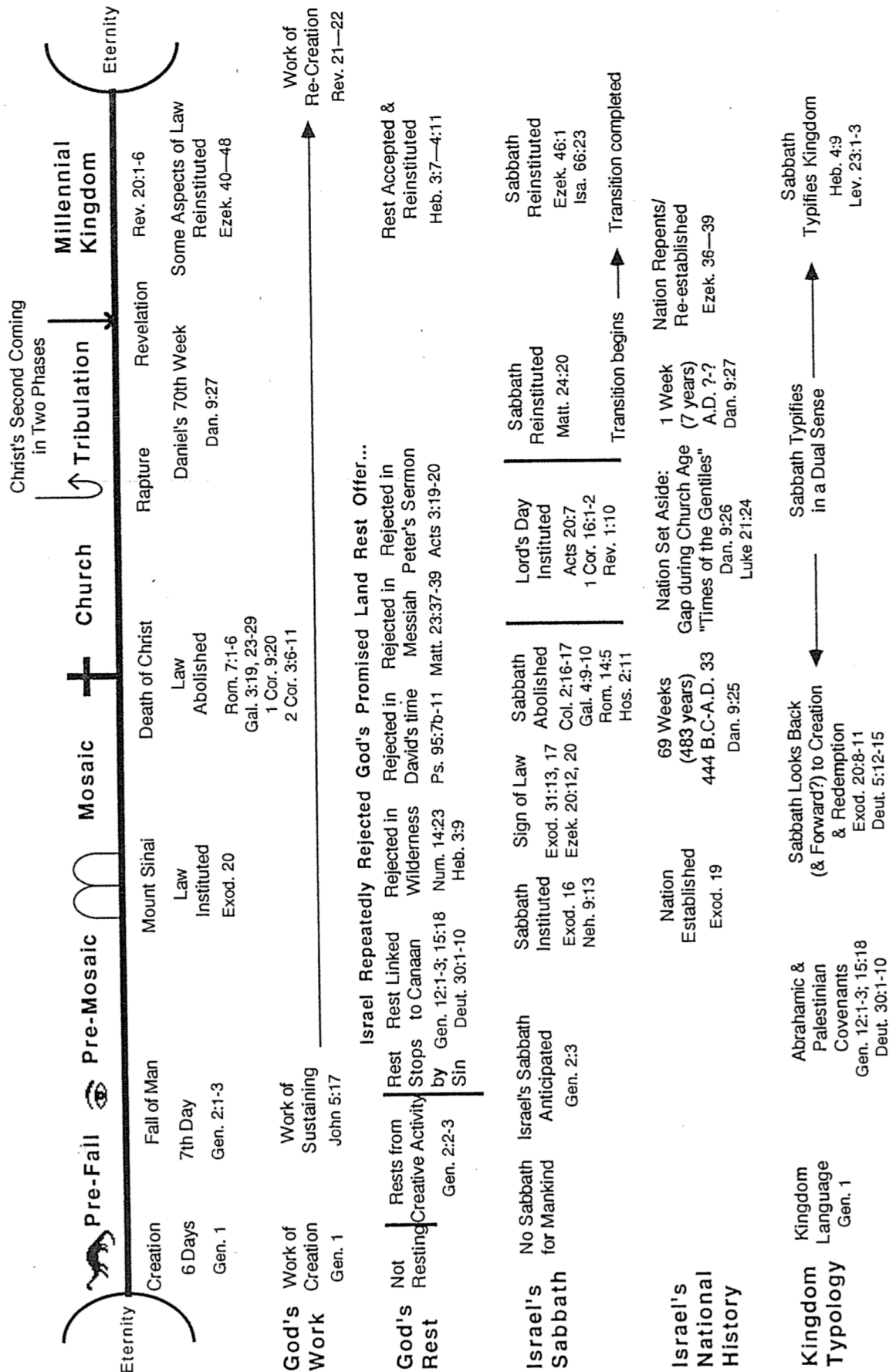
⁶⁸Alexander suggests that the Feast of Firstfruits is included by implication but does not present his evidence (6:947).

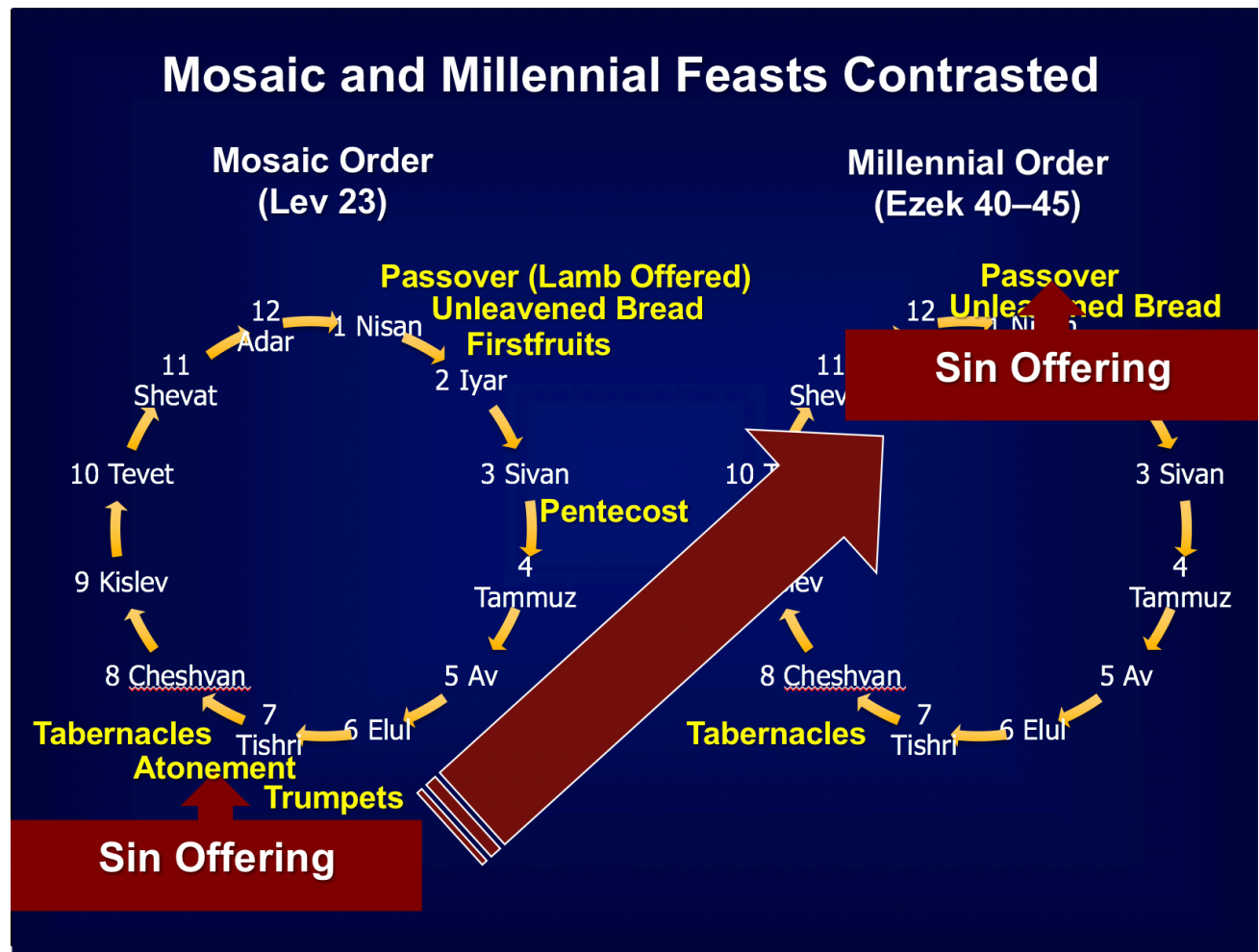
The Eschatological Significance of the Sabbath

Adapted from Richard James Griffith, "The Eschatological Significance of the Sabbath," ThD dissertation, Dallas Theological Seminary, 1990
A summary of my dissertation relating to the reinstitution of the Sabbath in Ezekiel 46:1

The Eschatological Significance of the Sabbath

A visual summary of a ThD dissertation by Richard James Griffith, Dallas Theological Seminary, 1990





The annual Hebrew calendar of Leviticus 23 will find a partial repetition in the millennium.

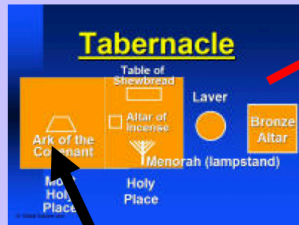
- Jews even to today celebrate seven feasts each year.
- However, in the millennium only the first and last will be celebrated. Passover with Unleavened Bread will occur annually for seven days as in the past (Ezek 45:21), as will Tabernacles (Zech 14:16).
- As the sin offering in the Day of Atonement was central to the year, so this offering will be central to millennial worship. However, there will be no Day of Atonement then as the blood of Jesus is the final atonement for sin.
- Instead, the sin offering will be offered to commemorate Christ's death, yet at Passover (Ezek 45:21-25). This is because there will be no ark of the covenant in the millennial temple (Jer 3:16, "And when your land is once more filled with people," says the Lord, "you will no longer wish for 'the good old days' when you possessed the Ark of the Lord's Covenant. You will not miss those days or even remember them, and there will be no need to rebuild the Ark"). Passover will be a fitting time to look back on Israel's redemption from Egypt (Exod 12) as well as redemption from sin through Christ (1 Cor 5:7).

The Passover Lamb previously offered at Passover will have been fulfilled by Christ, yet the need for ongoing forgiveness related to ongoing sin will require a sin offering for the prince and those in mortal bodies (Ezek 40:39; 43:19, 21-22, 25).

One must not take the prophecy of Ezekiel in isolation, for millennial sacrifices are affirmed elsewhere in the prophetic writings. Isaiah notes that God will accept burnt offerings from both Israelites (Isa. 60:7; 66:20) and foreigners who bind themselves to the LORD (Isa. 56:6-7). Zechariah's last verse of his prophecy after the return of Christ (Zech 14:4) also affirms the presence of millennial sacrifices in the temple (Zech. 14:21).

Comparing the Furniture

Moses's Tabernacle



Ark of the Covenant
(Exod. 25:22)

Ark of the Covenant
(1 Kings 8:21)

Altar of Burnt Offering
(Ezek. 43:13-27)

Contrasting Centers of Worship:

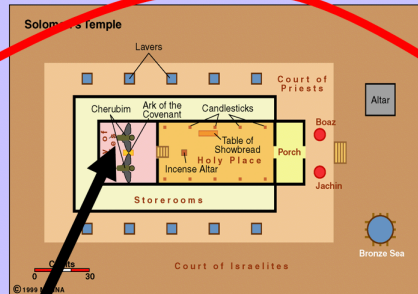
Moved Millennial Furniture:

Altar of Burnt Offering: from the outer (Exod. 40:6) to inner court (Ezek. 43:13)

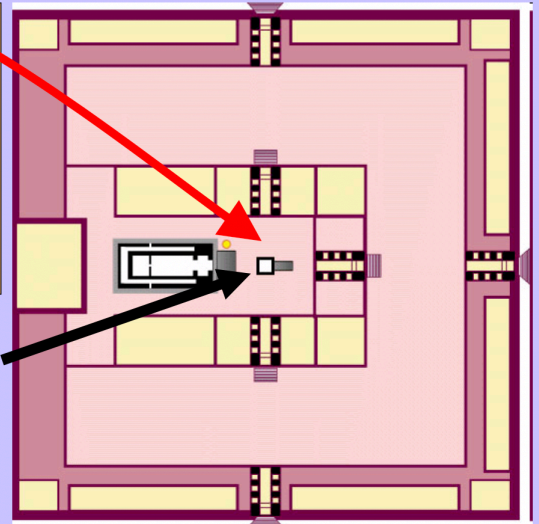
Missing Millennial Furniture:

Ark of covenant (Jer. 3:16-17), veil, lampstand, table of showbread, & laver

Solomon's Temple



Ezekiel's Temple



Who is the Prince in Ezekiel 40–48?

When do Ezekiel's final nine chapters (Ezek. 40–48) take place? This section depicts a sacrificial system, temple in Jerusalem, and division of land up to the Mediterranean Sea that has never been seen in Israel's *past* history. Yet in the *future* eternal state there will be no temple (Rev. 21:22), no sea (Rev. 21:1), and no Jerusalem with its traditional boundaries since believers will live in the new Jerusalem that is 2200 kilometers square (Rev. 20:16). Further, Ezekiel 40–48 certainly does not describe the *present* era. Therefore, they must depict a period yet future but before the eternal state. Since the kingdom era spoken by the prophets (cf. OTS, 442a-f, 461a-c) fits this era of the Messiah's rule from Jerusalem (cf. Isa. 2:2-4), this period is the likely time in view.

But if Christ rules then, who then is this prince noted fifteen times in these chapters?⁶⁹

I. The Prince cannot be Christ.

- A. He provides sin offerings for himself (45:22). Thus, he is a human in a mortal body rather than the glorified body that Jesus has that cannot sin (Luke 24:31, 39).
- B. Priests offer burnt offerings and fellowship offerings for the prince (46:2). While Joseph and Mary did this for the infant Jesus, it would seem strange for others to present sacrifices for Christ after He has sacrificed himself for man.
- C. The prince has sons (46:16-18). Thus, by implication, he must also have a wife. This obviously omits Christ from consideration since Jesus never married.

II. The Prince is a Human Serving under Christ.

- A. *Objection:* It is unlikely that Ezekiel would speak more of the prince than of the Messiah.⁷⁰
Response: Even though Christ is not noted at all in these nine chapters, the rest of the prophetic writings clearly show his kingdom rule. Why would Ezekiel have to maintain the same ratio as the other prophets? He is certainly free to emphasize the prince more than the king, especially in his time when no king ruled over Israel.
- B. *Objection:* A prince would be reigning on David's throne that is reserved for Christ.
Response: None of the verses say that this prince will rule. Each relates to the prince's religious functions (44:3; 45:16-17; 45:22; 46:2-18) or land (45:7; 48:21-22).
- C. *Objection:* It is unlikely that a mortal man would rule over the twelve tribes that Jesus promised to the twelve apostles (Matt. 19:28).
Response: The text shows the prince involved in temple worship rather than in ruling.
- D. *Objection:* God would not vest millennial worship (or rule) in a person able to sin.
Response: Why not? Worship leaders have always been morally capable of sin. The prince in his human state will better relate to the others also in mortal bodies since he will need to offer sacrifices just as they do (45:22).
- E. *Objection:* Since the prince is "David" (34:24; 37:25), he must be Jesus, a "son of David."
Response: Nothing prohibits this prince from being another man in the Davidic line. Further, he cannot be the resurrected David himself, for this David will not be able to sin in his glorified body and thus will not need sin sacrifices.

Conclusion: While some difficulties yet remain, it seems that the millennial prince indeed is a mortal man other than the resurrected David who will perform religious functions in Jerusalem.

⁶⁹ Some might claim that since Jesus is the King, he cannot be called a prince as well. However, Jesus is also called the prince of peace (Isa. 9:6) and David is called both king (37:24) and prince (34:24; 37:25).

⁷⁰ The first four objections are from Raymond Ludwigson, *A Survey of Bible Prophecy*, 54.

Passages on the Prince

Ezek. 44:3 The prince himself is the only one who may sit inside the gateway to eat in the presence of the LORD. He is to enter by way of the portico of the gateway and go out the same way."

Ezek. 45:7 "The prince will have the land bordering each side of the area formed by the sacred district and the property of the city. It will extend westward from the west side and eastward from the east side, running lengthwise from the western to the eastern border parallel to one of the tribal portions.

Ezek. 45:16 All the people of the land will participate in this special gift for the use of the prince in Israel.

Ezek. 45:17 It will be the duty of the prince to provide the burnt offerings, grain offerings and drink offerings at the festivals, the New Moons and the Sabbaths—at all the appointed feasts of the house of Israel. He will provide the sin offerings, grain offerings, burnt offerings and fellowship offerings to make atonement for the house of Israel.

Ezek. 45:22 On that day the prince is to provide a bull as a sin offering for himself and for all the people of the land.

Ezek. 46:2 The prince is to enter from the outside through the portico of the gateway and stand by the gatepost. The priests are to sacrifice his burnt offering and his fellowship offerings. He is to worship at the threshold of the gateway and then go out, but the gate will not be shut until evening.

Ezek. 46:4 The burnt offering the prince brings to the LORD on the Sabbath day is to be six male lambs and a ram, all without defect.

Ezek. 46:8 When the prince enters, he is to go in through the portico of the gateway, and he is to come out the same way.

Ezek. 46:10 The prince is to be among them, going in when they go in and going out when they go out.

Ezek. 46:12 When the prince provides a freewill offering to the LORD—whether a burnt offering or fellowship offerings—the gate facing east is to be opened for him. He shall offer his burnt offering or his fellowship offerings as he does on the Sabbath day. Then he shall go out, and after he has gone out, the gate will be shut.

Ezek. 46:16 "This is what the Sovereign LORD says: If the prince makes a gift from his inheritance to one of his sons, it will also belong to his descendants; it is to be their property by inheritance.

Ezek. 46:17 If, however, he makes a gift from his inheritance to one of his servants, the servant may keep it until the year of freedom; then it will revert to the prince. His inheritance belongs to his sons only; it is theirs.

Ezek. 46:18 The prince must not take any of the inheritance of the people, driving them off their property. He is to give his sons their inheritance out of his own property, so that none of my people will be separated from his property.' "

Ezek. 48:21 "What remains on both sides of the area formed by the sacred portion and the city property will belong to the prince. It will extend eastward from the 25,000 cubits of the sacred portion to the eastern border, and westward from the 25,000 cubits to the western border. Both these areas running the length of the tribal portions will belong to the prince, and the sacred portion with the temple sanctuary will be in the center of them.

Ezek. 48:22 So the property of the Levites and the property of the city will lie in the center of the area that belongs to the prince. The area belonging to the prince will lie between the border of Judah and the border of Benjamin.

Dates in Ezekiel

Bible Visual Resource Book, 1989

REFERENCE	YEAR	MONTH	DAY	MODERN RECKONING	EVENT
1. 1:1 1:2 3:16	30 5 "At the end of seven days"	4 —	5 5	July 31, 593 BC	Inaugural vision
2. 8:1	6	6	5	Sept. 17, 592	Transport to Jerusalem
3. 20:1-2	7	5	10	Aug. 14, 591	Negative view of Israel's history
4. 24:1	9	10	10	Jan. 15, 588	Beginning of siege (see also 2 Kings 25:1)
5. 26:1	11	—	1	Apr. 23, 587 to Apr. 13, 586	Oracle against Tyre
6. 29:1	10	10	12	Jan. 7, 587	Oracle against Egypt
7. 29:17	27	1	1	Apr. 26, 571	Egypt in exchange for Tyre
8. 30:20	11	1	7	Apr. 29, 587	Oracle against Pharaoh
9. 31:1	11	3	1	June 21, 587	Oracle against Pharaoh
10. 32:1	12	12	1	Mar. 3, 585	Lament over Pharaoh
11. 32:17	12	—	15	Apr. 13, 586 to Apr. 1, 585	Egypt dead
12. 33:21	12	10	5	Jan. 8, 585	Arrival of first fugitive
13. 40:1 40:1	25 "fourteenth year after the fall of the city"	1	10	Apr. 28, 573	Vision of the future

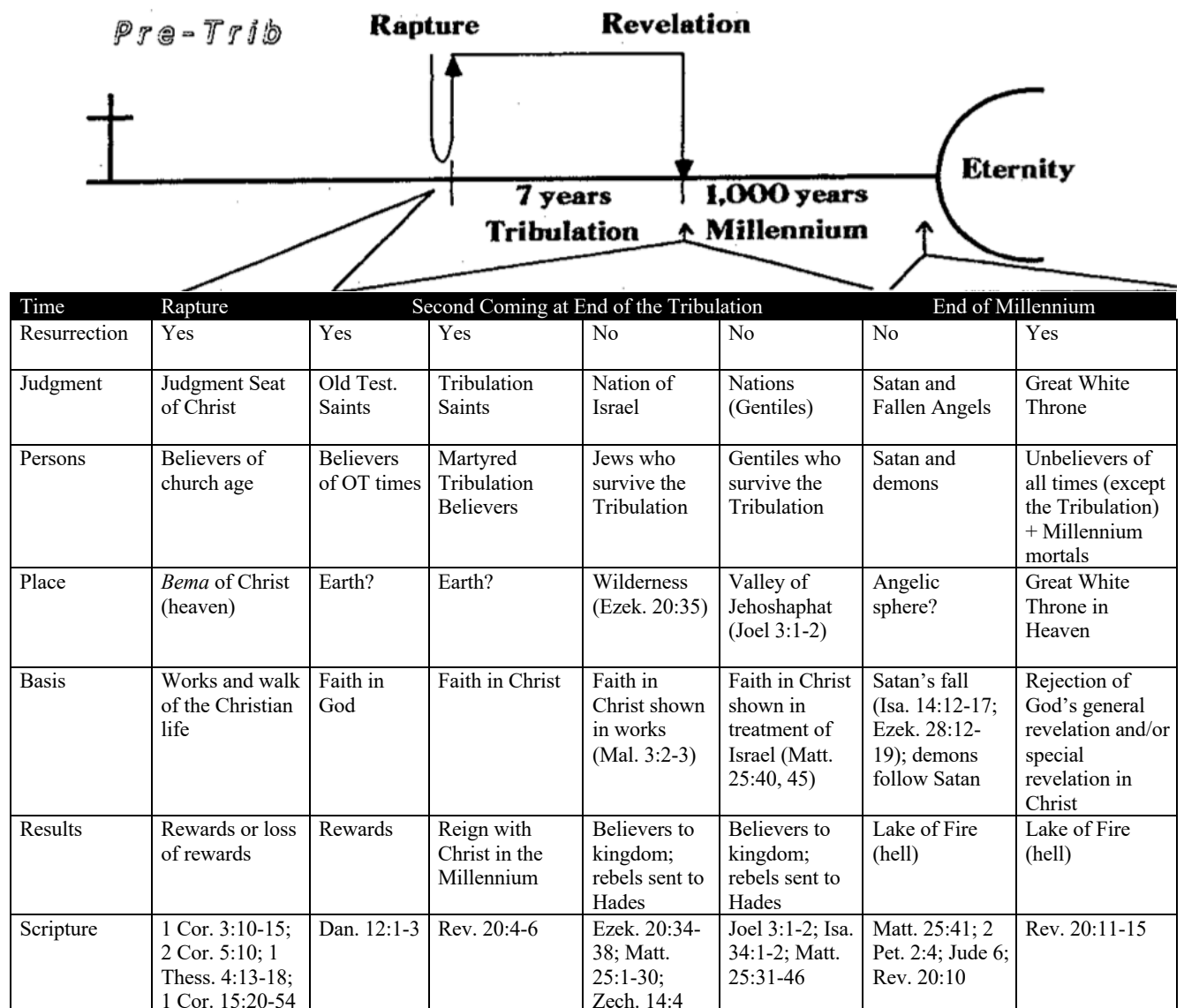
Resurrections & Judgments

Rick Griffith, NT Survey Revelation notes, 439

I. Introduction

- A. Amillennarians teach from John 5:28-29 one resurrection of the saved and lost, but the Bible records at least *four* different resurrected groups in three separate time periods (see below).
- B. It is inaccurate to speak of a single judgment day as Scripture records *seven* judgments.
- C. Multiple judgments should not sound strange to our ears as there has already been multiple judgments in the past: Lucifer and angels (2 Pet. 2:4; Jude 6), Flood (Gen. 6-7), Babel (Gen. 11:1-9), Northern nation of Israel (2 Kings 17:1-6), Judah (2 Kings 25:1-12), Ananias and Sapphira (Acts 5:1-11), and even the present (Rom. 1:18).
- D. Past judgments only applied to *some* people, but future judgments will apply to *all* people who have ever lived (Heb. 9:27). The general guide for severity of punishment will be the greater the knowledge of the truth, the greater the judgment (Matt. 11:24; Luke 12:48).

II. Chart of Resurrections and Judgments



The Jewish Calendar

Source Unknown

HEBREW MONTHS, FESTIVALS, AND SEASONS

LUNAR MONTHS	BEGIN AT NEW MOON OF MONTHS	DAYS OF MONTHS	FESTIVALS	APPROXIMATE AGRICULTURAL SEASONS
1. Abib (Nisan)* Ex. 23:15 (Neh. 2:1)	March or April	1	New Moon	Latter rains (Joel 2:23)
		10	Passover lamb selected. Ex. 12:3	
		14	PASSOVER killed "in the evening of 15th. Ex. 12:6-8	
		15†	UNLEAVENED BREAD begins. Lev. 23:6, 7	
		16	Wave sheaf offered. Lev. 23:10-11	Barley harvest; new crop may be eaten
		21	Last day of Unleavened Bread. Lev. 23:8	Dry season begins
2. Zif (Iyyar) 1 Kings 6:1	April or May	1	New Moon	
		14	Passover for those unclean in 1st month. Num. 9:10, 11	Wheat ripe in lowlands
3. (Sivan) (Esther 8:9)	May or June	1	New Moon	Early figs
		6	PENTECOST, or Feast of Weeks. Wave loaves offered. 50th day from Nisan 16. Lev. 23:15-21	Hot weather
4. [Tammuz]	June or July	1	New Moon	Wheat harvest, general
		1	New Moon	Wheat harvest in mountains
5. [Ab]	July or Aug.	1	New Moon	First grapes
6. (Elul) (Neh. 6:15)	Aug. or Sept.	1	New Moon	Olives in lowlands
7. Ebanim [Tishri] 1 Kings 8:2	Sept. or Oct.	1	BLOWING OF TRUMPETS, Rosh Hashana, or New Year. Lev. 23:24, 25	Dates, figs
		10	DAY OF ATONEMENT, or Yom Kippur. Lev. 23:27-32; Lev. 16	Vintage
		15-21	FEAST OF INGATHERING or Tabernacles. Lev. 23:34-43	
		22	Holy convocation. Lev. 23:36, 39; Num. 29:12, 35	End of harvest
8. Bul [Marshes- van or Heshvan] 1 Kings 6:38	Oct. or Nov.	1	New Moon	Former or early rains
9. (Chisleu or Kisleu) (Neh. 1:1)	Nov. or Dec.	1	New Moon	Plowing begins
10. (Tebeth) (Esther 2:16)	Dec. or Jan.	1	New Moon	Barley and wheat sown
11. (Shebat) (Zech. 1:7)	Jan. or Feb.	1	New Moon	Winter rains
12. (Adar) (Esther 3:7)	Feb. or March	1	New Moon	Lowlands green
		14, 15	Purim in 7 out of 19 years.]	Oranges ripe in lowlands
[13. Second Adar 7 times in 19 years.]	March	[14, 15	Purim in 7 out of 19 years.]	Barley ripe at Jericho

* The first day of Abib always came in our March or April and coincided with the new moon. Similarly, the month of Zif began in April or May. The other months of the Hebrew calendar follow the same pattern.

† Postexilic month names or festivals.

{ } Postexilic months not mentioned in the Bible.

THE JEWISH CALENDAR

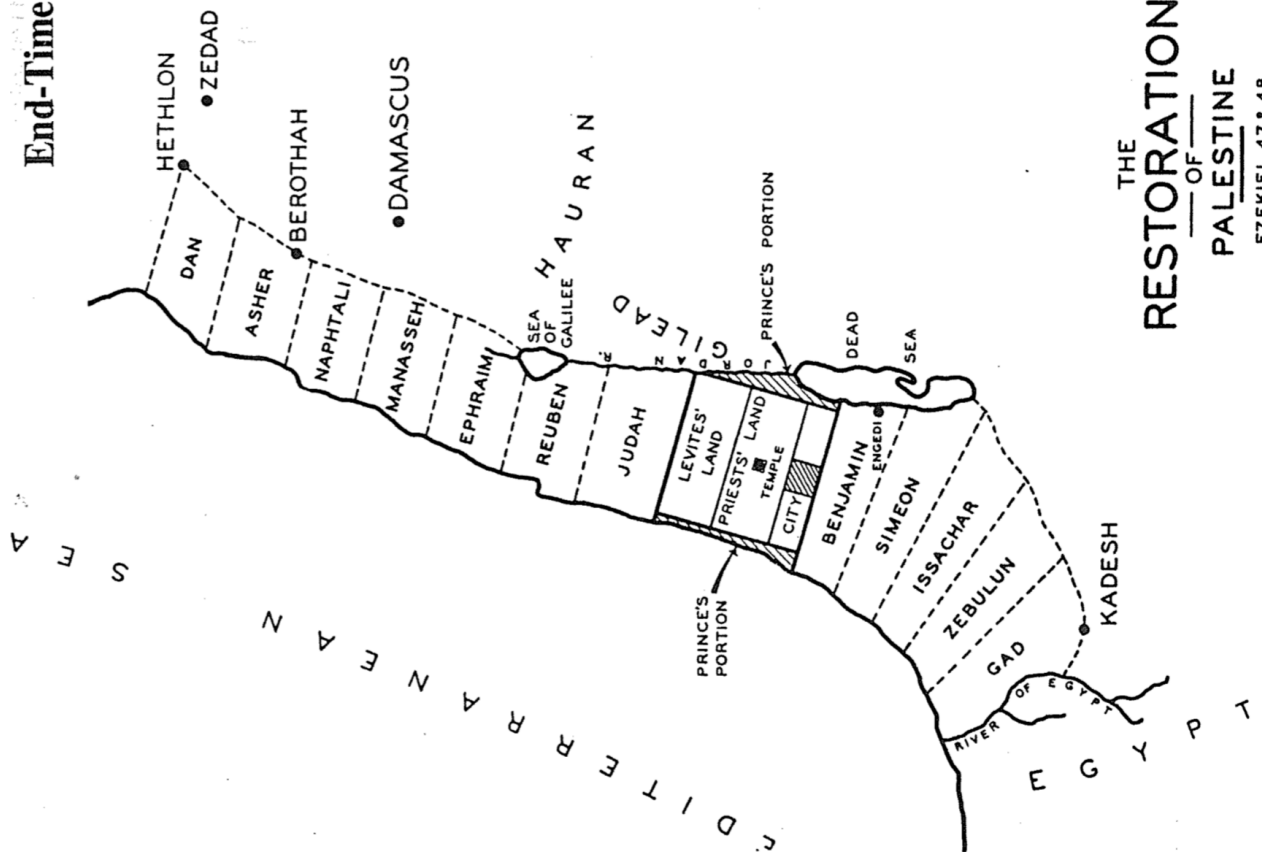
(With postexilic month names derived from Babylonia)

Religious Year (Spring to Spring)	Beginning of Jewish months (varying with moon, within range of one month)	Civil Year (Fall to Fall)
Order of the months	Order of the months	
1. Nisan	March/April	
2. Iyyar*	April/May	
3. Sivan	May/June	
4. Tammuz*	June/July	
5. Ab*	July/Aug.	
6. Elul	Aug./Sept.	
7. Tishri*	Sept./Oct.	
8. Marheshvan*	Oct./Nov.	
9. Kisleu (Chisleu)	Nov./Dec.	
10. Tebeth	Dec./Jan.	
11. Shebat	Jan./Feb.	
12. Adar†	Feb./March	
	March/April	
	April/May	
	May/June	
	June/July	
	July/Aug.	
	Aug./Sept.	

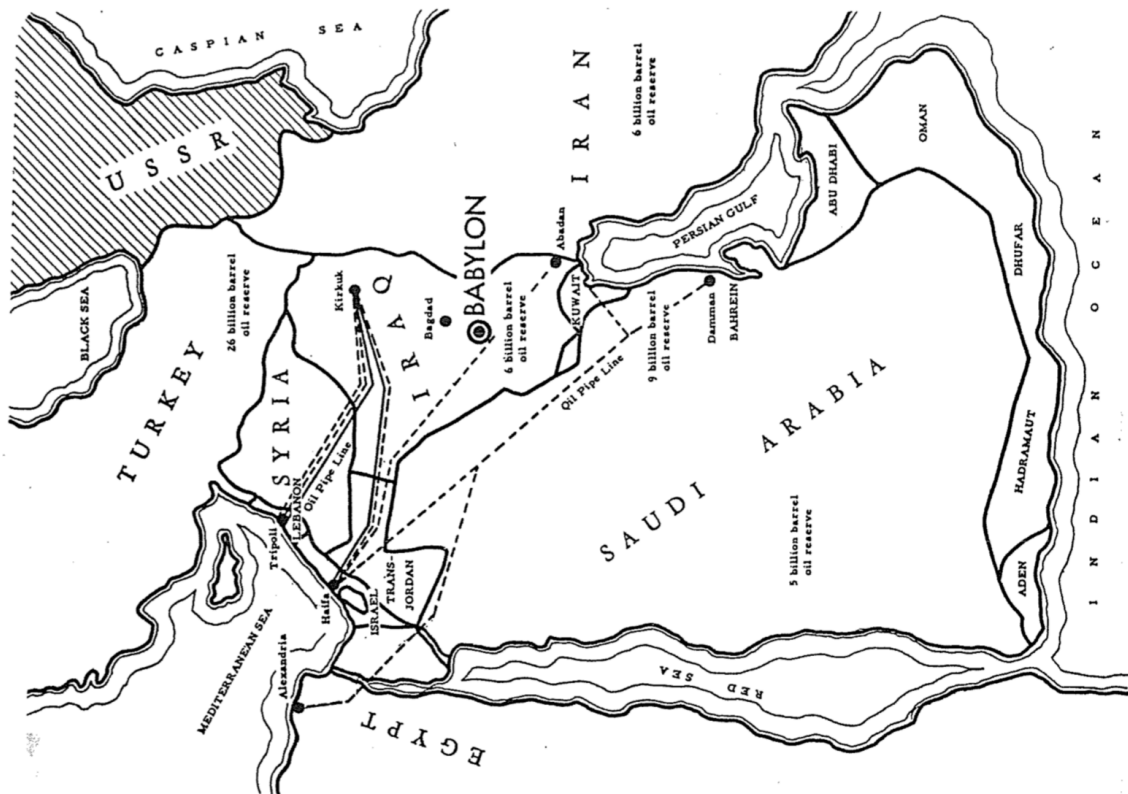
* Month names not mentioned in the Bible.
† In leap years a second Adar follows Adar, preceding Nisan.

End Time Geography

End-Time Geography



R. Ludwigen, A Survey of Bible Prophecy, 546



Proposed Oil Pipe Lines
Oil Pipe Lines

R. Ludwigen, A Survey of Bible Prophecy, 39

Division of the Land in the Millennium

Ezekiel 47-48

