

## EZEKIEL 35:1-48:35 | THE RESTORATION

## EZEKIEL 38:1-39:29 | JUDGEMENT ON ENEMIES

- Some concluding thoughts on the battle of Gog and Magog
  - Ezekiel 38:12 calls for a burial **that they may cleanse the land**. This seven-month burial process should be seen as part of the purification of the land according to Torah rules. Most Christian interpreters probably miss this ceremonial aspect.
  - Ezekiel 9:7 tells us that when the courts (of the Temple) are filled with the slain, it will **defile the house**. The Torah itself is clear that a dead body defiles.
  - Deuteronomy 21:23 requires a burial place for the dead, and states that the land is defiled if the dead are not buried.
  - In the purification of the Temple priest with the ashes of the red heifer (Num. 19), there was a seven-day process. In the purification of the land after the Gog/Magog battle, there is a seven-month process. While these may be unrelated, it begs the question whether a purification is taking place in Ezekiel.
  - In Numbers 19:16, the person who **toucheth one that is slain...or a bone of a man is unclean seven days**. In Ezekiel 39:15, a marker is to be set up beside any man's bones, until the land is cleared (purified).
  - Concerning the feast for the birds and beasts (Ezek. 39:17-20), Jewish commentator Tova Ganzel suggests that this is done to remove possible future pagan worship sites.
    - Though the dead are buried, their burial places could become shrines for worship.
    - At these pagan worship sites, the worshipers would bring sacrifices. However, God turns the tables and invites **every feathered fowl** and **every beast of the earth** to come to **my sacrifice that I do sacrifice for you** (Ezek. 39:17). The words **my sacrifice which I have sacrificed for you** are repeated in verse 19.
    - Thus, rather than people killing the bird or beast and taking it to the spirits of the deceased, God sacrifices the enemy to be a sacrifice for the bird and beast. As in the Exodus, this is a direct attack on the pagan gods and pagan worship practices.

## EZEKIEL 40:1-48:35 | RESTORATION OF ISRAEL

## EZEKIEL 40:1-44:31 | RESTORATION OF THE HOUSE (TEMPLE)

- [Ezekiel 40:1-4](#) - Ezekiel receives instructions
  - Verse 1 sets the destruction of the city at the eleventh year of captivity, and the oracle at hand comes 25 years into captivity.
    - The date is significant not only in its chronology, but also in its format: this is the first date in which the "anchor point" is the destruction of the city rather than the captivity of Jehoiachin ([Ezek. 1:2](#)).
    - Chronologically it is significant because this is the only prophecy from that mid-exile time-period.

- In the current oracle, **the hand of the Lord** brought Ezekiel to the city of Jerusalem.
  - Since this is the *future city*, Ezekiel was taken *spiritually* not *physically*. This is stated explicitly in verse 2, where Ezekiel calls this experience **the visions of God**.
    - Ezekiel is taken to a **very high mountain** (v. 2). This is likely **the mountain of the Lord's house**, as described in [Isaiah 2:2](#), which **shall be established in the top of the mountains**.
    - It is interesting, therefore, that the Mount of Transfiguration was on a **high mountain** ([Matt. 17:1](#)).
  - Ezekiel sees **the frame of a city on the south** (v. 2), that is, the outline of the city. The ancient "City of David" was to the south of Temple Mount.
- Ezekiel sees an unidentified man, presumably an angel, who has a **line of flax** (that is, a linen thread or cord) and a **measuring reed** (v. 3). These are the tools of a surveyor.
- In verse 4 there is a three-fold emphasis of *showing* and *seeing*, and, using the broader root word of ראה [r'ah] there is a seven-fold emphasis on appearance in verses 2-4. Clearly the emphasis is the reality of the vision and the necessity to communicate it.
- An important note on Ezekiel 40:5-42:20
  - These verses give a *detailed yet insufficient* description of the future millennial temple.
  - The description of the Temple is not such that a Temple could be actually built based upon this description.
  - Jewish sages have noted countless yet inconsistent descriptions and artistic drawings of this Temple. They have, in the end, summarized that the descriptions of Ezekiel's Temple vision are sufficient for understanding it as a *real place* but insufficient for *building it*. The most orthodox of Jews have concluded that *only God Himself can build the Temple*.
  - It is significant that the second Temple was not built on this plan (for it could not have been).
- Ezekiel 40:5-16 – The outer wall and gates
  - Verse 5 - The outer wall
    - The **measuring reed** was **six cubits** with each cubit being **an hand breadth** enlarged.
    - If we assume a cubit to be 18" and a handbreadth 3", the total length of the reed is 126" or 10.5 feet.
    - The wall will be thus approximately 10.5 feet thick and 10.5 feet tall.
  - Verse 6 - The gate
    - The measurement was of the eastern gate, with **the other** (singular) being the same.
    - There were stairs, presumably leading to the gate.
    - The **threshold** of the gate was, like the wall, **one reed broad**. Note that this is the measurement of the door (i.e.: **gate**) and not of the *gate structure*.
    - Note also that we are not told the height of the gate.
  - Verses 7-10 - The chambers and the porch

- The wall complex has some sort of small rooms, each **one reed** square (v. 7). There was a space between each chamber so that they were not adjoining.
- Ezekiel mentions **the gate by the porch of the gate**. The meaning is unclear. This could be **the other** gate of verse 6, or could be something different.
- Verse 8 is difficult because it appears to contradict with verse 9. The Septuagint omits the verse, but likely to the deficiencies of the Septuagint rather than any testimony that the verse is in error.
- On the eastern wall there were six **little chambers**, three on either side of the gate (v. 10). Posts are mentioned, but the purpose or structural significance is not given.
- Verses 11-15 - Various measurements
  - These measurements are specific, but not with enough detail to make solid conclusions. The structure is clearly a large building, well proportioned.
  - Ezekiel does mention a space of **fifty cubits** from the outer gate to the inner gate. This is approx. 25 feet.
- Verse 16 - The narrow windows and the decorations
  - Intriguing detail is given of the **narrow windows** that lead to the various **chambers** and **posts** and **arches**. Further, there were **palm trees** that were **upon each post**.
  - Interestingly, the word **narrow** is a verb that means *to shut*. It appears that these windows are not for looking through, but for some other purpose.