

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

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

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

- *Verses 40:1-16 – see session 29*
- *Verses 40:16-41:26 – see session 30*
- *Chapters 42-43 – see session 31*
- [Ezekiel 44:1-4](#) | The Glory Abiding
  - Ezekiel is brought to the Eastern Gate of the Millennial Temple and found that **it was shut** (v. 1) out of respect for the fact that **the Lord, the God of Israel, hath entered in by it** (v. 2). The door is not *permanently* shut (as the present Turkish gate on the eastern side of Temple Mount), but rather *shut to traffic* so that **no man shall enter in by it** (v. 2). It is thus reserved for *more than man*, as seen in verse 3.
  - The gate is **for the prince** (v. 3) who will **enter by the way of that gate, and shall go out** (v. 3). The question, of course, is *who is this prince?*
    - One possibility: it is *the risen King David*. This theory is built upon [Ezekiel 34:23-24](#), [37:24-25](#). However, these passages could be using David as a *type* of the Messiah Himself. If taken in this light, verse 3 would be *the exception*. Rashi says, “The prince [I permit], he is a prince....”
    - A second possibility: the **prince** is the high priest. This is a common Jewish interpretation. The strongest evidence for this position is Ezekiel 45:22.
    - The Messiah Himself: this is strengthened by the fact that **no man shall enter in** verse 2, but weakened by Ezekiel 45:22.
  - Whoever it may be that is allowed to use the gate, the greater importance is that the gate was shut to common traffic. We have had strong hints in chapters 40-43 that the work of the Temple was very separated from the rest of the world. This continues that theme, and the rest of the chapter will solidify it further.
  - In [Ezekiel 43:5](#), the **glory of the Lord filled the house** (as here). This time Ezekiel worshiped the Lord.
- Ezekiel 44:5-9 | The Guilt of Israel
  - The Lord chastises Israel through Ezekiel because they were negligent **concerning all the ordinances of the house of the Lord, and all the laws thereof** (v. 5).
  - While Israel remained faithful to the sacrifices during Temple times (both pre-and post-exilic), she did not remain faithful to the **weightier matters of the law** ([Matt. 23:23](#)). Some of that is listed here, including allowing the uncircumcised (of heart and flesh) into the Temple (v. 7).
- [Ezekiel 44:10-14](#) | The Future Ministry of the Levites
  - Sadly, the Levitical priests were not faithful to the Lord (read Malachi for unfaithfulness at a later date).
    - The Levites themselves **went astray away from me** (v. 10). Yet even in this the Lord is faithful to His covenant with this tribe, **Yet they shall be ministers in my sanctuary** (v. 11).

- However, their service would be secondary, and **they shall not come near unto me** (v. 13) but rather do **all the service** (v. 14) of the Temple.
  - This passage speaks to the old question, “How were people saved in the Old Testament?”
    - Such a question assumes that people *were* saved in the Old Testament.
    - In actuality, prior to the days of the dispensation of the grace of God, Israel was under covenants and non-Israel was **having no hope** ([Eph. 2:12](#)).
    - Israel was (and is) *awaiting* her Salvation, which will come in the last days, through resurrection ([1 Cor. 15:50-52](#)).
    - The Levites in this passage were *unfaithful to the Lord and worshiped idols* (v. 12), yet *they are in the millennial Temple*.
    - They are also *punished in their position* and thus were clearly not saved under the pattern of Paul (by grace, through faith, made complete in Christ).
- [Ezekiel 44:15-31](#) | The Priests of Zadok
  - Unlike the Levites, the Zadokim will be allowed to **come near to me to minister unto me** (v. 15). Some of the instructions for their time of service:
    - These priests were to wear priestly garments (vv. 17-18) which were not to be worn anywhere but the inner court (v. 19).
    - They were to have neither shaved heads nor long hair, but **shall only poll their heads** (v. 20), that is, medium length trimmed hair.
    - During service in the inner court they are forbidden to drink wine (v. 21).
    - They were to only marry virgins (v. 22).
    - They will teach Israel to distinguish **between the holy and the profane...the unclean and the clean** (v. 23).
    - They will be the judges **in controversy** (v. 24).
    - They will enforce the law, including Sabbath law (v. 24).
    - They shall be ceremonially clean (vv. 25-26).
    - They will offer a sin offering for themselves (v. 27)
    - God will be their inheritance, they will have no land (v. 28).
    - They will eat the edible offerings (v. 29-30), but nothing that is dead (v. 31).
  - Concerning marriage (v. 22), this brings up a very interesting matter: *since these priests will have resurrected bodies, why are they needing new wives?* The implication is that new generations are being born, raised and come to marrying age. Not only do we have the issue of the resurrected giving birth to children, but we also have them getting married. However, Jesus said that **in the resurrection they neither marry, nor are given in marriage** (Mt. 22:30). There are a few ways to reconcile these passages:
    - One *could* say that Ezekiel was wrong OR that he was not describing the millennium. To do so would be rejection of the trustworthiness of Scripture to be accurate and to communicate clearly.
    - One *could* somehow create a scenario in which these priests were not in their resurrected bodies, but such a position would be almost impossible Biblically.

- One *could* say that when Jesus spoke of no marriage **in the resurrection**, He was referring to *the day of resurrection*. Indeed, as far as I know, **the resurrection** is not a term used elsewhere to describe the millennium in general.
  - Compare, for example, [John 11:24](#), which uses the same Greek words as [Matthew 22:30](#).
  - With this position, which seems the only viable position, we must at least entertain the possibility of future millennial marriages. Indeed, when God said ***it is not good that the man should be alone*** ([Gen. 2:18](#)), He could have been speaking of the *eternal* nature of man.
- Concerning v. 23-24, it becomes clear that the law is very much part of the millennium, and thus a permanent matter into eternity. Those in the dispensation of the grace of God who see the law as *removed forever* in Christ have not read Scripture with enough precision.
- Concerning the entire section, the emphasis here is on the millennial Priesthood. The doctrine of the “priesthood of all believers” is temporary, at best. In this dispensation, we have no earthly priest. In the millennium, it would be almost impossible to deny priesthood. In fact, the priestly work was totally removed from the people.