

Ezekiel, Son of Man
Class 13 - June 25, 2014
Reading: Ezekiel 45-48

Chapter 45

The New Covenant worship is continued in chapter 45 with the character of the district and city of the Prince. It is never called Jerusalem, but at the end of the book it is called "*Jeshammah*", "Jehovah is there". This Holy District would house the Prince, the Temple and the Priests. It is placed in the middle of the map laid out in the next chapter.

This Prince is charged with the honest completion of the Law of God. In part, this new Prince is contrasted with the princes of the past, who plundered the people and failed to execute justice. The Prince Himself would lead worship; note that many of the acts of the Prince in this new worship were formerly done by the High Priest (compare Ezekiel 46:12 with Numbers 28:20). We now might notice that there is no mention of a High Priest in this new worship, but instead only the Prince and the Priests.

The feasts are meant to be kept as well. We might consider for a moment how the feasts of the Old Covenant foreshadowed the feast of the New Covenant.

Old Covenant Feast	Meaning	New Covenant Reference to Communion	New Testament Correspondence
Passover	Redemption from slavery, remembering the	Jesus is the Passover Lamb, the Lamb of God who died to take away the sins of the world; communion corresponds to this feast most generally	<i>1 Peter 1:18-19,</i> <i>John 1:29</i>
Unleavened Bread	Remembering the flight from Egypt in which there was no time to leaven the bread	Unleavened bread (an emblem of communion) is the symbol of the sinless body of Christ (leaven = sin)	<i>Matthew 26:26,</i> <i>1 Corinthians 5:7-8</i>
First Fruits	First offering of the harvest to God (the waive offering)	Jesus was the first fruit of the resurrection, brought before God; communion is observed on the day of His resurrection	<i>Luke 22:19</i> <i>1 Corinthians 15:20</i>
Pentecost	First fruits brought to God	Saints in Christ are the first fruits (the holy offerings) to God; communion must be taken with other Saints	<i>1 Corinthians 11:33,</i> <i>James 1:18,</i> <i>Revelation 14:4</i>
Trumpets	(New Year) Reflection on our lives	We are commanded to examine ourselves when partaking of communion	<i>1 Corinthians 11:26-28</i>
Atonement	Reconciliation with God by the removal of Sins	The fruit of the vine is the purchased by blood of atonement	<i>Matthew 26:27-28</i>
Tabernacles (Booths)	Remembering the wilderness wandering	We partake of communion with a mind of the time we wander here until His return, our Joshua	<i>1 Corinthians 11:26</i>

Chapter 46

A great deal of time is spent in this chapter examining the specific worship of God. Let us consider an important point; while it may seem that this detail suggests that this worship would occur in the manner precisely described, we need to remember that God said that this vision was meant to cause the Israelites to be ashamed of their iniquities (43:10). Nowhere did God actually say that they needed to build this Temple or commit to this worship.

In verses 16-18 the inheritance of the Prince is discussed. It is given to the sons and servants, although it is described differently. How are we to consider this language? We are called in the New Covenant both sons and servants

*Romans 8:14 For all who are being led by the Spirit of God, these are sons of God.
2 Corinthians 6:4 but in everything commending ourselves as servants of God,*

Might we consider that while servants on earth, our reward is a promise. When Jesus returns, our inheritance is absolute and received. It can be taken away while here by our disobedience, but is secured at His return.

Chapter 47

Now we are to see something that there is no parallel to in the literal temple, and as such reveals to us the Spiritual interpretation of the prophecy of the Temple and Israel. A river begins under the Temple, and flows out to heal the world. This is a prophecy found elsewhere:

Joel 3:18 And in that day The mountains will drip with sweet wine, And the hills will flow with milk, And all the brooks of Judah will flow with water; And a spring will go out from the house of the LORD To water the valley of Shittim.

Zechariah 13:1 "In that day a fountain will be opened for the house of David and for the inhabitants of Jerusalem, for sin and for impurity.

Zechariah 14:8 And in that day living waters will flow out of Jerusalem, half of them toward the eastern sea and the other half toward the western sea; it will be in summer as well as in winter.

It is wonderful to know that the Bible does not leave us without an answer to this prophecy; on the day of Pentecost in Acts 2, Peter quotes the prophecy of Joel, and then tells us that the things that happened on that day were the fulfillment of the prophecy.

If the prophecy of Joel parallels this (which it clearly does), then the images of Ezekiel 40-48 were fulfilled at Pentecost.

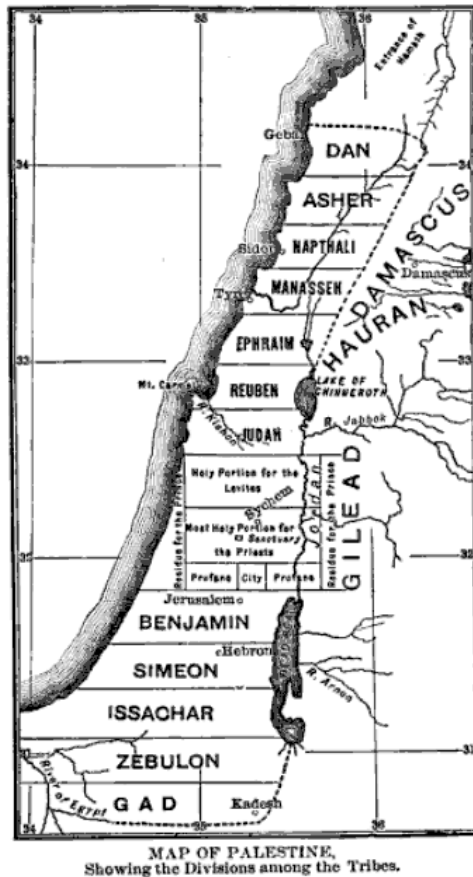
In addition, we see this figure again in Revelation, and the usage there once more tells us that the images of Revelation were fulfilled at Pentecost:

Revelation 22:1 Then he showed me a river of the water of life, clear as crystal, coming from the throne of God and of the Lamb,

Another point to consider is the division of the land. Note that the tribes are completely redistributed from their ancient settlements in Joshua; the new Joshua, David the Prince (all images of Jesus) would once more distribute the people to their places (

1 Corinthians 12:18 But now God has placed the members, each one of them, in the body, just as He desired.

If the map were literal, it might appear like this:



The purpose of the redistribution is explained to Ezekiel as God's desire to ensure equality between the tribes (Ezekiel 47:14). Of course, we have discussed at length already that the tribes of Israel are the foreshadow of the church of Christ, as revealed in places such as Romans 9-11). The equality in Christ of believers is a theme constant in the New Testament, perhaps summarized best by Paul:

Galatians 3:28 There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus.

Chapter 48

We finish here the division of the land. The Holy Section is once more defined in the center of the land. Look at this and consider how literal it is to say that God dwells in the midst of this nation. This is the land that Abraham looked forward to (Hebrews 11:8-16), that all the righteous of the Old Testament desires.

Finally, the city in the middle is once more addressed. It is never actually named Jerusalem throughout the entire Temple vision. Here the city is described as having twelve gates with the names of the twelve sons of Jacob. Although it is declared to be the tribes of Israel, it is in fact not the literal twelve tribes. This typology is used in Revelation 7 of the 144,000 as well. The point? It is not literally Israel, but spiritually Israel.

The twelve gates are again mentioned in Revelation; there it is more clearly seen to be the church, having the foundation of the Apostles (Ephesians 2:20) and being called the bride of Christ (Ephesians 5:25).

Revelation 21:12 It had a great and high wall, with twelve gates, and at the gates twelve angels; and names were written on them, which are the names of the twelve tribes of the sons of Israel

Ezekiel closes with the new name, "Jeshammah", which means "Jehovah is there". This special name is a promise: Jehovah is going to return to dwell among His own. What better closing to the images of the church that Jesus built than a name that reflects the real prestige, glory and honor that the church has: to be the dwelling place of God!

2 Corinthians 6:16 Or what agreement has the temple of God with idols? For we are the temple of the living God; just as God said, "I WILL DWELL IN THEM AND WALK AMONG THEM; AND I WILL BE THEIR GOD, AND THEY SHALL BE MY PEOPLE."

Ephesians 2:21-22 in whom the whole building, being fitted together, is growing into a holy temple in the Lord, in whom you also are being built together into a dwelling of God in the Spirit.

Revelation 21:3 And I heard a loud voice from the throne, saying, "Behold, the tabernacle of God is among men, and He will dwell among them, and they shall be His people, and God Himself will be among them,

As this prophecy concludes, and we remember all the difficulties Ezekiel went through, we can see that there was something at the end of it. It is a wonderful thing to be a prophet of God