

PILCHAN LEE

The New Jerusalem in the Book of Revelation

*Wissenschaftliche Untersuchungen
zum Neuen Testament 2. Reihe*

129

Mohr Siebeck

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zum Neuen Testament · 2. Reihe

Herausgegeben von
Martin Hengel und Otfried Hofius

129



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The New Jerusalem in the Book of Revelation

A Study of Revelation 21–22
in the Light of its Background
in Jewish Tradition

Mohr Siebeck

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To my mentor
Richard Bauckham

Preface

The present work is a revised version of my doctoral thesis, which was accepted at the University of St. Andrews in February 1999. It is my great pleasure to acknowledge those who helped me to complete this study. A number of people have played a part in producing this work. To begin with, special thanks are due to my supervisor, Professor R. Bauckham. He is my model not only as a teacher but also as a sincere Christian. His supervision has always been so effective and kind that I have been able to enjoy my research from beginning to end. In particular, his abundant knowledge of Jewish tradition and sharpened scholarly insight are themselves sufficient for me to delight in doing my research. I am also grateful to Professor Dr. Martin Hengel and Herrn Georg Siebeck for accepting the work for publication. Professor Larry Hurtado of Edinburgh and Dr. Davila of St. Andrews provided several helpful insights during their examination of my thesis at St. Andrews. I wish to express my thanks to the faculty, particularly Professor David Holwerda of Calvin Theological Seminary, who set up the foundation for my study of Revelation. My sincere gratitude should be extended to President Bok-Yun Shin and Professor Hyung-Yong Park of Hapdong Theological Seminary in Suwon, Korea, from which I graduated. Their warm encouragement motivated me to continue to study.

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Seoul, February 2001

Pilchan Lee

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Abbreviations

Abbreviations for Early Jewish and Christian Literature

<i>Ant.</i>	<i>Antiquities of the Jews</i>	<i>ARN</i>	<i>Abot deRabbi Nathan</i>
<i>b.</i>	<i>Babylonian Talmud</i>	<i>Edu.</i>	<i>Eduyyot</i>
<i>Git.</i>	<i>Giṭṭin</i>	<i>Gen. R.</i>	<i>Genesis Rabba</i>
<i>Hal.</i>	<i>Hallah</i>	<i>Lam. R.</i>	<i>Lamentations Rabbah</i>
<i>m.</i>	<i>Mishna</i>	<i>Men.</i>	<i>Menahot</i>
MT	Massoretic text of the Hebrew Bible		
<i>PRE</i>	<i>Pirke deRabbi Eliezer</i>	<i>Ros. Hash.</i>	<i>Rosh Hashshannah</i>
<i>Shab.</i>	<i>Shabbat</i>	<i>Sanh.</i>	<i>Sanhedrin</i>
<i>Sheq.</i>	<i>Sheqalim</i>		
<i>Sifre Deut.</i>	<i>Midrash on Numbers and Deuteronomy</i>		
<i>Song. R.</i>	<i>Song of Songs Rabba</i>	<i>Suk.</i>	<i>Sukkah</i>
<i>t.</i>	<i>Tosefta</i>	<i>Tanḥ</i>	<i>Tanḥuma Lekh Lekha</i>
<i>Tem.</i>	<i>Temurah</i>	<i>Ter.</i>	<i>Terumot</i>
<i>Ta'an.</i>	<i>Ta'anit</i>	<i>Tam.</i>	<i>Tamid</i>
<i>Tg.</i>	<i>Targum</i>		
<i>Vay. R.</i>	<i>Vayyigra Midrash (Midrash Rabbah on Leviticus)</i>		
<i>Yom.</i>	<i>Yoma</i>	<i>Yad.</i>	<i>Yadayim</i>
1QpHab	<i>Pesher on Habakkuk from Qumran Cave 1</i>		
1QH	<i>Hodayot (Thanksgiving Hymns) from Qumran Cave 1</i>		
1QM	<i>Milḥamah (War Scroll) from Cave 1</i>		
4QpIsa ^d	<i>Pesher on Isaiah from Qumran Cave 4</i>		
1QS	<i>Community Rule/Manual of Discipline</i>		
1QSa	<i>Messianic Rule from Qumran Cave 1</i>		
CD	<i>Damascus Rule</i>		
4QMMT	<i>Halakhic Letter from Qumran Cave 4</i>		
11QTemple	<i>Temple Scroll from Qumran Cave 11</i>		

Abbreviations for Serial and Non-Serial Publications

AB	Anchor Bible
ABD	Anchor Bible Dictionary
AnBib	Analecta biblica
ANRW	Haase, W., and H. Temporini, ed. <i>Aufstieg und Niedergang der römischen Welt: Geschichte und Kultur Roms im Spiegel der neueren Forschung</i> . Berlin: W. de Gruyter, 1972.
APOT	<i>The Apocrypha and Pseudepigrapha of the Old Testament</i> . 2 vols. Oxford: Clarendon, 1913.
BA	<i>Biblical Archaeologist</i>
BALAS	<i>Bulletin of the Anglo-Israel Archaeological Society</i>

BARSS	British Archaeological Reports Supplementary Series
BASOR	<i>Bulletin of the American Schools of Oriental Research</i> Berlin: New York, 1979 –.
BETL	Bibliotheca Ephemeridum Theologicarum Lovaniensium
BHK	R. Kittel ed., <i>Biblia hebraica</i> . Stuttgart: Württembergische Bibelanstalt, 1937.
BJRL	<i>Bulletin of the John Rylands University Library of Manchester</i>
BZAW	Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft
BZNW	Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft
CBC	Cambridge Bible Commentary
CBQ	<i>Catholic Biblical Quarterly</i>
CBQMS	<i>Catholic Biblical Quarterly Monograph Series</i>
CHB	P. R. Ackroyd et al. ed., <i>The Cambridge History of the Bible</i> . 3 vols. Cambridge, 1963-1970.
CRINT	Compendia Rerum Iudaicarum ad Novum Testamentum
DJD	Discoveries in the Judean Desert
DSD	<i>Dead Sea Discoveries</i>
FOTL	Forms of the Old Testament Literature
GKC	Gesenius' <i>Hebrew Grammar</i> , as edited and enlarged by the late E. Kautzsch, revised ... by A. E. Cowley, Oxford: Clarendon Press, 1910.
HNT	Handbuch zum Neuen Testament
HSCP	Harvard Studies in Classical Philology
HSM	Harvard Semitic Monographs
IB	G. A. Buttrick et al. ed., <i>The Interpreter's Bible</i> . 12 vols.; New York: Abingdon Press, 1956.
ICC	International Critical Commentary
ACNT	Augsburg Commentary on the New Testament
IEJ	<i>Israel Exploration Journal</i>
ITC	International Theological Commentary
JAOS	<i>Journal of the American Oriental Society</i>
JE	Singer, I., et al. ed., <i>The Jewish Encyclopedia</i> . 12 vols. New York: London, 1901-1906.
JNES	<i>Journal of Near Eastern Studies</i>
JQR	<i>Jewish Quarterly Review</i>
JSHRZ	Kümmel, W.G. et al. <i>Jüdische Schriften aus hellenistisch-römischer Zeit</i> . Gütersloh: Mohn, 1973 –.
JSNT	<i>Journal for the Study of the New Testament</i>
JSNTSS	<i>Journal for the Study of the New Testament Supplement Series</i>
JSOTSS	<i>Journal for the Study of the Old Testament Supplement Series</i>
JSPSS	<i>Journal for the Study of the Pseudepigrapha</i>
JSS	<i>Journal of Semitic Studies</i>
JTS	<i>Journal of Theological Studies</i>
NIGTC	New International Greek Testament Commentary
NovT	<i>Novum Testamentum</i>
NRT	<i>La Nouvelle revue théologique</i>
OTL	Old Testament Library
OTP	Charlesworth, J. H. ed. <i>The Old Testament Pseudepigrapha</i> . 2 vols. New York, London, Toronto: Doubleday, 1983.
SBL	Society of Biblical Literature
SBLSP	<i>Society of Biblical Literature Seminar Papers</i>
SC	Sources Chrétiennes
SPS	Sacra Pagina Series

Introduction

Research Aim

This thesis is an investigation of *the New Jerusalem* in Revelation, centering around chs. 21-22, in the light of its background in Jewish tradition. The New Jerusalem is one of the most important themes in Revelation in that the church, which the New Jerusalem symbolizes, is not only demonstrated throughout the whole book, but the New Jerusalem itself is also described in detail at the end of the book as the consummation of God's plan. Moreover, the New Jerusalem or the New Temple was a very popular issue among the Jews during the Second Temple period and after the destruction of the Temple.

Problems

There are two problems to be noted here. In the first place, the problem in this study mainly lies in the relationship between the OT restorational messages and the fulfillment in Revelation in terms of the New Jerusalem. In other words, the restorational messages in the former do not fully comply with the latter,¹ even though the latter's theology is fundamentally based on the OT. For example, in Revelation, the New Jerusalem is portrayed as descending from heaven. The idea of the descent of the New Jerusalem from heaven means that the New Jerusalem is pre-existent. If the New Jerusalem in heaven can be rightly called the Heavenly Jerusalem, then the dynamic interconnection between the Heavenly Jerusalem and the New Jerusalem is strongly established. Unfortunately, however, this dynamic relation between them can be rarely found in the OT. While there are some references to the interconnection between them, they are shown in a very weak manner. In Isa. 6:3, there is an encounter between the earthly Temple and the Heavenly Temple. In Zech. 3:6-7, Joshua is given the right of access to the heavenly council in the Heavenly Temple with relation to the restoration of the New Temple. Moreover, in 4:9-14, Joshua and Zerubbabel who are symbolized

¹ For the extended discussion of this issue, refer to J. H. Charlesworth, "What has the Old Testament to Do with the New?" in J. H. Charlesworth and W. P. Weaver eds., *The Old and the New Testaments: Their Relationship and the "Intertestamental" Literature* (Valley Forge, PA.: Trinity Press International, 1993), 39-87.

by the two branches of the olive trees are described as participating in the Heavenly Temple. Furthermore, Ezek. 40-48 projects simply the rebuilding of the New Temple and the New Jerusalem. God's glory returns to the New Temple after her establishment (43:3). Here it is illustrated that there is a development (rather than difference) between Revelation and the OT. If this is so, where does the idea of the dynamic interconnection between the Heavenly Jerusalem and the New Jerusalem in Revelation come from?

Secondly, the reference to no Temple in the New Jerusalem (Rev. 21:22) is remarkable. Not only the OT (e.g. Ezek. 40-48) but also most of the early Jewish tradition excluding 3 Baruch projects the rebuilding of the New Temple in the New Jerusalem, whether by God or by human hands. If this is so, what brought John to propose the absence of the Temple building in the New Jerusalem? What differentiates John from other Jewish exegetes?

Methodology

Concerning the first problem, what kind of methods can be adopted in order to find some solutions? Generally, the book of Revelation is often simply called the Apocalypse. Not only because of the name of the book but also because of parallels (or antithetical parallels) to other Jewish apocalyptic literature, particularly in terms of the Jerusalem/ Temple motif, John can be regarded as an "heir to a long tradition of Jewish apocalyptic literature."² Along the same line, R. Bauckham points out that "... Revelation, is an apocalypse, whose primary literary context is the tradition of Jewish and Christian apocalypses. Both in form and in content it is heavily indebted to this tradition."³ Therefore, it can be presumed that John shared hermeneutical principles with his other Jewish contemporaries in interpreting the OT restorational messages. This assumption provides a certain clue for resolving the above problem. In other words, the early Jewish (apocalyptic) literature⁴ may function as a bridge by revealing a process of the development of traditions between the OT restorational messages and Revelation. If this is so, it is essential to investigate the early Jewish sources in studying the New Jerusalem in Revelation.⁵ In this respect, this study can be characteristically labeled as 'a historical interpretation'.

² J. J. Collins, "Jerusalem and the Temple in Jewish Apocalyptic Literature of the Second Temple Period," *International Rennert Guest Lecture Series* 1 (1998), 3.

³ R. Bauckham, *The Climax of Prophecy* (Edinburgh: T & T Clark, 1995), xi.

⁴ Not all the Jewish material discussed is necessarily apocalyptic, but the Yavnean movement and Bar Kokhba Revolt, which are related with the issue of the rebuilding of the New Temple, are relevant to this study, though they are not apocalyptic.

⁵ R. Bauckham emphasizes "firsthand study" of Jewish sources for the right understanding of Revelation (*idem*, *The Climax of the Prophecy*, xii).

As far as the second problem is concerned, it is noteworthy that this tenor of Revelation does not mean that John is purely a Jewish commentator, because his exegetical standpoint is Christological. This is the point in which he differs from his Jewish colleagues. In this sense, it would be possible to say that "... John often uses common apocalyptic traditions in highly creative ways and develops the conventions of the literary genre for his own purposes and by means of his own literary genius."⁶ Therefore, his hermeneutical principle drawn from the early Jewish literature should be examined in terms of the Christological viewpoints.

Material and Contents

According to J. J. Collins, "Much of Jewish apocalyptic literature was inspired by three major crises that befell Jerusalem and its temple": 1) the destruction of the city and temple in the Babylonian era; 2) the crisis of the Maccabean era; 3) the destruction of Jerusalem by the Romans in AD 70.⁷ In the first case, the literature, which belongs to the OT, is prophetic rather than apocalyptic. Nevertheless, the literature already accommodates many of the themes and motifs that appear again in the apocalyptic literature of the Hellenistic and Roman periods.⁸ In this study, Isaiah, Ezekiel, Jeremiah and Zechariah are selected as the literature of this period.⁹ They are categorized as the OT background study in chapter 1.

Moreover, in the second case, the crisis of the Maccabean era is caused by the defilement and corruption of the Temple from "the Hellenizing High Priests and then the Syrian soldiers of Antiochus Epiphanes."¹⁰ In this period, 1 and 2 Enoch, sectarian works at Qumran and Tobit are chosen as the relevant material for this study. Finally, the third case is the same period as Revelation. This case lists the following works: 4 Ezra, 1 Baruch, 2 Baruch, 3 Baruch, Apocalypse of Abraham, Pseudo-Philo and the Sibylline Oracles, book 5. In addition, as the religious movement after AD 70, the Yavnean movement and Bar Kokhba Revolt are selected. The foregoing material belongs to the early Jewish studies in chapter 2. This chapter is an important part of this study because it provides important

⁶ Ibid.

⁷ J. J. Collins, "Jerusalem and the Temple," 4.

⁸ Ibid. J. J. Carey has found 'the classic Old Testament apocalyptic passages' in Isa. 56-66, Zech. 12-14 and Daniel 7-12 (cf. Isa. 24-27; Joel 2:28-31) (idem, "Apocalypticism as a Bridge Between the Testaments," in J. H. Charlesworth and W. P. Weaver eds., *The Old and the New Testaments*, 90).

⁹ These four books were not necessarily written after the first Temple destruction, but they are closely related with the event. In this respect, they can be classified as belonging to this part.

¹⁰ J. J. Collins, "Jerusalem and the Temple," 4.

clues for tackling the preceding problems. Therefore, each source will be carefully examined.

Furthermore, in the NT writings, it is necessary to look for background to the idea of the New Jerusalem in Revelation. This task is aimed at demonstrating Christ and His church as the New Temple, and the church's being (in) the Heavenly Jerusalem. Here, Jn 2:19-21; 7:37-39, 1 Cor. 3:16-17, 1 Pet. 2:4, Heb. 12:22-24 and Gal. 4:21-27 will be used for this purpose. This forms the NT background study in chapter 3. Finally, the investigation of the New Jerusalem in Revelation, which is the main study, will be placed in chapter 4.

Limitations of the Study

In the above, the limitations of the study can be already recognized. However, it is necessary to point them out in greater detail. Two cases can be introduced. First, references to the New Jerusalem/Temple idea in the OT are given abundantly. Nevertheless, only four prophetic books such as Ezekiel, Isaiah, Jeremiah and Zechariah are selected. There are two reasons for this selection. First, the OT study aims to aid understanding the background of the New Jerusalem/Temple in Revelation rather than investigating all data concerning the New Jerusalem/Temple in the OT. Therefore, the above four representative books serve to meet the purpose. Second, the OT study needs to be carried out in relation to the early Jewish study in order to notice some developments of tradition by comparing the one with the other. If this is so, the restorational messages in the OT are useful for this purpose. The above four books contain the main restorational messages in the OT.

Second, in examining the NT background, only several references have been selected, which were mentioned above. As in the OT, the NT also has many sources about the Temple idea. However, because this thesis is not a study of the Temple idea in the NT in general¹¹ but a study of the New Jerusalem in Revelation *in the light of its background in Jewish tradition*, it is necessary to simplify the NT background study. Therefore, the NT background study will be aimed only at showing distinctive Christian ideas, namely Christ and the church being the New Temple, and the church being (in) the Heavenly Jerusalem in order to support the idea of the New Jerusalem in Revelation. For this purpose, Jn

¹¹ For more information about the general idea of Jerusalem/Temple in the NT, see P. W. L. Walker, *Jesus and the Holy City: New Testament Perspective on Jerusalem* (Grand Rapids: Eerdmans, 1996); R. J. McKelvey, *The New Temple: The Church in the New Testament* (Oxford: OUP, 1969). Moreover, A. T. Lincoln provides a Pauline idea of the Heavenly Temple in his book, *Paradise Now and Not Yet: Studies in the Role of the Heavenly Dimension in Paul's Thought with Special Reference to His Eschatology* (Grand Rapids: Baker, 1981).

2:19-21; 7:37-39, 1 Cor. 3:16-17, 1 Pet. 2:4, Gal. 4:21-27 and Heb. 12:22-24, will be used.

Terminological Issue

Finally, it is worth noting that the Temple normally implies the presence of Jerusalem and *vice versa* in the OT and the early Jewish tradition, because Jerusalem without the Temple and the Temple without Jerusalem cannot be imagined. In this respect, both terms are sometimes (not always) used without distinction in the OT and the early Jewish literature. Therefore, it is necessary to recognize this relationship between Jerusalem and the Temple.

1. The Jerusalem/Temple Idea in the Old Testament

1.1. Introduction

The study of the Jerusalem/Temple idea in the OT is interactively carried out with the early Jewish writings. This methodological principle clarifies the aim and the research procedure of this section. The aim here is not simply to define the idea of the Temple nor to summarize its general idea in the OT but to research how restoration was expected in the prophetic messages, in relation to the Temple or Jerusalem motif around the exilic period. This includes both the pre-exilic as well as post-exilic times because the Temple/Jerusalem motif is demonstrated as being closely related with the expectation of restoration in the early Jewish literature. On the other hand, this section is not interested in the historical-critical issues raised by modern OT scholars because early Jewish writers did not apply the critical methods of modern historical study, but read the texts synchronistically and harmonistically as authoritative writings, usually accepting their traditional attributions and apparent dates while expecting consistency of content.¹ Accordingly, this study like early Jewish writings will consider the OT texts as being given in its final present form. Moreover, it is not necessary to deal seriously with the date of composition. It was meaningless to early Jewish writers to classify the prophetic messages as pre-exilic, exilic or post-exilic because most of prophetic messages were regarded as what was being announced in the past as a whole. Finally, intense observation will be given to the four prophetic books, Ezekiel, Isaiah, Jeremiah and Zechariah since these books mainly propose the restorational idea in relation to the Temple motif. Of the four books, the first two will be treated in greater attention since they were more often used in the early Jewish literature.

¹ In this respect, K. E. Pomykala's comment is appropriate: "Early Jewish interpreters did not analyze these passages according to modern critical methods, but perceived them synchronically as traditional writings within sacred scriptures. In other words, they perceived the Bible as a "flat text" (idem, *The Davidic Dynasty Tradition in Early Judaism: Its History and Significance for Messianism*, SBL Early Judaism and Its Literature [Atlanta, Georgia: Scholars Press, 1995], 11).

1.2. The Book of Ezekiel

In the Book of Ezekiel, the Temple motif is portrayed throughout the whole book. Therefore, it is important to consider the context of the whole book in order to understand the Temple theme.

1.2.1. Opening Vision (1:1-28)

This book in vs. 1 starts by announcing that while 'the heavens' were opened Ezekiel saw visions of God. This demonstrates that the heavenly scenes were revealed to Ezekiel. Study of the heavenly things is worthwhile in that it provides the background for the restoration. The first scene of the vision in vs. 4 begins with the glorious surroundings of heaven, where the glory of heaven is further strengthened by fire and brightness (cf. 1:13).

Next, the heavenly things are described. First, four living creatures are mysteriously shown, as having a human form, though they have different faces (human being, lion, ox and eagle) along with having four wings (1:5-6).² The faces of the four living creatures represent the most lordly creatures, which denote the bearers of the Lord of Lords.³ Second, Ezekiel saw 'a wheel on the earth beside the living creatures, one for each of the four of them' (1:15).⁴ This vision is significant because 'a wheel' is described as being placed on the earth. In this case, it is suggested that the heavenly dimension is connected to the earthly dimension. Moreover, the four wheels also function to carry the glory of God since each of them is taken by each of the four creatures, which are the bearers of the glory of God.

² In Ezekiel's vision, the number four is dominant. This must be connected with the division of the world into four parts or the circle of the horizon into four directions. In this respect, "it symbolizes the divine capacity to control the whole world" (M. Greenberg, *Ezekiel 1-20: A New Translation with Introduction and Commentary*, AB 22 [New York: Doubleday, 1983], 57).

³ M. Greenberg, *Ezekiel 1-20*, 56. He explains that the lion is proverbially the fiercest of beasts (Num. 23:24; 24:9; Judg. 14:18; 2 Sam. 1:23; 17:10, etc.); the eagle the most imposing (swift, high-flying) of birds (Deut. 28:49; 2 Sam. 1:23; Jer. 48:40; Lam. 4:19; Job 39:27, etc.); the bull is the most valued of domestic animals (for plowing and breeding: Prov. 14:4; Job 21:10; cf. Exod. 21:37); Men ruled them all (Gen. 1:28; Ps. 8:7). He also introduces the midrash to Exod. 5:1 as a fine interpretation of the four creatures: "Four kinds of proud beings were created in the world: the proudest of all--man; of birds--the eagle; of domestic animals--the ox; of wild animals--the lion; all of them are stationed beneath the chariot of the Holy One ..." (*Exodus Rabba* 22:13) (ibid.).

⁴ M. Greenberg suggests that "four wheels belong to a cart (cf. the bases of the temple lavers, 1 Kgs 7:27-37, with four wheels and decorated by figures of cherubs, lions, and cattle!) or a primitive type of chariot." According to him, four wheels in Ezekiel's vision are the combined form of the two modes of locomotion (ibid., 57).

Third, 'over the heads of the living creatures there was something like a dome, shining like crystal, spread out above their heads'. (1:22) Here, it is noteworthy that 'dome' (דִּקְיָעַ) is related to heaven since 'dome' was used to describe the firmament in heaven.⁵ Fourth, 'something like a throne in appearance like sapphire' (1:26) was shown above the dome over their heads, and 'something that seemed like a human form' is depicted as seated above the throne. 'The human figure' who is sitting on the heavenly throne is interpreted as the manifestation of the 'Majesty of YHWH' in 1:28.⁶

1.2.2. *Departure of the Glory of God from the Solomonic Temple (chs. 2-11)*

Following the description of the heavenly things, accusations about the rebelliousness of the people of Israel and predictions of judgment against the rebelliousness are narrated in chs. 2-8. This serves to justify God's action of the withdrawal of His glory from Jerusalem/Temple in chs. 9-11. The process of the withdrawal is gradually carried out through three steps. The first step of the withdrawal of the glory occurs in 9:3. This text shows that when the glory of God moved from the cherub in the Temple to the threshold of the Temple, God executed his judgment against the rebellious people through the agent who is called 'the man in linen' (הָאִישׁ הַלְבָּשׁ הַבְּדִים).⁷ God also protected the godly people by placing a mark on the foreheads of those who were sighing and groaning over all the abominations that were committed (9:4). This immediate action of 'the man in linen' indicates that the removal of God's glory from the Temple necessitated the judgment against Israel (cf. 10:2-9).

In 10:18-19 the process of the removal is once again advanced. In particular, the phrase, 'the cherubim rose up from earth' in 10:19 clearly represents the departure of the glory of God from the earthly Temple. At last, the cherubim stopped at the entrance of the east gate of the house and the glory of the God of Israel was there also. 11:22-23 demonstrates the final stage of the process of removal.⁸ The foregoing text shows that the glory of God is not completely removed from the city of Jerusalem but only from the earthly Jerusalem Temple.

⁵ This idea is well shown in Ps. 19:2:

הַשָּׁמַיִם מִסְפָּרִים כְּבוֹרֵאֵל

וּמַעֲשֵׂה יְדָיו מְגִיד הֶרְקִיעַ:

By the parallelism, the heaven and the firmament indicate the same entity (cf. Gen. 1:7; Ezek. 1:23; 10:1; Dan. 12:3). M. Greenberg proposes the 'dome' as "the platform on which the divine throne stood" (ibid., 48).

⁶ Ibid., 51.

⁷ To be dressed in linen is reminiscent of the ordinary priests (Exod. 28:29-42) and angels (Dan. 10:5; 12:6f) who have this common ministry to God. In this case, the linen garments signify their purity (M. Greenberg, *Ezekiel 1-20*, 176).

⁸ According to L. C. Allen, "The final stop at the Mount of Olives (cf. Zech 14:4), after flying over the Kidron Valley, accentuates Yahweh's leaving the temple and the holy city" (idem, *Ezekiel 1-19*, WBC 28 [Dallas: Word Books, 1994], 166).

The glory remains on the mountain east of the city. This position leaves open the possibility of restoration as well as judgment against the rebellious people. These twin aspects establish a pattern for the following chapters until the full detail of the restoration is given in chs. 36-48.⁹ In combining restoration with judgment, the judgment functions to reform the Israelite people in their rebelliousness in order that they might be fit for the restorational state shown in 20:37-38.¹⁰

1.2.3. *Expectation for Restoration (11:17-20 and chs. 12-39)*

In 11:17-20, the promises of restoration are provided as follows: 1) returning/gathering from exile to the land of Israel (11:17); 2) removal of the detestable heart and endowment of a new heart and a new spirit within them (11:18-20a); 3) renewal of the covenant (11:20b). Therefore, God being the Temple for Israel in the exile promotes a sense of expectation for restoration.

Moreover, chs. 12-35 demonstrate the following messages of restoration. The first one is the establishment of an everlasting covenant by the remembrance and the renewal of God's covenant with Israel in the past (16:59-63). The second is the gathering of the people of Israel out of the countries where they are scattered with the elimination of the rebels among them (20:33-44). The third is the peaceful, safe, and bountiful life upon their return to Jerusalem from exile: safety in life, building of houses, and planting of vineyards (28:25-26). The fourth is the New Creation: banishment of wild animals from the land; sending of seasoning showers as God's blessing; the trees' yielding fruits and the productiveness of the land; acknowledgment of God; no more plunder for the nations; no more animals of the land to devour them; life in safety; provision of splendid vegetation with no more hunger in the land; an end to suffering from the insults of the nations; Israel belonging to God as His sheep in His pasture (34:25-30).

Chs. 36-48, which are the final section in the Book of Ezekiel, comprehensively and decisively report the message of restoration. Though the judgment message is given to Gog, this message is characterized by restoration because Gog's invasion is initiated by God in order to prove His ability to restore the New Jerusalem.¹¹ The elements of restoration in 36-48 closely parallel those in chs. 1-35. However, the former is much more ultimate and specific than the latter.

Chs. 36-48 may be divided into two parts: chs. 36-39 and chs. 40-48. The latter is the elaborate explanation of the former, particularly, focusing on the

⁹ Cf. 1) 12:1-16:58 and 16:59-63; 2) 17:1-21 and 17:22-24; 3) 18:1-20:32 and 20:33-49; 4) 21:1-28:24 and 28:25-26; 5) 29:1-34:10 and 34:11-30; 6) 35:1-15 and chs. 36-48.

¹⁰ The judgments against neighboring nations (Tyre in chs. 26-28; Egypt in 29-32) which taunted Israel are necessarily required in order to effectuate the perfect restoration of Israel as well (cf. 36:1-7).

¹¹ This issue will be discussed below.

rebuilding of the New Temple. The former (chs. 36-39) can be divided into two parts again: chs. 36-37 and chs. 38-39. Above all, it is necessary to observe the elements of the restoration in the first part. First, the restoration starts with the gathering of Israel from the nations (36:12a, 24; 39:28). Second, the most remarkable feature of the restoration narrative is the rebuilding of the New Temple (37:26b-28). It is noteworthy that in 37:26b-28, the rebuilding of the New Temple is closely related with the renewal of the covenant which is given in the covenant formula in 37:27.

Third, the rebuilding of the New Jerusalem and the New Temple certainly will bring the restoration of the land which is the New Creation (36:8-9, 29-30, 35a). In the preceding texts, the references to the restoration of the land are reminiscent of the condition of the Garden of Eden. The last passage confirms this idea by the direct description of the Garden of Eden. It means the appearance of the New Creation. Fourth, the restoration includes the transformation of the people of Israel into the new people who are faithful in following and observing God's ways in 36:25-27. This reference demonstrates the total change of the Israelite people from the rebellious mind (vs. 25b) to obedience (vs. 27) with a new heart and a new spirit (vs. 26) which is given by God's spirit (vs. 27). They elucidate the transformation of the rebellious people of Israel into God's new people who will be fit for the state of restoration. Interestingly, the first phrase (וַיִּתְּנֵי רוּחִי בָכֶם) of vs. 27 is parallel to וַיִּתְּנֵי רוּחִי בָכֶם in 37:14, which belongs to interpretation (37:11-14) of the vision in 37:1-10 (cf. 11:19). In this case, it can be thought that the above text is related with ch. 37 by its parallel.¹²

The main point of the story in 37:1-10 is that a great number of dry bones in the valley become alive and then they become a vast multitude through the inbreathing of the prophetic message. 37:11-14 interprets the symbolic vision.¹³ In the interpretation, 'dry bones' are explained as the state of exile in which the hope of Israel was totally lost (37:11). Moreover, the opening of the graves of dry bones while bringing them up from the graves, and their reviving by God's spirit indicate 'bringing Israel back to the land of Israel' (37:12-14).¹⁴ Here, God's guidance in bringing back Israel to the land of Israel does not simply indicate the relocation of the people from Babylon to the land of Israel but it gives a totally new status to the people of Israel who were completely demolished in that the returning is likened to the symbol of the 'dry bones' transformation into human

¹² W. Zimmerli suggests the correlation between 36:16-37 and ch. 37, when he argues that "the oracle (37:13f.) comes close to what was said in 36:16 ff." (idem, *Ezekiel 2: A Commentary on the Book of the Prophet Ezekiel Chapters 25-48*, Hermenia, trans. J. D. Martin [Philadelphia: Fortress Press, 1983], 263).

¹³ W. Zimmerli, *Ezekiel 2*, 264; cf. 257.

¹⁴ R. M. Hals detects the Exodus motif in the phrase, 'bring up' and 'bring back' in 37:12 with the three verbs in 36:24 (idem, *Ezekiel*, FOTL 19 [Grand Rapids: Eerdmans, 1989], 270).

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