

The Visions of Ezekiel

Lesson 35

The LORD has explained to Ezekiel His laws and requirements for His millennial reign. Offerings will be required of the people, the priest and the prince. These offerings are different from those of the Mosaic Law given at Mount Sinai.

Differences Between the Mosaic and Millennial Laws

The Mosaic altar was anointed and consecrated.	Only the millennial altar will be consecrated.
The bull offering was for sin and offered all seven days.	The bull offering for sin will be on the first day only.
Blood was applied only to the horns of the altar.	Blood will be applied to the horns, corners and ledges.
A ram was offered every day.	A bull and a ram will be offered every day.
A ram was offered for the consecration of the priests.	No ram will be offered for the priests.
The Ark of the Covenant was present.	No Ark of the Covenant will be present.
Only the High Priest could enter the Temple Holy of Holies.	All Zadok priests will enter the Temple Holy of Holies.
Rules for marriage applied only to High Priest.	Rules for marriage will be applied to all priests.
Nisan 1 was not a special day.	Nisan 1 will be a special day.
Animal remains disposed outside the camp.	Animal remains will be disposed of inside the camp.
The whole family made and celebrated the Passover.	The prince will make and celebrate the Passover.
The Passover celebration was one day.	The Passover celebration will be seven days.
The Passover animal was a lamb.	The Passover animal will be a bull.
The morning and evening offering were required.	Only the morning offering will be required.
The Feast of Tabernacle was mandatory for Jews only.	The Feast of Tabernacles will be required for Jews and Gentiles.
The king did not have a throne in the Temple.	The King will be on His throne in the Temple.
Only Jews worshipped at the Mosaic Temple.	Jews and Gentiles will be required to worship at the Temple.

In 70 AD, the Temple in Jerusalem was destroyed by the Romans and the whole worship practice of the Jews was altered by men – the rabbinic priests of Israel. Just forty years earlier, Israel had rejected and crucified the Messiah she had long expected and looked forward to. At the time of His death, the nation of Israel became spiritually dead in her relationship to her Messiah. With the destruction of the Temple, the LORD's required system of worship for the Jews ceased. Today's worship practices in the Jewish synagogues across the world look nothing like those which the LORD required. The Old Testament requirements for worship in the Tabernacle and Temple had ended, but one day the LORD will require the Jews to worship in a similar way when Israel's dry bones have spiritually come to life. Almost immediately after Israel will be resurrected from her spiritual death, she will once again have a Temple to worship her LORD in – the millennial Temple described in this thirteenth vision. The existence of a Temple as a place of worship for Israel was the norm in the Old Testament (2 Samuel 7:12-16; 1 Kings 9:3; 2 Chronicles 6:14-7:16; 29:1-30:27; Psalms 132). But without the Temple, Israel could not and still cannot properly offer her worship. The Temple will be necessary for Israel's obedience to the commands of the LORD, not for the purpose of salvation, but for the purpose of worship. In the Mosaic Law, the

LORD told Israel how He wanted to be worshipped. In the Millennial Law given through Ezekiel, the LORD again tells Israel how He wants to be worshipped. As noted in the list above, the two are similar but they are not the same.

The real physical construction of the millennial Temple is just as important to the LORD as the original Tabernacle constructed in the hills of Midian at the foot of Mount Sinai. Both provide a place for the residence of the LORD in His glory – a place for the people to come and worship Him. But the Temple in the millennium will add a new aspect to the purpose of the Temple. It will be the place where He will rule as King of the world in complete holiness. In His holiness, He will require the nation of Israel to bring offerings in acts of worship. Were these the same kinds of offerings for the redemption of sin in the Old Testament? Yes. Did not Jesus offer Himself as the final sacrifice for sin? Yes. Then why the offerings in the millennium?

When the LORD installed the LORD's supper, it was a memorial to be remind us of His death that took the worship of the Jews from the old Mosaic system to His new covenant. In the offering of the bread and juice that we participate in from time to time, we do so in remembrance of all that has gone on in His redeeming work. We do not need to make a sacrifice any longer because the LORD offered Himself, but each time we come to worship, we must still come with our offerings in remembrance and thanks to Him who redeemed us from the fate of eternal destruction. In the Old Testament, the offerings were given to demonstrate how to live holy before Him. In the New Testament, the offerings we bring to our worship demonstrate how to live holy before Him. The two are the same. In the millennium, nothing will change. Israel will be required to demonstrate how to live holy before Him. We must notice that the offerings given in the millennial come from the Jews, not the Gentiles. These millennial offerings are not exclusive to Ezekiel but are found elsewhere in the Old Testament (Isaiah 56:5-7; 60:7, 13; 66:20-23; Jeremiah 33:15-22; Zechariah 14:16-21). In each case, they are offerings from the Jews. The offerings of the Jews in the millennium will be witnessed by all the Gentiles who come to worship the LORD in His holy Temple. At that time, Gentiles will see Israel's personal relationship with the LORD demonstrated in their worship and obedience concerning His required offerings. But we must remember, never did the sacrifices of the Mosaic system deliver anyone from sin. The act of worship was an act of obedience. But, the act of obedience cannot be done with a rebellious heart. For that reason, the LORD says the following concerning the Jews of the millennium who will come to make their offerings.

"You shall say to the rebellious ones, to the house of Israel, 'Thus says the Lord GOD, 'Enough of all your abominations, O house of Israel, when you brought in foreigners, uncircumcised in heart and uncircumcised in flesh, to be in My sanctuary to profane it, even My house, when you offered My food, the fat and the blood; for they made My covenant void—this in addition to all your abominations. And you have not kept charge of My holy things yourselves, but you have set foreigners to keep charge of My sanctuary.' "Thus says the Lord GOD, "No foreigner uncircumcised in heart and uncircumcised in flesh, of all the foreigners who are among the sons of Israel, shall enter My sanctuary. *Ezekiel 44:6-9*

Although this passage looks like it is focused on the foreigners, it is really focused on Israel with a rebellious heart and what she had done prior to the giving of this vision that was part of the reason she had been sent into exile. She, like the foreigners, had come to the Temple of Solomon before it was destroyed in 586 BC with an ungodly and evil heart. In the millennium era, if an Israelite comes with an ungodly heart, He will not accept the offering. Remember, not all Jews are Jews; the difference between the two is the heart. Just as the LORD's supper is a remembrance of all the LORD has done, so shall be the offerings in the millennial age.

The LORD was not through showing Ezekiel the sites of the millennial city. He had Ezekiel escorted to the door of the sanctuary to see the river flowing from the back of His house.

j) The River from the House (47:1-12c)

47:1 Then he brought me back to the door of the house; and behold, water was flowing from under the threshold of the house toward the east, for the house faced east. And the water was flowing down from under, from the right side of the house, from south of the altar.

Standing on the porch of the Temple, in front of the two sets of bi-fold doors, Ezekiel saw the water was flowing from under the right side of the house and past south of the altar. The word “right” means *south* in Hebrew. This water was coming from under the foundation of the Temple, on the south side of the steps to the Temple. The water flowed past the south side of the 21-foot-tall altar.

(1) A Trickle Flowing East (47:2)

47:2 He brought me out by way of the north gate and led me around on the outside to the outer gate by way of the gate that faces east. And behold, water was trickling from the south side.

Ezekiel did not follow the water source directly out of the Temple complex. Rather, he was taken through the north gate that led outside the complex and around to the east gate where he saw the first measurements taken by his helper. The little flow of water from the south side of the Temple was “trickling from the south side” of the outer eastern gate.

(2) Ankle Deep Flowing East (47:3)

47:3 When the man went out toward the east with a line in his hand, he measured a thousand cubits, and he led me through the water, water reaching the ankles.

The measuring rod was going to be too difficult to use for this next task. We now see why the bronze man brought a line along with the rod. He stretched his line straight out from the eastern gate. No doubt Ezekiel walked through the water with the man as he stretched the line because Ezekiel says the water was ankle deep. The marked line told Ezekiel they had gone 1000 cubits or 1750 feet.

(3) Knee Deep Flowing East (47:4a)

47:4a Again he measured a thousand and led me through the water, water reaching the knees.

The two men measured another 1000 cubits and the water was knee deep.

(4) Loin Deep Flowing East (47:4b)

47:4b Again he measured a thousand and led me through the water, water reaching the loins.

Another 1000 cubits and the water was waist deep.

(5) Deep Flowing East (47:5)

47:5 Again he measured a thousand; and it was a river that I could not ford, for the water had risen, enough water to swim in, a river that could not be forded.

On through the water they measured another 1000 cubits and Ezekiel was swimming. Not only that, but the river was so big that he could not cross from one side to the other.

(6) Flowing to the East (47:6-7)

47:6 He said to me, "Son of man, have you seen this?" Then he brought me back to the bank of the river. 47:7 Now when I had returned, behold, on the bank of the river there were very many trees on the one side and on the other.

The bronze man rescued Ezekiel from the water and placed him on the bank and Ezekiel noticed all the trees on each side of the river.

(7) East Salt Sea Fresh (47:8)

47:8 Then he said to me, "These waters go out toward the eastern region and go down into the Arabah; then they go toward the sea, being made to flow into the sea, and the waters of the sea become fresh.

The stream of water reached 4000 cubits (1.3 miles) from the eastern gate of the Temple. As to the location of the Jordan River, at that point, the stream turned south toward the eastern salt sea, the Dead Sea as we know it. In the millennium, it will turn the Dead Sea to fresh water.

(8) Living Creatures (47:9)

47:9 "It will come about that every living creature which swarms in every place where the river goes, will live. And there will be very many fish, for these waters go there and the others become fresh; so everything will live where the river goes.

In the millennium, the Dead Sea will be filled with fish and water creatures. Not only that, the Dead Sea will flow out from its southern bank down to the east finger of the Red Sea and all the way its fresh water will cause life to grow through barren and rocky hills of Edom's land. (Note, the west finger of the Red Sea will be filled in with dirt when the LORD returns and the mountain of the LORD begins to rise to form the Temple District.)

(9) Fishermen (47:10)

47:10 "And it will come about that fishermen will stand beside it; from Engedi to Eneglaim there will be a place for the spreading of nets. Their fish will be according to their kinds, like the fish of the Great Sea, very many.

Engedi is an oasis on the western side of the Dead Sea about 35 miles southeast of Jerusalem. It is a semitropical area and full of vegetation. Eneglaim is a spring near the Dead Sea. The purpose of the mention of these two areas is to identify the Dead Sea as the water source that will become fresh water in the millennium. Today, nothing much lives in the Dead Sea; in the millennium, it will be as filled with life like the Great Sea known to us as the Mediterranean Sea.

(10) Swamps and Marshes Salty (47:11)

47:11 "But its swamps and marshes will not become fresh; they will be left for salt.

Since before the days of the birth of Isaac, the Dead Sea and the surrounding swamps and marshes have been an easy source for salt. With the Dead Sea becoming fresh water, salt will still be needed; therefore, the swamps and marshes will remain salty. A steady source of salt will be needed for the offerings of the Jews in the Temple.

(11) Trees for Food on each Side of River (47:12a)

47:12a "By the river on its bank, on one side and on the other, will grow all kinds of trees for food.

The river will provide food of all kinds for the Jews.

(12) The Leaves (47:12b)

47:12b Their leaves will not wither and their fruit will not fail.

For 1000 years, the trees by the river will not fail to provide food.

(13) The Fruit (47:12c)

47:12c They will bear every month because their water flows from the sanctuary, and their fruit will be for food and their leaves for healing."

The food from the trees by the river will not be seasonal; they will bear food every month. In addition, the leaves will be used by humans for medical purposes.

It was then time for Ezekiel to see where all the Jews will live during the millennial age.

8. The Promised Land of Israel of the Vision (47:13 –48:29)

a) The Whole Land (47:13-14)

47:13 Thus says the Lord GOD, "This shall be the boundary by which you shall divide the land for an inheritance among the twelve tribes of Israel; Joseph shall have two portions. 47:14 "You shall divide it for an inheritance, each one equally with the other; for I swore to give it to your forefathers, and this land shall fall to you as an inheritance.

The Jews of the millennial kingdom will be divided by the twelve original tribes fathered by the twelve sons of Jacob. However, as already discussed, the sons of Levi will not have an inheritance of land to call their own. They will be the priests and their inheritance will be the offerings brought to the LORD by the other tribes. With one tribe removed, we learn here, as we did in Genesis, that the sons of Joseph will each receive an equal portion of land - Ephraim and Manasseh.

b) The North Side (47:15-17)

47:15 "This shall be the boundary of the land: on the north side, from the Great Sea by the way of Hethlon, to the entrance of Zedad; 47:16 Hamath, Berothah, Sibraim, which is between the border of Damascus and the border of Hamath; Hazer-hatticon, which is by the border of Hauran. 47:17 "The boundary shall extend from the sea to Hazar-enan at the border of Damascus, and on the north toward the north is the border of Hamath. This is the north side.

To begin the division of the land, the LORD sets forth the outer boundary lines of the millennial Promised Land. In the north, the line begins at the Great Sea (Mediterranean Sea) "by the way of Hethlon." It is a road that was present in Ezekiel's day. We know that because the roads in the Old Testament were frequently called a "way." The road led to Zedad. Today the place is called Sadad, and it is 62 miles north of Damascus. The name means *slipping place* and it signifies the upward slope toward the mountains. The location of Zedad still does not identify where the road began at the Great Sea, but the geography does. The cut through the mountains must be about 20 miles north of modern day Tripoli. From Zedad the line will turn north to Hamath, 120 miles due north of Damascus on the Orontes River. Berothah cannot be located today. Sibraim is also uncertain. Hazer-hatticon is a mystery. Hauran surely means the area of Haran, east of the village where Abraham left for the Promised Land after his father died. A great dam was built on the Euphrates in the 1990s and today an area is flooded forming Lake Assad. Nevertheless, the northern boundary stretches from about Tripoli straight across and due east to Zedad and then north to Hamath and east to Haran situated near the Euphrates River.

c) The East Side (47:18)

47:18 "The east side, from between Hauran, Damascus, Gilead and the land of Israel, shall be the Jordan; from the north border to the eastern sea you shall measure. This is the east side.

From the current location of Lake Assad, we draw a straightline south all the way to the "eastern sea." We call this sea the Dead Sea as opposed to the *western sea* that we call the Mediterranean Sea. In the next verse we will see that the line actually extended past the Dead Sea to the area called Tamar. This line will cause all the Promised Land on the east side of the Jordan River to be included; this land is currently

included in portions of modern Syria and the country of Jordan. However, Manasseh, Gad and Reuben controlled that land until the fall of the Northern Kingdom in 722 BC. This land must be part of the Promised Land and most maps and their creators ignore that it was originally included and must be so in the millennial kingdom.

d) The South Side (47:19)

47:19 "The south side toward the south shall extend from Tamar as far as the waters of Meribath-kadesh, to the brook of Egypt and to the Great Sea. This is the south side toward the south.

We must extend the east side border line past the Dead Sea on down to Tamar, a fortified city at the bottom end of the Dead Sea, about 15 miles to the east of the sea. From there we draw a straight line west to Meribath-kadesh, known by most Bible readers as Kadesh-barnea, but known as Nitzana, Israel today.

Meribath-kadesh sits on the "brook of Egypt." Here we encounter a difficult problem. Because Meribath-kadesh sits on the "brook of Egypt" about 35 miles from the shore of the Great Sea (Mediterranean Sea) and the sea is to be the last marker on the southern boundary line, there is not enough land south of the Temple District for the five tribes. In fact, all the land south of the district will be enough for only one tribe if we are giving each tribe an equal share. We can do nothing about the land to the north; it is bookended by the Euphrates and the north border of the Temple complex. Therefore, something must be amiss in the translation concerning the identification of the "brook of Egypt."

First, down through the centuries, the "brook of Egypt" has been the official border between Israel and Egypt. From time to time the border moved up and down the coast from that brook, but as a general rule, it has been the border more often than not.

Second, Numbers 34:5 is the first occurrence for the "brook of Egypt" in the Bible and it is the same brook that has stood as the border down through the ages. The Hebrew for Egypt is *Mizraim* in all cases through the Bible. However, in the Numbers verse the Hebrew word for "brook" is *nachlah* and it means *torrent valley or river*. But this brook is in no way a river. It is a dry bed in a small valley more often than it has water flowing through it. Furthermore, the word *nachlah* is translated *river* more often than it is translated *brook* in the Scripture. Why did the text not say the *river of Egypt* instead of the *brook of Egypt*?

Third, in our Ezekiel passage the Hebrew words for the "brook of Egypt" or "river of Egypt" create a problem. The word "Egypt" is not in the Hebrew text in the oldest and most reliable copies in hand to date. The literal Hebrew for verse 19 reads as follows.

And the side south toward the south from Tamar to the waters of Meribah by Kadesh to the river to the Sea Great ...

"Egypt" is not mentioned in the Hebrew text. Ezekiel 48:28 repeats this instruction with the same wording and the word "Egypt" is not found anywhere in the ancient Hebrew. Therefore, we must rely on the prophecy that applies here. The Promised Land would include every piece of land that Abraham set foot on after he left Haran when his father died. That land would stretch from Haran on the north side of the Euphrates River to the Nile River. The promise says the following.

On that day the LORD made a covenant with Abram, saying, "To your descendants I have given this land, from the river of Egypt as far as the great river, the river Euphrates: *Genesis 15:18*

The word "Egypt" is found in this text in the Hebrew. Furthermore, the only true and sustained river in Egypt is the Nile. Therefore, the border line from Meribah-kadesh must be straight west to the Nile in Egypt and then follows the Nile River north to the sea. With that amount of additional land included in the Promised Land of the millennial kingdom, each of the five tribes to the south of the Temple District can have a portion equal to that of the tribes who will settle in the north.

e) The West Side (47:20)

47:20 "The west side shall be the Great Sea, from the south border to a point opposite Lebo-hamath. This is the west side.

The west border will be the sands of the Great Sea (Mediterranean Sea) starting where the River of Egypt intersects the Mediterranean and runs around and up to "Lebo-hamath" on the Syria/Turkey border. Lebo-hamath is not a village, it is a *the territory* 43 miles northwest of Damascus and due west of Hamath which has been identified as Hama on today's maps (a territory of Hama.)

f) Divided by Tribe (47:21)

47:21 "So you shall divide this land among yourselves according to the tribes of Israel.

Within the borders on each side stated above, the land will be divided among the twelve tribes of Israel, Joseph will receive a portion for Ephraim and Manasseh; the Levites will not receive a portion. The other ten tribes will receive an equal share.

g) Native and Aliens (47:22)

47:22 "You shall divide it by lot for an inheritance among yourselves and among the aliens who stay in your midst, who bring forth sons in your midst. And they shall be to you as the native-born among the sons of Israel; they shall be allotted an inheritance with you among the tribes of Israel.

The twelve tribes will be allowed to have none-Jews living with them in their tribal areas. However, these aliens, or perhaps we should call them Gentiles, will "bring forth sons in your midst," indicating that these Gentiles have married into the tribal blood and are raising families that are half Jewish and half Gentile. That will be permissible, and the offspring will be considered Jewish. For example, suppose I am from the tribe of Dan and my son marries a Gentile. My son and daughter-in-law live in the tribal area of Dan and are raising their family. In that case, they are allowed to own a portion of the total allotment given to Dan as seen in the next verse.

h) Inheritance for the Alien (47:23)

47:23 "And in the tribe with which the alien stays, there you shall give him his inheritance," declares the Lord GOD.

The Gentile who is married to the Jew, male or female, will be allowed to have an inheritance in the future Promised Land of the Jewish tribal allotment.

i) Division by Tribe – North to South (48:1-29)

(1) Dan (48:1)

48:1 "Now these are the names of the tribes: from the northern extremity, beside the way of Hethlon to Lebo-hamath, as far as Hazar-enan at the border of Damascus, toward the north beside Hamath, running from east to west, Dan, one portion.

The most northern tribe to inherit land will be Dan. The top border of her land will not be straight across. Rather, it will run through the district of Lebo-hamath to Hamath and then run north to Haran and east to Lake Assad on the Euphrates river. Dan's southern border will be straight across east to west.

(2) Asher (48:2)

48:2 "Beside the border of Dan, from the east side to the west side, Asher, one portion.

Below Dan will be the land of Asher. Throughout the distributions of the Promised land, when the text says "from the east side to the west side," it means *from the edge of the land at its border on the east side of the Jordan River to the border at the Great Sea on the west side of the Jordan River.*

(3) Naphtali (48:3)

48:3 "Beside the border of Asher, from the east side to the west side, Naphtali, one portion.

Below Asher will be the land of Naphtali.

(4) Manasseh (48:4)

48:4 "Beside the border of Naphtali, from the east side to the west side, Manasseh, one portion.

Below Naphtali will be the land of Manasseh.

(5) Ephraim (48:5)

48:5 "Beside the border of Manasseh, from the east side to the west side, Ephraim, one portion.

Below Manasseh will be the land of Ephraim.

(6) Reuben (48:6)

48:6 "Beside the border of Ephraim, from the east side to the west side, Reuben, one portion.

Below Ephraim will be the land of Reuben.

(7) Judah (48:7)

48:7 "Beside the border of Reuben, from the east side to the west side, Judah, one portion.

Below Reuben will be the land of Judah.

(8) Holy Allotment for the Sanctuary (48:8)

48:8 "And beside the border of Judah, from the east side to the west side, shall be the allotment which you shall set apart, 25,000 cubits in width, and in length like one of the portions, from the east side to the west side; and the sanctuary shall be in the middle of it.

Below Judah will be the Holy allotment for the Sanctuary. We have not been able to determine the actual acreage of land given to all the tribes to the north of the holy allotment until now. However, we have to make an assumption in our calculations. The assumption is this. The Holy of Holies in the millennial Temple will sit directly over the location where the two previous Temples once stood, and the city of Jerusalem will lie to the south of the Temple as it did in the days of Solomon. Today, we know, within a few feet, exactly where the previous two Temples stood because of the surviving Western Wall and the location of the current Muslim Mosque on the site. The whole Temple district on the top of the mountain will be 25,000 cubits square which translates to 8.28 miles square. The district will be divided into two equal parts, 25,000 by 10,000 cubits, and one part 25,000 by 5,000 cubits as we will see.

(9) Holy Allotment for the Priests of Zadok (48:9-12)

48:9 "The allotment that you shall set apart to the LORD shall be 25,000 cubits in length and 10,000 in width. 48:10 "The holy allotment shall be for these, namely for the priests, toward the north 25,000 cubits in length, toward the west 10,000 in width, toward the east 10,000 in width, and toward the south 25,000 in length; and the sanctuary of the LORD shall be in its midst. 48:11 "It shall be for the priests who are sanctified of the sons of Zadok, who have kept My charge, who did not go astray when the sons of Israel went astray as the Levites went astray. 48:12 "It shall be an allotment to them from the allotment of the land, a most holy place, by the border of the Levites.

The northernmost section of the Temple District will be 25,000 cubits wide (east to west) and 10,000 cubits long (north to south). These measurements amount to 8.28 miles wide and 3.31 miles long. If you draw a line from corner to corner on both sides, you will form an "X." The Temple complex (500 cubits or 875 feet square) will sit right in the middle of that "X." We know that the short side of this portion of land is only 10,000 cubits (3.31 miles) long; therefore, we can figure that the southern border of the land that will be given to Judah will sit just 5,000 cubits or 1.65 miles to the north of the Temple complex which will be the same distance from the current location of the mosque or Dome of the Rock in the Temple mount. On today's maps, 1.65 miles directly north of the Dome of the Rock, almost intersects the Metsarei Tiran Garden. From the garden to Lake Assad is 310 miles as the crow flies. The average width of the entire track of land from the north border to the south border is 50 miles. From the southern border of Judah to Lake Assad is about 15,500 square miles. Seven tribes will divide this land equally (Dan, Asher, Naphtali, Manasseh, Ephraim, Reuben, Judah). Because the track of land is basically even all the way from Lake Assad to the Temple District, each tribe will receive a track approximately 50 miles wide (east to west) and 45 miles wide (north to south). Each tribe will receive 2,250 square miles or 1,440,000 square acres. Each tribe to the south of the Temple District will receive the same allotment of land.

In this passage, we learn that the Zadok priests, who were always faithful to the LORD, will be allowed to make their homes on each side of the Temple Complex in the northernmost portion of the district, 25,000 by 10,000 cubits in all.

(10) Holy Allotment for the Levites (48:13-14)

48:13 "Alongside the border of the priests the Levites shall have 25,000 cubits in length and 10,000 in width. The whole length shall be 25,000 cubits and the width 10,000. 48:14 "Moreover, they shall not sell or exchange any of it, or alienate this choice portion of land; for it is holy to the LORD.

South of the Temple Complex, which includes the living space for the Zadok priests, the Levites will be given a portion equal to the section where the priests live and the sanctuary resides. It, too, is 25,000 by 10,000 cubits in length and width.

(11) Holy Allotment for the Common Use (48:15-16)

48:15 "The remainder, 5,000 cubits in width and 25,000 in length, shall be for common use for the city, for dwellings and for open spaces; and the city shall be in its midst. 48:16 "These shall be its measurements: the north side 4,500 cubits, the south side 4,500 cubits, the east side 4,500 cubits, and the west side 4,500 cubits.

Below the two equal portions of land provided for the sanctuary, Zadok priests and the Levites is a strip of land half the size of each portion above. It, too, is 25,000 cubits wide (east to west) but it is only 5,000 cubits long (north to south). Directly in the middle of the 25,000 cubits length, a section for the city of Jerusalem is designated and it is exactly 4,500 cubits (1.9 miles) square. Notice that the width of the whole section is 5,000 cubits long, but the city is only 4,500 cubits long. Is there a discrepancy in the description of the city in the text? No.

(12) Holy Allotment for the Open Spaces (48:17-20)

48:17 "The city shall have open spaces: on the north 250 cubits, on the south 250 cubits, on the east 250 cubits, and on the west 250 cubits. 48:18 "The remainder of the length alongside the holy allotment shall be 10,000 cubits toward the east and 10,000 toward the west; and it shall be alongside the holy allotment. And its produce shall be food for the workers of the city. 48:19 "The workers of the city, out of all the tribes of Israel, shall cultivate it. 48:20 "The whole allotment shall be 25,000 by 25,000 cubits; you shall set apart the holy allotment, a square, with the property of the city.

A free open space of 250 cubits (437.5 feet) will surround the city. People will be allowed to traverse these areas, but they will not be allowed to use it for dwelling "spaces."

On the west and east sides of the city and its free space, two section will be allotted that are 10,000 cubits wide (east to west) and 5,000 cubits long (north to south). This land will be used for the production of fruits, vegetables and grains of all kinds. Notice here that the workers in the city of Jerusalem will be family members of all the tribes of Israel, and all except the Levites, will work the fields. All of this will be on top of this holy mountain plateau 25,000 cubits square.

(13) Holy Allotment for the Prince (48:21-22)

48:21 "The remainder shall be for the prince, on the one side and on the other of the holy allotment and of the property of the city; in front of the 25,000 cubits of the allotment toward the east border and westward in front of the 25,000 toward the west border, alongside the portions, it shall be for the prince. And the holy allotment and the sanctuary of the house shall be in the middle of it. 48:22 "Exclusive of the property of the Levites and the property of the city, which are in the middle of that which belongs to the prince, everything between the border of Judah and the border of Benjamin shall be for the prince.

The Temple district on the high and holy plateau is only 8.28 miles wide (east to west); however, the average width of the Promised Land is 50 miles wide from the plateau to the Euphrates. We must assume something again at this point. The Temple District Plateau sits in the middle of the 50-mile portion. That means that on the west and east sides of the mountain of the LORD there will be two lowland areas about 21 miles wide by 8.28 miles long. That land will be given to Prince David to store and tend all the animals, grain and other offerings that will be brought to him to offer to the LORD on the required high and holy days. From the southern border of Judah to the northern border of Benjamin and from the Great Sea to the eastern border on the east side of the Dead Sea, all that land will belong to Prince David, except for the property that belongs to the priest, Levites and the city of Jerusalem.

(14) Benjamin (48:23)

48:23 "As for the rest of the tribes: from the east side to the west side, Benjamin, one portion.

The first tribe to live south of the Temple district is Benjamin. To find the southern boundary line of the Temple District where Benjamin's land will begin, all we have to do is find a location 8.28 miles south of Metsarei Tiran Garden found in Jerusalem today. We know that location because it is the place of our LORD's birth, Bethlehem. Benjamin was born in Bethlehem and that was where his mother died and was buried.

(15) Simeon (48:24)

48:24 "Beside the border of Benjamin, from the east side to the west side, Simeon, one portion.

Below Benjamin the land belongs to Simeon.

(16) Issachar (48:25)

48:25 "Beside the border of Simeon, from the east side to the west side, Issachar, one portion.

Below Simeon the land belongs to Issachar.

(17) Zebulun (48:26)

48:26 "Beside the border of Issachar, from the east side to the west side, Zebulun, one portion.

Below Issachar the land belongs to Zebulun.

(18) Gad (48:27-28)

48:27 "Beside the border of Zebulun, from the east side to the west side, Gad, one portion. 48:28 "And beside the border of Gad, at the south side toward the south, the border shall be from Tamar to the waters of Meribath-kadesh, to the brook of Egypt, to the Great Sea.

Below Zebulun the land belongs to Gad. The southern and side borders of Gad are like the borders of Dan far to the north, they are not as squared off and straight. Nevertheless, the land is divided among the five southern tribes equally too. See notes on Ezekiel 47:19 for a full explanation of this southern border.)

(19) Promised Land Borders (48:29)

48:29 "This is the land which you shall divide by lot to the tribes of Israel for an inheritance, and these are their several portions," declares the Lord GOD.

In a nice and tidy way, the LORD sums up the future millennial Promised Land and the portions that will go to each tribe within the borders set forth and promised to Abraham.

9. The Gates of the City of the Vision (48:30-34)

a) On the North, Reuben, Judah, Levi (48:30-31)

48:30 "These are the exits of the city: on the north side, 4,500 cubits by measurement, 48:31 shall be the gates of the city, named for the tribes of Israel, three gates toward the north: the gate of Reuben, one; the gate of Judah, one; the gate of Levi, one.

All of the sons of Jacob will be honored during the millennial kingdom with gates to the city of Jerusalem named after them. We have already learned that the city will be 4,500 cubits square. This means that each wall on each side of the city will be 4,500 cubits (1.49 miles) long. Three gates will be found in the north wall. Each gate will have its own name. The three gates will be named Reuben, Judah and Levi.

b) On the East, Joseph, Benjamin, Dan (48:32)

48:32 "On the east side, 4,500 cubits, shall be three gates: the gate of Joseph, one; the gate of Benjamin, one; the gate of Dan, one.

The western wall of the city will be like that of the north; however, its gates will be named Joseph, Benjamin and Dan.

c) On the South, Simeon, Issachar, Zebulun (48:33)

48:33 "On the south side, 4,500 cubits by measurement, shall be three gates: the gate of Simeon, one; the gate of Issachar, one; the gate of Zebulun, one.

On the south wall the gates will be named Simeon, Issachar and Zebulun.

d) On the West, Gad, Asher, Naphtali (48:34)

48:34 "On the west side, 4,500 cubits, shall be three gates: the gate of Gad, one; the gate of Asher, one; the gate of Naphtali, one.

On the west wall the gates will be named Gad, Asher, and Naphtali.

10. The Size of the City of the Vision (48:35a)

48:35a "The city shall be 18,000 cubits round about;

For the final measurement of the vision, Ezekiel records that the total length of the four walls of the millennial city of Jerusalem will be 18,000 cubits (5.96 miles) around. With that we can calculate that the gates will be exactly 1,500 cubits apart all the way around the city.

11. The Name of the City of the Vision (48:35b)

48:35b and the name of the city from that day shall be, 'The LORD is there.'"

But more than all the measurement of the city and the design of the Temple District and the Promised Land, we see the most important point which ends the book, "The LORD is there." Back in chapters 10 and 11 of Ezekiel, the LORD had made His exit from the city because of the sins and abominations of the leaders of the Southern Kingdom. At that time, He left His earthly Temple that He allowed David to plan and Solomon to build. For exactly 400 years, the LORD had dwelt in the Holy of Holies in Solomon's Temple, but no longer. The Jews had sinfully seen to that. Even when He came to take on the flesh of man and die for the sins of all humanity, He would not dwell within the rebuilt Temple in Jerusalem. The Jews had sinfully seen to that. But one day, far into the future, He will return to live on that land again in the Temple described in this last vision and there He will be for 1,000 years, sitting on His great white throne in the Holy of Holies as King of kings and LORD of Lords over all the humanity of this world and the host of heaven that will join Him there on the day of His magnificent return – His Second Coming. He will keep His promise to the Jews and to the world and there is nothing the Jews can do to stop Him.

Isaiah had something to say concerning this millennial Temple District that is appropriate to add into this discussion. First, a word about a canopy. The second, a word about the animals on the holy mountain.

In that day the Branch of the LORD will be beautiful and glorious, and the fruit of the earth *will* be the pride and the adornment of the survivors of Israel. And it will come about that he who is left in Zion and remains in Jerusalem will be called holy-- everyone who is recorded for life in Jerusalem. When the Lord has washed away the filth of the daughters of Zion, and purged the bloodshed of Jerusalem from her midst, by the spirit of judgment and the spirit of burning, then the LORD will create over the whole area of Mount Zion and over her assemblies a cloud by day, even smoke, and the brightness of a flaming fire by night; for over all the glory will be a canopy. And there will be a shelter to *give* shade from the heat by day, and refuge and protection from the storm and the rain. *Isaiah 4:2-6*

The second, a word about the animals on the holy mountain.

And the wolf will dwell with the lamb, And the leopard will lie down with the kid, And the calf and the young lion and the fatling together; And a little boy will lead them. *Isaiah 11:6*

"The wolf and the lamb shall graze together, and the lion shall eat straw like the ox; and dust shall be the serpent's food. They shall do no evil or harm in all My holy mountain," says the LORD. *Isaiah 65:25*

Daniel, prophesying at the same time as Ezekiel, said the following concerning the time between His Second Coming and the inauguration of the Temple District.

And from the time that the regular sacrifice is abolished, and the abomination of desolation is set up, *there will be* 1,290 days. How blessed is he who keeps waiting and attains to the 1,335 days! *Daniel 12:11-12*

The Second Coming of the LORD will occur on the 1,290th day after the abomination of desolations is set up in the middle of the Time of Tribulation. The clean up of the area will take 45 days. On the 1,335th day, the inauguration of the Temple will begin. The tribes of Israel will be living on their land. The 1,000-year reign of the LORD will be in full swing.

Thus, we come to the end of Ezekiel. Two stories run through its pages simultaneously, the personal life of Ezekiel, his call, family and ministry and the second, the visions concerning the birth, life, blessings, persecution and future of the nation of Israel. From the original owners of the land to the future millennial kingdom where Israel will be the premiere nation of the world and the LORD will be reigning as King of kings, Ezekiel recorded these details in chronological order. In the Revelation, the millennial kingdom is covered in three short verses, but the details of Ezekiel's book fit between Revelation 20:6 and 7.



