

EZEKIEL

Chapter 44

The Millennial Temple

(The Ordinances of the House of the LORD)

In this chapter, and continuing through chapter 46, Ezekiel is given the ordinances of the temple and who may minister in the temple; the priests, Levites, and the Prince.

Then he brought me back the way of the gate of the outward sanctuary which looketh toward the east; and it was shut. Then said the LORD unto me; This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the LORD, the God of Israel, hath entered in by it, therefore it shall be shut. It is for the prince; the prince, he shall sit in it to eat bread before the LORD; he shall enter by the way of the porch of that gate, and shall go out by the way of the same. (Ezekiel 44:1-3)

The Prince and the Sealing of the Outer Eastern Gate (1-3): Once the Glory of the LORD enters the Eastern Gate of the Outer Court the gate is sealed forever. The Prince is to sit at this gate in the porch thereof and eat bread before the LORD¹.

Then brought he me the way of the north gate before the house: and I looked, and, behold, the glory of the LORD filled the house of the LORD: and I fell upon my face. And the LORD said unto me, Son of man, mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of the house of the LORD, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary. And thou shalt say to the rebellious, even to the house of Israel, Thus saith the Lord GOD; O ye house of Israel, let it suffice you of all your abominations, In that ye have brought into my sanctuary strangers, uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it, even my house, when ye offer my bread, the fat and the blood, and they have broken my covenant because of all your abominations. And ye have not kept the charge of mine holy things: but ye have set keepers of my charge in my sanctuary for yourselves. Thus saith the Lord GOD; No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that is among the children of Israel. And the Levites that are gone away far from me, when Israel went astray,

¹ It is a possibility that this "prince" is David (Ezekiel 34:23-24; 37:24).

which went astray away from me after their idols; they shall even bear their iniquity. Yet they shall be ministers in my sanctuary, having charge at the gates of the house, and ministering to the house: they shall slay the burnt offering and the sacrifice for the people, and they shall stand before them to minister unto them. Because they ministered unto them before their idols, and caused the house of Israel to fall into iniquity; therefore have I lifted up mine hand against them, saith the Lord GOD, and they shall bear their iniquity. And they shall not come near unto me, to do the office of a priest unto me, nor to come near to any of my holy things, in the most holy place: but they shall bear their shame, and their abominations which they have committed. But I will make them keepers of the charge of the house, for all the service thereof, and for all that shall be done therein. (Ezekiel 44:4-14)

The Strangers and the Levites (4-14): One of the indictments against the nation was that they permitted foreigners to enter and profane the Sanctuary, and to officiate in the Sanctuary. In verses 4-8 God is rebuking not only the nation for allowing this to take place but lays the charge of this at the feet of the Levites for corrupting the offerings of the LORD. Because of this the Levites are downgraded to only be allowed to minister in the Sanctuary as gatekeepers, slayers of the sacrifices, and to help worshipers (11). They will not be allowed to serve the LORD as priests or come near any of His holy things or offerings.

But the priests the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the Lord GOD: They shall enter into my sanctuary, and they shall come near to my table, to minister unto me, and they shall keep my charge. And it shall come to pass, that when they enter in at the gates of the inner court, they shall be clothed with linen garments; and no wool shall come upon them, whiles they minister in the gates of the inner court, and within. They shall have linen bonnets upon their heads, and shall have linen breeches upon their loins; they shall not gird themselves with any thing that causeth sweat. And when they go forth into the utter court, even into the utter court to the people, they shall put off their garments wherein they ministered, and lay them in the holy chambers, and they shall put on other garments; and they shall not sanctify the people with their garments. Neither shall they shave their heads, nor suffer their locks to grow long; they shall only poll their heads. Neither shall any priest drink wine, when they enter into the inner court. Neither shall they take for their wives a widow, nor her that is put away: but they shall take maidens of the seed of the house of Israel, or a widow that had a priest before. And they shall teach my people the difference between the holy and profane, and cause them to discern between the unclean and the clean. And in controversy they shall stand in judgment; and they shall judge it according to my judgments: and they shall keep my laws and my statutes in all mine assemblies; and they shall hallow my sabbaths. And they shall come at no dead person to defile themselves: but for father, or

for mother, or for son, or for daughter, for brother, or for sister that hath had no husband, they may defile themselves. And after he is cleansed, they shall reckon unto him seven days. And in the day that he goeth into the sanctuary, unto the inner court, to minister in the sanctuary, he shall offer his sin offering, saith the Lord GOD. And it shall be unto them for an inheritance: I am their inheritance: and ye shall give them no possession in Israel: I am their possession. They shall eat the meat offering, and the sin offering, and the trespass offering; and every dedicated thing in Israel shall be theirs. And the first of all the firstfruits of all things, and every oblation of all, of every sort of your oblations, shall be the priest's: ye shall also give unto the priest the first of your dough, that he may cause the blessing to rest in thine house. The priests shall not eat of any thing that is dead of itself, or torn, whether it be fowl or beast. (Ezekiel 44:15-31)

The Priests of Zadok and various Duties of the Levites (15-31): The priesthood was entrusted to Aaron and his sons, following the death of Aaron it passed to Eleazar his oldest living son. After the death of Eleazar, the priesthood passes to Phinehas the eldest son of Eleazar. In the time of the judges the high priesthood belonged to Eli, of the line of Ithamar and at the time of David it was held conjointly by Abiathar and Zadok. In this future Millennial Temple it will be the sons of Zadok; only they will be allowed to perform the office of priest (16-17). What follows in the remaining verses of this chapter are various duties of this position.

EZEKIEL

Chapter 45

The Millennial Temple

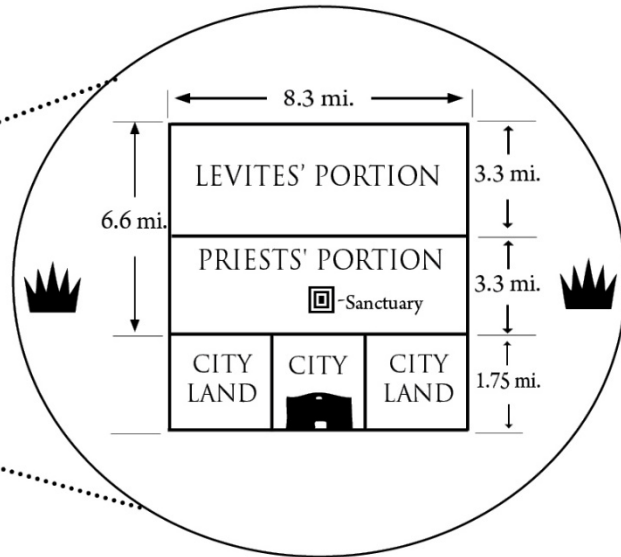
(The Dividing of the Holy Portion of the Land & Various Offerings)

Moreover, when ye shall divide by lot the land for inheritance, ye shall offer an oblation unto the LORD, an holy portion of the land: the length shall be the length of five and twenty thousand reeds, and the breadth shall be ten thousand. This shall be holy in all the borders thereof round about. Of this there shall be for the sanctuary five hundred in length, with five hundred in breadth, square round about; and fifty cubits round about for the suburbs thereof. And of this measure shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand: and in it shall be the sanctuary and the most holy place. The holy portion of the land shall be for the priests the ministers of the sanctuary, which shall come near to minister unto the LORD: and it shall be a place for their houses, and an holy place for the sanctuary. And the five and twenty thousand of length, and the ten thousand of breadth, shall also the Levites, the ministers of the house, have for themselves, for a possession for twenty chambers. And ye shall appoint the possession of the city five thousand broad, and five and twenty thousand long, over against the oblation of the holy portion: it shall be for the whole house of Israel. And a portion shall be for the prince on the one side and on the other side of the oblation of the holy portion, and of the possession of the city, before the oblation of the holy portion, and before the possession of the city, from the west side westward, and from the east side eastward: and the length shall be over against one of the portions, from the west border unto the east border. (Ezekiel 45:1-7)

The Holy Portion of the Land (1-7): Ezekiel is told how the Holy District is divided, how property for the Temple, Jerusalem and the Prince is distributed. The bracketed area of the map below shows the portion of the land distributed for the inheritance of those that minister in the house of the LORD as well as area for the city and temple.



DIVISION OF THE LAND IN THE MILLENNIAL KINGDOM



In the land shall be his possession in Israel: and my princes shall no more oppress my people; and the rest of the land shall they give to the house of Israel according to their tribes. Thus saith the Lord GOD; Let it suffice you, O princes of Israel: remove violence and spoil, and execute judgment and justice, take away your exactions from my people, saith the Lord GOD. Ye shall have just balances, and a just ephah, and a just bath. The ephah and the bath shall be of one measure, that the bath may contain the tenth part of an homer, and the ephah the tenth part of an homer: the measure thereof shall be after the homer. And the shekel shall be twenty gerahs: twenty shekels, five and twenty shekels, fifteen shekels, shall be your maneh. This is the oblation that ye shall offer; the sixth part of an ephah of an homer of wheat, and ye shall give the sixth part of an ephah of an homer of barley: Concerning the ordinance of oil, the bath of oil, ye shall offer the tenth part of a bath out of the cor, which is an homer of ten baths; for ten baths are an homer: And one lamb out of the flock, out of two hundred, out of the fat pastures of Israel; for a meat offering, and for a burnt offering, and for peace offerings, to make reconciliation for them, saith the Lord GOD. All the people of the land shall give this oblation for the prince in Israel. And it shall be the prince's part to give burnt offerings, and meat offerings, and drink offerings, in the feasts, and in the new moons, and in the sabbaths, in all solemnities of the house of Israel: he shall prepare the sin offering, and the meat offering, and the burnt offering, and the peace offerings, to make reconciliation for the house of Israel. Thus saith the Lord GOD; In the first month, in the first day of the month,

thou shalt take a young bullock without blemish, and cleanse the sanctuary: And the priest shall take of the blood of the sin offering, and put it upon the posts of the house, and upon the four corners of the settle of the altar, and upon the posts of the gate of the inner court. And so thou shalt do the seventh day of the month for every one that erreth, and for him that is simple: so shall ye reconcile the house. In the first month, in the fourteenth day of the month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten. And upon that day shall the prince prepare for himself and for all the people of the land a bullock for a sin offering. And seven days of the feast he shall prepare a burnt offering to the LORD, seven bullocks and seven rams without blemish daily the seven days; and a kid of the goats daily for a sin offering. And he shall prepare a meat offering of an ephah for a bullock, and an ephah for a ram, and an hin of oil for an ephah. In the seventh month, in the fifteenth day of the month, shall he do the like in the feast of the seven days, according to the sin offering, according to the burnt offering, and according to the meat offering, and according to the oil. (Ezekiel 45:8-25)

Ordinances and Outlines (8-25): The remainder of the chapter deals with various ordinances and is outlined as such: just measurement standards (9-13), reconciliation offerings for the house of Israel (14-17), cleansing of the Sanctuary (14-20), and the sin offering for the people and the Prince (21-25).

EZEKIEL

Chapter 46

The Millennial Temple

(Sacrifices, Offerings & Ordinances)

Thus saith the Lord GOD; The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new moon it shall be opened. And the prince shall enter by the way of the porch of that gate without, and shall stand by the post of the gate, and the priests shall prepare his burnt offering and his peace offerings, and he shall worship at the threshold of the gate: then he shall go forth; but the gate shall not be shut until the evening. Likewise the people of the land shall worship at the door of this gate before the LORD in the sabbaths and in the new moons. And the burnt offering that the prince shall offer unto the LORD in the sabbath day shall be six lambs without blemish, and a ram without blemish. And the meat offering shall be an ephah for a ram, and the meat offering for the lambs as he shall be able to give, and an hin of oil to an ephah. And in the day of the new moon it shall be a young bullock without blemish, and six lambs, and a ram: they shall be without blemish. And he shall prepare a meat offering, an ephah for a bullock, and an ephah for a ram, and for the lambs according as his hand shall attain unto, and an hin of oil to an ephah. And when the prince shall enter, he shall go in by the way of the porch of that gate, and he shall go forth by the way thereof. But when the people of the land shall come before the LORD in the solemn feasts, he that entereth in by the way of the north gate to worship shall go out by the way of the south gate; and he that entereth by the way of the south gate shall go forth by the way of the north gate: he shall not return by the way of the gate whereby he came in, but shall go forth over against it. And the prince in the midst of them, when they go in, shall go in; and when they go forth, shall go forth. And in the feasts and in the solemnities the meat offering shall be an ephah to a bullock, and an ephah to a ram, and to the lambs as he is able to give, and an hin of oil to an ephah. (Ezekiel 46:1-11)

Sacrifices, Offerings and Ordinances (1-11): Ezekiel is given details pertaining to the sacrifices, offerings and ordinances. The Eastern Gate of the Inner Court is to be closed six days, only opened on the Sabbath day (1-2). The people of the land shall worship before the Lord at this gate (3). The Prince's offerings on the Sabbath and New Moons are described in verses 4-8. When the people of the land offer their offerings on the feast days they are to enter in the North Gate and exit the way of the South Gate, and those that enter by way of the South Gate are to exit the North Gate; they are not to exit the gate from which they entered (9-10).

Now when the prince shall prepare a voluntary burnt offering or peace offerings voluntarily unto the LORD, one shall then open him the gate that looketh toward the east, and he shall prepare his burnt offering and his peace offerings, as he did on the sabbath day: then he shall go forth; and after his going forth one shall shut the gate. Thou shalt daily prepare a burnt offering unto the LORD of a lamb of the first year without blemish: thou shalt prepare it every morning. And thou shalt prepare a meat offering for it every morning, the sixth part of an ephah, and the third part of an hin of oil, to temper with the fine flour; a meat offering continually by a perpetual ordinance unto the LORD. Thus shall they prepare the lamb, and the meat offering, and the oil, every morning for a continual burnt offering. Thus saith the Lord GOD; If the prince give a gift unto any of his sons, the inheritance thereof shall be his sons'; it shall be their possession by inheritance. But if he give a gift of his inheritance to one of his servants, then it shall be his to the year of liberty; after it shall return to the prince: but his inheritance shall be his sons' for them. Moreover the prince shall not take of the people's inheritance by oppression, to thrust them out of their possession; but he shall give his sons inheritance out of his own possession: that my people be not scattered every man from his possession. After he brought me through the entry, which was at the side of the gate, into the holy chambers of the priests, which looked toward the north: and, behold, there was a place on the two sides westward. Then said he unto me, This is the place where the priests shall boil the trespass offering and the sin offering, where they shall bake the meat offering; that they bear them not out into the utter court, to sanctify the people. Then he brought me forth into the utter court, and caused me to pass by the four corners of the court; and, behold, in every corner of the court there was a court. In the four corners of the court there were courts joined of forty cubits long and thirty broad: these four corners were of one measure. And there was a row of building round about in them, round about them four, and it was made with boiling places under the rows round about. Then said he unto me, These are the places of them that boil, where the ministers of the house shall boil the sacrifice of the people. (Ezekiel 46:12-24)

Various Things Pertaining to the Priestly Service (12-24): Daily offerings are mentioned in verses 12-15. The Prince's sons that inherit land are to remain in their possession, however if land is given to a servant it will be returned in the year of liberty or "Jubilee" (16-18).

The location, measurements and description of the priests' boiling place is mentioned in the remaining verses.

EZEKIEL

Chapter 47

The Millennial Temple

(Details and Division of the Land)

Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house stood toward the east, and the waters came down from under from the right side of the house, at the south side of the altar. Then brought he me out of the way of the gate northward, and led me about the way without unto the utter gate by the way that looketh eastward; and, behold, there ran out waters on the right side. And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters were to the ankles. Again he measured a thousand, and brought me through the waters; the waters were to the knees. Again he measured a thousand, and brought me through; the waters were to the loins. Afterward he measured a thousand; and it was a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over. And he said unto me, Son of man, hast thou seen this? Then he brought me, and caused me to return to the brink of the river. Now when I had returned, behold, at the bank of the river were very many trees on the one side and on the other. Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed. And it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh. And it shall come to pass, that the fishers shall stand upon it from Engedi even unto Eneglaim; they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many. But the miry places thereof and the marishes thereof shall not be healed; they shall be given to salt. And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine. (Ezekiel 47:1-12)

The River from the Temple (1-12): Ezekiel is brought back to the door of the House of the LORD where he sees water coming down from under the threshold of the door of the house of the LORD that faces east. Ezekiel goes out the Northern Gate to the Eastern Gate of the Outer Court and sees the river flowing on the right side of the Eastern Gate, flowing east. As Ezekiel is brought into the water it is first measured up to his ankles (3) however the farther along he travels the waters soon become a mighty river that cannot be crossed (4-5).

Ezekiel is then brought back to the brink of the river and sees trees on either side of the river. He is told that the river goes into the sea (Dead Sea) and the waters of the sea shall be healed (6-11). Thus the Dead Sea will be healed by the living waters that flow from the throne of God.

Ezekiel also describes the trees mentioned earlier; that they are for meat whose leaves shall be for medicine (12).

Though Ezekiel only describes the waters that flow to the Dead Sea, Zechariah tells us that the waters also flow to the Mediterranean Sea:

And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. (Zechariah 14:8)

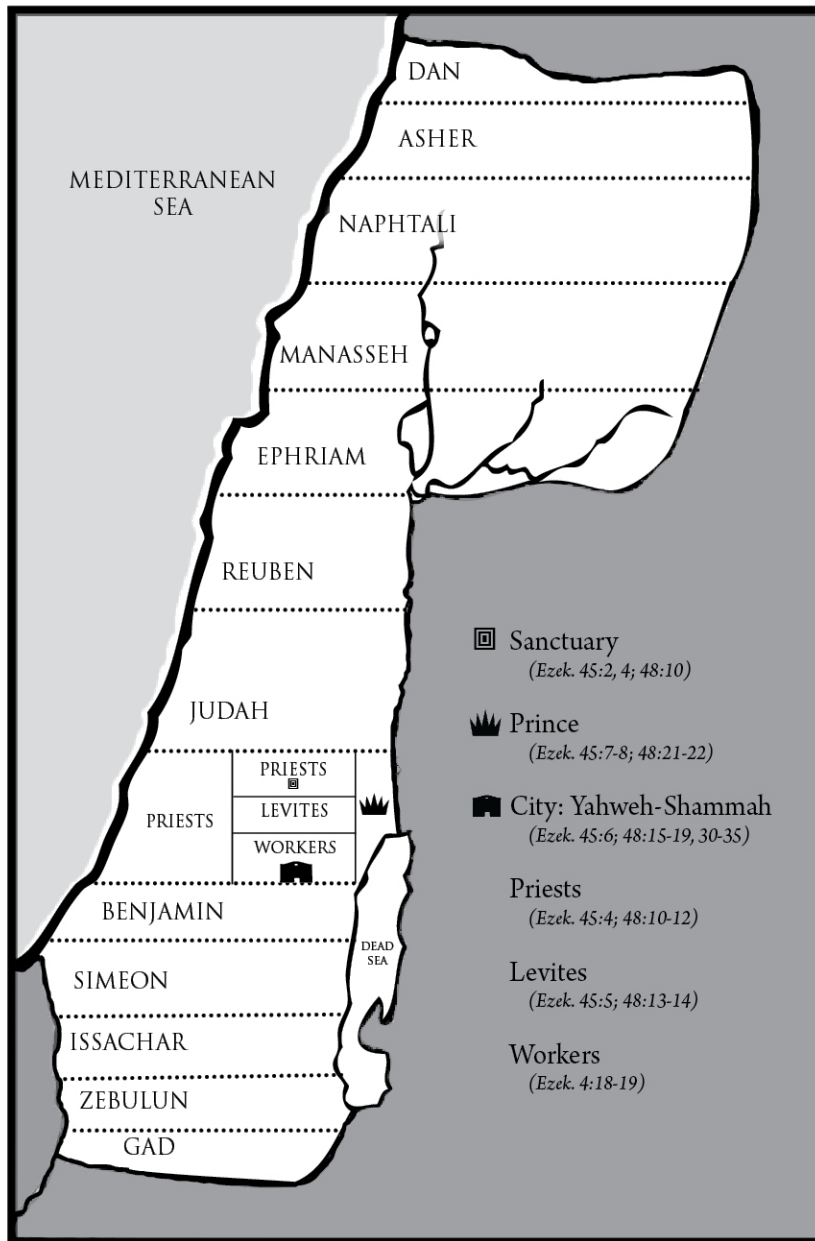
All this is very reminiscent of the New Jerusalem described in Revelation, which has a river of life flowing from it and trees that are for the healing of the nations:

And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. (Revelation 22:1-2)

Thus saith the Lord GOD; This shall be the border, whereby ye shall inherit the land according to the twelve tribes of Israel: Joseph shall have two portions. And ye shall inherit it, one as well as another: concerning the which I lifted up mine hand to give it unto your fathers: and this land shall fall unto you for inheritance. And this shall be the border of the land toward the north side, from the great sea, the way of Hethlon, as men go to Zedad; Hamath, Berothah, Sibram, which is between the border of Damascus and the border of Hamath; Hazarhatticon, which is by the coast of Hauran. And the border from the sea shall be Hazarenan, the border of Damascus, and the north northward, and the border of Hamath. And this is the north side. And the east side ye shall measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel by Jordan, from the border unto the east sea. And this is the east side. And the south side southward, from Tamar even to the waters of strife in Kadesh, the river to the great sea. And this is the south side southward. The west side also shall be the great sea from the border, till a man come over against Hamath. This is the west side. So shall ye divide this land unto you according to the tribes of Israel. And it shall come to pass, that ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall beget children among you: and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with

you among the tribes of Israel. And it shall come to pass, that in what tribe the stranger sojourneth, there shall ye give him his inheritance, saith the Lord GOD. (Ezekiel 47:13-23)

The Scope of the Whole Land to be Inherited (13-23): Ezekiel has now given the overall scope of the land that the nation will occupy (see map below).



ISRAEL IN THE MILLENNIAL KINGDOM

EZEKIEL

Chapter 48

The Millennial Temple

(Division of the Land)

Now these are the names of the tribes. From the north end to the coast of the way of Hethlon, as one goeth to Hamath, Hazarenan, the border of Damascus northward, to the coast of Hamath; for these are his sides east and west; a portion for Dan. And by the border of Dan, from the east side unto the west side, a portion for Asher. And by the border of Asher, from the east side even unto the west side, a portion for Naphtali. And by the border of Naphtali, from the east side unto the west side, a portion for Manasseh. And by the border of Manasseh, from the east side unto the west side, a portion for Ephraim. And by the border of Ephraim, from the east side even unto the west side, a portion for Reuben. And by the border of Reuben, from the east side unto the west side, a portion for Judah. (Ezekiel 48:1-7)

The division of the Promised Land to God's people (1-7): The division of the land to God's people is the fulfillment of the land covenant promised to Abraham and his descendants. Ezekiel is told who is to occupy what territory, beginning farthest north with the tribe of Dan, then moving southward toward Jerusalem, with Asher, Naphtali, Manasseh, Ephraim and Reuben and then Judah (see map above).

And by the border of Judah, from the east side unto the west side, shall be the offering which ye shall offer of five and twenty thousand reeds in breadth, and in length as one of the other parts, from the east side unto the west side: and the sanctuary shall be in the midst of it. The oblation that ye shall offer unto the LORD shall be of five and twenty thousand in length, and of ten thousand in breadth. And for them, even for the priests, shall be this holy oblation; toward the north five and twenty thousand in length, and toward the west ten thousand in breadth, and toward the east ten thousand in breadth, and toward the south five and twenty thousand in length: and the sanctuary of the LORD shall be in the midst thereof. It shall be for the priests that are sanctified of the sons of Zadok; which have kept my charge, which went not astray when the children of Israel went astray, as the Levites went astray. And this

oblation of the land that is offered shall be unto them a thing most holy by the border of the Levites. And over against the border of the priests the Levites shall have five and twenty thousand in length, and ten thousand in breadth: all the length shall be five and twenty thousand, and the breadth ten thousand. And they shall not sell of it, neither exchange, nor alienate the firstfruits of the land: for it is holy unto the LORD. (Ezekiel 48:8-14)

The Portion for the Priests and those Serve (8-14): Ezekiel is then given the portion for the land assigned for the priests and those who are to minister in the sanctuary.

And the five thousand, that are left in the breadth over against the five and twenty thousand, shall be a profane place for the city, for dwelling, and for suburbs: and the city shall be in the midst thereof. And these shall be the measures thereof; the north side four thousand and five hundred, and the south side four thousand and five hundred, and on the east side four thousand and five hundred, and the west side four thousand and five hundred. And the suburbs of the city shall be toward the north two hundred and fifty, and toward the south two hundred and fifty, and toward the east two hundred and fifty, and toward the west two hundred and fifty. And the residue in length over against the oblation of the holy portion shall be ten thousand eastward, and ten thousand westward: and it shall be over against the oblation of the holy portion; and the increase thereof shall be for food unto them that serve the city. And they that serve the city shall serve it out of all the tribes of Israel. All the oblation shall be five and twenty thousand by five and twenty thousand: ye shall offer the holy oblation foursquare, with the possession of the city. (Ezekiel 48:15-20)

The City of Suburbs (15-20): Over the portion assigned to the Priests and those ministering in the sanctuary is to be the profane place for suburbs, for dwelling with the city in the midst.

And the residue shall be for the prince, on the one side and on the other of the holy oblation, and of the possession of the city, over against the five and twenty thousand of the oblation toward the east border, and westward over against the five and twenty thousand toward the west border, over against the portions for the prince: and it shall be the holy oblation; and the sanctuary of the house shall be in the midst thereof. Moreover from the possession of the Levites, and from the possession of the city, being in the midst of that which is the prince's, between the border of Judah and the border of Benjamin, shall be for the prince. (Ezekiel 48:21-22)

The Prince's Portion (21-22): The Prince's portion is described as being on either side of the holy oblation (see map).

As for the rest of the tribes, from the east side unto the west side, Benjamin shall have a portion. And by the border of Benjamin, from the east side unto the west side, Simeon shall have a portion. And by the border of Simeon, from the east side unto the west side, Issachar a portion. And by the border of Issachar, from the east side unto the west side, Zebulun a portion. And by the border of Zebulun, from the east side unto the west side, Gad a portion. And by the border of Gad, at the south side southward, the border shall be even from Tamar unto the waters of strife in Kadesh, and to the river toward the great sea. This is the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these are their portions, saith the Lord GOD. (Ezekiel 48:23-29)

Occupation of the Southland (23-29): Next, Ezekiel is told the tribes that are to occupy the land south of Jerusalem starting with the tribe closest to the city, Benjamin, then heading south there will be Simeon, Issachar, Zebulun and Gad (see map).

This is the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these are their portions, saith the Lord GOD. And these are the goings out of the city on the north side, four thousand and five hundred measures. And the gates of the city shall be after the names of the tribes of Israel: three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi. And at the east side four thousand and five hundred: and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan. And at the south side four thousand and five hundred measures: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun. At the west side four thousand and five hundred, with their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali. It was round about eighteen thousand measures: and the name of the city from that day shall be, The LORD is there. (Ezekiel 48:29-35)

Names of the Gates and their Location (29-35): Lastly, Ezekiel is given the names of the gates of the city beginning with the north, the gate of Reuben, Judah and Levi, on the east side the gate Joseph, Benjamin and Dan, on the south side, the gate of Simeon, Issachar and Zebulun and on the west, the gate of Gad, Asher and Naphtali.

Ezekiel brings this vivid picture of the Millennial landscape to a close with this statement:

It was round about eighteen thousand measures: and the name of the city from that day shall be, The LORD is there. (Ezekiel 48:35)

EZEKIEL

Conclusion

As stated in the outset of our study, the key to interpreting the book of Ezekiel is to understand the major event during the time of Ezekiel. The final destruction of Jerusalem by Babylon is the main event that drives the thought and theme of this book.

In the first portion of the great prophetic book (chapters 4-24) it would be natural for God to be communicating through Ezekiel why this judgment is coming. As a result God through Ezekiel is communicating, in various ways why they deserve the coming judgments. It is also therefore natural to see the glory of the LORD departing the temple and the land prior to the Gentiles coming in to destroy and desecrate the temple.

In the middle portion of Ezekiel (chapters 25 - 32) prophesied while the siege on Jerusalem is transpiring, the Jewish people would naturally be wondering what about us? Is no one going to deliver us from our enemies that have plagued us since we first occupied this land? The answer is yes, for God through His prophet Ezekiel is prophesying of the judgment on all the Gentile nations surrounding God's nation, Israel.

The last and final section (chapters 33- 45), Ezekiel is prophesying following the siege on Jerusalem. The Jewish people seeing their place of worship in flames and they themselves captive in the land of Babylon would naturally be wondering, has God forsaken us forever? Are all the covenant promises given to us by God now null and void? God therefore through Ezekiel prophecies in several different ways that God is not done with His people. God will breathe life into them and they will live! They will occupy all the land they were originally promised and they will be that Nation of Priests to the rest of the world, while their God, the God of all the earth reigns with them!