



Book of Ezekiel

Chapter 48

Theme: Millennial Temple

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Constable: Tribal allotments in the north 48:1-7

The tribe of Dan was to receive the northernmost section of the Promised Land. The order of tribes from north to south, north of the sacred district, was Dan, Asher, Naphtali, Manasseh, Ephraim, Reuben and Judah—seven tribal allotments of equal size (47:14). Since they will be of equal size, and since the east-west width of the Promised Land would vary depending on the latitude of each allotment, it seems that the north-south distance would also vary somewhat.

The order of these tribes does not conform to any other in Scripture. These tribal allotments are not like those that Joshua assigned nor are they as large (cf. Josh. 14—22). There is a general progression from the most unfaithful tribe, Dan, to the most faithful, Judah. Judah, from which Messiah came, receives the blessing of being adjacent to the holy allotment. The tribes that descended from Jacob's concubines (Dan, Asher, Naphtali, and Gad) receive land to the far north and far south. Those that descended from Jacob's wives receive land toward the center of the land (cf. Gen. 35:23-26).

The apportionment of the Land of Canaan among the Twelve Tribes, following the setting apart of the land for Jerusalem is detailed here. The Twelve Tribes are named, with their allotments; but they are not named in the usual order. A land allotment is made for the king; the Twelve Tribes are honored by having the twelve gates of Jerusalem named for them, one gate for each tribe.

Ezekiel 48:1

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*.

[a portion for Dan] Millennial division of the land. Besides the holy oblation between the Judah and Benjamin portions, the land will be divided into strips running east and west:

Dan on the extreme north (Ezekiel 48:1)

Now these are the names of the tribes—See the division mentioned Numbers 34:7-12, which casts much light upon this.

Dan so long locally and morally semi-heathen (Judges 18:1-31), is to have the least honorable place, at the extreme north. For the same reason, St. John (Revelation 7:5-8) omits Dan altogether.

The order of these tribes does not conform to any other in Scripture. These tribal allotments are not like those that Joshua assigned nor are they as large (cf. Jos 14--22). There is a general progression from the most unfaithful tribe, Dan, to the most faithful, Judah. Judah, from which Messiah came, received the blessing of being adjacent to the holy allotment. The tribes that descended from Jacob's concubines (Dan, Asher, Naphtali, and Gad) received land to the far north and far south. Those that descended from Jacob's wives received land toward the center of the land (cp Gen 35:23-26).

Ezekiel 48:2

And by the border of Dan, from the east side unto the west side, a *portion for Asher.*

Asher south of Dan between Dan and Naphtali (Ezekiel 48:2)

Asher--a tribe of which no one of note is mentioned in the Old Testament. In the New Testament one is singled out of it, the prophetess Anna.

Ezekiel 48:3

And by the border of Asher, from the east side even unto the west side, a *portion for Naphtali.*

Naphtali south of Asher between Asher and Manasseh (Ezekiel 48:3)

Ezekiel 48:4

And by the border of Naphtali, from the east side unto the west side, a *portion for Manasseh.*

Manasseh south of Naphtali between Naphtali and Ephraim (Ezekiel 48:4)

Manasseh--The intercourse and unity between the two and a half tribes east of the Jordan, and the nine and a half west of it, had been much kept up by the splitting of Manasseh, causing the visits of kinsmen one to the other from both sides of the Jordan. There shall be no need for this in the new order of things.

Ezekiel 48:5

And by the border of Manasseh, from the east side unto the west side, a *portion for Ephraim.*

Ephraim south of Manasseh between Manasseh and Reuben (Ezekiel 48:5)

Ephraim--This tribe, within its two dependent tribes, Manasseh and Benjamin, for upwards of four hundred years under the judges held the pre-eminence.

Ezekiel 48:6

And by the border of Ephraim, from the east side even unto the west side, a *portion for Reuben.*

Reuben south of Ephraim between Ephraim and Judah (Ezekiel 48:6)

Reuben--doomed formerly for incest and instability "not to excel" (Genesis 49:4). So no distinguished prophet, priest, or king had come from it. Of it were the notorious Dathan and Abiram, the mutineers. A pastoral and Bedouin character marked it and Gad (Judges 5:16).

Ezekiel 48:7

And by the border of Reuben, from the east side unto the west side, a *portion* for Judah.

Judah south of Reuben between Reuben and The Holy Oblation (Ezekiel 48:7)

Missler: If we had a map drawing, you would see bands going east and west, unlike the distribution of the land under Joshua, which was quite different. This is laid out just like bands going across.

Notice that they are all parallel tracks, all west of the Jordan and 1/5 of the whole is for the Sanctuary, City and the prince. By lot? Cf. 47:22; Proverbs 16:33.

You have seven tribes to the North: Dan down through Judah. Then there is a chunk of space that is described from verse 8 thru 22 blocked out for the prince. So let me skip that for the moment and pick up those verses about the five tribes to the south of the special portion.

Ezekiel 48:8

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 Special Portion - Missler

This portion is for the Sanctuary, the priests, the Levites, and the prince.

This special band is dedicated between the seven tribes in the north and the five tribes to the south. But it is not divided into bands. Picture a large band across for the prince. Then inside that a 25,000 reed square (about 50 miles square) and of that 25,000 reed square, 10,000 reed band for the Levites, and 10,000 reed band for the priests and in the middle of that is where the Sanctuary is, and that leaves 5,000 reed band for the city. Note that the Temple is not in the City. Also, between the Sanctuary and the City is a highway (Isaiah 35) and also the river. The source of the river is the Sanctuary and it flows to Jerusalem and then splits into 2 directions going to the Mediterranean and toward the Dead Sea.

“Offering” the word there is really oblation. What is not clear is that it is a parcel of ground.

Missler: Midst of what? In the midst of this 25,000 reed square or 50 miles by 50 miles parcel is where the Sanctuary. That would put the Sanctuary not in the City of Jerusalem, but on Shiloh, where the Tabernacle first stood. The Temple is central to life in the Millennial Kingdom.

South of Judah's portion would be a special territory, which would be the same size as the other tribal allotments.

Constable 8-12: It would include a section 25,000 cubits (about 8.3 miles) wide, and the temple sanctuary would stand in its center. This portion would be 25,000 cubits long, from east to west, and 10,000 cubits (about 3.3 miles) wide, from north to south. It would be for the descendants of the Zadokite priests who remained faithful to the Lord. This would be a most holy place next to the territory for the other Levitical priests.

Dake: Between the south border of Judah and the north border of Benjamin the holy oblation will be set apart or sanctified to God. This square of about 50 by 50 miles will run past Jordan on the east, and from Jerusalem north to about the sea of Galilee. This seems out of proportion compared to the allotment of land to the other tribes, but it must be recognized that from Hamath on the north to Kadesh on the south is only a part of the land of promise, which runs east to the Euphrates and the Persian Gulf, and south to the Red Sea and Egypt, taking in all the Arabian peninsula. The borders given here are perhaps the temporary borders of the tribes when they will be small, at the beginning of the Millennium; or it could be they mark off representative portions, meaning that all members of the tribes will not be limited to these small sections but rather be permitted to settle elsewhere in all the great promised land. The main sanctified section will be the holy oblation—the center of the government of all the tribes, where the tribe of Levi will carry on the ministerial work.

Ezekiel 48:9

The oblation that ye shall offer unto the LORD *shall be* of five and twenty thousand in length, and of ten thousand in breadth.

The oblation—This was a portion of land twenty-five thousand cubits in length, by ten thousand broad; in the center of which was the temple, which must be destined for the use of the priests, the Levites, and the prince.

Ezekiel 48:10

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.

Ezekiel 48:11

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.

Sons of Zadok This is the third time that the Lord dwells on the fact that the sons of Zadok were faithful when all the others guys messed up.

God delights to dwell on faithfulness.

Which remained true to the house of David in the division of the kingdom (1 Kings 12). Their land will be the most holy in all Israel, for inside their 20 by 50 mile portion the sanctuary will be located (Ezekiel 48:8,12).

Ezekiel 48:12

And this oblation of the land that is offered shall be unto them a thing most holy by the border of the Levites.

Ezekiel 48:13

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.

Constable 13-14: The other Levitical priests would have an allotment the same size next to the allotment of the Zadokite priests. They were not to sell or exchange any of this land for other land because it was holy to the Lord.

This would be about 20 by 50 miles.

Ezekiel 48:14

And they shall not sell of it, neither exchange, nor alienate the firstfruits of the land: for it is holy unto the LORD.

“Length” is east and west. “Breadth” is north and south.

Missler: The Levites: they took a courageous stand with the Golden Calf issue (Exodus 32:25-29); no blood nor family tie (Deuteronomy 33:8-11); Lord cancels curse of Jacob (Genesis 49:5-7).

The priests and Levites will not be able to sell any part of their portions of the holy oblation to any one of the other tribes, or to Gentiles.

Ezekiel 48:15

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.

Constable 15-19: The remaining portion of this allotment, a section 25,000 cubits (about 8.3 miles) wide by 5,000 cubits (about 1.7 miles) north to south, would be for the holy city and the open spaces beside it. The city itself would occupy the central portion of this section. It would be for the common use of the Israelites, as would be its open spaces and home sites. The city itself would be 4,500 cubits (about 1.5 miles) square with a 250 cubit (416 feet 8 inches) open space border on each of its four sides, another green belt like the one around the temple complex (cf. 45:2). The 10,000 cubit-wide (3.3 miles) areas on the east and west sides of the city would also be for the production of food for those who lived in the city. Those who lived in the city, from all the tribes of Israel, would cultivate those fields. "Whereas cities have always been known as places of moral corruption and rebellion, this city will be a place of eternal [millennial] rest, refuge, and personal fellowship with others and God (48:8-20, 30-35)."

[profane place for the city, for dwelling, and for suburbs] It will be a profane (common) place for all Israel, the place for the city of Jerusalem which, with its suburbs, will be 5,000 square reeds, or about 10 square miles in measurement. Houses will be built here for anyone desiring to live in Jerusalem.

[the city shall be in the midst thereof] The city will be in the middle of the 10 by 50-mile section measuring from east to west; but it will take up the entire 10 miles north and south.

And the five thousand that are left—The territory of the Levites was twenty-five thousand square cubits, verse 20, But their city was only four thousand five hundred square cubits, see verse 13 and verse 16; there remained, therefore, ten thousand cubits square to be divided, of which five thousand cubits in breadth, by twenty-five thousand in length, on the east and west sides, were reserved for a sort of second city; or for suburbs where laymen might dwell who were employed by those priests and Levites who lodged in the temple and in the city, verse 18. And another space of one thousand cubits in breadth, by twenty-five thousand in length, which extended only from north to south, was for fields and gardens appointed for the support of those lay servants. On which we may remark, there was no cultivated land between the portion of the Levites and that of the prince, but only on the east and west sides. See chap. 45:6, and the map FF.

Ezekiel 48:16

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.

The city itself, inside the walls, will be 4,500 square reeds (about 9 square miles). This, with the 250-reeds space (2,625 feet) for the suburbs on the north, south, east and west sides will make the walled city and suburbs about 10 miles square (Ezekiel 48:16-17). The remaining portion on each side of the city, which will be farm land to serve the city, will measure 5,000 by 10,000 reeds, or about 10 by 20 miles for each side (Ezekiel 48:18-19).

Ezekiel 48:17

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.

Ezekiel 48:18

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.

Ezekiel 48:19

And they that serve the city shall serve it out of all the tribes of Israel.

Ezekiel 48:20

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.

Constable: The total holy allotment would be 25,000 cubits (8.3 miles) square including the city and its adjacent lands as well as the territories for the Levites and Zadokites. This is an area of almost 70 square miles.

About 50 square miles.

Ezekiel 48:21

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.

The land east and west of the holy oblation will be for the prince of Israel (Ezekiel 48:21-22).

And the residue—for the prince—His portion was alongside that of the Levites, from west to east; these were on each side twenty-five thousand cubits in length, from the east to the west. by twelve thousand five hundred cubits in breadth from north to south. The space both above and below was equal, between the tribe of Judah and that of Benjamin to north and south; and the portion of the Levites, which had Judah and Benjamin to the north and south, and the portion of the prince to the east and to the west. See the map.

Ezekiel 48:22

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.

Missler: What is interesting here is the square design. It is the same 4 square idea that is also evident in the future New Jerusalem of Revelation 22. Like the Tabernacle in the encampment, and the setting forth, Ezekiel's Temple will be central to the administration. It will be at the hub of Israel. And the privileged position would be to be near the Sanctuary.

Ezekiel 48:23

As for the rest of the tribes, from the east side unto the west side, Benjamin *shall have a portion.*

Constable: Tribal allotments in the south 48:23-29

The tribal allotments south of this special territory would fall to Benjamin, Simeon, Issachar, Zebulun, and Gad. This was the total land to be divided by lot and the tribes' individual portions.

The tribe of Benjamin received land next to the holy allotment, possibly because Benjamin was one of Rachel's sons or because the Benjamites supported David (cf. 2 Sam. 19:16-17) and allied with Judah to form the Southern Kingdom.

Benjamin south of the holy oblation of points 1-10, above (Ezekiel 48:23)
Benjamin is between the holy oblation and Simeon

Benjamin--Compare Jacob's prophecy (Genesis 49:27 , Deuteronomy 33:12). It alone with Judah had been throughout loyal to the house of David, so its prowess at the "night" of the national history was celebrated as well as in the "morning."

Ezekiel 48:24

And by the border of Benjamin, from the east side unto the west side, Simeon shall have a portion.

Simeon south of Benjamin between Benjamin and Issachar(Ezekiel 48:24)

Simeon--omitted in the blessing of Moses in Deuteronomy 33:1-29 perhaps because of the Simeonite "prince," who at Baal-peor led the Israelites in their idolatrous whoredoms with Midian (Numbers 25:14).

Ezekiel 48:25

And by the border of Simeon, from the east side unto the west side, Issachar a portion.

Issachar south of Simeon between Simeon and Zebulun (Ezekiel 48:25)

ssachar--Its ancient portion had been on the plain of Esdraelon. Compared (Genesis 49:14) to "a strong ass crouching between two burdens," that is, tribute and tillage; never meddling with wars except in self-defense.

Ezekiel 48:26

And by the border of Issachar, from the east side unto the west side, Zebulun a portion.

Zebulun south of Issachar between Issachar and Gad (Ezekiel 48:26)

Ezekiel 48:27

And by the border of Zebulun, from the east side unto the west side, Gad a portion.

Gad south of Zebulun (Ezekiel 48:27-29)

Ezekiel 48:28

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.

From Tamar—in Kadesh—The former was on the south of the Dead Sea; and the latter, or Kadesh-Barnea, was still farther south, and at the extremity of the portion of Gad, which was the most southern tribe, as Dan was the most northern.

Ezekiel 48:29

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 48:30

And these *are* the goings out of the city on the north side, four thousand and five hundred measures.

Now we get down to the City itself, in the last six verses of Ezekiel 48.

Constable 30-34: The Lord next specified the gates of the holy city. Though Ezekiel did not name the city, Zechariah did. It is Jerusalem (Zech. 14:8). On each of its 4,500 cubit-long (1.5 miles) sides there would be three gates. The ones facing north would be named in honor of the tribes of Reuben (Jacob's firstborn), Judah (the kingly tribe), and Levi (the priestly tribe). All three of these patriarchs were Leah's sons. The gates on the east would bear the names of Joseph and Benjamin (Rachel's sons), and Dan (a son of Bilhah). The south gates would honor Simeon, Issachar, and Zebulun (Leah's other three sons). The west gates would bear the names of Gad, Asher, and Naphtali (all sons of the two handmaids, Zilpah and Bilhah). The many gates demonstrate the accessibility of the city.

The New Jerusalem in the eternal state will also have three gates on each of its four sides each named for one of the 12 sons of Jacob (Rev. 21:12-13). That city will also be square, but it will be a cube or pyramid (Rev. 21:16). Also it will be very much larger (1,500 miles on each side, Rev. 21:16-17). Thus it seems that the eternal city will be similar to but not identical with the millennial city.

[And these are the goings out of the city on the north side] The city of earthly Jerusalem will be foursquare with a wall and 3 gates on each side, and the names of the 12 tribes of Israel on the gates, as in the new heavenly Jerusalem (Ezekiel 48:20,30-34 with Rev. 21:12-16). The great difference will be in the size of the two cities. The earthly one will be about 9 miles square while the heavenly one will be 1,500 miles square, and the same measurement high.

[four thousand and five hundred measures] About 9 square miles (Ezekiel 48:20,32,33,34).

Vv 30-35: The city, its gates, and its name.

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The New Jerusalem of Revelation is similarly described: having three gates on each of its four sides, each named for one of the 12 sons of Jacob (Rev 21:12,13). That city will also be square, but it will be a cube, ie of three dimensions -- like the most holy place (Rev 21:16). Also it will be very much larger (Rev 21:16,17). Thus it seems that the "eternal city" will be similar to but not identical with the city of Ezekiel's vision.

Ezekiel 48:31

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.

The three sons of Leah, the unloved wife of Jacob. You will find their blessings outlined in Deuteronomy 33:6-8.

Ezekiel 48:32

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.

Ezekiel 48:33

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.

Ezekiel 48:34

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.

Ezekiel 48:35

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

This 18,000 reeds or measures is about 6 miles. Josephus' Jerusalem was about 4 miles in circumference. The name of this City will be Adoni Shemah or Jehovah Shemah, "the Lord is there."

Lord is there--*Jehovah-Shammah*. Not that the city will be called so in mere name, but that the reality will be best expressed by this descriptive title (Jeremiah 3:17 , 33:16 , Zechariah 2:10 , Revelation 21:3 , 22:3).

The last verse of the book of Ezekiel introduces us to Jehovah-Shammah as a name for God and also as a name for Jerusalem.

It is interesting in the third century the rabbis were fond of saying there are three that are called by the Name of God: The righteous (Isaiah 43:7), the Messiah (Jeremiah 23:6), and Jerusalem (referring to the last verse in the Book of Ezekiel). Three that are called by the Name of God.

Constable: The circumference of the city proper would be 18,000 cubits, less than six miles. And its name from the day of its establishment would be "The LORD is there" (Heb. *Yahweh shammah*). The new name would indicate a new character, as always in Scripture, namely, that the Lord would forever reside among His people (cf. 11:20; 37:23, 27; Gen. 17:8; Isa. 7:14; Jer. 24:7; 32:38; Zech. 8:8). He would never again depart from them or send them out of His land. He would forever dwell among them, and they would forever enjoy the unbroken fellowship with God that He intended since the creation of the world. The Book of Ezekiel ends with a description of a New Jerusalem like Isaiah 65—66 and the Book of Revelation, though the New Jerusalem of Ezekiel is millennial and the New Jerusalem at the end of Revelation is eternal.

Twenty-two years and 48 chapters earlier Ezekiel began his book with a vision of a storm picturing the destruction of Old Jerusalem and, later (chs. 10—11), God's departure from it. He ended it with another vision of the establishment of New Jerusalem and God's permanent residence in it. The glory of the Lord is the unifying feature that ties the book together and runs through it from beginning to end.

"Ezekiel begins and ends with God. Between the great vision of God in ch. 1 and these closing words, 'The LORD is there,' is the unsparing record of man's failure and sin, judged by God. But His judgment works to His glory, and the book ends with the one thing that makes heaven what it is, the Presence of the LORD.

[eighteen thousand measures] Nearly 36 miles.

[The LORD is there] This is one of a number of new names for the eternal earthly Jerusalem, Adonai-shammah, or Jehovah-shammah—The Lord is there, meaning literally what it says, for the Messiah will be there reigning visibly and eternally in Israel (Isaiah

9:6-7; Luke 1:32-33; Rev. 11:15; Rev. 20:4-10). See Fourteen Future Names of Jerusalem.

Summary

Here is Ezekiel who was a priest by training, but in the office of a prophet, a captive in Babylon. Who opens his book with a vision of the Throne of God, whose burden in the early part of the book, is the exit of the Shekinah glory from the Temple because of Israel's sin, Judah's sin, and whose upbeat message is climaxed in the Shekinah Glory returning to the Millennial Temple.

A provocative step when you recognize the Shekinah Glory did enter the Tabernacle in Exodus, it did enter Solomon's Temple, yet did not enter Herod's Temple (Nehemiah). At least we do not have that recorded. Here, once again it is entering the Temple in the Millennium.

It is very fitting that the highest thing that Ezekiel can say about the city at that time is its name, at the very end. The name of the city from that day shall be, "The Lord is there." There dwelling, there present.

Look at Revelation 21:1-3. That is probably the most powerful verse in Scripture, the ultimate. That is God's side of the cross at Calvary. God benefits by the shed blood of Jesus Christ by having the opportunity to be with us and we with him. In other words, He cannot fellowship with us because we are sinful and He is holy.

This whole arrangement He has engineered has been to provide the basis for that fellowship. And the righteousness of His Son would be substituted for our righteousness that He could dwell with us and we shall be His people and God Himself will be with us. That's really what it's all about. It is interesting that that is the high point of the Book of Revelation and that is also the climax to the Book of Ezekiel. The same thought.

The Order of the Tribes

If you will notice, the sons of Leah and Rachel are nearest the Temple, while the sons of their handmaid's are the farthest from it. If you make a little chart and see which sons were from which mother, you come up with certain emphasis. In the various listings throughout Scripture, you will discover that these 12 sons are always listed in a different order. Sometimes they are in the order in which they were born; sometimes they are listed in the order of the natural wives first, and then the handmaidens next.

There are different orders.

If you go back to the Book of Genesis, you will find in the margin by the text about the birth of each one, the meaning of the names. Dan means "judge." And so forth. By taking the order of the tribes each time they are listed, convert the name into its meaning, it will spell out a sentence which is relevant to the place it appears.

The part that gets tricky to perceive is the one described in verse 8 through 22. It is a special dedicated band of ground between the 7 northern tribes and the 5 Southern Tribes; but it does not get divided into bands. It will be about 50 miles square. It will be for the priests, the Levites, the City, the prince we talked about a couple of chapters ago, and the Sanctuary.

In conclusion, I think it necessary to state, that there are but few of the prophets of the Old Testament who have left a more valuable treasure to the Church of God than Ezekiel. It is true, he is in several places obscure; but there is a great proportion of the work that is in the highest degree edifying; and several portions that for the depth of the salvation predicted, and the accuracy and minuteness of the description, have nothing equal to them in the Old Testament Scriptures. On such portions, I have felt it my duty to be very particular, that I might be able to point out spiritual beauties and excellencies in this book which are beyond all praise; while I passed slightly over prophecies and symbols which I did not fully understand; but have left to time, by the fulfillment of the events, to prove to successive generations with what heavenly wisdom this much neglected prophet has spoken. And I take this opportunity to recommend this book to the serious perusal of every pious man; and while he wonders at the extent of the wisdom by which Ezekiel has fathomed the depth of so many Divine mysteries, let him give God the glory for this additional testimony to the unsearchable riches of Christ, and that plenary salvation which he has purchased for, and freely offers to, the vilest of the vile, and to the whole of the descendants of Adam.

Due to man's unbelief and disobedience, God's glory departs from him. But when man's unbelief gives way to faith, and his disobedience to obedience, then that wondrous Glory may yet return to him. And when -- through the mercies of our God -- all sins are forgiven, then will be ushered in the Age of "God who is all in all" (1Co 15:28), and the Glory will return to His land and His city and His temple and His people, never to depart again. Truly "THE LORD WILL BE THERE": "Now the dwelling of God is with men, and he will live with them. They will be his people, and God himself will be with them and be their God. He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away. He who was seated on the throne said, 'I am making everything new!' " (Rev 21:3-5).

Missler: Dr. Chuck Missler, www.KHouse.org, Commentary notes on the Book of Ezekiel.

Constable: Dr. Thomas L. Constable, Notes on Ezekiel, 2010 Edition, Professor, Dallas Theological Seminary,

Dake: Notes from Dake's Study Bible, Finis Jennings Dake.

IVP, IVP Bible Background Commentary, Old Testament

JSB; Jewish Study Bible Footnotes