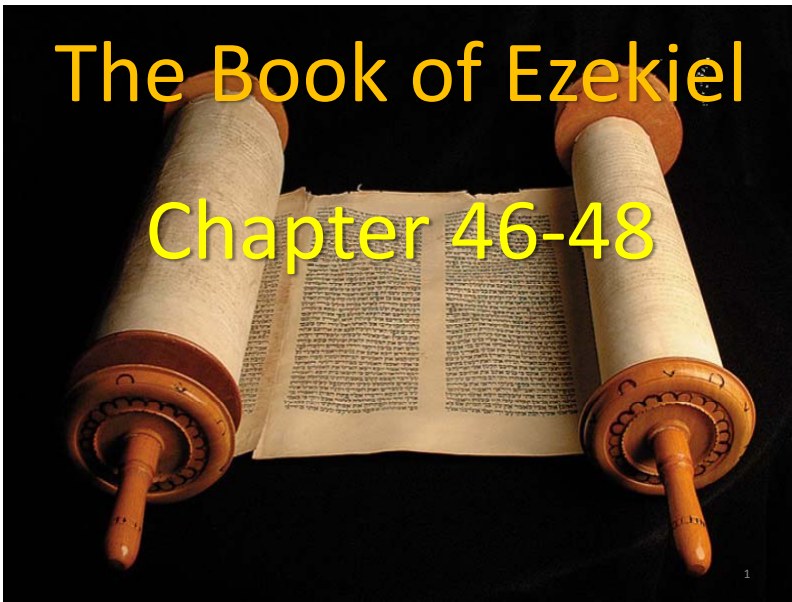


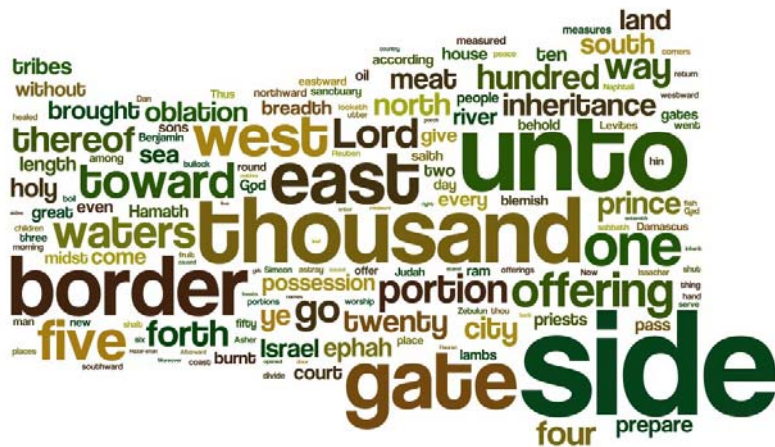
The Book of Ezekiel

Chapter 46-48

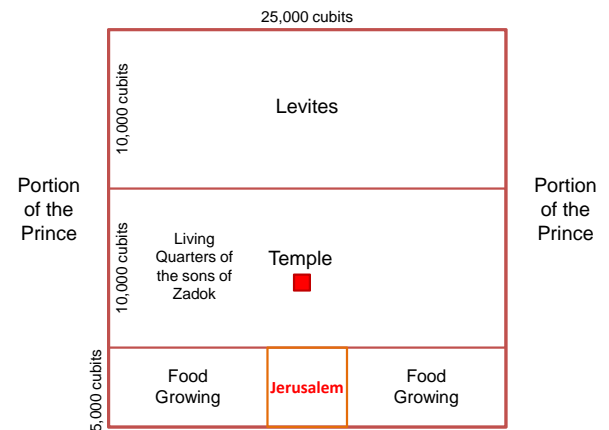


Outline of Ezekiel

- Chapter 1–3 The Call of the Prophet
- Chapter 4–24 God's Judgment on Jerusalem
(Given before the siege of Jerusalem)
- Chapter 25–32 God's Judgment on the Nations
(Given during the siege)
- Chapter 33–48 The Restoration of the Jews
(Given after the siege)
- Chapter 33–36 They return to their land
- Chapter 37 They experience new life and unity
- Chapter 38–39 They are protected from Gog and Magog
- Chapter 40–48 The Millennial Kingdom**



The Holy District Ezekiel 45



25,000 cubits by 10,000 cubits (~8.3 miles by ~3.3 miles)
25,000 reeds by 10,000 reeds (~50 miles by ~20 miles)

The Millennium

- Chapter 43 The Future Sanctuary
- Chapter 44 The Sacrifices
- Chapter 45 Regulations
- Chapter 46 Supplementary orders
 - Regulations for the Sabbath and New Moon sacrifices (v.1-10);
 - the conduct and offerings of the people in the temple (v.11-15)
- Chapter 47 The River from the Temple
- Chapter 48 The Allocation of the Land

5

Ezekiel 46:1

*1] 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.***

“...but on the sabbath...”: This was the inner court.

Jewish setting after *Daniel 9* and *Isaiah 66:23*.

The Lord specified that the gate in the inner east gate complex should be open only on Sabbath days and on the new moon days (i.e., the first of each month).

All other days it was to remain closed.

An exception to this rule follows in verse 12.

Observance of the Sabbath day in the future, as was true in Israel's past, reminds the Israelites of God's creation of the cosmos, His creation of their nation, and His provision of rest (in the Messiah).

The new moon (new month) celebrations may be periodic reminders of God's providential control of nature and His faithful provision of His people's needs, as they were in the past.

6

Ezekiel 46:2

2] 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.

No entrance to the temple on the west, and the east gate will be permanently shut (44:1-2)

On these special days, the prince would lead the people in worship.

He would enter the inner east gate complex and stand in its vestibule.

Not being a priest, the Prince is not able to enter the inner court (*Nu 29:38*)

He will be able to view the inner court and the altar from the doorway at the western end of the gate complex.

The vestibule would be the site of his worship as he presents his burnt and peace offerings (symbolizing his personal dedication and his gratitude for God's fellowship respectively).

After he finished worshipping, the Prince would depart from that gate into the outer court, but the gate would remain open until the evening.

Ezekiel 46:3

3] 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.

The other worshippers would also worship at the same gate during those special days, but they too would not enter the inner court.

Only priests could enter that court.

8

Ezekiel 46:4-5

4] 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.

5] 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.

On the Sabbath days, the prince's burnt offering would consist of six lambs and a ram without blemish.

Grain offerings were to accompany them:

an ephah with the ram, and
as much as he was able to provide with the lambs.

He was also to offer a hin of oil with each ephah of grain.

This is a variation of what the Mosaic Law prescribed (*Nu 28:9-10*)

These grain and oil offerings evidently symbolized the Lord's rich provisions for His people.

9

Ezekiel 46:6-7

6] 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.

7] 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.

Offering reduced for New Moon - Lunar cycle

On the new moon days, the prince was to offer the same offerings as he did on the Sabbath days plus a young bull and an ephah of flour and a hin of oil with it.

This too is somewhat different from the Mosaic requirement (*Nu 28:11-15*).

10

Ezekiel 46:8

8] 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.

The prince would enter the inner gate complex and leave it using the vestibule, which faced the outer court (*40:31*).

Undoubtedly the priests would use the tables in the vestibule of this gate complex and the tables in the outer court near it to prepare these offerings (*40:39-43*).

11

Ezekiel 46:9

9] 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.

When the people living in the Promised Land came to worship on the appointed feasts (Passover and Tabernacles, *45:21-25*), they were to enter the outer court by either the north or south outer gate complexes.

There was no gate on the west side, and the east gate would be sealed (*44:1-2*).

When they finished worshipping, they should depart from the opposite gate from which they entered, not the same one.

This would result in an orderly traffic pattern during these crowded times (*1Co 14:33*).

12

Ezekiel 46:10

10] And the prince in the midst of them, when they go in, shall go in; and when they go forth, shall go forth.

The prince should accompany the people on those occasions entering and exiting the court with them.

He would worship God as one of the people then, not as someone special.

13

Ezekiel 46:11

11] 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.

The offerings on these special occasions were to be the same as on the Sabbath days and the new moon days (v. 4-7).

14

Ezekiel 46:12

12] 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.

When the prince brought a voluntary offering to the temple on other days, either a burnt or peace offering, the priests should open the east inner gate for him to use and close it after he departed from this gate complex.

15

Ezekiel 46:13-15

13] 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.

14] 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.

15] Thus shall they prepare the lamb, and the meat offering, and the oil, every morning for a continual burnt offering.

The priests were to offer a daily sacrifice to the Lord every morning,

One lamb a year old without blemish as a burnt offering.

One-sixth of an ephah of grain with

One-third of a hin of oil mixed into it should accompany this continual daily burnt offering.

Probably to demonstrate the daily rededication of the people to the Lord, the meaning of the daily burnt offering under the Mosaic system.

Under the Mosaic Law, there was a daily morning and evening sacrifice (Nu 28:3-4).

16

Ezekiel 46:13-15

Of these sacrifices, another omission is of interest.

We read about the morning sacrifices.

Where are the evening sacrifices?

Does that mean anything?

Are they implied? I have no idea. *Nu 28:3-4*.

We do know that these daily Burnt Offerings imply public worship.

We saw that in *Daniel 8:11-13; 11:31; and 12:11*.

Evening and morning oblations were symptomatic of allowing public worship.

That is part of what we see here.

17

Ezekiel 46:16

16] 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.

We see that there is a prince;

He is admonished to behave himself.

The prince has sons that can inherit.

The Year of Jubilee will be in force.

The prince could give a gift to any of his sons out of his own inheritance from the Lord. Such a gift was theirs to keep forever.

If the prince gives part of his estate to one of his sons, it will also belong to his descendants.

Property given to a family member will not be returned in the Year of Jubilee.

18

Ezekiel 46:17

17] 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.

If the Prince gave such a gift to one of his servants, it would revert back to the prince on the year of liberty.

This year would evidently be similar to the year of jubilee (every 50th year) under the Mosaic Covenant (*Lev 25:10; 27:24*)

Its purpose, in the past and in the future, is to remind God's people that He owns everything and that they only occupy and manage what He has entrusted to them.

The reference to the Year of Liberty is the year of Jubilee and we here are talking about the thousand year millennium; so, there are going to be about 20 Jubilees.

The administrative perspective here is going to endure for a substantial period of time.

19

Ezekiel 46:18

18] 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.

The prince was not to give gifts from the inheritances of the other people of the land but only from his own inheritance.

In contrast with evil princes in Ezekiel's day (*Ezek. 45:8-9*), the prince during the Millennium will not oppress the people or take their property.

Israel's leaders and people in the past had appropriated other people's property as their own (*45:8-9; 2Sa 24:24; 1Kg 21:19; Mic 2:1-2*).

This ordinance would result in the prince's sons remaining in his allotment of land rather than being scattered among the other tribal allotments.

Since this prince would have sons it seems clear that he is not the Messiah.

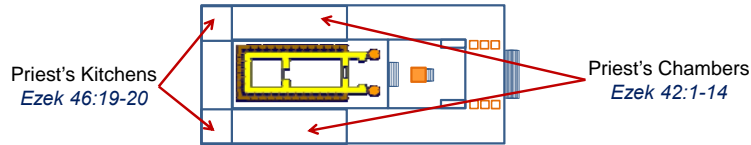
20

Ezekiel 46:19-20

21

19] 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.

20] 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.



Ezekiel's guide, then took the prophet into the structure that housed the priests' rooms that were beside the south inner gate complex that faced north (40:44, 46).

This was evidently one of the two three-story structures in which the priests eat the sacrifices and change their clothes (42:1-14).

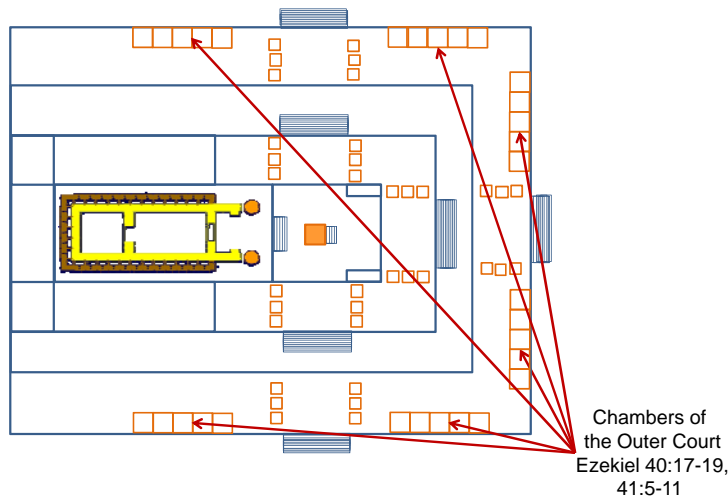
At the west side of this building there were kitchen facilities where the priests could boil the guilt and sin offerings and bake the grain offerings.

They were to prepare these offerings there so they would not have to enter the outer court and thus transmit holiness to the people.

Ezekiel's Temple – Lower Terrace

Ezekiel 40-48

22



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Ezekiel 46:21-24

21] 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.

22] 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.

23] 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.

24] 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.

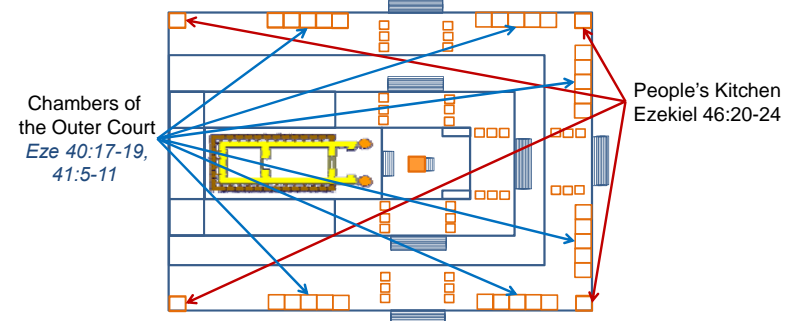
Note that no wine is mentioned.

We have a lunar calendar introduced which implies some astronomical things.

23

Ezekiel's Temple – Lower Terrace

24



Ezekiel was led out to the outer court and shown the 4 corners of that court.

In each of the 4 corners there was a courtyard 40 cubits (66' 8") by 30 cubits (50'). In each of these were ledges with fireplaces underneath that created cooking surfaces where the priests were to boil the sacrifices that the people brought to the temple.

Since the people would eat some of the sacrifices they brought, the outer court would be a place of both spiritual worship and social interaction where they would enjoy fellowship with other worshippers as well as fellowship with God.

Page 6 of 33

Ezekiel 47-48

Background reading: *Zechariah 14*.

Waters issued forth.

Does this link to *Revelation 22*?

Joel 3:18 and *Zechariah 14:8* are also possible.

There is a link between the living water and the Feast of Tabernacles throughout Scripture.

It is presented by the Lord Jesus Christ Himself in *John 7*.

The Feast of Tabernacles involves the pouring out of water and so forth.

When they were doing that Jesus Christ stood across the courtyard from them and said,

“I am the Living water.” *John 7:38-39*

It is one of the 7 “I Am” statements of Jesus Christ which makes up the structure of John.

25

The Promised Land

- God promised Abraham that He would give a particular piece of real estate to his descendants (*Gen. 12:7*).
- Later He reiterated this promise and became more specific about its boundaries (*Ge 15:7, 18-21; 17:8; Num. 34:1-12*).
- He also told the Israelites that they would only be able to occupy the land to the extent that they followed Him faithfully (*Deut. 7:12; 8:2*).
- If they proved unfaithful, He would not only limit their possession of the land but even drive them out of it (*Deu 28*)
- Ezekiel prophesied that God would bring the Israelites back into the land (*36:24-30*).
He would give them a different attitude, and they would follow Him faithfully.
- Then they would finally enjoy the full extent of the land He had promised their forefathers (*Deut. 30*).
He also promised that they would never lose possession of the land, because they would remain faithful to Him (*Ezek 39*).

26

Millennium

Now we get into some changes in the land and the division of land.

All of this points to the Millennium.

an era on Planet Earth that is going to be strange.

We tend to make 2 mistakes when thinking about the Millennium.

1. We do not realize that it is real and is coming or
2. We go the other way and confuse it with Eternity, or the New Heaven and New Earth.

The Millennium is neither; it is something in between.

27

Luke 1:30-33 Throne of David

The Throne of David did not even exist in Mary's day.

Herod, an Idumean, was on the throne, and it wasn't really a throne; it was subservient to Rome.

It was not 'the throne of David'.

“His father David” does not mean his immediate father, it means in the lineage of.

There were no different words for father and grandfather.

This throne of David was promised to Jesus Christ.

It is an earthly throne.

Luke 1:33 “And he shall reign over the House of Jacob forever; and of his kingdom there shall be no end.”

Revelation says there is to be a thousand year time period during which Satan will be bound.

After this there are some bizarre things that happen.

Following this there is a New Heaven and a New Earth.

Through all this His reign does not end; it goes on forever and ever.

Daniel 7

Daniel 7 relates the famous night visions of Daniel.

Strange beasts come up out of the sea, but these visions come to a vision of the Throne of God (*v.9 -12*).

Daniel 7:13-14 → It shall not pass away nor be destroyed!

This is in contrast to the rest which Peter has a lot to say about in his second letter.

There are at least five places in the Old Testament where it predicts that David himself will also reign (*Hosea 3:5; Jeremiah 30:9; twice in Isaiah 37, and once in Isaiah 14*).

Some have a problem with the Millennium, because they limit their view of it to what Revelation says about it, which is simply it's duration, the time during which Satan will be bound.

29

Nature Changes in Millennium

Most of what we know about the Millennium comes out of *Isaiah 65*, and these last 9 chapters of Ezekiel (*Ch. 40-48*).

It is a period during which there will be many changes here.

Joel 3:18; Amos 9:13; Isaiah 35:1 and 55:13 describe dramatic changes on earth during the Millennium.

There will be a change in the animal kingdom; *Isaiah 11:6-9*,

Lambs lay down with the lion among other changes...

Life is going to be substantially extended *Isaiah 65:20-22* .

There will be death, but there is very long longevity,

Perhaps as long as was associated with the patriarchs before the flood.

There is going to be 7 times as much light, *Isaiah 30:26, 60:19-20*

30

Millennial Jerusalem

In several places we will see a description of the city that is built in the Millennium.

Do not confuse the city built in the Millennium with the New Jerusalem.

They each have three gates to the north, east, south and west.

The names of the 12 Tribes are over the gates.

But do not confuse them; because they may indeed be quite different.

31

Fountain of Water

Ezek 48 indicates that the House of the Lord is not in the city.

This is describing the Millennial period.

Rev 22:1-5 is similar, but different.

It describes Eternity – the New Heaven and the New Earth.

Joel 3:18 says this literal fountain of water will come from the House of the Lord.

We know from Zechariah it is going to generate so much water it is going to ultimately flow as a great life giving river flowing both to the east and west down to the seas.

It will increase in width and depth as it flows.

Fishermen will fish it from it (*v.10*)

Salty swamps and marshes will adjoin it (*v.11*).

32

The River

Ezekiel 47 opens by describing a river.

The water flow westward towards the Mediterranean, and eastward towards the Dead Sea.

Zechariah spoke of it after Israel returned from the Babylonian Captivity (*Zech 14:8*).

Zech 14:4-8 speaks of the gathering of all nations against Jerusalem to battle, and how the Lord will go forth and fight against those nations.

Zech 14:12 is an interesting flashback to the battle that the chapter opened with, in which the Lord shall smite all those people that fight against Jerusalem.

It is a pretty good description of a neutron bomb - it attacks the protein described by Zechariah some 2500 years ago.

33

The River

Zechariah 14:16-19 goes on to mention the Feast of Tabernacles three times.

John 7:37-39 tells that Jesus went up to keep the Feast of Tabernacles.

Part of the festival was the use of ceremonial waters, the pouring out of water to heal the waters.

That took place on the last day of the Feast.

While the Levites were pouring out water as part of the mechanics of the Feast of Tabernacles, Jesus cried out He had pure water to drink which would heal them.

Within Jewish circles of scholarship, Ezekiel is said to be the father of Judaism but Ezekiel's book is not a Levitical book.

34

The River

Ezekiel was a priest, but he was called to the office of prophet; yet, many of the basic ideas underlying Judaism emerge out of the Book of Ezekiel.

And this linking of the waters and the healing waters with the Feast of Tabernacles comes out of *Ezekiel 47*.

And Jesus Christ, in *John 7*, at the celebration of that Feast of Tabernacles, presented himself as the source of that living water.

It is also interesting in that this same Jesus was probably the guide, 'the angel of the Lord,' that took Ezekiel in vision through the Millennial Temple in advance.

35

Ezekiel 47:1 Water Issued Forth

1] 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.

The angel of the Lord, possibly Jesus Christ Himself, brings Ezekiel, through this tour of the city and of the Sanctuary.

Ezekiel's guide appears to have been his original guide in this vision (*v. 3*), brings him back to the main entrance to the temple proper.

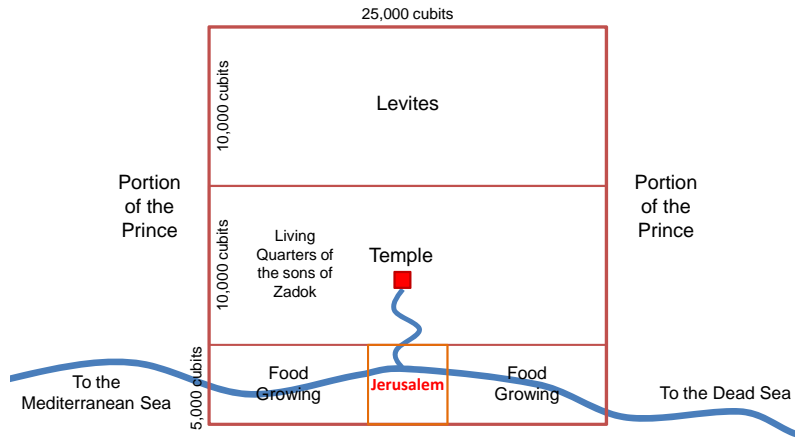
Ezekiel saw water flowing to the east from under the temple threshold. It sounds like there is a particular place there where the waters came forth.

It flows south of the stairs on the right side of the temple as one faces east.

36

The Holy District Ezekiel 45

37



25,000 cubits by 10,000 cubits (~8.3 miles by ~3.3 miles)
 25,000 reeds by 10,000 reeds (~50 miles by ~20 miles)

Ezekiel 47:3

39

3] 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.

Remember, the man with the Measuring line?

The "man" took his measuring line (40:3) and measured 1,000 cubits east from the wall along the watercourse.

A thousand cubits is between 1500 and 2520 feet, between 1/3 and 1/2 mile depending on which cubit you use...

He led Ezekiel across the river (Heb. *nahal*).

It was ankle deep at this point.

Ezekiel 47:2

38

2] 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.

The man then brought Ezekiel through the north gate to the outside of the outer wall of the temple enclosure.

Just south of the east gate Ezekiel saw water trickling to the east, a continuation of the stream that he had observed inside the temple enclosure.

"...eastward": *Zechariah 14:8* recorded that the water flowing from Jerusalem will divide,

- with half flowing East toward the Dead Sea and
- half flowing West toward the Mediterranean.

"**Ran out**" is really "trickled forth." The waters start as a sort of trickle to begin with; but they become a huge, gushing, enormous amount of water.

Ezekiel followed only the branch that went toward the east.

Ezekiel 47:4-5

4] 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.

5] 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.

Another 1,000 cubits farther east they crossed again.

This time the water was knee-deep.

Another 1,000 cubits, and it was up to his waist.

Another 1,000 cubits, and it was so deep that they could not cross it standing up;

it was so deep they would have had to swim across.

40

Ezekiel 47:3-5

This description suggests that by this time, some major topographical changes will have occurred east of present-day Jerusalem.

Other revelations supports this conclusion

(Eze 34:26-30; 36:8-12, 30-36; 37:25-28; 45:1-8; 48:8-14; Joel 3:18; Zech. 13:1; 14:4-8).

The water will follow the contours of the altered terrain, not the past or present topography.

Zechariah recorded that the water flowing from Jerusalem will divide with half of it going west to the Mediterranean Sea and half east to the Dead Sea (*Zech. 14:9*).

Ezekiel described only the branch that flowed east toward today's "Dead Sea".

41

Ezekiel 47:6-7

6] 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.

7] Now when I had returned, behold, at the bank of the river were very many trees on the one side and on the other.

Ezekiel's guide makes sure that Ezekiel sees the vegetation.

He brought him back to the edge of the river.

Many trees were growing on both the near and far banks at the sides of the riverbank.

Rivers, by their nature, give life

- replenishing soil with nutrients and
- watering the vegetation.

42

Ezekiel 47:8

8] 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.

One of the deepest valley rifts in the world is the Arabah in the Holy Lands.

The Dead Sea is 1300 feet below sea level.

It is extremely salty - 6 times saltier than the ocean.

You float in the Dead Sea, literally you cannot sink in it.

The Dead Sea is called the 'Dead' Sea because with that saline content it cannot support life.

Sodom and Gomorrah are located somewhere under it at the southern end.

43

Ezekiel 47:8

8] 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.

The Dead Sea today is a symbol of barren desolation.

The water flowing from the Temple goes down into the Arabah, the depression of the Jordan Valley, reaching to the Gulf of Akabah, transforming it, making the waters of the (Dead) Sea fresh (*v. 8*) and teeming with life (*v. 9*) like the Mediterranean Sea (*v. 10*).

It does something interesting to the Dead Sea, it heals it. This future change is a visible reminder that God can turn death to life.

The Dead Sea will become completely salt free, fresh water, teeming with life.

44

Ezekiel 47:9

9] 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.

We know from other passages that it is also going to flow to the Mediterranean.

It is going to flow both ways, if it is a spring.

45

Ezekiel 47:10

*10] And it shall come to pass, that the fishers shall stand upon it from **En Gedi** even unto **En Eglaim**; 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.*

The Dead Sea would become so full of many varieties of fish that fishermen would fish for them from En-Gedi, on the west side of the sea to En-Eglaim on the south or east.

En Gedi is roughly in the middle of the west bank of the western side of the Dead Sea;

We think En Eglaim might be roughly in the middle of the East bank possibly on the northwest shore near Qumran or on the eastern side

“...**En Eglaim**”: (lit: “Spring of the Two Calves”) is uncertain.

Suggestions have included the SW shore of the Dead Sea near Zoar and an area on the NW shore S of Khirbet Qumran.

If so, saying ‘from En Gedi to En Eglaim’ would be like saying ‘from shore to shore’, ‘from California to Maine’.

46

Ezekiel 47:11

11] But the miry places thereof and the marishes thereof shall not be healed; they shall be given to salt.

The entire Dead Sea region would not become fresh, however; the swamps and marshes would remain saline.

Why is a mystery.

With all this fresh water, healing, and things being restored, why are the miry places and marshes not healed?

Salt passages in the Old Testament suggest judgment
(*Deu 29:23; Jdg 9:45; Ps 107:34; Jer 17:6; Zep 2:9*).

That may be the implication being made here.

Or perhaps they retain their salt and mineral content to provide those salts and minerals for the people.

47

Ezekiel 47:12

12] 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.

Fruit trees would grow all around the Dead Sea.

They would remain continually healthy and productive.

These trees would be so fruitful that they would bear fruit every month of the year.

People would eat their fruit and use their leaves for medicinal purposes.

This formerly desert region would blossom like a rose (*Eze 36:35; Isa. 35:1-2, 6-7; Joel 3:18; Rom. 8:19-22*).

48

Ezekiel 47:12

12] *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.*

This river is similar to two other rivers in the Bible:

the river that flowed out of the Garden of Eden (*Gen. 2:10*) and

the river that will flow in the New Jerusalem during the eternal state (*Rev. 22:1-2; cf. Ps. 46:4; 65:9; Joel 3:18; Zech. 14:8*).

Like the river in Revelation the one in Ezekiel will flow from the throne of God; He is the source of both rivers.

49

Ezekiel 47:12

12] *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**.*

Cf. *Joe 3:18; Zec 13:1; 14:8; Jn 4:14; 7:37-38; Rev 22:1-2*

*Rev. 22:1] 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. 2] 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.*

Ezekiel's vision is for the Millennium.

There is long life but also death and sin, sin offerings, etc. If you are 100 years old, you are still a "child."

Revelation 22 is for Eternity in the New Heaven and New Earth.

There is no sin or death.

50

Ezekiel 47:12

12] *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 mentions no city to the east of the temple, just one to its south (*45:6*).

It seems that Ezekiel and John saw two different rivers, but the purpose of both rivers was the same.

God will be the source of fertility, blessing, and health in the Millennium and throughout eternity.

51

Ezekiel 47:12

12] *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.*

The river that Ezekiel saw was a real river with life-giving and healing properties.

Like the rivers in *Genesis 2* and *Revelation 22* it also has symbolic significance.

It represents the spiritual life and healing that flow to humanity from the throne of God (*John 4:14; 7:37-38*).

52

Ezekiel 47:12

The river is like the blood of the Messiah from the cross of Calvary that began as a trickle (*John 19:34*).

The blood, like the river, became a flood of redemption for all people (*Rev. 1:5*).

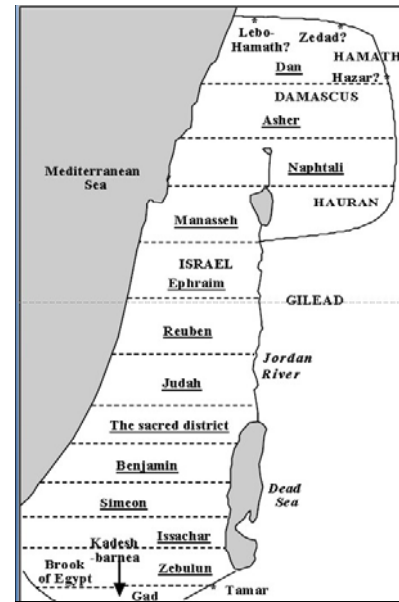
So the flow from Calvary became a fountain of redemption for all people including Israel (*Zech 13:1-6; Rev 1:5-6*).

In the same way, the water of life that the prophet saw coming from the threshold came forth gently, then began to flow, and finally became a mighty river of life healing all in its wake.

All blessings, material and spiritual, will emanate from the presence of the Lord with His people.

"Praise God from whom all blessings flow!"

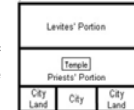
53



Division of the Land ⁵⁵

Ezekiel 45

Dan
Asher
Naphtali
Manasseh
Ephraim
Reuben
Judah



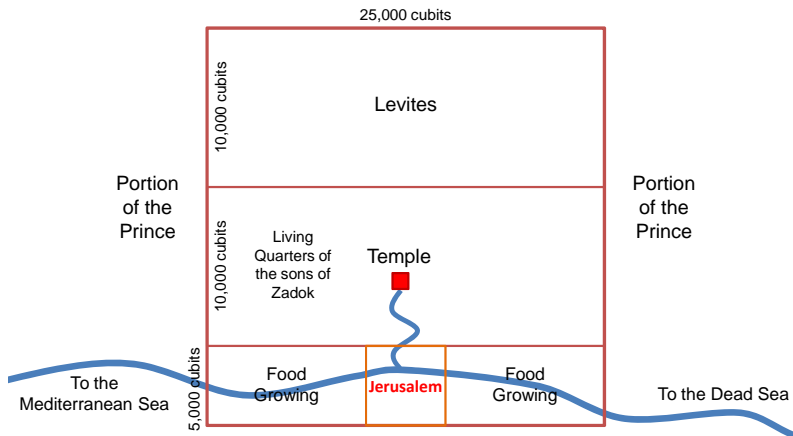
Portion of the Prince

Portion of the Prince

Benjamin
Simeon
Issachar
Zebulun
Gad

The Holy District Ezekiel 45

54



25,000 cubits by 10,000 cubits (~8.3 miles by ~3.3 miles)
25,000 reeds by 10,000 reeds (~50 miles by ~20 miles)

2012-10-05

Division of the Land

The Lord instructed the future Israelites (*v. 21*) to divide the Promised Land for their inheritance fulfilling His promise to give them the land. He first described the boundary around the entire land.

The tribes of Joseph, namely, Ephraim and Manasseh, were to have two portions (*Gen. 48:5-6, 22*).

This was important to clarify at the outset because the tribe of Levi would receive another portion of the land (*45:1-8; 48:8-14*).

The number of tribal allotments would be 12 plus the Levitical portions.

Each tribe was to have as much land as all the others; the portions were to be equal in size.

This was not the case when Joshua divided the land among the tribes; some tribes received more land than others.

The boundaries described here are almost identical to the ones in *Numbers 34:3-12 (1 Kings 8:65)*.

56

Numbers 34:1-5

[1] And the Lord spake unto Moses, saying, [2] Command the children of Israel, and say unto them, When ye come into the land of Canaan; (this is the land that shall fall unto you for an inheritance, even the land of Canaan with the coasts thereof):

[3] Then your south quarter shall be from the wilderness of Zin along by the coast of Edom, and your south border shall be the outmost coast of the salt sea eastward:

[4] And your border shall turn from the south to the ascent of Akrabbim, and pass on to Zin: and the going forth thereof shall be from the south to Kadesh-barnea, and shall go on to Hazar-addar, and pass on to Azmon:

[5] And the border shall fetch a compass from Azmon unto the river of Egypt, and the goings out of it shall be at the sea.

In Nu 34:5 and Ez 47:13, the river of Egypt is likely Wadi el Arish, not the Nile which is far longer and passes through many countries.

57

Numbers 34:12-15

[12] And the border shall go down to Jordan, and the goings out of it shall be at the salt sea: this shall be your land with the coasts thereof round about.

[13] And Moses commanded the children of Israel, saying, This is the land which ye shall inherit by lot, which the Lord commanded to give unto the nine tribes, and to the half tribe:

[14] For the tribe of the children of Reuben according to the house of their fathers, and the tribe of the children of Gad according to the house of their fathers, have received their inheritance; and half the tribe of Manasseh have received their inheritance: [15] The two tribes and the half tribe have received their inheritance on this side Jordan near Jericho eastward, toward the sunrising.

59

Numbers 34:6-11

[6] And as for the western border, ye shall even have the great sea for a border: this shall be your west border. [7] And this shall be your north border: from the great sea ye shall point out for you mount Hor: [8] From mount Hor ye shall point out your border unto the entrance of Hamath; and the goings forth of the border shall be to Zedad:

[9] And the border shall go on to Ziphron, and the goings out of it shall be at Hazar-enan: this shall be your north border. [10] And ye shall point out your east border from Hazar-enan to Shepham: [11] And the coast shall go down from Shepham to Riblah, on the east side of Ain; and the border shall descend, and shall reach unto the side of the sea of Chinnereth eastward:

58

Ezekiel 47:13

[13] 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.

The north to south boundaries span about 280 miles (*Num 34:1-12*), according to the original promise of Jacob (*Gen 48:5, 22*).

Joseph's sons were given the birthright forfeited by Reuben, the first-born (*1 Chr 5:1*).

Why does Joseph get 2 portions? (*Ge 48:5-6, 22; 49:22-26*). Reuben was the firstborn and so entitled to a double portion, but he forfeited that advantage and lost it because he defiled his father's bed (*Ge 35:22, 49:1; 1Chr 5:1; Lev 20:11; Deu 22:30*).

60

How many tribes ???

All the way through Scripture, we read about the 12 tribes.

Once in a while one gets dropped out and yet there is still 12.

Levi was given the special role to take care of the Tabernacle, so they were generally not included.

Dan is missing in Revelation 7. Also not listed there is Ephraim.

Ephraim and Dan both got judged. They were the means by which idolatry had entered the land is Israel.

In places where genealogies are given showing many members in each tribe, when it gets to Dan, very few words are used.

Each place where the list of 12 appears rather than listing Dan and his descendants seems to be listed as 'an also ran' - 'Oh yeah, there is also Dan, and his guys,' .

In the marching orders, Dan was last.

61

How many tribes ???

When Jacob was leaning on his staff, he gave a cryptic riddle about each of his 12 sons. *Genesis 49:1, 10, 16-18.*

The riddle on Dan is the basis for the rabbinical traditions that say that the antichrist, the false messiah will come out of Dan.

Dan is not one of the tribes from which 12,000 are sealed.

Judges 5 implies that he was a coward.

Dan was the leader in the apostasy under Jereboam in *1 Kings 12* and 100 years later in *2 Kings 10*.

Dan is listed in *Lev 24:11; Deu 29:18-21; Jdg 18*.

But, before we count Dan out, we will find that he does inherit land in the Millennium.

62

Ezekiel 47:14

14] 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.

"I lifted up mine hand..."A gesture that often accompanied oath-taking (*Ex 6:8; Neh 9:15; Ps 106:26; Ezek 20:5, 15, 23, 42; 36:7; 44:12*).

This division of the land is very specific, specific cities and borders and distances.

It makes no sense to take the book of Ezekiel, particularly these last 9 chapters, allegorically nor symbolically despite the problems it leaves us when we try to take it literally.

63

The Land Covenant

- God promised Abraham and his descendants the land of Palestine (*Gen 13:14-17; 15:17-21*) and that promise has never been rescinded.
- Israel's experiencing blessing in the land was conditioned on her obedience (*Deut. 28*), but her right to possess the land has never been revoked.
- When God inaugurates His New Covenant with Israel in the future, she will be restored to her place of blessing in the land (*Ezek 36-37*).
- To prepare the people for this new occupation, God defined the boundaries of the country.
- Israel's borders during the Millennium will be similar to those promised her during the time of Moses (*Num 34:1-12*).

64

Ezekiel 47:15

15] 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;

The Lord specified the boundaries by listing place names that the Israelites of Ezekiel's day would have known. Not all of them are identifiable today.

We are not sure where Hethlon is, but we are talking roughly a 100 miles north of Damascus to 1,000 miles south of Jerusalem.

A big chunk of ground.

“...**Zedad**”: on the north boundary of Canaan.

It might be equivalent to Sadad which is southeast of between Riblah and Palmirah.

The northern boundary would run from the Great (Mediterranean) Sea east, following the road to Hethlon, to the entrance of the town of Zedad.

65

Ezekiel 47:16

16] Hamath, Berothah, Sibraim, which is between the border of Damascus and the border of Hamath; Hazarhatticon, which is by the coast of Hauran.

Then it ran through the region of Hamath (*1 Kings 8:65*) near Berothah to Sibraim.

It then ran through Hazar-hatticon (lit. the middle Hazar) on the border of the territory of Hauran.

Between the parallel ranges of Lebanon is the El-Bekaa valley, leading to “the entering in of Hamath” on the Orontes, in the Syrian frontier.

- Berothah—a city in Syria conquered by David; meaning “wells.”
- Hazar-hatticon—meaning “the middle village.”
- Hauran—a tract in Syria, south of Damascus; Auranitis.

66

Ezekiel 47:17

17] And the border from the sea shall be Hazar-Enan, the border of Damascus, and the north northward, and the border of Hamath. And this is the north side.

Hazar-enan (perhaps the same as Hazarhatticon) seems to have been the easternmost town in this string - a town in the north of Canaan, meaning “village of fountains.”

It apparently stood between the borders of the territories controlled by Damascus and Hamath.

The northern border will stretch E from the Mediterranean Sea N of the modern city of Tripoli and will include what was then the northern border of Syria; 115 mi N of Damascus

Some of these sites apparently stood within or adjacent to the region described, not just along its border.

67

The North Boundaries

From the great (Mediterranean) sea by way of Hethlon (Heitela, 6 mi N of Tripoli, or Adlun, between Zarephath and Tyre);

to the entrance of Hamath on the Orontes (115 miles N of Damascus (*Amos 6:2*);

to Zedad (Sadad, SE of Homs), Berothah (belonging to Zobah (*2 Sam 8:8*);

or Beraitan near Baalbek), Sibraim (Ziphron, between Hamath and Homs (*Num 34:9*);

to Hazar-hatticon on the border of Hauran (E of the Jordan, S of Damascus).

68

Ezekiel 47:18

18] 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.

The eastern border would run between the territories of Hauran and Damascus and then along the Jordan River between the land of Israel on the west and Gilead to the east.

The eastern border will be the Jordan River and 25 mi SE of the Dead Sea.

This boundary would continue south through the eastern (Dead) sea to the town of Tamar.

Gilead and the Transjordan area to the east of the Jordan will not be included in Israel's future inheritance.

69

Ezekiel 47:19

19] 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 brook of Egypt again is Wadi el Arish, and not the Nile.

The south border would run west from Tamar to the waters of Meribath-kadesh.

"Kadesh" we believe is the same as Kadesh Barnea in *Numbers 34:4* and *Numbers 20:3-14*.

From there the south border ran to the Brook of Egypt (Wadi el-Arish), and along this stream to the Mediterranean Sea.

70

Ezekiel 47:20

20] The west side also shall be the great sea from the border, till a man come over against Hamath. This is the west side.

The west border would be the Mediterranean Sea from the south border, the Brook of Egypt, to a point west of Lebohamath in the north.

The southern boundary is 50 mi S of Beersheba.

The country E of Jordan is excluded.

71

Ezekiel 47:21-22

21] So shall ye divide this land unto you according to the tribes of Israel.

22] 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.

The Israelites were to divide the land in this way for the tribes of Israel by lot (*45:1*).

It was not to be for Israelites alone, however.

Aliens who permanently lived among them could dwell in this region too.

Under the Mosaic economy, resident aliens were non-Israelites who had adopted the religion and laws of the Hebrews;

they had become converts to Yahweh worship.

72

Ezekiel 47:23

23] *And it shall come to pass, that in what tribe the stranger sojourneth, there shall ye give him his inheritance, saith the Lord GOD.*

The Israelites were to regard these alien peoples as equals with themselves concerning their rights within the land.

These aliens were to inherit portions of land in the tribal allotments just like the Israelites who lived there

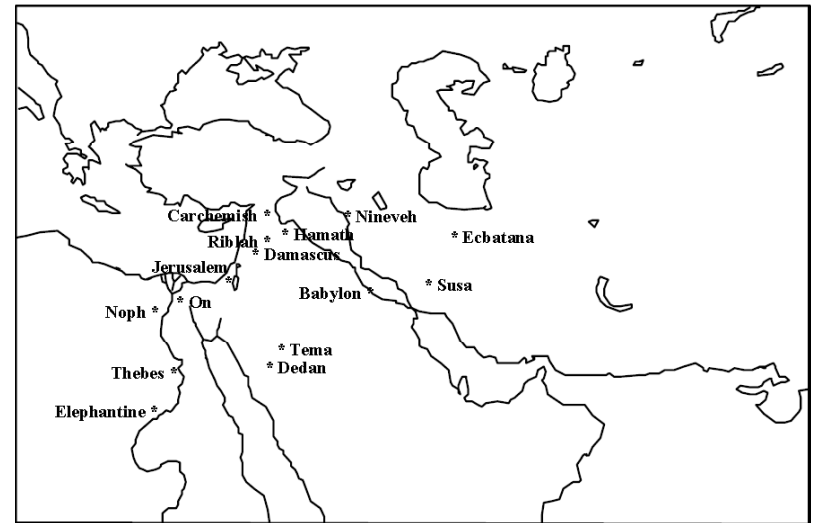
(Eze 14:7; 22:7; Lev. 19:34; 24:22; Num. 15:29; Is 56:3-8).

An interesting reflection back on *Leviticus 19:34*

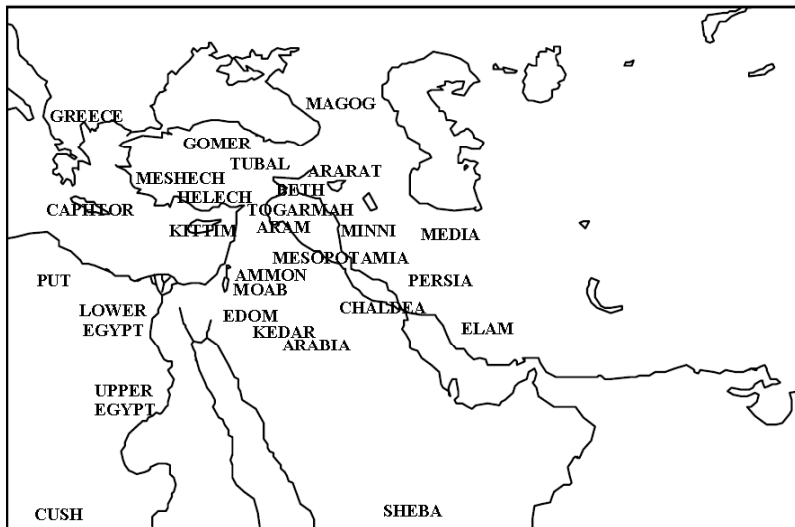
But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the Lord your God.

73

Ancient Near Eastern Towns in Ezekiel's Times

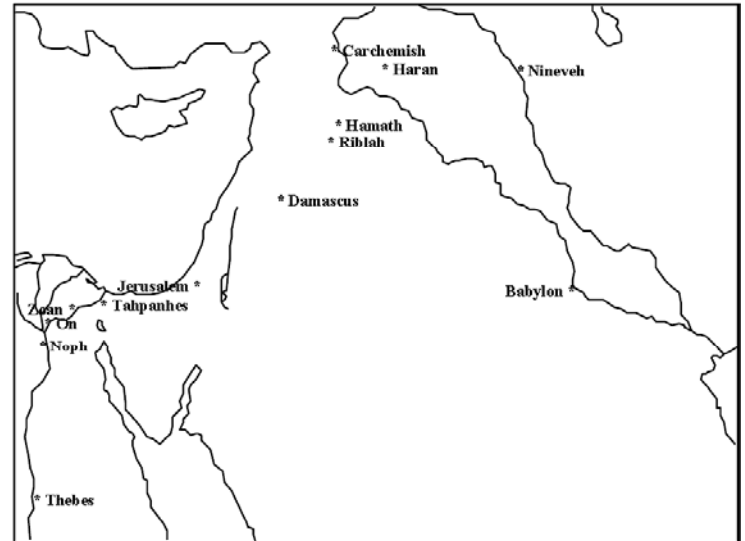


Ancient Near Eastern Nations in Ezekiel's Times



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Close-up of Ancient Near Eastern Towns in Ezekiel's Times



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Ezekiel 48:1

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.

The locations of all 12 tribes will differ from their locations during Joshua's time to the captivities (*Josh 13-19*).

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, the north-south distance would also vary somewhat.

77

Tribe of Dan

Dan, locally and morally semi-heathen throughout its history, is to have the least honorable place, at the extreme north (*Judg 18:1-31*).

- Dan has the largest population (*Num 1:39*) but the smallest allocation, W of Benjamin.
- It lost territory after death of Sampson (*Judg 16-21*) and
- Resettled at Laish in the N:
 - “Leap from Bashan” (*Deut 33:22*; Josephus, *Antiq. 5:3:1*).
- “Lost” long before Assyrian Invasion (*1 Chr 1-8*; *Rev 7*); Song of Deborah:
- Why did Dan remain in his ships? (*Judg 5:17*).

79

The Tribal allotment



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 (*Josh. 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 (*Gen. 35:23-26*).

78

Ezekiel 48:2-5

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

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

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

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

80

Ezekiel 48:6-7

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

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

Reuben was cursed and doomed formerly for incest and instability to “not to excel” (*Gen 49:4*).

- No distinguished prophet, priest, or king has ever come from it.
- The notorious Reubenites, Dathan and Abiram, were mutineer ring leaders who revolted against Moses and Aaron along with Korah (a Levite and Moses’ cousin).
- A pastoral and Bedouin character marked it and Gad (*Jdg 5:16*).

81

Ezekiel 48:8

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.

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

“Offering” the word there is really oblation.

What is not clear is that this offering is a parcel of ground. In the midst of this 25,000 reed square or 50 miles by 50 miles parcel is where the Sanctuary will stand.

That puts the Sanctuary on Shiloh where the Tabernacle first stood not within the City of Jerusalem, The Temple is central to life in the Millennial Kingdom.

83

The Special Portion – The Holy District

This special portion is for the Sanctuary, the priests, the Levites, and the prince would be the same size as the other allotments.

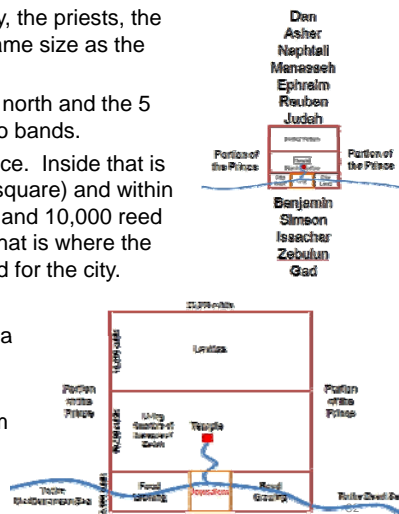
It is located between the 7 tribes in the north and the 5 tribes to the south. It is not divided into bands.

Picture a large band across for the prince. Inside that is a 25,000 reed square (about 50 miles square) and within it is a 10,000 reed band for the Levites and 10,000 reed band for the priests. In the middle of that is where the Sanctuary is, leaving a 5,000 reed band for the city.

The Temple is not in the City.

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.



Ezekiel 48:9-10

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.

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.

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.

84

Ezekiel 48:11-12

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.

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

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.

This is the third time that the Lord dwells on the fact that the sons of Zadok were faithful when all the other priests failed.

God delights to dwell on faithfulness.

85

Ezekiel 48:13-14

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.

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.

The other Levitical priests would have an allotment the same size next to the allotment of the Zadokite priests.

The Levites 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*).

They were not to sell or exchange any of this land for other land because it was holy to the Lord.

86

Ezekiel 48:15

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.

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.

87

Ezekiel 48:16-17

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.

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.

The city itself would be 4,500 cubits (about 1.5 miles) square with a 250 cubit (416' 8") open space border on each of its four sides, another green belt like the one around the temple complex (*45:2*).

88

Ezekiel 48:18

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.

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.

89

Ezekiel 48:21

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 prince would receive the rest of this allotment, on the east and west sides of this square and between the boundaries of the tribes of Judah on the north and Benjamin on the south.

91

Ezekiel 48:19-20

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

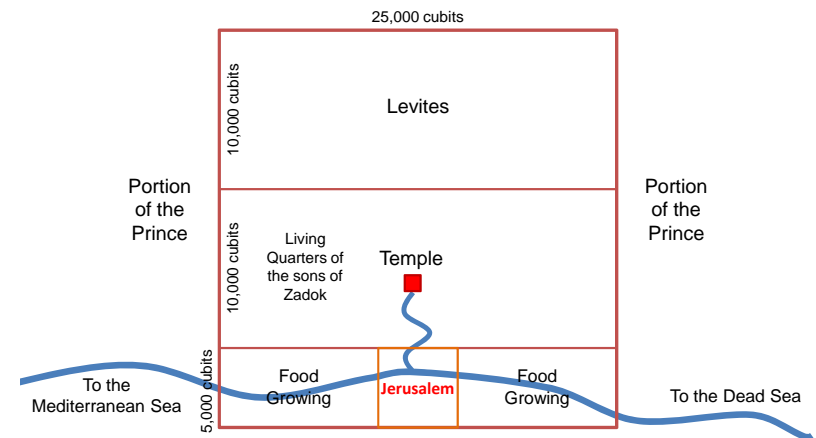
20] All the oblation shall be five and twenty thousand by five and twenty thousand: ye shall offer the holy oblation foursquare, with the possession of the city.

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.

90

The Holy District Ezekiel 45



92

25,000 cubits by 10,000 cubits (~8.3 miles by ~3.3 miles)
25,000 reeds by 10,000 reeds (~50 miles by ~20 miles)

Ezekiel 48:22

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.

The city design is a square.

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.

The privileged position would be to be near the Sanctuary.

93

The Order of the Tribes

The sons of Leah and Rachel are nearest the Temple, while the sons of their handmaid's are the farthest from it.

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.

Go back to the Book of Genesis in a study bible and you'll likely find in the notes/margins next to the text relating the birth of each tribal son, 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 often construct a sentence which is relevant to the place it appears.

94

The Holy District

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.

95

Ezekiel 48:23-29

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

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

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

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

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

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.

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.

96

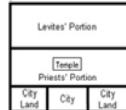


Division of the Land ⁹⁷

Ezekiel 45

Dan
Asher
Naphtali
Manasseh
Ephraim
Reuben
Judah

Portion of the Prince



Portion of the Prince

Benjamin
Simeon
Issachar
Zebulun
Gad

98

The gates of the holy city

Ezekiel did not name the city, Zechariah did - Jerusalem (*Zec 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 son's of Jacob by Leah.
- 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.

99

The gates of the holy 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*).

The city will also be square, but it will have a vertical dimension making it a cube or pyramid (*Rev. 21:16*).

It will be very much larger (1,500 miles on each side, *Rev. 21:16-17*).

The eternal city and the millennial city will be similar but not identical with each other.

Ezekiel 48:30-31

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

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.

Reuben was the firstborn of Jacob's 12 sons,
Judah was the royal tribe, and
Levi was the tribe of the priesthood.

All were children of Jacob's first wife Leah (*Ge 29:31-35*), the unloved wife of Jacob.

You will find their blessings outlined in *Deut 33:6-8*.

100

Ezekiel 48:32

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.

These two were the sons born to Rachel

101

Ezekiel 48:33

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.

These three were also born to Leah *Gen. 29:33; 30:17-20*

Since each of these tribes was relocated in the southern portion of the land the gates faced their inheritances. *Eze 48:24-26*

102

Ezekiel 48:34

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.

These three tribes descended from sons of Jacob's concubines.

Gad and Asher were born to Zilpah (*Gen 30:9-13*).

Naphtali was born to Bilhah (*Gen 30:7-8*).

103

Ezekiel 48:35

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 cubits 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."

YHWH Shammah

It is interesting in the 3rd century the rabbis were fond of saying there are three that are called by the Name of God:

The righteous (*Isaiah 43:7*),

Messiah (*Jeremiah 23:6*), and

Jerusalem (referring to *Ezek 48:35*).

104

Ezekiel 48:35

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

The new name would indicate a new character, as always in Scripture, namely, that the Lord would forever reside among His people (*Isa. 7:14*).

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 the Book of Revelation, though the New Jerusalem of Ezekiel is millennial and the New Jerusalem at the end of Revelation is eternal.

105

Ezekiel 48:35

106

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

YHWH Shammah

Rev. 21:3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

Summary

Ezekiel was a priest by heritage and training but acted in the office of a prophet as a captive in Babylon.

His book opens with a vision of the Throne of God.

The 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,

It's upbeat message is climaxed in the Shekinah Glory returning to the Millennial Temple.

The Shekinah Glory entered the Tabernacle during the Exodus. It entered Solomon's Temple but it did not enter Herod's Temple (Nehemiah). At least we have no scripture that indicates such an event.

Here, we see God's glory entering the Temple in the Millennium.

107

Summary

It is very fitting that the highest thing that Ezekiel says about the city at that time is that its name shall be, "The Lord is there", dwelling there and there present.

Rev. 21:1-3 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. [2] And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. [3] And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

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.

108

Summary

God arranged the whole plan of redeeming mankind to provide the basis for that fellowship.

The righteousness of His Son would be substituted for our righteousness so that He could dwell with us and we could for all eternity be His people and God Himself dwell with us.

The high point of the Book of Revelation and that is also the climax to the Book of Ezekiel.

The same thought.

109

The Millennium

- Promised to David (*2 Sam 7:12-17; 23:5*)
under oath (*Ps 89:34-37*).
- Predicted in the Psalms and the Prophets
(*Ps 2; 45; 110; Isa 2:1-5; 4:1-6; 11:1-9; 12:1-6; 30:18-26; 35:1-10; 60, 61:3-62; 66; Jer 23:3-8; 32:37-44; Ezek 40-48; Dan 2:44-45; 7:13-14; 12:2-3; Mic 4:1-8; Zec 12:10-14:21*).
- Promised to Mary (*Lk 1:32; Mic 5:2; Isa 9:6, 7; Dan 2:44*);
reaffirmed to apostles (*Lk 22:29-30*).
- Lord's Prayer: "Thy Kingdom come" (*Mt 6:10, 13; Acts 1:6; Ps 45, 46, 47, 48*).
- Rule (*Ps 2; 110*)
with a "Rod of Iron" (*Rev 12:5; 19:15*);
"Every knee will bow" (*Phil 2:6-11*).

110

Millennial Limitations

- Not "heaven"
vs. Eternal State which follows.
Not the "New Earth" (*Isa 65:17; 66:22; 2Pt 3:13; Rev 21:1*).
Not "where righteousness dwells"
- Limited amount of evil, judged immediately (*Isa 11:1-16*).

111

Millennium Changes

- Creation changed:
Physical changes (*Zec 4:9,10; Isa 35:1-10;55:3; Joel 3:18; Amo 9:13*).
- Curse lifted (*Isa 11:6-9*).
 - Lambs lie with lions, etc.
- Creation redeemed (*Gen 3 → Rom 8:20-22*).
 - 7X as much light (*Isa 30:26; 60:19-20*).
- Earth: full of knowledge of the Lord (*Isa 11:9; Hab 2:14*)
- Yet, *not eternity* (*Isa 65*):
Death, sin (*Isa 65:20-22*).
 - Extended longevity:
- Each to have land (*Micah 4:15*);
Fruitful (*Amos 9:13*).

112

Millennial Longevity

- Death for unbelievers only? (*Isa 65:17*).
Nowhere is there a resurrection of Millennial saints.
Tribulation saints complete the "first resurrection" (*Rev 20:4-6*).
- No Jewish unbelievers? (*Jer 31:31-34*).
All accept by 100th year (*Isa 65:20*).
- Thus, death only among Gentiles?

113

Revelation 20:7-9

And when the thousand years are expired, Satan shall be loosed out of his prison, And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

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