

# THROUGH THE BIBLE STUDY

## EZEKIEL 44-48

In His model prayer, *the prayer Jesus taught His disciples*, Jesus said, “Your kingdom come. Your will be done on earth as it is in heaven.” We should pray this every day. The Christian’s goal is to live under God’s rule in our hearts, and live it out in a fallen world.

But the ultimate answer to Jesus’ prayer won’t occur, until the day Jesus returns to this Earth, and literally establishes a physical, tangible, enforceable kingdom.

Revelation 20 tells us when Jesus comes He’ll rule this earth for one-thousand years. We call this future period on Earth, *the Millennium*, or *Kingdom Age*. That’s the subject of the last 9 chapters of Ezekiel.

Chapters 40-43 describe a *new Temple*.

Chapters 44-46 a *new ministry in the Temple*.

Chapters 47-48 *new boundaries and topography*.

**Chapter 44** begins, “Then He brought me back to the outer gate of the sanctuary which faces toward the east, but it was shut.” Recall, Ezekiel is a prophet living in Babylon, when he’s whisked off in a vision - *to the future* and *to Jerusalem*. In chapters 40-43 he’s given a tour of the Millennial Temple. **And he has a guide!**

Whenever we’re whisked away on a Delta jet to the land of Israel, and we visit Jerusalem, we too are assigned a guide. Over the years it’s been Yuval, or Amir, or Shlomo, or Amnon. And they’ve all been good.

But Ezekiel is on a tour with the tour guide of all tour guides. In 40:3 he's identified as a man with the appearance of bronze. Johnny Cash was "the man in black." Ezekiel's tour guide is "the man in bronze."

And in verse 2 when the guide speaks to the prophet, Ezekiel says, "*the LORD said to me...*"

Ezekiel identifies his guide as "*the LORD*"... It's the word "Yahweh" in the original Hebrew language. I believe Ezekiel's tour guide was none other than the pre-incarnate Son of God, Jesus Christ Himself...

And Ezekiel's guide has been showing him this Millennial Temple. Earlier in the book Ezekiel mourned the evacuation of God's glory from Solomon's Temple.

Now He sees the glory return to this future Temple. And it returns the way it left... through the East Gate.

But here, Ezekiel's tour guide takes him back to the Eastern Gate and points out how it's been shut.

And you too, have seen what Ezekiel saw.

Today, on the eastern wall of the Temple Mount and the Old City of Jerusalem, there is a double-arched gate, blocked up with stone. The Jews call it, "The Golden Gate." The Arabs call it, "Bab Ed Dahariyeh" or "Eternal Gate." The position of the gate dates to the 7th century AD. It was built on top of the East Gate through which Jesus made His triumphal entry into the city.

In 810 AD the East Gate was officially closed by the Muslims. It was blocked by stone. The Muslim officials heard

that the Jewish Messiah would return and enter the city through this gate. They probably read Ezekiel.

The gate was reopened during the Crusader Period, 1102-1187. During that time, the Christians held a Palm Sunday procession of priests and worshippers who would stream down the Mount of Olives, waving palm branches and enter the city through this famous gate.

In the 1500s the Ottoman Turks took control of Jerusalem... In 1541 *Sultan Suleiman I* constructed what are the current walls of Jerusalem's Old City...

And in 1543 the Turkish governor heard the Jewish belief that Messiah would enter the city through the Eastern gate. In fear of the final judgment and the end of the world he had the gate sealed with stones, and he buried the dead in front of the gate - believing a faithful Jew wouldn't walk through a Muslim graveyard.

And the gate has been shut ever since...

In 1893 Kaiser Wilhelm of Germany planned a ceremonial entrance into the city of Jerusalem through the Eastern Gate. But he altered his plans, and the Kaiser entered on the western side of Jerusalem.

Before the Six Day War of 1967 Jordan had plans to open the gate, but before they were able to do so they lost control of the city of Jerusalem. And the East Gate remains sealed to this very day just as Ezekiel saw.

Verse 2 tells us, **“And the LORD said to me, “This gate shall be shut; it shall not be opened, and no man shall enter by it, because the Lord God of Israel has entered by it; therefore it**

**shall be shut.”** Jesus entered the Temple courts through the East Gate. Now it’s shut.

But Jesus will enter and exit this gate again...

Verse 3, **“As for the prince, because he is the prince, he may sit in it to eat bread before the Lord; he shall enter by way of the vestibule of the gateway, and go out the same way.”** *Because the Shekinah glory entered the Temple through this East Gate... because Jesus entered through this same gate... it was shut.*

But when the Prince comes, He will go in and out by this gate. He’ll sit in the East gate and eat His bread.

Apparently when Jesus returns He’ll come up from battle and enter Jerusalem, as in the past, by the Golden Gate. It becomes His personal entrance...

Today armed Israelis soldiers stand guard on top of the East Gate. Their presence testifies to the tension that surrounds the Temple Mount. But one day Jesus, the Prince of peace, will sit within this gate and eat His bread, epitomizing the peace and prosperity He brings.

This prince Ezekiel mentions takes a prominent role in the Millennium. *But is this prince actually Jesus?*

*This is debated. There’re arguments on both sides.*

On the one hand, Jesus is referred to in the Scriptures as a Prince. In Isaiah 9:25 He’s the **“Prince of peace.”** In Daniel 9:25 He’s **“Messiah the prince.”** In Daniel 8:25 **“Prince of princes.”** We should also point out the Jews interpreted this Prince to be the Messiah.

On the other hand, there're problems. In 45:22 the Prince offers a sin offering. Why would Jesus offer a sin offering?... In 46:16 the Prince has sons. Jesus has no natural born sons! ... In 46:2 this Prince worships in the Temple with the people. If this is Jesus, He should be worshipped, rather than be one of the worshippers.

Here's a response to these three objections...

First, remember we mentioned the sacrifices in the Millennial Temple will be memorials. They can't add anything to the work of Christ on the cross. They're merely *symbolic*, not *substitutionary*. That being the case, it's fitting for Jesus to memorialize His own work.

Second, in the Millennium, the New Covenant has come to Israel which means Jesus will have many sons. Not natural heirs, but spiritual sons - born again.

Third, while on earth, even though Jesus was God, He set an example for His disciples by praying to and worshipping the Father. Which didn't stop Him from receiving worship when it was directed toward Him.

Admittedly, the identity of this Prince here in Ezekiel 44 is a thorny, debatable subject. If it's not Jesus, it could be King David, or perhaps an unnamed ruler who's given special authority in the Millennial Kingdom.

I personally believe the prince is the Messiah, but I could be wrong. Good teachers disagree with me.

Verse 4, "Also He brought me by way of the north gate to the front of the temple; so I looked, and behold, the glory of

the Lord filled the house of the Lord; and I fell on my face.” Ezekiel had witnessed the departure of the Lord from His Temple. Now He sees the glory return and fill the house of the Lord. He’s humbled!

“And the Lord said to me, “Son of man, mark well, see with your eyes and hear with your ears, all that I say to you concerning all the ordinances of the house of the Lord and all its laws. Mark well who may enter the house and all who go out from the sanctuary.”

In Chapter 40 Ezekiel was told to declare everything He saw. He was told to note in detail dimensions and configurations of the Temple. Now He’s told to “*mark well*” the protocols for worship and for participation.

We should note, apparently details matter to God.

God tells him in verse 6, “Now say to the rebellious, to the house of Israel, ‘Thus says the Lord God: “O house of Israel, let Us have no more of all your abominations. When you brought in foreigners, uncircumcised in heart and uncircumcised in flesh, to be in My sanctuary to defile it - My house - and when you offered My food, the fat and the blood, then they broke My covenant because of all your abominations.

And you have not kept charge of My holy things, but you have set others to keep charge of My sanctuary for you.” Thus says the Lord God: “No foreigner, uncircumcised in heart or uncircumcised in flesh, shall enter My sanctuary, including any foreigner who is among the children of Israel.” In the days of Judah’s monarchy her kings married foreign

wives, who brought with them their idols and idolatrous priests.

This foreign influence defiled God's Temple. Rather than maintain purity in their worship, they opted for inclusion and syncretism. This angered God, and broke His heart. Eventually it brought about His judgment.

These verses might be a reaction to a similar crime committed yet future. In the Temple that precedes the Millennial Temple - the Temple of the Tribulation the Antichrist commits an abomination causing desolation.

He'll desecrate God's altar. Perhaps the Antichrist is the foreigner here - the uncircumcised of heart.

**“And the Levites who went far from Me, when Israel went astray, who strayed away from Me after their idols, they shall bear their iniquity.”** Levi was the tribe of Israel devoted to worship. All the priests were Levites. Their ministry revolved around the Temple service.

Yet the Levites played a diabolical role. When Israel followed after idols, God said they **“*went far from Me.*”**

Ironically, of all the tribes, Levi was suppose to be closest to God, yet they went farthest from Him.

And here's their punishment, **“Yet they shall be ministers in My sanctuary, as gatekeepers of the house and ministers of the house; they shall slay the burnt offering and the sacrifice for the people, and they shall stand before them to minister to them. Because they ministered to them before their idols and caused the house of Israel to fall into iniquity, therefore I have**

raised My hand in an oath against them,” says the Lord God, “that they shall bear their iniquity. And they shall not come near Me to minister to Me as priest, nor come near any of My holy things, nor into the Most Holy Place; but they shall bear their shame and their abominations which they have committed.

Nevertheless I will make them keep charge of the temple, for all its work, and for all that has to be done in it.” This is ironic, they’ll continue to serve in this Millennial Temple, but not before the Lord. *“They shall not come near Me to minister to Me...”* Rather *“they shall stand before (the people) to minister to them.”*

As a pastor, I don’t usually think of ministry to people as a punishment. I pray regularly for God to bring *more* people. Ministry to people is what we’re about. Every pastor I know loves to be out in front, teaching people.

On the other hand, it’s private ministry to the Lord that requires discipline. We often struggle to stay on our knees. Some pastors love their time in the *public pulpit*, more than they do their time in *private prayer*.

Yet notice what’s happening here. When God wants to punish the Levites he loads them down with ministry to people, and He prohibits them from the uplifting and refreshing experience of ministering to the Lord.

Trust me, no pastor ever burned out spending too much time in prayer or worship. It’s ministry to people that *wears a pastor thin*, and *burns him out*, and *gets him down*. Times with the Lord recharge his batteries.



It's ironic, what most pastors see as a privilege, God sees as punishment. And what we often treat as a burden, God knows proves to be our biggest blessing.

It's to one family of the Levites, "*the sons of Zadok*" that God bestows the blessing of ministry to Him.

Verse 15, "But the priests, the Levites, the sons of Zadok, who kept charge of My sanctuary when the children of Israel went astray from Me, they shall come near Me to minister to Me; and they shall stand before Me to offer to Me the fat and the blood," says the Lord God. "They shall enter My sanctuary, and they shall come near My table to minister to Me, and they shall keep My charge." The priests who stayed faithful when everyone else ran after idols, now get the joy of ministering directly to God throughout the Millennium.

Verse 17, "And it shall be, whenever they enter the gates of the inner court, that they shall put on linen garments; no wool shall come upon them while they minister within the gates of the inner court or within the house. They shall have linen turbans on their heads and linen trousers on their bodies; they shall not clothe themselves with anything that causes sweat." This is intriguing, priests should wear light-weight linen, not a woolen robe or anything that can cause perspiration.

*And why?* Because God wanted to show His people that His work is **no sweat!** God's work, done God's way, will always be *no sweat*. Remember Jesus said in Matthew 11, "My yoke is easy, and My burden is light."

That doesn't mean we aren't required to exert some energy and be faithful, but ultimately the work isn't up to us. It's not our responsibility, but God's. Whenever we minister for the Lord we should do so trusting in the Holy Spirit, not in our own sweat and elbow grease.

Recall Romans 14:23, **"Whatever is not from faith is sin."** When we work for God as if it's up to us - *as if it all depends on our blood, sweat, and tears* - we're missed the boat. What we need is the touch of God. What our church needs is more *inspiration* not *perspiration*.

Verse 19, **"When they go out to the outer court, to the outer court to the people, they shall take off their garments in which they have ministered, leave them in the holy chambers, and put on other garments; and in their holy garments they shall not sanctify the people."**

**"They shall neither shave their heads nor let their hair grow long, but they shall keep their hair well trimmed."** The priest should avoid looking odd - as if he's taken some vow by either shaving or not shaving.

When he ministers his emphasis should be on the Lord, not himself. Ministry is not about us, but Jesus.

And notice verse 21, **"No priest shall drink wine when he enters the inner court."** Throughout Scripture when leadership and alcohol are spoken of in the same passage it's always about restricting the use of alcohol.

God forbid that a priest - or a pastor for that matter - be charged with **MUI - ministering under the influence.**

Yet I hear of Christians today gathering for *brews and a Bible Study*. Believers come to study the Bible over a few beers. *That's outrageous*. When the world is new and Jesus reigns this won't be permitted. *I don't know how you can think of this as a good idea now.*

When a pastor comes into the inner court - into the presence of God - in Bible Study or in prayer - he needs to be sharp - to have all his faculties available to him. There should be no place for alcohol in a pastor's life or ministry. As Paul wrote to Timothy, in 1 Timothy 3:3, the pastor or elder should be "not given to wine."

We're also told in verse 22, "They shall not take as wife a widow or a divorced woman, but take virgins of the descendants of the house of Israel, or widows of priests." And this remains good advice for a pastor.

Kathy and I got married in August 1980. We started CC the next month. All my wife has known in her married life - for nearly 36 years - is the pastorate.

And living with a pastor is a challenge. No two days are exactly alike. A pastor is always on call. We live in a fish bowl. Its an exciting life, but its a demanding life.

God knew a lady accustomed to a husband who works a normal job, with set hours, might find it tough adjusting to the demands and scrutiny of ministry.

That's why here, a priest can marry a woman who's never been married, or the widow of a priest - but it'd be unfair to both partners if a priest married a woman who was use to a

normal marriage and didn't know what she was getting into marrying a man in ministry.

He continues with instructions for the priests, verse 23, “And they shall teach My people the difference between the holy and the unholy, and cause them to discern between the unclean and the clean.” This is an important lesson for us all to learn - what pleases God and what doesn't please God - the holy and the unholy.

Our generation has lost touch with God's truth. Clean and unclean have been lost in varying shades of grey.

“In controversy they shall stand as judges, and judge it according to My judgments. They shall keep My laws and My statutes in all My appointed meetings, and they shall hallow My Sabbaths. “They shall not defile themselves by coming near a dead person. Only for father or mother, for son or daughter, for brother or unmarried sister may they defile themselves. After he is cleansed, they shall count seven days for him. And on the day that he goes to the sanctuary to minister in the sanctuary, he must offer his sin offering in the inner court,” says the Lord God.” Death will be rare in the Kingdom Age, but it will exist. And it's problematic for the priests. The priest should steer clear of death.

“It shall be, in regard to their inheritance, that I am their inheritance. You shall give them no possession in Israel, for I am their possession. They shall eat the grain offering, the sin offering, and the trespass offering; every dedicated thing in Israel shall be theirs.

The best of all firstfruits of any kind, and every sacrifice of any kind from all your sacrifices, shall be the priest's; also you shall give to the priest the first of your ground meal, to cause a blessing to rest on your house. The priests shall not eat anything, bird or beast, that died naturally or was torn by wild beasts." It seems the Millennial Priests will be under some of the same standards as were the priests in the Old Testament.

Now to conserve time we'll do some summarizing...

In the first 5 verses of **Ezekiel 45** he describes a holy district - *a holy hangout*. It's the land allotted to the priests and those who minister in this future Temple.

It's a tract of land 25,000 cubits by 10,000 cubits. If a Babylonian cubit is 21 inches. This land is 8.3 miles by 3.3 miles, or about 27 square miles. A huge property.

He also says within that area there's an plot about one mile square (500 rods by 500 rods - a rod equaled 6 cubits or 21 inches.) This plot was for the Temple courts. This is the same area measured in Chapter 42.

Verses 6-10 apportion land to the city of Jerusalem and to the Prince and his princes. Here's a layout...

There's a holy district, the city, and the Prince's land.

Verse 8 tells us why the Prince is allocated a special parcel. *"My princes shall no more oppress My people."* God was tired of the royal family using eminent domain to confiscate people's property, so He gives them their own plot and reserves the rest for the tribes.

In the Millennium Jesus will insist on honest business transactions. Verse 10 tells us, “**You shall have honest scales, an honest ephah, and an honest bath.**” The ephah and bath were units of measurement.

In verses 9-12 Ezekiel describes how there will be fixed standards of measurement. Wherever you go the **ephah, bath, homer, shekel, gerah, mina** - all have equal value. In essence there'll be **"equitable business practices."** No one will cheat or defraud his neighbor.

In verses 13-17 the Prophet describes how sacrifices will be brought to the Prince. He'll then offer them to God. He's both King and Priest! And there's only one person in the Bible who is both - that's King Jesus.

In verse 18-25 we learn how two feasts will be celebrated in the Kingdom Age. Passover in the spring and the Feast of Tabernacles in the fall of the year.

In Zechariah 14:16 we're told that during this time, **“Everyone who is left of all the nations which came up against Jerusalem shall go up from year to year to worship the King, the LORD of hosts, and to keep the Feast of Tabernacles. And it shall be that whichever of the families of the Earth do not come up to Jerusalem to worship the King, the Lord of hosts, on them will be no rain.”** This feast will be a big deal in the Kingdom.

In the Millennium we all will be required to make an annual pilgrimage to Jerusalem to worship the King.

You're all going to Israel... either now or later...

In 45:21-25 Ezekiel lists the Passover sacrifices offered in the Temple. In the OT Temple of Solomon the sacrifice was two bulls, one ram, and seven lambs.

But in this future Temple the priests offer seven bulls, seven rams, ***and no lamb***. Evidently, everyone will know that the Lamb of God, our Lord Jesus, has already been slain. For 1000 years there'll be a *Passover Feast*, and Jesus will be the *Passover Lamb*.

The first fifteen verses of **Chapter 46** tell us that the east gate of the Temple's inner court will be shut on weekdays. It's reverse Chick Fil'a philosophy. The gate is open on the Sabbath, but closed the other six days.

We're also told the Prince will offer sacrifices each Sabbath. This is why some say He can't be Jesus.

But if this Prince is the Messiah this could be a tender, touching, teary-eyed scene to witness... the Lamb of God, our Lord Jesus - perhaps still bearing in His glorified body the scars of crucifixion - sacrifice and offer on the altar a lamb He knows speaks of Him.

As I mentioned last week, I believe the sacrifices offered in the Millennial Temple are all commemorative.

It's possible that even what are said here to be *atoning sacrifices*, merely represent the sacrifices that were atoning when they were first implemented.

**The Millennial Temple will reveal what the former Temples concealed.** The OT sacrifices looked forward to Jesus' sacrifice. These sacrifices will look backward.

One other point to make in these verses, sacrifices are offered *each Sabbath, every morning, and at the time of the New Moon*. It's interesting the priority place on the the New Moon in the Millennium Age...

Some scholars suggest this implies a return to the lunar calendar. It's believed our year was once 360 days, or twelve 30-day months - but a catastrophe, *a global flood perhaps*, slowed our orbit, lengthening the year. If so, perhaps another catastrophe speeds it up.

The cataclysmic judgments that rock our planet in the Great Tribulation might make the adjustment.

Verses 16-18 are inheritance laws for the Prince.

And the need for these regulatory laws is a case for the Prince in these chapters not being Jesus. For if Jesus is the Prince He'd be doing whatever He wants.

In verses 19-24 we find support for church kitchens.

Ezekiel is shown the western side of the Temple. He sees kitchens where the priest prepare the sacrifice.

There's a kitchen in all four corners of the Temple.

**Chapter 47** begins with a description of the Millennial topography in and around Jerusalem...

Verse 1, "Then he brought me back to the door of the temple; and there was water, flowing from under the threshold of the temple toward the east, for the front of the temple faced east; the water was flowing from under the right side of the temple, south of the altar."



Whenever we walk into our church and find water it's not a good thing. It means a ice maker malfunctioned, or a sewage line backed up, or a toilet overflowed.

But not so when Ezekiel sees water in the Temple.

Realize, Jerusalem is a strange location for a city; for it has no major waterway. *Babel was built on the Euphrates River. Cairo on the Nile. Rome on the Tiber. London on the Thames. Atlanta on the Chattahoochee.*

But Jerusalem has no river. It's chief water supply was a spring. The Gihon spring fed the pool of Siloam.

If you go with us to Israel you can walk through Hezekiah's tunnel and wade through the Gihon Spring.

Here Ezekiel sees water bubbling up from inside the Temple - water from the very presence of God.

According to Joel 3:18 and Zechariah 14:8 in the Millennial Kingdom a trickle will flow from the Temple, the house of the Lord, in two directions - east toward the Dead Sea and west toward the Mediterranean Sea.

The farther it flows the deeper and wider it grows.

*Deep and wide, deep and wide, there's a fountain flowing deep and wide.* It's hard to imagine it today, but one day the city of Jerusalem will become a seaport.

“He brought me out by way of the north gate, and led me around on the outside to the outer gateway that faces east; and there was water, running out on the right side. And when the man went out to the east with the line in his hand, he measured one thousand cubits, and he brought me through

the waters; the water came up to my ankles.” 1000 cubits equals 1750 feet. A third of a mile downstream the water is ankle deep.

“Again he measured one thousand and brought me through the waters; the water came up to my knees.” Now we’re two-thirds of a mile downstream.

“Again he measured one thousand and brought me through; the water came up to my waist.” We’re now a mile from the Temple and the river is waist-deep.

“Again he measured one thousand, and it was a river that I could not cross; for the water was too deep, water in which one must swim, a river that could not be crossed.” Now 4000 cubits from the Temple, and the water is over Ezekiel’s head. He now has to swim.

Verse 6, “He said to me, “Son of man, have you seen this?” Then he brought me and returned me to the bank of the river.” Obviously this speaks of a literal river, but there’re some spiritual lessons we can draw..

Have you ever noticed the further you go with God, and *the more you abide in His presence*, the deeper your faith and experience, and appreciation abounds?

You wade into God’s mercies and forgiveness...

Then you’re knee-high in supernatural peace...

Before long you’re waist-deep, splashing in joy...

Finally, you’re in over your head, drowning in love!

Recall what Jesus said on the Last Day of the Feast, John 7:37, “If anyone thirst, let him come to Me and drink. He who believes in Me, as the Scripture said, out of His heart will flow

rivers of living water.” The further we go with God, the deeper the flow from God.

Verse 7, “When I returned, there, along the bank of the river, were very many trees on one side and the other.” The stream that flows from the throne of God becomes a river of miracles. There’s life-giving potential in these waters. Trees grow along its banks!

These waters cause the desert to bloom. They have the power to transform barrenness into fruitfulness.

“Then he said to me: “This water flows toward the eastern region, goes down into the valley, and enters the sea. When it reaches the sea, its waters are healed.” The “valley” Ezekiel refers to is the “Arabah.”

It’s the deepest rift in the world. It’s lowest point is the Dead Sea, which is 1312 feet below sea level.

Tap water has 1% salt - ocean water is right at 7% salt - the Great Salt Lake in Utah is 12% salt - but the Dead Sea is 33% salt... 5 times saltier than the ocean.

The sea is heavier than its swimmers, which makes them more buoyant. You stay afloat with no effort.

Yet when the healing waters bubble up from the court of the Lord and make their way down the Arabah, finally pouring into the Dead Sea, *or Salt Sea*, they'll neutralize the acids and make poisoned waters pure.

This is effect the healing waters of the Holy Spirit has on our lives. The water of the Spirit neutralizes the poison of sin in us. His presence transforms us.

We can become fruitful for God.

Verse 9, “And it shall be that every living thing that moves, wherever the rivers go, will live. There will be a very great multitude of fish, because these waters go there; for they will be healed, and everything will live wherever the river goes.” What a picture of the work of the Holy Spirit. He brings life where there was death.

Fish swim where there was formerly scum.

“It shall be that fishermen will stand by it from En Gedi (northern spot on the Dead Sea) to En Eglaim (along the southern shore); they will be places for spreading their nets. Their fish will be of the same kinds as the fish of the Great Sea, exceedingly many.”

The “*Great Sea*” is the Mediterranean...

Today, it’s so salty nothing lives in the Dead Sea. But in the Millennial Kingdom the Dead Sea will become a fisherman’s paradise. The same genre of fish you find today in the Mediterranean, you’ll find in its waters.

Imagine, fishing shows filmed on the Dead Sea.

Verse 11, “But its swamps and marshes will not be healed; they will be given over to salt. Along the bank of the river, on this side and that, will grow all kinds of trees used for food; their leaves will not wither, and their fruit will not fail. They will bear fruit every month, because their water flows from the sanctuary. Their fruit will be for food, and their leaves for medicine.”

Wow, a salad for your sickness. Rather than head to pharmacy we'll just go to the salad bar for seconds!

Verse 13, "Thus says the Lord God: "These are the borders by which you shall divide the land as an inheritance among the twelve tribes of Israel.

Joseph shall have two portions. You shall inherit it equally with one another; for I raised My hand in an oath to give it to your fathers, and this land shall fall to you as your inheritance." God promised the land to Abraham, then Moses, then Joshua - then He apportioned it to the twelve tribes. But the tribes of Israel never took possession of all God gave them.

But God's promises are still enforce. He'll make good on all He's promised Israel. They'll possess their land. Here we're given Israel's borders in the Kingdom Age.

Today, even though the Arab world encompasses millions of square miles to Israel's puny 8,000 square miles, Israel is still being asked to relinquish territory.

But in the Millennium her boundaries will expand to include all the occupied territories - Lebanon, southern Syria (including Damascus), and the Sinai Peninsula.

In the last few years, the policy in Israel has been "land for peace." In the future it'll be "land and peace."

**Chapter 48**, "Now these are the names of the tribes..." Ezekiel's final chapter deals largely with land allocated to each tribe. Rather than read, here's a map. Dan is the northern-most tribe. Gad the southernmost.

Each tribe gets one of 13 cross-sections, running from the Mediterranean Sea to the eastern boundary.

The Holy rectangle encompasses Jerusalem. The future city will sit on a more than 2.75 square miles. Today, the Old City of Jerusalem is one mile square.

There's also land allocated to the Prince.

It's no accident the sacred district is set up near the center of the country - and the Temple worship is in the center of the sacred district - for the worship of God should be the heart and center of everything we do...

The last six verses of Ezekiel 48 measure the Millennial capitol, the future city of Jerusalem...

In the first century AD Jerusalem's circumference was about 4 miles. Today, the Old Jerusalem has a circumference of 2.5 miles. The Jerusalem of the Kingdom Age measures 6 miles in circumference.

And it'll have twelve gates - three on each side. Each gate will be named after one of the twelve tribes.

Verse 35 closes the book, "All the way around shall be eighteen thousand cubits; and the name of the city from that day shall be: THE LORD IS THERE."

The word "*Jerusalem*" means "City of Peace." But sadly, that's a description that's never been indicative. An ocean of blood has been spilt over Jerusalem.

But Jerusalem will get a fitting name when the Lord returns and makes His throne in Ezekiel's Temple. The city will be called, "*Jehovah-Shammah*" which means, "*The LORD is*

*there.*” It’s only when the Jesus returns that to rule that peace in Jerusalem will be a reality.

But what a cool place name, “Jehovah-Shammah,” “*the Lord is there.*” I want to be where the Lord is!