

# BIBLE MARKING NOTES

## Ezekiel 45

1 Moreover, when ye shall <sup>1</sup>divide by lot the land for inheritance, ye shall offer an <sup>2</sup>oblation unto the LORD, an holy portion of the land: the length *shall be* the length of <sup>3</sup>five and twenty thousand reeds, and the breadth *shall be* <sup>4</sup>ten thousand. This *shall be* holy in all the borders thereof round about.

2 Of this there shall be for the <sup>5</sup>sanctuary five hundred *in length*, with five hundred *in breadth*, square round about; and fifty cubits round about for the <sup>6</sup>suburbs thereof.

3 And of this measure shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand: and in it shall be the sanctuary *and* the most holy *place*.

4 The holy *portion* of the land shall be for the priests the ministers of the sanctuary, which <sup>7</sup>shall come near to minister unto the LORD: and it shall be a place for their houses, and an holy place for the sanctuary.

5 And the five and twenty thousand of length, and the ten thousand of breadth, shall also <sup>8</sup>the Levites, the ministers of the house, have for themselves, for <sup>9</sup>a possession for twenty chambers.

6 And ye shall appoint the possession of <sup>10</sup>the city <sup>11</sup>five thousand broad, and five and twenty thousand long, over against the oblation of the holy *portion*: it shall be for the whole house of Israel.

7 And a *portion shall be* for the prince <sup>1</sup>on the one side and on the other side of the oblation of the holy *portion*, and of the possession of the city, before the oblation of the holy *portion*, and before the possession of the city, from the west side westward, and from the east side eastward: <sup>2</sup>and the length shall be over against one of the portions, from the west border unto the east border.

8 In the land shall be his possession in Israel: and <sup>3</sup>my princes shall no more oppress my people; and *the rest of* the land shall they give to the house of Israel according to their tribes.

9 Thus saith the Lord GOD; Let it suffice you, <sup>1</sup>O princes of Israel: remove violence and spoil, and execute judgment and justice, take away your exactions from my people, saith the Lord GOD.

10 Ye shall have just balances, and a just <sup>2</sup>ephah, and a just <sup>3</sup>bath.

11 The ephah and the bath shall be of one measure, that the bath may contain the tenth part of an <sup>4</sup>homer, and the ephah the tenth part of an homer: the measure thereof shall be after the homer.

12 And the <sup>5</sup>shekel *shall be* twenty gerahs: twenty shekels, five and twenty shekels, fifteen shekels, shall be your <sup>6</sup>maneh.

13 This *is* <sup>1</sup>the oblation that ye shall offer; the sixth part of an ephah of an homer of wheat, and ye shall give the sixth part of an ephah of an homer of barley:

14 Concerning the ordinance of oil, the bath of oil, *ye shall offer* the tenth part of a bath out of the <sup>2</sup>cor, *which is* an homer of ten baths; for ten baths *are* an homer:

15 And one lamb out of the flock, out of two hundred, out of <sup>3</sup>the fat pastures of Israel; for a <sup>4</sup>meat offering, and for a <sup>5</sup>burnt offering, and for <sup>6</sup>peace offerings, to make reconciliation for them, saith the Lord GOD.

16 All the people of the land shall give this oblation for the

## The Holy Oblation and Sanctuary

<sup>1</sup>See Num.26:55-56. Nothing by chance in lot: it was disposed by Yahweh, not man – Prov.16:33.

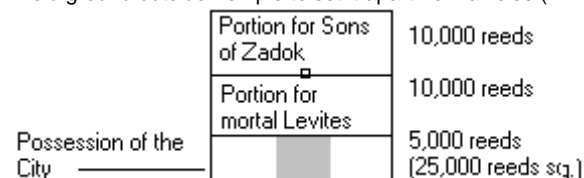
<sup>2</sup>terumah – a present. Used of “heave offering” in the Law. Zion literally “heaved” to Yahweh – Zech.14:10; Isa.2:2

<sup>3</sup>90 km (56 miles) east-west occupying the territory of ancient Judah (Ezek.48:8). Divided into 3 portions.

<sup>4</sup>36 km (22 miles) – longitudinal. Portion for Sons of Zadok.

<sup>5</sup>The Temple is positioned in the centre of the border between portion for Sons of Zadok and mortal Levites (48:8).

<sup>6</sup>Void ground outside Temple to set it apart from all else (42:20).



<sup>7</sup>Refers to immortal priests (Sons of Zadok) who reside in the northern portion of the Holy Oblation (48:9-11).

<sup>8</sup>An equal portion is given to the mortal Levites south of the Temple.

<sup>9</sup>Suggests the southern rows of Temple cellae (10 in each row) are within the Levite's portion.

<sup>10</sup>Southernmost portion is for the dormitory city Yahweh Shammah (48:15-20, 30-35).

<sup>11</sup>18 km (11 miles) longitudinal

## The Prince's Portion

<sup>1</sup>i.e. west and east of the 25,000 reeds is the Prince's portion of the Land.

<sup>2</sup>Translated “And the length answerable to every one of these portions both on the west border and on the east border.” (Benson's Bible)

<sup>3</sup>Refers to immortal princes (Matt.19:28; Cp. Dan.8:25) - not corrupt like princes of old (Ezek.21:25-27; Jer.22:1-17).

## A System of Honesty and Fairness

<sup>1</sup>This is an indictment of the princes of Ezekiel's day in order to contrast the future.

<sup>2</sup>Measure of dry things – about 3 pecks (27 litres).

<sup>3</sup>Measure of liquids – about 6 gallons (27 litres).

<sup>4</sup>Heb. chomer – not to be confused with omer (Ex.16:36). About 8 bushels (280 litres).

<sup>5</sup>The shekel of the Sanctuary (Ex.30:13). Precise weight not known but some suggest about 14 grams.

<sup>6</sup>The NT “pound” (weight = 100 shekels). Here represents 60 coins.

## The Offerings of Israel for the Prince

<sup>1</sup>Israel's heave offering (see note V.1) to acknowledge dependence of mortal man (sixth part) on Yahweh.

<sup>2</sup>A deep round vessel – a measure for dry things

<sup>3</sup>Speaks of the future fertility of the Land (Isa.35:1,6; 41:19; 43:19).

<sup>4</sup>Meal offering always accompanied burnt and peace (Lev.2).

<sup>5</sup>Speaks of dedication – mentally, morally and physically (Lev.1).

<sup>6</sup>Speaks of fellowship and thanksgiving for benefits received. No sin offering mentioned because Prince offers that v.17.

prince in Israel.

17 And it shall be the <sup>1</sup>prince's part to give burnt offerings, and meat offerings, and <sup>2</sup>drink offerings, in <sup>3</sup>the feasts, and in the new moons, and in the sabbaths, in all solemnities of the house of Israel: <sup>4</sup>he shall prepare the sin offering, and the meat offering, and the burnt offering, and the peace offerings, to make reconciliation for the house of Israel.

18 Thus saith the Lord GOD; In <sup>5</sup>the first month, in the first day of the month, thou shalt take a young bullock without blemish, and cleanse the sanctuary:

19 And the priest shall take of the blood of the sin offering, and put it upon the posts of the house, and upon the four corners of the settle of the altar, and upon the posts of the gate of the inner court.

20 And so thou shalt do <sup>6</sup>the seventh day of the month for every one that <sup>7</sup>ereth, and for him that is <sup>8</sup>simple: so shall ye reconcile the house.

21 In the first month, in the fourteenth day of the month, ye shall have <sup>1</sup>the passover, a feast of seven days; unleavened bread shall be eaten.

22 And upon that day <sup>2</sup>shall the prince prepare for himself and <sup>3</sup>for all the people of the land a bullock for a sin offering.

23 And seven days of the feast he shall prepare a burnt offering to the LORD, <sup>4</sup>seven bullocks and seven <sup>5</sup>rams without blemish daily the seven days; and a kid of the goats daily for a sin offering.

24 And he shall prepare a meat offering of an ephah for a bullock, and an ephah for a ram, and an <sup>6</sup>hin of oil for an ephah.

25 In <sup>1</sup>the seventh month, in the fifteenth day of the month, shall he do the like in the feast of the seven days, according to the sin offering, according to the burnt offering, and according to the meat offering, and according to the oil.

#### Ezekiel 46

1 Thus saith the Lord GOD; <sup>1</sup>The gate of the inner court that looketh toward the east shall be shut the six working days; but on <sup>2</sup>the sabbath it shall be opened, and in the day of the new moon it shall be opened.

2 And the prince shall enter by the way of the porch of that gate without, and <sup>3</sup>shall stand by the post of the gate, and the priests shall prepare his burnt offering and his peace offerings, and <sup>4</sup>he shall worship at the threshold of the gate: <sup>5</sup>then he shall go forth; but the gate shall not be shut <sup>6</sup>until the evening.

3 Likewise <sup>7</sup>the people of the land shall worship at the door of this gate before the LORD in the sabbaths and in the new moons.

4 And the burnt offering that the prince shall offer unto the LORD in the sabbath day shall be six lambs <sup>1</sup>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 <sup>2</sup>as he shall be able to give, and an hin of oil to an ephah.

6 And in the day of the <sup>1</sup>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

#### The Prince Presides as King-Priest at the Altar

<sup>1</sup>Christ called "Prince" Dan.9:26; Acts 3:15; Rev.1:5. Thus he combines the role of king and priest – after the order of Melchizedek (Heb.7:14-17).

<sup>2</sup>Wine poured on altar of Burnt Offering (Ex.29:38-41).

<sup>3</sup>Passover (for Israel only - V.22) and Tabernacles (for the nations – Zech.14:16).

<sup>4</sup>A reminder of his own work as a sacrifice for sin

<sup>5</sup>Special service at beginning of year to cleanse Temple emphasizes the reality of sin in a time when it is greatly restrained.

<sup>6</sup>Omit italicized "day". Lxx – "in the seventh month, on the first of the month". 7<sup>th</sup> month was beginning of Jewish civil year. This is the "first month" of V.18.

<sup>7</sup>Roth. "wavereth"; i.e. commits sins.

<sup>8</sup>Roth. "feeble mind"; i.e. guilty of sins of omission. 7<sup>th</sup> month was month of reconciliation under Law – day of Atonement (Lev.16).

#### The Passover Kept by Israel in the Land

<sup>1</sup>Same date but not kept as in Num.28:16-25. Bullock replaces the lamb (Christ) hence this is commemorative only of Israel's deliverance – Jer.16:14-15. Christ and saints will enjoy a special ordinance – Luke 22:15-18.

<sup>2</sup>Christ's involvement demonstrates the principles of the Atonement. He was the first beneficiary of his own work.

<sup>3</sup>i.e. those who live in the Land = Israel.

<sup>4</sup>Only 2 under Mosaic (Num.28:19). Highlights "covenant".

<sup>5</sup>1 ram and 7 lambs under Mosaic system (Num.28:19).

<sup>6</sup>About 1 gallon (4.5 litres).

#### Ordinances for the Feast of Tabernacles

<sup>1</sup>Tabernacles is kept by all the nations who come to worship at Jerusalem (Zech.14:16). Always associated with rejoicing for deliverance and harvest blessings – Lev.23:39-43.

#### Ezek.46 - Ordinances for the worship of the Prince

##### The Prince's Sabbath and New Moon Worship

<sup>1</sup>Christ resides in the outer row of buildings on the east side of Temple but worships in the inner court row adjacent – 44:1-3.

<sup>2</sup>Special services mark the Sabbath because of its relevance to the Millennial rest – Isa.66:23.

<sup>3</sup>Cp. 2 Kings 23:3; 11:14; 2 Chron.6:13.

<sup>4</sup>This is the inner threshold nearest Mt Zion where he can be seen by the people in the Separate Place (V.3).

<sup>5</sup>i.e. into the Separate Place, perhaps to enter the Chambers of the Singers for worship.

<sup>6</sup>Implies services go on throughout day.

<sup>7</sup>The people gather in the two 'corners' of the separate place.

##### The Sabbath Offering

<sup>1</sup>Points to the perfection of Christ's sacrifice.

<sup>2</sup>Cp. Margin. Implies as much as he shall think sufficient; i.e. undefined (cp. V.7).

##### The New Moon Offering

<sup>1</sup>Under Mosaic – 2 bullocks, 1 ram, 7 lambs – Num.28:11. Signified a new beginning – trumpets were blown as a memorial (Num.10:10). Treated as a sabbath (Amos 8:5).

an ephah.

8 And when the prince shall enter, he shall go in <sup>1</sup>by the way of the porch of *that gate*, and he shall go forth by the way thereof.

9 <sup>2</sup>But when the people of the land shall come before the LORD in the solemn feasts, he that entereth in by the way of <sup>3</sup>the north gate to worship <sup>4</sup>shall go out by the way of the south gate; and he that entereth by the way of <sup>5</sup>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.

10 And the prince in the midst of <sup>6</sup>them, when they go in, shall go in; and when they go forth, shall go forth.

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.

12 Now when the prince shall prepare a <sup>1</sup>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 <sup>2</sup>after his going forth *one* shall shut the gate.

13 Thou shalt daily prepare a burnt offering unto the LORD of a lamb of the first year without blemish: thou shalt prepare it <sup>3</sup>every morning.

14 And thou shalt prepare a <sup>4</sup>meat offering for it every morning, the sixth part of an ephah, and the third part of an hin of oil, <sup>5</sup>to temper with the fine flour; <sup>6</sup>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 <sup>7</sup>a continual burnt offering.

16 Thus saith the Lord GOD; If the prince give a gift unto any of <sup>1</sup>his sons, the inheritance thereof shall be his sons'; it shall be their possession by inheritance.

17 But if he give a gift of his inheritance to <sup>2</sup>one of his servants, then it shall be his to <sup>3</sup>the year of liberty; after it shall return to the prince: <sup>4</sup>but his inheritance shall be his sons' for them.

18 Moreover <sup>5</sup>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.

19 After he brought me through <sup>1</sup>the entry, which was <sup>2</sup>at the side of the gate, into <sup>3</sup>the holy chambers of the priests, which looked toward the north: and, behold, there was a place on <sup>4</sup>the two sides westward.

20 Then said he unto me, This is <sup>5</sup>the place where the priests shall boil <sup>6</sup>the trespass offering and the sin offering, where they shall bake the meat offering; <sup>7</sup>that they bear them not out into the utter court, to sanctify the people.

21 Then he brought me forth into the utter court, and <sup>8</sup>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 <sup>9</sup>joined of <sup>10</sup>forty cubits long and <sup>11</sup>thirty broad: these four corners were of one measure.

23 And *there was* <sup>12</sup>a row of building round about in them, round about them four, and it was made with <sup>13</sup>boiling places under the rows round about.

### **The Entry of the Prince and the People**

<sup>1</sup>i.e. the Inner Court buildings on the east (see V.1). The porch is on the outer side facing the Outer Court pavement and outer row of cellae where the Prince resides (44:1-3).

<sup>2</sup>This verse is in parenthesis to contrast the entry of mortal worshippers with that of immortals. It establishes a "law of the House" governing ingress and egress.

<sup>3</sup>Place of sacrifice (40:39-43) – near Golgotha.

<sup>4</sup>All mortal worshippers must pass through Temple thus ensuring fulfillment of Ps.48:12-13.

<sup>5</sup>Firstfruits presented here to Levites as this section of House is in the portion of the Levites – 44:28-30 (see note 45:5).

<sup>6</sup>May refer to the Prince's immortal associates who worship with him and dine in the eastern row of cellae.

### **Offerings of the People and the Prince**

<sup>1</sup>The Prince offers on behalf of the people (45:16-17) and is probably assisted by other priests. His involvement indicates acceptance of the voluntary nature of the sacrifices made.

<sup>2</sup>Indicates this is not a Sabbath (V.1). Must therefore be a special service marking the voluntary nature of the sacrifices.

<sup>3</sup>Based on continual burnt offering (Num.28:3) but only 1 lamb in morning. Christ died at time of "evening sacrifice" – this is not to be repeated in the Kingdom.

<sup>4</sup>Meal offering obligatory to indicate intention to match profession with performance (Lev.2).

<sup>5</sup>Roth. "to moisten the fine meal".

<sup>6</sup>Roth. "a meal offering to Yahweh, age-abiding statutes continually".

<sup>7</sup>Roth. "a continual ascending-sacrifice".

### **The Prince's Gifts to Sons and Servants**

<sup>1</sup>Christ's immortal brethren are his 'seed' (Isa.53:10; John 13:33; Heb.2:12-14), therefore 'sons' and inherit with him.

<sup>2</sup>Refers to a mortal servant with no rights of permanent title to the Land (Cp. Gen.47:20-22)

<sup>3</sup>Land reverted to rightful owner by inheritance (Lev.25:10) – the immortal saints (Gen.15:18).

<sup>4</sup>Roth. "surely it is the inheritance of his sons theirs shall it remain".

<sup>5</sup>Rhetorical statement to contrast with Israel's princes in Ezekiel's day (21:25). Christ will exercise perfect justice and equity – Isa.11:1-5.

### **The Vast Corner Towers**

<sup>1</sup>To the upper chambers of the inner court cellae on north.

<sup>2</sup>i.e. in the fence - 42:9

<sup>3</sup>The inner court - 42:13

<sup>4</sup>RV - "the hinder part". RSV - "at the extreme western end of them". Ezekiel is looking west (east is the front - 47:1)

<sup>5</sup>The prominent corner courts.

<sup>6</sup>Consumed by priests only under the Law (Lev.6:26; 7:5-6).

<sup>7</sup>Suggests access from corner courts directly into cellae used for dining.

<sup>8</sup>Guided to each corner of the outer court he discovers four identical courts (v.22).

<sup>9</sup>kt'roi - smoking or steaming with fragrance. Ygs Lit. "perfume". Root katar - to raise an odour by burning; burn incense and fat.

<sup>10</sup>The height 240 cubits or 480' (146m). Cubits (in italics) should be reads.

<sup>11</sup>Only one measurement given because court is square - 180 cubits (110m) - the width of outer and inner court buildings (40+100+40).

24 Then said he unto me, These *are* the places of them that boil, where <sup>14</sup>the ministers of the house shall boil the sacrifice of the people.

### Ezekiel 47

1 Afterward he brought me again unto <sup>1</sup>the door of the house; and, behold, <sup>2</sup>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 <sup>3</sup>the right side of the house, <sup>4</sup>at the south side of the altar.

2 Then brought he me out of the way of the gate northward, and led me about the way without unto <sup>5</sup>the utter gate by the way that looketh eastward; and, behold, there ran out waters on <sup>6</sup>the right side.

3 And when <sup>7</sup>the man that had the line in his hand went forth eastward, he measured a <sup>8</sup>thousand cubits, and he brought me through the waters; the waters were to <sup>9</sup>the ankles.

4 Again he measured a thousand, and brought me through the waters; the waters were to <sup>10</sup>the knees. Again he measured a thousand, and brought me through; the waters were <sup>11</sup>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.

6 And he said unto me, Son of man, <sup>12</sup>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 <sup>1</sup>very many trees on the one side and on the other.

8 Then said he unto me, These waters issue out toward the east country, and go down into the <sup>2</sup>desert, and go into <sup>3</sup>the sea: which being brought forth into the sea, <sup>4</sup>the waters shall be healed.

9 And it shall come to pass, that every thing that liveth, which moveth, whithersoever the <sup>5</sup>rivers shall come, <sup>6</sup>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.

10 And it shall come to pass, that the fishers shall stand upon it from <sup>7</sup>Engedi even unto <sup>8</sup>Eneglaim; they shall be a place to spread forth nets; their fish shall be according to their kinds, <sup>9</sup>as the fish of the great sea, exceeding many.

11 But <sup>10</sup>the miry places thereof and the marshes thereof shall not be healed; they shall be given to salt.

12 And by the river upon the bank thereof, on this side and on that side, shall grow <sup>11</sup>all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth <sup>12</sup>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 <sup>13</sup>medicine.

13 Thus saith the Lord GOD; This shall be the border, whereby ye shall inherit the land according to the twelve tribes of Israel: <sup>1</sup>Joseph shall have two portions.

14 And ye shall inherit it, <sup>2</sup>one as well as another: concerning the which I lifted up mine hand <sup>3</sup>to give it unto your fathers: and this land shall fall unto you for inheritance.

15 And this shall be the border of the land toward the north side, from <sup>4</sup>the great sea, the way of <sup>5</sup>Hethlon, as men go to

<sup>12</sup>Refers to the cellae joining the corner towers. 4 to each.

<sup>13</sup>Boiling done at lower levels of corner courts.

<sup>14</sup>The Levites who may reside for a time in tower above.

### Ezek.47 – The Healing of the Land and Dead Sea Living Water from Mt Zion

<sup>1</sup>Outside south-western corner now (46:21).

<sup>2</sup>Waters flow eastward on both south and north sides (V.2).

<sup>3</sup>The southern side when facing east (the front). Cp. John 19:34.

<sup>4</sup>Water emerges from beneath altar (“came down”) and descends Mt Zion, goes underground to emerge north and south of House. See Ps.36:8; 46:4.

<sup>5</sup>Outside gate on north-western corner of House looking down the wall that runs east.

<sup>6</sup>i.e. the waters run eastwards from under the gates.

<sup>7</sup>Christ the builder of the House – 40:3.

<sup>8</sup>Exactly 1/3 of length of wall (42:17). Overall length 3,000 cubits (500 reeds).

<sup>9</sup>All mortals must wash before entering Temple. Those baptized need only wash feet (John 13:10).

<sup>10</sup>Perhaps to provide for more complete washing of hands and feet (Ex.30:18-21).

<sup>11</sup>Perhaps to provide for baptism.

<sup>12</sup>Emphasises the importance of water (its spiritual significance).

### The Healing Waters and Trees

<sup>1</sup>On both sides of the rivers running east an abundance of trees.

<sup>2</sup>arabah. This is the vast plain formed by the earthquake at Armageddon – Zech.14:8,10; Joel 3:18; Isa.33:20-21; 35:6-7.

<sup>3</sup>The Dead Sea symbolizing the end of mortal man.

<sup>4</sup>No longer so salty it is unable to sustain life as now.

<sup>5</sup>Shows there are 2 rivers emanating from Temple.

<sup>6</sup>Symbolises the “living water” that flows from Christ “our Altar” giving “life” to all men (fish) in that day – Heb.13:10; John 4:14; 7:38-39.

<sup>7</sup>“The well of the wild goat”. Oasis in center of western shore of Dead Sea.

<sup>8</sup>“Fountain of two calves”. Location unknown, but further north.

<sup>9</sup>May suggest connection with Mediterranean.

<sup>10</sup>Roth. “the swamps and the pools thereof”. The southern end remains salty probably to provide salt for Temple sacrifices (43:24).

<sup>11</sup>Roth. “every tree for food”. Paradise is restored – Gen.2:9; Isa.51:3.

<sup>12</sup>A continuous supply of fruit in season – symbolizing the Saints (Ps.1:3; Rev.22:2). 12 ‘months’ points to Saints (Rev.7:4-8).

<sup>13</sup>For the treatment of mortal ailments.

### The Borders of the Land

<sup>1</sup>Levi has a portion in the Holy Oblation and Joseph receives a double portion of the Land – Gen.48:5,20,22; 1 Chron.5:1.

<sup>2</sup>Each tribe inherits equally – the Cantons are equal in width (north/south) and stretch east-west (48:1-7).

<sup>3</sup>See Gen.15:18; Deut.34:1-4. Suggest boundaries of the Land.

<sup>4</sup>The Mediterranean Sea.

<sup>5</sup>“A hiding place” – unidentified.

<sup>6</sup>“A siding”.

<sup>6</sup>Zedad;  
**16** <sup>7</sup>Hamath, <sup>8</sup>Berothah, <sup>9</sup>Sibraim, which *is* between <sup>10</sup>the border of Damascus and the border of Hamath; <sup>11</sup>Hazarhatticon, which *is* by the <sup>12</sup>coast of <sup>13</sup>Hauran.  
**17** And the border from the sea shall be <sup>14</sup>Hazarenan, the border of Damascus, and the north northward, and the border of Hamath. And *this is* <sup>15</sup>the north side.  
**18** And the east side ye shall measure from Hauran, and from Damascus, and from Gilead, and <sup>16</sup>from the land of Israel by Jordan, from the border unto the east sea. And *this is* <sup>17</sup>the east side.  
**19** And the south side southward, from <sup>18</sup>Tamar *even* to the waters of <sup>19</sup>strife in Kadesh, <sup>20</sup>the river to the great sea. And *this is* the south side southward.  
**20** The west side also *shall be* the great sea from <sup>21</sup>the border, till a man come over against Hamath. This *is* <sup>22</sup>the west side.  
**21** So shall ye divide this land unto you according to the tribes of Israel.  
**22** And it shall come to pass, *that* <sup>1</sup>ye shall divide it by lot for an inheritance unto you, <sup>2</sup>and to the strangers that sojourn among you, <sup>3</sup>which shall beget children among you: and they shall be unto you as born in the country among the children of Israel; <sup>4</sup>they shall have inheritance with you among the tribes of Israel.  
**23** And it shall come to pass, <sup>5</sup>that in what tribe the stranger sojourneth, there shall ye give *him* his inheritance, saith the Lord GOD.

**Ezekiel 48**

**1** Now these *are* the names of the tribes. From the north end to the coast of the way of Hethlon, as one goeth to Hamath, Hazarenan, the border of Damascus northward, to the coast of Hamath; for <sup>1</sup>these are his sides <sup>2</sup>east and west; a *portion for* <sup>3</sup>Dan.  
**2** And by the border of Dan, from the east side unto the west side, a *portion for* <sup>4</sup>Asher.  
**3** And by the border of Asher, from the east side even unto the west side, a *portion for* <sup>5</sup>Naphtali.  
**4** And by the border of Naphtali, from the east side unto the west side, a *portion for* <sup>6</sup>Manasseh.  
**5** And by the border of Manasseh, from the east side unto the west side, a *portion for* <sup>7</sup>Ephraim.  
**6** And by the border of Ephraim, from the east side even unto the west side, a *portion for* <sup>8</sup>Reuben.  
**7** And by the border of Reuben, from the east side unto the west side, a *portion for* <sup>9</sup>Judah.  
**8** And by the border of Judah, from the east side unto the west side, shall be <sup>10</sup>the offering which ye shall offer of five and twenty thousand reeds in breadth, <sup>11</sup>and in length as one of the other parts, from the east side unto the west side: and <sup>12</sup>the sanctuary shall be in the midst of it.  
**9** The oblation that ye shall offer unto the LORD *shall be* of five and twenty thousand in length, and of <sup>1</sup>ten thousand in breadth.  
**10** And for them, *even* for the priests, shall be *this* holy oblation; <sup>2</sup>toward the north five and twenty thousand in length, and <sup>3</sup>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 <sup>4</sup>the midst thereof.

<sup>7</sup> "Fortification" or "Citadel". 190 km (120 mls) north of Damascus (1 Chron.18:3). A district as well as a city (1 Macc.12:25).  
<sup>8</sup> "Wells" – unknown. <sup>9</sup> "Hope" – unknown.  
<sup>10</sup> Refers to the district of Damascus extending to Euphrates.  
<sup>11</sup> "Village of the middle". <sup>12</sup>Roth. "boundary".  
<sup>13</sup> "Hollow land". <sup>14</sup> "Village of fountains".  
<sup>15</sup> Border is Euphrates – Deut.1:7-8 (Gen.15:18).  
<sup>16</sup>To measure from Jordan implies East Sea is not the Dead Sea. Cp. Deut.34:1-4; Num.24:17-18; Isa.11:14 – Israel to possess territory east of Jordan. Accordingly, Ps.72:8 probably refers to the Persian Gulf.  
<sup>17</sup> Bro. Sulley comments: "The eastern boundary must be drawn a considerable distance east of Jordan."  
<sup>18</sup> Parkhurst says should be Tadmor – east of Damascus.  
<sup>19</sup> Roth. "Meriboth-kadesh". Said to be south of Edom. Could be Sinai region as Kadesh means "holy" (Ex.17:7).  
<sup>20</sup> "nach-ah-lah" has first meaning of "the act of taking possession", hence "an inheritance" (Bagster).  
<sup>21</sup> From the Nile – Gen.15:18 (nahar – a stream - the Nile – Gesen.)  
<sup>22</sup> Formed by the Mediterranean coast.

**Inheritance of Saint's Mortal Children**

<sup>1</sup> Tribal inheritance divided among families of tribe (Josh.18:10-11).  
<sup>2</sup> Gentiles by origin - but a privileged class having the same title to an inheritance as a natural born Israelite.  
<sup>3</sup> Must be the mortal state. Immortals do not marry and beget children (Mark 12:25; Luke 20:34-36).  
<sup>4</sup> Gentile nations will have their own inheritance in the Kingdom Age - see Isa.19:23-25; 21:13; Zech.14:16-19. These Gentiles occupy a unique position for they can choose.  
<sup>5</sup> Amazing privilege – must be the mortal children of faithful Gentiles too young to be responsible to judgement at Christ's return.

**Israel's Inheritance – The Seven Northern Tribes**

<sup>1</sup> See notes 47:15-17.  
<sup>2</sup> Proof that cantons run east and west.  
<sup>3</sup> "Judgement"  
<sup>4</sup> "Happy", "Blessed"  
<sup>5</sup> "My wrestling"  
<sup>6</sup> "Forgetting"  
<sup>7</sup> "Double fruit"

7 is the Covenant number – At the time of Divine "Judgement" there shall be a "Blessing" for those who by "Wrestling" and "Forgetting" the old way bear "Double Fruit" and live to "See a Son" and receive "Praise".

<sup>8</sup> "See a son"  
<sup>9</sup> "Praise"  
<sup>10</sup> The Holy Oblation described in chp. 45:1-6.  
<sup>11</sup> Young's Lit. "five and twenty thousand broad and long, as one of the parts". This suggests the tribal cantons are the same width as the Holy Oblation (25,000 reeds). If so, 13 such cantons would measure 650 miles (1,040 km), the distance from southern tip of Sinai peninsula to Amanus Mountains near Haran.  
<sup>12</sup> See note 45:2.

**The Holy Oblation**

<sup>1</sup> Refers to northern section of Holy Oblation given to the immortal priests – sons of Zadok (V.11).  
<sup>2</sup> i.e. the northern boundary (25,000 reeds).  
<sup>3</sup> The western and eastern borders are 10,000 reeds.

11 It shall be for the priests that are sanctified of <sup>3</sup>the sons of Zadok; which have kept my charge, which went not astray <sup>6</sup>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 <sup>7</sup>most holy by the border of the Levites.

13 And over against the border of the priests <sup>1</sup>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 <sup>2</sup>they shall not sell of it, neither exchange, nor alienate <sup>3</sup>the firstfruits of the land: for it is holy unto the LORD.

15 And the five thousand, that are left in the breadth over against the five and twenty thousand, shall be <sup>1</sup>a profane place for the city, for dwelling, and for <sup>2</sup>suburbs: and <sup>3</sup>the city shall be in the midst thereof.

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 <sup>4</sup>suburbs of the city shall be toward the north <sup>5</sup>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.

18 And <sup>1</sup>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 <sup>2</sup>over against the oblation of the holy portion; and the increase thereof shall be for food unto <sup>3</sup>them that serve the city.

19 And they that serve the city shall serve it <sup>4</sup>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.

21 And <sup>1</sup>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.

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.

23 As for the rest of the tribes, from the east side unto the west side, <sup>1</sup>Benjamin shall have a portion.

24 And by the border of Benjamin, from the east side unto the west side, <sup>2</sup>Simeon shall have a portion.

25 And by the border of Simeon, from the east side unto the west side, <sup>3</sup>Issachar a portion.

26 And by the border of Issachar, from the east side unto the west side, <sup>4</sup>Zebulun a portion.

27 And by the border of Zebulun, from the east side unto the west side, <sup>5</sup>Gad a portion.

28 And by the border of Gad, at <sup>6</sup>the south side southward, the border shall be even from Tamar unto the waters of

<sup>4</sup>Actually in the centre on the southern boundary.

<sup>5</sup>See 44:15-16. Immortal priests.

<sup>6</sup>Proof that these are resurrected and glorified people. Many come from previous eras of Israel's history.

<sup>7</sup>The glory of Yahweh will be in their portion.

**A Portion for the Levites**

<sup>1</sup>The mortal Levites who minister in the Temple have an equal portion to the sons of Zadok southwards.

<sup>2</sup>On the principle of Lev.25:23. The Holy Oblation is given to Yahweh (V.9).

<sup>3</sup>The Holy Oblation is the "firstfruits" of the Land. It cannot be sold or "alienated".

**The Possession of the City**

<sup>1</sup>RV "for common use". This is the southern portion for Yahweh Shammah the dormitory city where worshippers lodge.

<sup>2</sup>migrashah – open country whither flocks are driven for pasture.

<sup>3</sup>Centred in profane portion 4,500 reeds square (16 sq. km) – 48:16,30.

<sup>4</sup>Open country surrounds the dormitory city on all sides.

<sup>5</sup>This measure on north and south makes up the 5,000 reeds breadth of the portion (4,500 + 250 + 250).

**The Residue of the Profane Place**

<sup>1</sup>The remainder of the portion west and east of the city is 10,000 reeds.

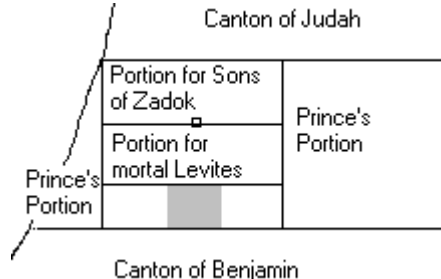
<sup>2</sup>i.e. abuts the Levites portion to the north (V.14).

<sup>3</sup>Israelites provide all the services required by Gentile worshippers who reside in the dormitory city. They use the residue of this portion to produce crops and herds.

<sup>4</sup>Israelites occupy a privileged position of service – Zech.8:20-23. The tribes may rotate to perform this service.

**The Prince's Portion**

<sup>1</sup>This is the land of the canton west and east of the square Holy Oblation. In this area the Prince may see fit to grant a possession to his immortal associates or to mortal Jewish subjects (46:16-18).



**Inheritance of the Five Southern Tribes**

<sup>1</sup>"Son of the right hand". The tribes will be restored and their genealogy revealed (Ezek.37:22; Rom.11:26).

<sup>2</sup>"Hearing"

<sup>3</sup>"Reward"

<sup>4</sup>"Dwell"

<sup>5</sup>"Company"

<sup>6</sup>See notes on 47:19.

5 is the number of Grace. These tribes having become related to "The Son of the Right Hand" by "Hearing" receive a "Reward" and "Dwell" in the "Company" of Israel redeemed.

<sup>7</sup>*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.

**30** And these *are* the <sup>1</sup>goings out of the city on the north side, <sup>2</sup>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.

**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.

**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.

**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.

**35** *It was* round about eighteen thousand *measures*: and the name of the city from *that day shall be*, <sup>3</sup>The LORD is there.

<sup>7</sup>Roth. "Meribath-kadish". Some suggest this is a reference to the Meribah in Sinai (the 'holy' as Kadesh means – Ex.3:5; 17:1,7).

### **The Dormitory City – Yahweh Shammah**

<sup>1</sup>Roth. "exits".

<sup>2</sup>4,500 reeds is the measure of each side of Yahweh Shammah.

The 12 gates of Yahweh Shammah are named after the 12 sons of Israel like the gates of the symbolic "holy Jerusalem" of Rev.21:10-13. It is interesting to note that Levi is included and Joseph is mentioned, not his two sons as in the division of the Land. The order of the names for the gates is also quite different to the order of the tribal division of the Land.

<sup>3</sup>Yahweh Shammah – Lit. "from thence unto Yahweh". Bro. Sulley says "Yahweh thither" or "to Yahweh from this place". From this dormitory city worshippers make their way north to the Temple.

## Additional Notes on the Borders of the Land

**Problems Encountered by Students**

Anyone who has attempted a study of Ezekiel 47 and 48 will understand the difficulties associated with establishing the exact borders of the land described by Ezekiel. This is due in part to translation and maybe transcription, but perhaps more significantly to the impossibility of establishing with certainty the location of some of the places mentioned as marking or pointing to boundaries. Various theories have been advanced, including that the Land is not much larger than Israel's territory in the past or present.

**The Borders of the Land**

The **western border** is clearly the Mediterranean coast. The only issue is where it commences north and south. The **eastern border** is not easy to define. On the evidence before him Bro. Sulley concluded: "This implies an indefinite boundary in the desert on the east and in Egypt on the south." If however, the statement of Ps.72:8; "He shall have dominion also from sea to sea, and from the river unto the ends of the earth", is coupled with the fact that Gilead is clearly part of the land promised to Abraham (Deut.34:1-4), and that Edom, Moab and Ammon will be possessed by Israel (Num.24:17-18; Isa.11:14), then the "sea" to the east is probably not the Dead Sea. If not, then it may be the Persian Gulf as Bro. Thomas asserts in Eureka Vol. 1 pg. 216.

The **northern border** is defined largely by the Euphrates (Gen.15:18; Ps.72:8). While some of the places mentioned are unknown today, it is clear from other scriptures the major boundaries are the Amanus Mountains and the Euphrates River as described by Bro. Thomas in Eureka: "He commences the line from the Mediterranean at the outlet of the Orontes, called "the entering in to Hamath," and passes on in a direct course of one hundred and thirty-three miles to Berothah upon the Euphrates. This is marked out as the natural boundary on the north by the range of mountains, called Amanus, which, as a natural barrier, extends across the country from the Great Mediterranean Sea to Berothah; to which the Euphrates is navigable from the Persian Gulf. When Messiah is enthroned king of the land and proceeds to take possession of it to its utmost limits, he will then say to his companions, "Come with me from Lebanon, my Spouse, with me from Lebanon: look from the top of Amana, from the top of Shenir and Hermon, from the lions' dens, from the mountains of the leopards" - Cant.4:8."

Bro. Sulley's placing of the **southern border** at the limit of the Sinai Peninsular has been questioned by those influenced by the use of the word "nach-al-ah" translated "river" (RV "brook") in Ezekiel 47:19. This is a different word to the term used in Gen.15:18 – nahar; signifying a stream (especially the Nile and the Euphrates according to Strong and Gesenius). It is asserted that "nach-al-ah" refers to a stream; especially a winter torrent, and is a reference to the "brook of Egypt" identified as the Wadi El-Arish south of modern Gaza.

**The Nile and the Euphrates**

The O.T. word predominantly used for the "river" Nile is "yeor", but this is not an inflexible rule as Gesenius notes. The Hebrew word "nahar" is clearly used of the Nile in Isa.19:5 and most likely also in Isa.11:15. Translated only as "flood" and "river", it is used widely of other rivers, although its predominant use is of the Euphrates. While as a general rule, yeor and nahar

It is also a fact that "yeor" is not used exclusively of the Nile. In Dan.12:5-7 there are several occurrences of the word which clearly refers to a river in Persia.

**Which Translation in Ezek.47:19 and 48:28?**

Authorities disagree about whether the word "river" in the above verses should be rendered "river" or "inheritance". Strong's Concordance and The Complete Word Study of the Old Testament say it is "nach-al-ah" (5158), while Englishman's Hebrew Concordance of the O.T. says it is "nach-al-ah" (5159). The primary root of both words is "nachal" – to inherit, to occupy by taking possession.

According to Englishman's the word nach-al-ah occurs 5 times in Ezek.47 of which the first occurrence is in verse 14 where it is translated "inheritance" as it is on 3 other occasions in the chapter. Of the 17 occurrences of the word in Ezekiel, only 2 are translated "river" (47:19; 48:28), the rest are rendered "inheritance". This fact demonstrates the need to exercise caution in pressing a theory based on the secondary meaning of a word, especially when there is no mention of Egypt in these verses as in the phrase "brook of Egypt" found in Num.34:5 and 1 Kings 8:65 which seemingly do refer to the Wadi El-Arish (Num.34 describes the borders of the land given to Israel under Joshua, not the territory promised to Abraham and his seed).

Hence, some have translated Ezek.47:19 this way: "Now the side south and towards the right hand is from Tamar as far as the waters of Meribah Kadesh, taking possession to the Great Sea." (Where the underlined words are substituted for "river".)

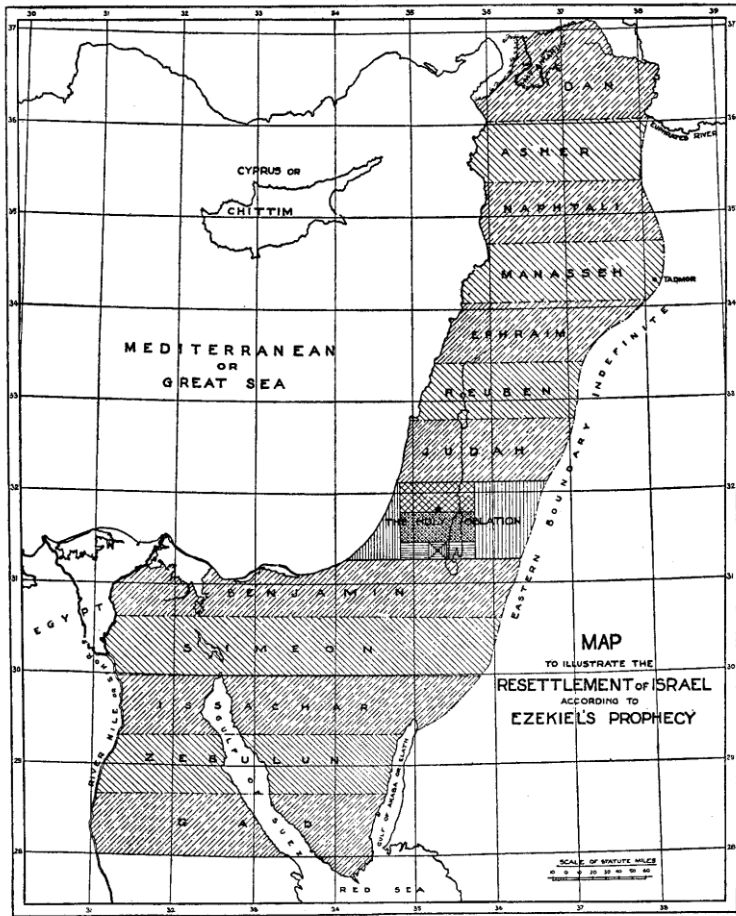
**The Facts on the Land Promised to Abraham**

What are the facts revealed in Scripture about the southern boundary of the land promised to Abraham and his seed? There are a number:

- Gen.15:18 defines the southern boundary as "from the river (nahar) of Egypt" (see note above).
- Part of Israel's original border was to be the Red Sea (Ex.23:31). The theory that the southern border runs eastward from the Wadi El-Arish excludes the Red Sea.
- Zebulon inherits the second most southern canton which according to Bro. Sulley bisects the western and eastern arms of the Red Sea (either side the Sinaitic Peninsular). It is said of Zebulon that he is to dwell at the "haven of the sea" (Gen.49:13; Deut. 33:18-19), a situation more appropriately met than if the southern boundary is drawn at the Wadi El-Arish.
- Num.24:18 and Obad.19 suggest that Edom is possessed by Israel within its boundaries. With the border drawn from the Wadi El-Arish to Tamar near the southern tip of the Dead Sea (as some suggest), Edom is largely excluded.
- The reed measures of the Land described by Ezekiel bring the southern border down to the tip of the Sinai Peninsular. The tribal cantons appear to be of equal breadth (north/south), for the tribes inherit "one as well as the other" (Ezek.47:14), and the Prince's Portion also seems to be equal in breadth to each canton (Ezek.48:8 – Young's Lit. "five and twenty thousand broad and long, as one of the parts"). Hence, a calculation of the overall length of the Land is possible. There are 13 cantonments measuring 25,000 reeds north/south. This equates to approximately 650 miles



<p>delineate between the Nile and the Euphrates, it is a mistake to assume that “nahar” can never refer to the Nile. Reliable Lexicographers note this point. On this basis “the river of Egypt” in Gen.15:18 could be the Nile.</p> <p><b>Why the “Small Land” Interpretation Cannot be Correct</b></p> <p>In addition to the evidence provided above there is a simple test that proves fatal to the interpretation that places the southern border from Wadi El-Arish through Kadesh-Barnea to the southern tip of the Dead Sea.</p> <p>Consider the following evidence:</p> <ul style="list-style-type: none"> <li>• The Land described by Ezekiel is divided equally among the 12 tribes of Israel, and the breadth of each canton (north/south) appears to be equal – Ezek.47:14; 48:8.</li> <li>• The cantons run from west to east – Ezek.48:1-7.</li> <li>• The Holy Oblation is part of the Prince’s Portion which is equal in length, and probably in breadth (north/south), to all the other cantons – Ezek.48:8.</li> <li>• The Holy Oblation is 25,000 reeds square – Ezek.48:20. This is approximately 50 miles (80 km).</li> <li>• The Temple is built around Mt Zion – Ezek.40:2.</li> <li>• The Sanctuary is placed in the center of the southern border of the Portion of the Sons of Zadok which is 10,000 reeds broad (north/south) – Ezek.45:1-4.</li> <li>• South of the Sanctuary there are two portions; the Levite’s Portion and the Profane Portion which are 10,000 and 5,000 reeds broad respectively.</li> <li>• The southern boundary of the Holy Oblation and adjacent Prince’s Portion is very near Beersheba.</li> <li>• This leaves a maximum of 56 miles (90 km) to Kadesh-Barnea the southernmost point of the boundary of the “small land” interpretation of Ezekiel’s prophecy.</li> <li>• There are 5 tribes to inherit south of the Prince’s Portion and Holy Oblation – Ezek.48:22-28.</li> </ul>	<p>(1,040 km), the <i>exact</i> length of the Land from the Amanus Mountains in the north to the southern tip of the Sinai Peninsular in the south.</p> <p>Considering the above evidence, it is clear the southern boundary drawn from the Wadi El-Arish to Kadesh-Barnea and thence to Tamar by the Dead Sea cannot be correct. For 5 tribes to inherit cantons equal in breadth (25,000 reeds) south of the Holy Oblation would require a tract of land 250 miles (400 km) in length (north/south). As there is only 56 miles (90 km) available, and even this is reduced by the fact that the Wadi El-Arish and Tamar are considerably north of Kadesh-Barnea, it is clear this interpretation cannot be correct and must therefore be set aside.</p> <p><b><u>Where are Tamar and Kadesh?</u></b></p> <p>Parkhurst says this should be Tadmor, not Tamar! Solomon built Tadmor in the wilderness (2 Chron.8:4) east of Jordan. It is said to be the modern Palmyra 176 miles (280 km) east of Damascus.</p> <p>Kadesh means “sanctuary” or “holy”. This and the preceding words in Ezek.47:19, “the waters of strife” are rendered by Rotherham, “the waters of Meriboth-kadesh”. There were two places called Meribah associated with water and strife. One was Kadesh-Barnea (Num.20:1,13), the other Rephidim (Ex.17:1,7). Rephidim is a short distance from Horeb where Yahweh appeared to Moses and called the place “holy ground” (Ex.3:1,5). Could this be the Meriboth-kadesh referred to by Ezekiel?</p> <p>If so, as Bro. Sulley asserts, Ezek.47:19 provides the alignment of the southern border in relation to the eastern border. Commencing from Tadmor east of Damascus a line is drawn southwards (he says “the south side southward”) to the tip of the Sinai Peninsular (the “holy”) and from thence to the Mediterranean tracking the course of the Nile.</p>
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The illustration at left is Bro. Sulley's map of the resettlement of the tribes of Israel according to Ezekiel's Prophecy.

The tribal cantons being 25,000 reeds wide (50 miles or 80 kms) span from the Amanus Mountains in the north to the tip of the Sinai Peninsular in the south, a distance of approximately 650 miles or 1,040 kms. Refer to the detail in the notes above, for this is proof of the general correctness of Bro. Sulley's interpretation.

650 miles  
1,040 kms