

The “Literal” Temple

Ezekiel 40-48 Part I

^{40:1} In the twenty-fifth year of our exile, at the beginning of the year, on the tenth day of the month, in the fourteenth year after the city was struck down, on that very day, the hand of the Lord was upon me, and he brought me to the city. ² In visions of God he brought me to the land of Israel, and set me down on a very high mountain, on which was a structure like a city to the south. ³ When he brought me there, behold, there was a man whose appearance was like bronze, with a linen cord and a measuring reed in his hand. And he was standing in the gateway. ⁴ And the man said to me, “Son of man, look with your eyes, and hear with your ears, and set your heart upon all that I shall show you, for you were brought here in order that I might show it to you. Declare all that you see to the house of Israel.”

Ezekiel 40-48:1-2¹

“Literally”

Literally, one of the most popular words used in modern English is “**literally**.” What does the word “**literal**” **literally** mean? It **literally** comes from the Late Latin *literals/literals* “of or belonging to letters or writing,” from Latin *littera/littera* “letter, alphabetic sign; literature, books.”² And this word is

¹ For the full text as a seven row (many sub-rows), chiastically colored weave, see the Appendix.

² “**Literal** (adj.),” *etymonline.com*.

[literally](#) one of the most improperly overused, misunderstood, and abused words in the English language. [Literally](#).³

The online etymology dictionary has as its definition, “‘Taking words in their natural meaning’ (originally in reference to Scripture and opposed to mystical or allegorical).” In my mind, this is [a bit unclear](#). So I looked it up in *Webster’s 1828 Dictionary* where he says, “According to the letter; primitive; real; not figurative or metaphorical; as the literal meaning of a phrase.”⁴

The word seems to have originally been used by early Protestants⁵ especially against Roman Catholicism’s [mystical teaching that the Mass is literally](#) Jesus’ body and blood. The Protestants said, no, the pope has hijacked the literal meaning of Scripture, twisted, and bent it beyond recognition. William Tyndale said, “[The literal sense has become nothing at all: for the pope has taken it clean away, and has made it his possession. He has partly locked it up with the false and counterfeited keys of his traditions, ceremonies, and feigned lies; and](#)

³ Oh, if I only had time in this sermon. Weird Al has the perfect song for this in his parody of Robin Thicke’s hit “Blurred Lines.” Called “Word Crimes,” at one point he says, “[And I thought that you’d gotten it through your skull | About what’s figurative and what’s literal \(Woo\) | Oh, but just now \(Just now\), you said \(You said\) | You “literally” couldn’t get out of bed \(Woo\) \(What?\) | That really makes me want to literally | Smack a crowbar upside your stupid head.](#)” “[Weird Al](#)” [Yankovic](#), “[Word Crimes](#),” *Mandatory Fun*, RCA (2014).

⁴ [Noah Webster](#), “Literal.” *American Dictionary of the English Language*. Websters Dictionary 1828.

⁵ Though etymology online has its roots in the late 14th century, [Google NGram](#) has its first usage in 1528, which is precisely the year Tyndale wrote his book *The Obedience of a Christian*. See below.

he partly drives men from it with the violence of the sword: for no man dare abide by the literal sense of the text, except under protest: ‘If it shall please the pope.’”⁶ The extreme irony here is that the pope would argue that *he is the one* taking Jesus *literally*: “This IS my body ... This IS my blood.”

The greater irony than this is that in John 6 Jesus said, “I am the bread of life ... eat my flesh and drink my blood” (John 6:35, 51-58). The crowds took him “literally,” that is *cannibalistically* and many leave. But the *actual meaning* of the words, their true literal meaning, is that Jesus is the true sustenance upon which we feed by faith in his death and resurrection. Perhaps even more incredibly, nearly every chapter of John’s Gospel has at least one complete “literal” misunderstanding about Jesus, with the Pharisees often committing the word crimes. He *literally* told us about this on purpose. In Ch. 1, Jesus is the lamb (1:29, 36), they think he’s the political messiah. In ch. 2, he’s the temple to be raised in three days (2:19), they think he’s talking about the building. Ch. 3? “You must be born again” (3:3-7). Nicodemus can’t understand how to reenter his mother’s womb. Later on he is “living water” (4:10-14), life (5:21-27), bread, light (8:12), the door (10:7), the shepherd (10:11, 14), the resurrection and life (11:25), he gives a new commandment

⁶ William Tyndale, *The Obedience of a Christian* (London, 1528, 1831, 2011), 72.

(washing feet; 13:1-17, 34) and the disciples miss the point, he's the Way (14:6), the vine (15:1-8), and so on. The literalists in John's Gospel literally can't figure out what he literally means!

Therefore, you need to understand that **the true literal meaning** is not woodenly physicalizing everything, but trying to understand the words in the sense the context in which the words are spoken appear. Thus, Tyndale—who was perhaps the first to popularize the term if not actually coin it, said,

You shall understand, therefore, that the Scripture has but one sense, which is the literal sense. And that literal sense is the root and ground of all, the anchor that never fails, which if you cling to it, you can never err or go out of the way ... Nevertheless, the Scripture uses **proverbs, similitudes, riddles, or allegories**, as all other speeches do; but what the proverb, similitude, riddle, or allegory signifies, is always the literal sense, which you must seek out diligently.⁷

In other words, the literal sense is the meaning which the author intended the words to have according to the genre, the figure of speech, the word-play or whatever other figures are being utilized in the writing. Proverbs and allegories can be literal!

⁷ Ibid.

Here's the problem seen above. The etymology dictionary is using a word "**natural**" which itself has more than one meaning, and one of those meanings we use today is "physical" (the physical world is the natural world). Thus, one could read it as teaching that the literal meaning is the "**physical**" meaning, which isn't actually what it has in mind. So it is easy to equivocate. Furthermore, Webster, for all his genius, makes it sound as if something is figurative or metaphorical, that it can't be "**real.**" Again, this lends itself towards something being literal only if it is physical.

Heaven is a real place. It truly exists. But it is not a physical place in the way we understand physics and the natural world with our fallen human senses and limited minds. Here's the danger: Many people today — and throughout history — have made the mistake of equating a spiritual reading of Scripture with a figurative or non-literal reading. If we do that, **we might end up concluding that heaven itself is not a literal place** at all — just a symbol or a metaphor.

This is the same interpretive move some have made elsewhere. For example, some who question the 24 hour days of creation or who say that the church is in some sense Israel are accused of being non-literal, denying history, or spiritualizing away physical realities when many of them don't. As we're about to see, this can have **a profound impact on how**

we understand the final nine chapters of Ezekiel. We must be careful. Spiritual realities are not less real. They are *more* real. Let's not diminish the literal truth of God's Word by turning everything spiritual into mere figures of speech or reducing all literal things to the purely physical realm.

Ezekiel 40-48: A Literary Overview and Prelude

Ezekiel ends his book with **nine amazing chapters** detailing extraordinary visions. The visions mostly make up the details of a temple. Unlike Moses, there is literally **not one command to build** anything. The prophet is simply being led around by a heavenly figure to behold what God is showing him. Here is how it opens:

In the twenty-fifth year of our exile, at the beginning of the year, on the tenth day of the month, in the fourteenth year after the city was struck down, on that very day, the hand of the Lord was upon me, and he brought me to the city. In visions of God he brought me to the land of Israel, and set me down on a very high mountain, on which was a structure like a city to the south. When he brought me there, behold, there was a man whose appearance was like bronze, with a linen cord and a measuring reed in his hand. And he was standing in the gateway. And the man said to me, "Son of man, look with your eyes, and hear with your ears, and set your heart upon

all that I shall show you, for you were brought here in order that I might show it to you. Declare all that you see to the house of Israel.

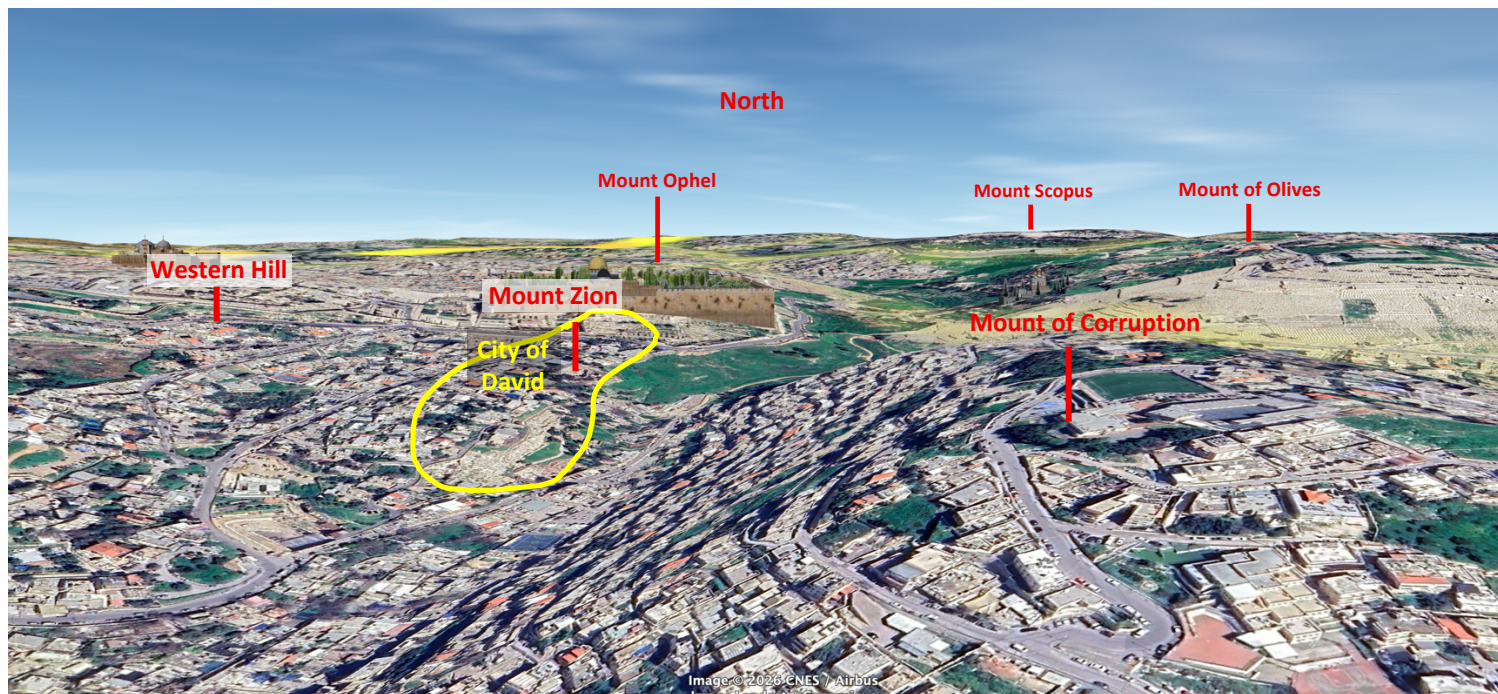
(Ezekiel 40:1-4)

The prophet is shown his visions by a “man” (3-4). “Man” is the word *’ish*. We can’t be sure exactly who he is. He could be a created angel, like we see in a close parallel in **Rev 21:15**. However, he could be **the Angel of the LORD** himself, the one who has spoken to him as a man (*’ish*) in **Ezek 2:1; 8:2**; etc., and like we see in **Rev 11:1**.⁸ At any rate, his only command is to declare what he sees (**Ezek 40:4**).

Where is Ezekiel in his visions? The city he is brought to clearly at least represented by **Jerusalem** in the land of Israel. But the “**very high mountain**” is clearly **figurative** language, likely for Mt. Zion. Zion isn’t even the highest mountain in Jerusalem and by Colorado standards isn’t even really a mountain at all! Just a bump. This is not “literal” (physical) height, like Everest or Hermon or Long’s Peak. But it is still “**real**” height, because this is cosmic geography. And since

⁸ In Revelation 11, a divine figure (most certainly Christ) measures the temple in the context of judgment and the old order, paralleling the man in Ezekiel 40; but in Revelation 21, a *created* angel measures the New Jerusalem. Perhaps this is because the temple has been fulfilled and transcended — the Lord God and the Lamb are now the temple itself — so the measuring is no longer about establishing the pattern that only God can reveal, but simply revealing the completed reality now fulfilled entirely by the work of Christ.

that's where God chose to put his Name, it becomes the highest mountain in the entire world!



As you can see from this *Google Earth* image and overlay, Mt. Zion (even including Mount Ophel) is hardly “the highest mountain.”

What he sees on the very high mountain is a structure like a **city** to the south. This leads me to tell you briefly about the literary structure of these chapters. They form an amazing ABCDC'B'A' chiastic structure with a two-column weave that fits beautifully over it (see Appendix for the grey-toned chiastic weave). You can see the outer edges of this structure by comparing **Ezek 40:1-4** with **48:30-35** (the A | A' elements). That section also has a **city, divine guidance and measuring**, the **land** is mentioned, as well as **God's presence** (see table below).

Element	Ezekiel 40:1-4 (Opening)	Ezekiel 48:30-35 (Closing)	Parallel / Theological Link
The City	"he brought me to the land of Israel, and set me down on a very high mountain, on which was a structure like a city to the south." (40:2)	"these shall be the exits of the city ... The circumference of the city shall be 18,000 cubits. And the name of the city from that time on shall be, The LORD Is There. " (48:30, 35)	From a visionary "structure like a city" to the fully realized, named city.
Divine Guidance & Measuring	"behold, there was a man... with a measuring reed in his hand... 'Son of man... Declare all that you see to the house of Israel.'" (40:3-4)	The city is measured and its gates named for the tribes (48:30-34).	The command to declare the vision is fulfilled as the city is fully described and measured.
Land of Israel	"he brought me to the land of Israel" (40:2)	The land is divided among the tribes with the city in the midst (48:1-29).	The vision begins in the land of Israel and ends with the restored land and city.
God's Presence	Implied in the temple vision and the guide's authority.	" The LORD Is There " (Yahweh Sham-mah) — explicit declaration of God's presence.	From the beginning of the vision of God's presence returning to the final declaration that He is there.

Recall also that all of **Ezekiel is chiastic**, and that Chs. 40-48 pair up with Chs. 1-11. In the first 11 Chapters, Yahweh came to his temple in Ch. 1, but then slowly, we saw the glory depart. Now, amazingly and according to the hints we have seen since ch. 36, Yahweh comes to his temple and the Glory returns!

Ezekiel 40-48 Chiasm

- A. Measurements of the temple (40:1-42:20)
- B. Arrival of the glory of God from the east (43:1-12)
- C. Temple regulations (43:13-44:31)
- D. Measurement of the land's sacred sector (45:1-12)**
- C'. Temple regulations (45:13-46:24)
- B'. River flowing to the east (47:1-12)
- A'. Measurements of the land of Israel (47:13-48:35)⁹

Ezekiel Chiasm

- A. Yahweh Comes to His Temple, Glory Departs (Ezek 1-11)
- B. Oracles of Judgment (12-23)
- C. Jerusalem Besieged (24)
- D. Oracles Against the Neighbor Nations (25:-28:10)
- E. Judgment on the Fallen Cherub (28:11-19)
- D'. Oracles Against the Far Nation (29-32)
- C'. Jerusalem Falls (33)
- B'. Oracles of Restoration (34-39)
- A'. Yahweh Comes to His Temple, Glory Returns (40-48)¹⁰**

⁹ See for example **David A. Dorsey**, *The Literary Structure of the Old Testament* (Grand Rapids, MI: Baker Academic, 1999), 257.

¹⁰ **Jiří Moskala**, "[Notes on the Literary Structure of the Book of Ezekiel](#)," *Andrews University* (2016): 102-110.

The center of these chapters is **45:1-12**. Here, after the Glory has returned (**43:1-12**), Ezekiel will describe **the central sacred portion of the land**. Curiously, the center is not the temple, but the land surrounding it. That portion is 25,000 x 10,000 cubits (7.1 x 2.84 miles or 20.2 sq. miles) with the temple right in the middle of it.

In light of this, there is one more thing I must point out about the opening verses. This is the date. It says, “**In the twenty-fifth year of our exile, at the beginning of the year, on the tenth day of the month, in the fourteenth year after the city was struck down, on that very day, the hand of the LORD was upon me**” (**Ezek 40:1**). I saved this for the last of our introduction because it is paramount to a proper interpretation of the rest of the chapters. Heiser has an excellent discussion of this, following a paper called, “**The Restored Temple as ‘Built Jubilee’ in Ezekiel 40-48.**”¹¹

What is **Jubilee**? This refers to what I call the **Great Sabbath**. After seven cycles of seven years, on the 50th (or first of the eighth cycle), the entire year is a jubilee. “**The Sabbath Year legislation had three basic provisions, to which a fourth was**

¹¹ **Michael S. Heiser**, “[Naked Bible Podcast Transcript Episode 157: Ezekiel 40-48, Part 2](#),” *Naked Bible Podcast* (May 6, 2017): 16-22; see **John S. Bergsma**, “[The Restored Temple as ‘Built Jubilee’ in Ezekiel 40-48](#),” *Proceedings EGL & MWBS* 24 (2004): 75-85.

added in a Jubilee Year: (1) the freeing of all slaves; (2) the cancellation of all debts; (3) the fallowing of the land; and (4) in a Year of Jubilee, the return of all land according to the original Mosaic distribution.”¹² Importantly, the first thing Jesus read in public was from **Isaiah 61:2** and the “**Year of the LORD’s favor**” (**Luke 4:19**), telling everyone that this was now fulfilled in their hearing. This refers to the fulfillment of Jubilee.

Who cares? Scholars have tried to figure out **where all the measurements in this part of Ezekiel might come from**. Incredibly, we have over 40 numbers that are all mathematically related to 50—*Jubilee* (25, 50, 100, 250, 500, 5000, 4500, 10000, 20000; see table below). This is highly unusual; in fact it is found no place else in the Bible.

All the Jubilee-Related Numbers of Ezekiel 40-48		
Jubilee Number	Reference	Verse
25	Ezek 40:1	"In the twenty-fifth year of our exile..."
25	Ezek 40:13	"...a breadth of twenty-five cubits..."
50	Ezek 40:15	"...was fifty cubits."
50	Ezek 40:21	"Its length was fifty cubits, and its breadth twenty-five cubits."
25	Ezek 40:21	"...breadth twenty-five cubits."
50	Ezek 40:25	"Its length was fifty cubits, and its breadth twenty-five cubits."
25	Ezek 40:25	"...breadth twenty-five cubits."
50	Ezek 40:29	"Its length was fifty cubits, and its breadth twenty-five cubits."

¹² **R. B. Sloan**, “Jubilee,” in Dictionary of Jesus and the Gospels, ed. Joel B. Green and Scot McKnight (Downers Grove, IL: InterVarsity Press, 1992), 396. My sermon on this important concept is **Douglas Van Dorn**, “[Leviticus 27: Holy Vos and Coming Full Circle](#),” RBCNC (5-23-20).

All the Jubilee-Related Numbers of Ezekiel 40-48

Jubilee Number	Reference	Verse
25	Ezek 40:29	"...breadth twenty-five cubits."
50	Ezek 40:33	"Its length was fifty cubits, and its breadth twenty-five cubits."
25	Ezek 40:33	"...breadth twenty-five cubits."
50	Ezek 40:36	"Its length was fifty cubits, and its breadth twenty-five cubits."
25	Ezek 40:36	"...breadth twenty-five cubits."
50	Ezek 40:15 (repeated pattern)	Multiple gates follow the 50/25 pattern.
100	Ezek 40:19	"...a hundred cubits on the east side..."
100	Ezek 40:23	"...from gate to gate, a hundred cubits."
100	Ezek 40:27	"...from gate to gate toward the south, a hundred cubits."
100	Ezek 40:47	"...a hundred cubits long and a hundred cubits broad..."
500	Ezek 42:16-20	"He measured the east side... 500 cubits... north... 500 ... south... 500 ... west... 500 ..." (square complex).
25,000	Ezek 45:1	"...a portion of the land as a holy district, 25,000 cubits long..."
20,000	Ezek 45:1	"... 20,000 cubits broad."
500	Ezek 45:2	"...a square plot of 500 by 500 cubits..."
50	Ezek 45:2	"...with fifty cubits for an open space..."
25,000	Ezek 45:3	"... 25,000 cubits long and 10,000 broad..."
10,000	Ezek 45:3	"... 10,000 broad..."
25,000	Ezek 45:5	"... 25,000 cubits long and 10,000 cubits broad..."
5,000	Ezek 45:6	"... 5,000 cubits broad and 25,000 cubits long..."
25,000	Ezek 48:8	"... 25,000 cubits in breadth..."
25,000	Ezek 48:9	"... 25,000 cubits in length, and 20,000 in breadth."
25,000	Ezek 48:10	"... 25,000 cubits on the northern side... 25,000 in length on the southern side..."
10,000	Ezek 48:10	"... 10,000 cubits in breadth on the western... eastern side..."
25,000	Ezek 48:13	"... 25,000 cubits in length and 10,000 in breadth."
25,000	Ezek 48:15	"... 25,000 in length..."
5,000	Ezek 48:15	"... 5,000 cubits in breadth..."
4,500	Ezek 48:16	"...north side 4,500 cubits... south... east... west 4,500 ..." (city).
250	Ezek 48:17	"...open land: on the north 250 cubits..." (repeated for all sides).
10,000	Ezek 48:18	"... 10,000 cubits to the east, and 10,000 to the west..."
25,000	Ezek 48:20	"... 25,000 cubits square..."
25,000	Ezek 48:21	"... 25,000 cubits of the holy portion..." (repeated).

Furthermore, the date corresponds to one place in *Leviticus*. This is **Lev 25:9-10** where we learn that the Jubilee begins “at the beginning of the year, on the tenth day of the month” on the Day of Atonement (10th Tishri). The *civil*-calendar year in the Bible begins in the Spring around Nisan 1 (Mar/Apr). But this refers to a *sacred*/cultic year used for festivals, the temple, and Jubilee proclamations. It begins in **Sept/Oct**. Amazingly, if Heiser is correct that John 12 teaches us about Jesus’ birthday, Jesus was born on precisely this very day that Ezekiel had this vision—on **9-11, 3 BC**.¹³

The one number in the opening that doesn’t seem to match is the **14th year** of after Jerusalem was destroyed. However, 14 can be viewed symbolically of 7x2 or two perfects together, symbolizing something new. Matthew divides his genealogy of Jesus into 3 groups of 14 generations (**Matt 1:1-17**). **The point is**, this entire temple seems to be founded upon the idea of Jubilee, and three different ways we have now seen demonstrate fulfilled in the First Coming of Jesus. This is vital, because most people only look to the Second Coming for the fulfillment of these chapters.

¹³ For Heiser’s view see **Michael S. Heiser**, “[The Birthday of Jesus Christ \(September 11, 3 BC\)](#),” *YouTube* (May 13, 2012). See also **Michael S. Heiser**, *The Portent*, vol. 2, The Façade Saga Vol 2 (Bellingham, WA: Kirkdale Press, 2014), Chs. 56-57.

Ezekiel's Temple

A. | A'. Measurements of the temple and Land (40:1–42:20; 47:13–48:35)

With this now behind us, we are ready for an overview. Rather than bore you to tears by reading them together, I want to do a fly-by to give you **the highlights**. After our introduction, Ch. 40 (A) begins to unfold a long and tedious labor of **measuring a temple**. The man in the vision measures the East Gate (**Ezek 40:5-16**). Next, he measures the Outer Court (**17-19**). The East Gate measurement aligns with North and South Gates which comes next (**20-23, 24-27**), while the Outer Court aligns with the Inner Court which follows these gates (**28-37**).

He next describes a chamber where the **burnt offering** is to be washed (**38-43**). This is followed by its woven pair, the chambers for the priests who are identified as “**sons of Zadok, who alone among the sons of Levi may come near to the LORD to minister to him.**” This ends with a measurement of the court and the altar in front of the temple (**44-47**). Next, the Vestibule of the temple is measured (**48-49**), matching up with the inner temple which he measures (**41:1-4**). Then he

moves to the walls of the temple (5-15a), followed by internal furnishings and decorations (15b-26). Finally, he moves to the Temple's priestly chambers (42:1-14) to then the entire temple complex (15-20). This "A" section of the chapters teaches us about the symmetrical gates, the multiple courts which emphasize access, holiness, and separation. The thing is square as to rectangular like the tabernacle and temple of Solomon. Curiously, if you were to compare this with something like the building of the tabernacle or temple, you will see that there is no mention of the ark, the lampstand, or the veil. These absences are not oversights. They signal that this vision points beyond the old shadows to a greater reality where types and shadows are no longer needed.

Now, we could easily just keep going forward, but it might be more helpful in a sermon to show you the pairing of these long three chapters and how the measurement of the temple matches the measurement of the land at the very end. These occur in 47:13-48:35 (the A' part of the chiasm). The LORD first measures the boundaries of the land for the twelve tribes (Ezek 47:13-20), followed by its pair concerning how the land is to be allotted as an inheritance, including provision for sojourners (47:21-23). Next comes the listing of the tribal portions, beginning in the north with Dan (48:1-

7), paired with the **holy portion** set apart next to Judah, with the sanctuary in its midst (48:8-9). This is followed by the detailed allotments of the holy portion for **the priests** and Levites, the city property, and the prince's land (48:10-22), matched with the remaining tribal allotments to the south (48:23-29). Finally, the **gates** of the city are described, named after the tribes of Israel (48:30-34), paired with the concluding statement about the **circumference** of the city and its name: “**The LORD Is There**” (Yahweh Shammah, 48:35). This (A' section) brings the vision to its climax with the equitable division of the land, the centrality of the sanctuary, and the final declaration that God's presence is with His people forever.

B. | B'. Glory Returns from East and a River Flows to the East (43:1-12; 47:1-12)

The Bs move us to **the theological heart of perhaps** the book as a whole — *the return of God's glory*. After the measuring of the temple complex, the Lord leads Ezekiel back to the east gate (43:1-3). And behold, **the glory of the God of Israel was coming** from the east — the same direction and with the same sound like many waters that he had seen in his earlier

visions. This is the dramatic reversal of the **glory departing** in chapters 8–11. The glory enters the temple by the east gate and fills it (**43:4-7a**). Then, God declares that this is the place of His throne and the soles of His feet, where **He will dwell in the midst of Israel forever**. This will cause the people to put away their abominations (**43:7b-9**). This is matched with the command to describe the temple to the house of Israel so they will be ashamed and measure the pattern, along with all its statutes and laws (**43:10-12**).

In the matching B' section, we see the **outflow of that glory** (**47:1-12**). Water issues from the threshold of the temple, flowing east. The man measures it at increasing depths — from ankle-deep to **a river** so deep it cannot be crossed. This river heals the Dead Sea, brings abundant fish, and causes trees to grow on its banks with fruit every month for food and leaves for healing. This is the reversal of judgment and the beginning of the new creation blessing.

C. | C'. Temple regulations (43:13–44:31; 45:13–46:24)

The C | C' pairing focuses on **the altar**, the **order of worship**, and **importantly, the prince**. First, we see the detailed

measurements of the **altar of burnt offering** and its consecration over seven days (43:13-27). This is followed by the east gate being shut because the glory of the Lord entered through it, with only someone called “**the prince**” allowed to sit in it to eat bread before the Lord (44:1-3). Next comes a rebuke of past abominations and the rule that **no foreigner** may enter the sanctuary (44:4-9), paired with the distinction between **the Levites** who went astray and the faithful sons of Zadok who may minister to the Lord (44:10-16). Then we have the **priestly garments** and **conduct rules** (44:17-19) matched with regulations about their **hair, marriage, teaching, and judging** (44:20-24), and finally the rules about defilement and their inheritance (44:25-31).

In the matching C’ section, the focus shifts to **the people’s offerings for the prince** (45:13-16) paired with **the prince’s duty** to provide for the burnt offerings, grain offerings, and drink offerings at the feasts (45:17). Then we have the sanctuary purification **ritual** (45:18-20) matched with the **Passover** and seven-day feast provisions (45:21-25). In chapter 46, the east gate is opened on **Sabbaths and new moons** for the prince (46:1-2a), paired with the **priests offering** the prince’s burnt and peace offerings (46:2b-3). The **people’s worship** at

the gate (46:3) matches the **specific offerings** the prince provides on those days (46:4-7). The rules for **how the prince and people enter and exit** (46:8-9) are paired with **the prince entering with the people** (46:10). Finally, the grain offerings for feasts and freewill offerings (46:11-15) are matched with rules about the prince's inheritance and the kitchens for boiling the sacrifices (46:16-24).

This C | C' pairing emphasizes **holiness** at the altar, the supportive role of the **prince**, and the careful, ordered worship that flows from God's presence — with special attention to the faithful priesthood and proper separation. **Who is this prince?** Many scholars think he is some kind of non-Messianic figure in a kind of supporting role, but to me this makes little sense. Instead, if we read this with the previous prophecies where “**my servant David shall be prince among them. I am the LORD; I have spoken**” (34:24) and “**David my servant shall be their prince forever**” (37:25), it makes perfect sense that this prince who is acting in a submissive, priestly-kingly role, mirroring the Isaiah Servant (**Isa 42; 49; 52-53**) is not some mere mortal submissive to Messiah, but is rather **Messiah** who is submissive to his heavenly Father, just as the NT describes Jesus. After all, the prince in our chapters provides offerings for the people by facilitating worship and

atonement (Ezek 45:17, 22; 46:4-8); eats bread “before the LORD” (44:3) like a mediator, has land on both sides of the holy district and cannot oppress the people (45:7; 46:18), is humble and servant-like in his leadership, and participates in worship while allowing the priests to worship, thus enabling them in their worship. Is this not precisely what our Savior has done for us?

D. Measurement of the land’s sacred sector (45:1–12)

The final part of our passage is the center (D)—45:1-12. The Lord commands that a large holy district be set apart in the land (45:1-2), followed by its pair: the specific allotments within that district for the sanctuary, the priests, the Levites, and the city property (45:3-6). Next comes the portion belonging to the prince on both sides of the holy district (45:7-8), matched with a strong rebuke of the princes of Israel for their oppression and a call for justice, righteous rule, and just measures (45:9-12).

This central D pairing is the theological and structural heart of the vision. It emphasizes the centrality of the sanctuary in the restored land, the provision for the priests and Levites who serve there, and the prince’s supportive role

alongside a strong call for justice and the end of oppression. Everything in the land is organized around the presence of God, with the holy district at the very center.

What are We Literally Seeing?

It's time now to try and figure out what this vision is depicting. There are **two basic interpretations**. The first is a **physical temple** in a rebuilt physical city of Jerusalem that will last for 1,000 years. We find this as early as Justin Martyr (d. 165). He said for example, “**I and others, who are right-minded Christians on all points, are assured that there will be a resurrection of the dead, and a thousand years in Jerusalem, which will then be built, adorned, and enlarged, [as] the prophets Ezekiel and Isaiah and others declare**” (**Justin Martyr**, *Dialogue with Trypho* 80). The other view is a **symbolic/ideal vision of something spiritual** rather than physical. We see this even earlier than Justin in the Shepherd of Hermes (late 1st cent.) where the church is allegorized as a tower built in a square shape, matching the square temple complex in Ezekiel (Shepherd, *Vision* 3.2.5).¹⁴ Before continuing, I think it needs to be said that as strongly as I hold

¹⁴ Several other Apostolic Fathers generally spiritualize the temple without directly alluding to Ezekiel. Cf., Shepherd, *Parable* 9; Epistle of Barnabas 16; Ignatius, Ephesians 9:1; 1 Clement

my view, this has clearly been an intramural debate within Christian circles. Salvation does not depend on how we interpret these chapters.

Nevertheless, I believe many today have not thought as clearly as they could about Ezekiel's temple in light of the totality of the NT (frankly, the Apostolic Fathers show that this was not the case in the earliest church; see n. 14). But I also think that when they do, it has the potential to change their very lives at the core of their being. For this is deeply pastoral and sanctifying theology we are about to enter.

Let me preface this with a couple quotes from the late Charles Ryrie. First, he says, “Whether supporters of a *literal* understanding of Ezekiel 40–48 agree or even discuss the purpose of sacrifices, they agree that the chapters are to be interpreted *plainly* or *normally*. That means that a temple will be built in the millennium according to the specifications in those chapters and that actual sacrifices will be offered” [italics mine].¹⁵ Recall our discussion at the beginning and notice how “literal” is equated with “plain” and “normal” and the

40-41. We can't be certain, but Irenaeus, who also took Justin's view, nevertheless was aware of earlier “allegorizing” (*Against Heresies* 5.35.1). It is also quite interesting that some of the Pseudepigrapha spiritualize the temple. See especially SibOr 3.702-31 (719-20 seem to directly harken to Ezek 43:10-11 and 48:11), 2Bar 32:2-6; TestBen 9:2-3.

¹⁵ Charles C. Ryrie, *Dr. Ryrie's Articles* (Bellingham, WA: Logos Bible Software, 2010), 181.

conclusion is therefore that Ezekiel is referring to a rebuilt physical temple in the city of Jerusalem.

Next, in the section which precedes it titled, “**Why Sacrifices in the Millennium,**” he argues that in the future, Israel will offer both **propitiatory and cleansing** sacrifices that God will accept even if, he agrees, they do not save anyone. He gets this from the language of animal sacrifices being offered in various parts of Ezek 40-48. He thus says,

[Some, citing F. Gardiner and Daniel Block, regard] the prophecy as an ideal one on every ground without looking for any *literal* and *material* fulfillment. Ezekiel, [they say], wishes “to set forth the glory, the purity, and the beneficent influence of the Church of the future.”

Anyone who consistently uses a *normal, plain, historical-grammatical* or *literal* hermeneutic will reject those interpretations out of hand. Also, anyone who has a *sensible view of reason* would, it seems, have to admit that not to take *literally* and *plainly* the many specific details in the chapters (careful measurements, places, etc.) contravenes all reason.¹⁶

Things to notice here is, again, is how “**literal**” must mean “**material**” and that any interpretation that is “normal”

¹⁶ *Ibid.*, 180.

or “plain” or “historical-grammatical” must reject anything but a material-literal interpretation. Anything else **goes against all reason**. This leads me to helping you see that while I understand the point that things like walls and rooms and Zadokite priests and burnt offerings and the measurements all appear on the surface to necessitate a “material” interpretation, there are a good deal of things that are literally here in these chapters that are being deliberately overlooked.

First, recall that I mentioned that unlike Exodus or **1 Kings 6**, we literally have **no commands** anywhere in these chapters to build anything.¹⁷ It is simply a vision that the prophet is seeing of someone measuring a bunch of things that are already built. Who built it? Obviously, it is a vision of the future, but it never says humans build it. Rather, **it appears to be built by God himself**.¹⁸

¹⁷ This and the points that follow are in **Michael S. Heiser**, “[Naked Bible Podcast Transcript Episode 156: Ezekiel 40-48, Part 1](#),” *Naked Bible Podcast* (Apr 29, 2017).

¹⁸ Someone might use Ezek 43:10-11 to say humans will build it. “As for you, son of man, describe to the house of Israel the temple, that they may be ashamed of their iniquities; and they shall measure the plan. And if they are ashamed of all that they have done, make known to them the design of the temple, its arrangement, its exits and its entrances, that is, its whole design; and make known to them as well all its statutes and its whole design and all its laws, and write it down in their sight, so that they may observe all its laws and all its statutes and carry them out.” But notice, it never actually says that. Rather, it says they shall measure “the plan” and then see the design so that “they may observe all its law and all its statutes and carry them out.” But there are not laws to build the temple. Only the carry out the regulations of this temple. The measurements are presented to the exiles to make them “ashamed of their iniquities” by showing them the perfect, holy standard of God’s presence, not to serve as a literal construction

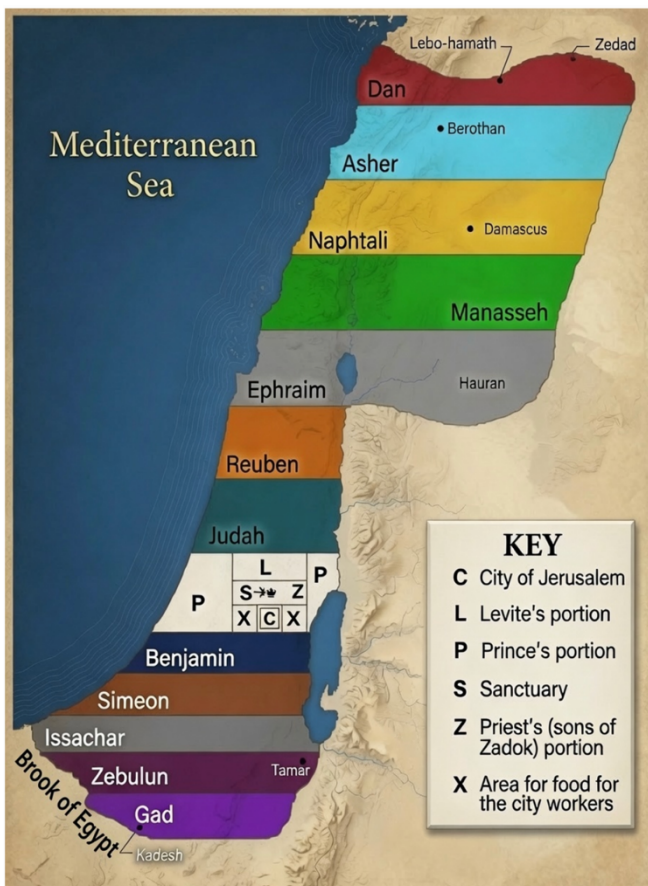
Second, again unlike the tabernacle and Solomon's temple which do, this temple has almost **no height measurements**. Height is only given twice—for a wall and an altar). It's essentially a ground plan focused on separation/gradation of sacred space. How do you build it if you don't know what **the height is supposed to be (CUBE ANSWERS THAT)**? While it is true that some ancients were able to reverse-engineer height based on surviving ruins and remains, they relied on surviving physical evidence (like foundations and columns), standard proportional systems, and oral tradition. They didn't typically build originals without vertical dimensions.

Furthermore, it has **disproportions** that seem out of place, such as massive gatehouses larger than the main hall, which feels like a caricature. And as we also saw, there is **no ark, no cherubs, no lampstand, no wall** around the inner

manual. Rather, as Taylor has said (also citing Allen), “There is no indication in Ezekiel that the construction of such a city and such a Temple was authorized by God. As Allen [another scholar] observes, ‘Significantly there is no call to rebuild the temple, only to observe the regulations for rites and offerings ... The new Temple was to be Yahweh’s creation built for rather than by his people, as a model of his own being and of his relationship with them.’ Instead, Ezekiel is presented with a scenario prepared by God, which he is shown around by his interpreting angel-guide. The new Temple is God’s doing. The prophet’s only task is to describe it in as full detail as he can.” **John B. Taylor**, “The Temple in Ezekiel,” *Heaven on Earth*, ed. T. Desmond Alexander and Simon Gathercole (Carlisle, England: Paternoster Press, 2004), 68. **Leslie C. Allen**, *Ezekiel 20–48*, Word Biblical Commentary 29 (Dallas: Word, Incorporated, 1990), 257.

court, **no lavers or bronze sea** for washing, only an ambiguous wooden altar.

Then there's its actual **water feature** which we will look at in much more detail in our last sermon on Ezekiel—the **River**. A miraculous river flows out of the inner sanctuary and ends up becoming a river of life making the salty Dead Sea far down stream team with fish and life. Is that really a feature of a man-made temple?



We also have the land division. It is deeply minimalist. The tribes are swaths of east-west land vertically stacked on each other. It **doesn't represent the original land division** well at all. Nor does it reflect the maximum extent of the land allotted in Num 34, while it is smaller than the Solomonic empire. This isn't trying to restore the messy, conquest-era divisions. It's a new, equitable, temple-centered order.

The focus seems theological: purity, proximity to the sanctuary, and unity under God rather than tribal rivalries or historical claims.

Finally, we have perhaps the greatest difficulty of all—the return of the sacrificial system that Ryrie and other Christians realize has a deeply implicit tension with the NT, though they nevertheless want to read them “literally.” This is the point that *literally* turned my away from these physical interpretations years ago. If these sacrifices are truly doing the work of cleansing and propitiation, then we have to ask: Was Jesus’ sacrifice not good enough, for this is what he sacrifice does? The New Testament says it was. Hebrews tells us Christ’s offering was once for all and perfect. A future system that returns to type and shadow, even in a limited way, undermines the finality of the cross. How does it not? Even if those sacrifices were purely memorial and pictures of what Jesus did, we have to ask ourselves, why would God need to do this in the future? Are people in the future not capable of reading and understanding the NT to realize that Christ’s sacrifice is once-for-all that they need lambs and goats and rams to die in order to realize that Jesus is the Lamb of God?

What I would propose instead is that the “literal” way to read these chapters is precisely how the very earliest church, including the NT and all of the Apostolic Fathers (our earliest Christian sources) and even several apparently Jewish sources did prior to Christ—as a spiritual temple.

Not a fake temple. A real temple. Not a physical temple. A living temple. This is the literal temple that is being put before our eyes.

You are the Temple if You are In Christ

This is where it becomes most important to [read the OT in light of the NT](#), for the NT is our [inspired commentary](#) on the OT. Here, you need to understand your identity in Christ according to Jesus and the Apostles.

First and most importantly, let's return to Jesus' words about himself in John 2. When he was in the temple in Jerusalem before the Pharisees, he told them, "[Destroy this temple and in three days I will raise it up](#)" ([John 2:19](#)). They took him literally—that is, physically (one might say at his word or normally or materially or plainly or “historically-grammatically”). They laughed and scoffed. "[It has taken forty-six years to build this temple, and will you raise it up in three days?](#)" ([20](#)). But John interprets how their wooden physicalism was [mistaken](#). He says, "[But he was speaking about the temple of his body](#)" ([21](#)). Amazingly, John had already hinted this in the first chapter when he used the verb “[tabernacling](#)” of the Word of God. "[And the Word dwelt, \[that is tabernacled \(*skēnoō*\)\] among us](#)" ([John 1:14](#); see [Ez 25:8 LXX](#);

29:45-46 LXX; Ezek 37:27 LXX; etc.). Incredibly, in Ezekiel 43:7 LXX it says, “This is the place of my throne and the place of the soles of my feet, where I will tabernacle (*skēnoō*) in the midst of the house of Israel forever.” Isn’t this exactly what John says Jesus already did?

Perhaps more to the point, Jesus and his Apostles call him the “cornerstone” (Matt 21:42; Acts 4:11; 1Cor 3:11; Eph 2:19-22; 1Pet 2:4-8) upon which a great temple is being built—*right now*. That temple? It is the church! “Do you not know that you [Gk Plural] are God’s temple and that God’s Spirit dwells in you? If anyone destroys God’s temple, God will destroy him. For God’s temple is holy, and you are that temple” (1Cor 3:16-17). Is this not a real temple because it is not made of brick and mortar? Did the OT not foresee this? Or could it be that people have not thought that perhaps this is precisely what it saw in places such as Ezekiel 40-48? “Or do you not know that your [Gk Plural] body is a temple of the Holy Spirit within you [Gk Plural], whom you have from God? You are not your own” (1Cor 6:19). “What agreement has the temple of God with idols? For we are the temple of the living God; as God said, ‘I will make my dwelling among them and walk among them, and I will be their God, and they shall be my people’” (2Cor 6:16). In

this one, Paul cites [Lev 26:11-12](#) and [Ezek 37:27](#) which is the prelude to Chs. 40-48.

“So then you are no longer strangers and aliens, but you are fellow citizens with the saints and members of the household of God, built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone, in whom the whole structure, being joined together, grows into a holy temple in the Lord. In him you also are being built together into a dwelling place for God by the Spirit” ([Eph 2:19-22](#)). “As you come to him, a living stone rejected by men but in the sight of God chosen and precious, you yourselves like living stones are being built up as a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ” ([1Pet 2:4-5](#)).

Even our own [Confession of Faith](#) has blurred this. In its zeal to help people understand that vital truth that all sacrifices have been done away with once-for-all in the death of Christ, it nevertheless I believe [overstates the point](#), making it more difficult for Christians to see what Ezekiel and the NT are actually teaching. It says,

Besides this law, commonly called moral, God was pleased to give to the people of Israel *ceremonial laws*, containing several *typical ordinances*, partly of worship, prefiguring Christ,

his graces, actions, sufferings, and benefits; and partly holding forth divers instructions of moral duties, *all which ceremonial laws* being appointed only to the time of reformation, *are*, by Jesus Christ the true Messiah and only law-giver, who was furnished with power from the Father *for that end abrogated and taken away*.

(LBC 1689, 19.3)

This is a true statement in as much as it speaks. Thus, I affirm it. That is, it is telling you that things such as animal sacrifices are totally and forever done away with because of Christ's once-for-all sacrifice on the cross. Not only for salvation (which, frankly, they never saved even the OT, only faith saved a person), but for anything from ceremonial uncleanness to propitiatory substitution.

Yet, the Confession doesn't speak to an extremely important and vital connection between the NT temple and the sacrifices of Ezekiel, when viewed from this spiritual-literal point of view. Romans commands us, “offer your bodies as *living sacrifices*, holy and pleasing to God—this is your spiritual act of worship” (Rom 12:1 NIV). Is this not temple language of things priests do?

Think of other priestly language the Apostles use for Christians who serve not in a temple made with hands, but

in the living temple of his church. We offer up our **prayers as incense** in the NT temple (**Rev 8:3**), suffer for Christ as **drink offerings** being poured out (**Php 2:17**), offer **fragrant gifts** of money (**Php 4:18**), carry out the **priestly duty** of proclaiming the gospel (**Rom 15:16**), offer up **sacrifices of praise** to God as we acknowledge Jesus' name, not neglecting the doing of good and sharing what we have (**Heb 13:15-16**), all clothed in the **Spirit's ministerial clothing** of compassion, kindness, humility, gentleness, and patience (**Col 3:12-13**).

You see, when you understand **your own identity** in Christ—as his temple built not by human hands but by God through faith alone, when you understand your priestly status that is conveyed upon you at water baptism—the ceremonial rite of the priest (**Ex 29:4; Gal 3:28 NAS**) (and we are a kingdom of priests; **1Pet 2:5; Rev 1:6; 5:10**; and what are priests without a temple?), then suddenly, these chapters at the end of Ezekiel buzz with clarity and relevance to you today. Especially in the realm of **obedience and holiness**, for that is the job of the priest to maintain in God's temple.

For what Ezekiel is describing is the very thing he had been **predicting in the previous chapters**, where the Spirit of God would dwell (temple language) through one Shepherd (**34:11-16; 23-24**), through a covenant of peace (**25-31**),

would gather in the nations, giving them new hearts and a new spirit (36:24-28), rebuilding the cities, cultivating the land, multiplying the people (36:33-38), bringing dry bones to life (37:1-14), joining two sticks together (15-28), and defeating the final enemy (Chs. 38-39).

This is what **the entire book has been pointing forward to**, since the very first chapter when the prophet saw his unprecedented vision of one like a son of man seated on the heavenly throne between the cherubim. It is what we have been hoping might happen ever since the Spirit-Glory left the temple and judgment fell upon Jerusalem and the world.

Those hopes and dreams are not merely future—though in their final manifestation there are certainly even greater glories to come. But they are **present**. Here. Now. Literally. Spiritually. In a real salvation, through a literal Messiah, who truly came and tabernacled among us, saw the temple destroyed, but rebuilt it in three days when he rose by the power of God Almighty, from the grave itself. He is Immanuel: God with us. The Prince of Peace. He will never leave or forsake us. He is with us forever, just as is promised in our chapters. As Ezekiel puts it, the Lord is There!

Come, see the power of **God's temple already being built**. Those height dimensions? They find their fulfillment

once the entire structure is complete, in the parallel in Revelation 21, when all those “50” numbers become “12s.” And those square floor plans become a giant cube 1000 miles in length, width, and height. Why the change in numbers? Because the sabbath rest of the new covenant in the already of the First Coming will finally give way to the completion of all things in the consummation when the city of God descends from heaven in its full glory like a bridge adorned for her husband. Then, there will be no more temple, “for the LORD God the Almighty and the Lamb are its temple.” “There, the city has no need of sun or moon to shine on it, for the glory of God gives it light, and its lamp is the Lamb. By its light will the nations walk, and the kings of the earth will bring their glory into it, and its gates will never be shut by day—and there will be no night there. They will bring into it the glory and the honor of the nations. But nothing unclean will ever enter it, nor anyone who does what is detestable or false, but only those who are written in the Lamb’s book of life” (Rev 21:23-27).

Amen.

Come Quickly, Lord Jesus.

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Appendix

Unit 32: Ezekiel 40:1:48:35 as a Single Two-Column Weave

1A	<p>Vision of the New Temple ^{40:1} In the twenty-fifth year of our exile, at the beginning of the year, on the tenth day of the month, in the fourteenth year after the city was struck down, on that very day, the hand of the Lord was upon me, and he brought me to the city. ² In visions of God he brought me to the land of Israel, and set me down on a very high mountain, on which was a structure like a city to the south. ³ When he brought me there, behold, there was a man whose appearance was like bronze, with a linen cord and a measuring reed in his hand. And he was standing in the gateway. ⁴ And the man said to me, "Son of man, look with your eyes, and hear with your ears, and set your heart upon all that I shall show you, for you were brought here in order that I might show it to you. Declare all that you see to the house of Israel."</p>	
1Ba	<p>The East Gate to the Outer Court ⁵ And behold, there was a wall all around the outside of the temple area, and the length of the measuring reed in the man's hand was six long cubits, each being a cubit and a handbreadth in length. So he measured the thickness of the wall, one reed; and the height, one reed. ⁶ Then he went into the</p>	<p>The North Gate ²⁰ As for the gate that faced toward the north, belonging to the outer court, he measured its length and its breadth. ²¹ Its side rooms, three on either side, and its jambs and its vestibule were of the same size as those of the first gate. Its length was fifty cubits, and its breadth twenty-five cubits. ²² And its windows, its vestibule, and its palm trees were of the same size as those of the gate that faced toward the east.</p>

	<p>gateway facing east, going up its steps, and measured the threshold of the gate, one reed deep. ⁷ And the side rooms, one reed long and one reed broad; and the space between the side rooms, five cubits; and the threshold of the gate by the vestibule of the gate at the inner end, one reed. ⁸ Then he measured the vestibule of the gateway, on the inside, one reed. ⁹ Then he measured the vestibule of the gateway, eight cubits; and its jambs, two cubits; and the vestibule of the gate was at the inner end. ¹⁰ And there were three side rooms on either side of the east gate. The three were of the same size, and the jambs on either side were of the same size. ¹¹ Then he measured the width of the opening of the gateway, ten cubits; and the length of the gateway, thirteen cubits. ¹² There was a barrier before the side rooms, one cubit on either side. And the side rooms were six cubits on either side. ¹³ Then he measured the gate from the ceiling of the one side room to the ceiling of the other, a breadth of twenty-five cubits; the openings faced each other. ¹⁴ He measured also the vestibule, sixty cubits. And around the vestibule of the gateway was the court. ¹⁵ From the front of the gate at the entrance to the front of the inner vestibule of the gate was fifty cubits. ¹⁶ And the gateway had windows all around, narrowing inwards toward the side rooms and toward their jambs, and likewise the vestibule had windows all around inside, and on the jambs were palm trees.</p>	<p>And by seven steps people would go up to it, and find its vestibule before them. ²³ And opposite the gate on the north, as on the east, was a gate to the inner court. And he measured from gate to gate, a hundred cubits.</p> <p>The South Gate</p> <p>²⁴ And he led me toward the south, and behold, there was a gate on the south. And he measured its jambs and its vestibule; they had the same size as the others. ²⁵ Both it and its vestibule had windows all around, like the windows of the others. Its length was fifty cubits, and its breadth twenty-five cubits. ²⁶ And there were seven steps leading up to it, and its vestibule was before them, and it had palm trees on its jambs, one on either side. ²⁷ And there was a gate on the south of the inner court. And he measured from gate to gate toward the south, a hundred cubits.</p>
<p>1Bb</p>	<p>The Outer Court</p> <p>¹⁷ Then he brought me into the outer court. And behold, there were chambers and a pavement, all around the court. Thirty chambers faced the pavement. ¹⁸ And the pavement ran along the side of the gates, corresponding to the length of the gates. This was the lower pavement. ¹⁹ Then he measured the distance from the inner front of the lower gate to the outer front of the inner court, a hundred cubits on the east side and on the north side.</p>	<p>The Inner Court</p> <p>²⁸ Then he brought me to the inner court through the south gate, and he measured the south gate. It was of the same size as the others. ²⁹ Its side rooms, its jambs, and its vestibule were of the same size as the others, and both it and its vestibule had windows all around. Its length was fifty cubits, and its breadth twenty-five cubits. ³⁰ And there were vestibules all around, twenty-five cubits long and five cubits broad. ³¹ Its vestibule faced the outer court, and palm trees were on its jambs, and its stairway had eight steps. ³² Then he brought me to the inner court on the east side, and he measured the gate. It was of the same size as the others. ³³ Its side rooms, its jambs, and its vestibule were of the same size as the others, and both it and its vestibule had windows all around. Its length was fifty cubits, and its breadth twenty-five cubits. ³⁴ Its vestibule faced the outer court, and it had palm trees on its jambs, on either side, and its stairway had eight steps. ³⁵ Then he brought me to the north gate, and he measured it. It had the same size as the others. ³⁶ Its side rooms, its jambs, and its vestibule were of the same size as the others,</p>

		and it had windows all around. Its length was fifty cubits, and its breadth twenty-five cubits. ³⁷ Its vestibule faced the outer court, and it had palm trees on its jambs, on either side, and its stairway had eight steps.
Bc	<p>³⁸ There was a chamber with its door in the vestibule of the gate, where the burnt offering was to be washed. ³⁹ And in the vestibule of the gate were two tables on either side, on which the burnt offering and the sin offering and the guilt offering were to be slaughtered. ⁴⁰ And off to the side, on the outside as one goes up to the entrance of the north gate, were two tables; and off to the other side of the vestibule of the gate were two tables. ⁴¹ Four tables were on either side of the gate, eight tables, on which to slaughter. ⁴² And there were four tables of hewn stone for the burnt offering, a cubit and a half long, and a cubit and a half broad, and one cubit high, on which the instruments were to be laid with which the burnt offerings and the sacrifices were slaughtered. ⁴³ And hooks, a handbreadth long, were fastened all around within. And on the tables the flesh of the offering was to be laid.</p>	<p>Chambers for the Priests</p> <p>⁴⁴ On the outside of the inner gateway there were two chambers in the inner court, one at the side of the north gate facing south, the other at the side of the south gate facing north. ⁴⁵ And he said to me, "This chamber that faces south is for the priests who have charge of the temple, ⁴⁶ and the chamber that faces north is for the priests who have charge of the altar. These are the sons of Zadok, who alone among the sons of Levi may come near to the Lord to minister to him." ⁴⁷ And he measured the court, a hundred cubits long and a hundred cubits broad, a square. And the altar was in front of the temple.</p>
1Ca	<p>The Vestibule of the Temple</p> <p>⁴⁸ Then he brought me to the vestibule of the temple and measured the jambs of the vestibule, five cubits on either side. And the breadth of the gate was fourteen cubits, and the sidewalls of the gate were three cubits on either side. ⁴⁹ The length of the vestibule was twenty cubits, and the breadth twelve cubits, and people would go up to it by ten steps. And there were pillars beside the jambs, one on either side.</p>	<p>The Inner Temple</p> <p>41 Then he brought me to the nave and measured the jambs. On each side six cubits was the breadth of the jambs. ² And the breadth of the entrance was ten cubits, and the sidewalls of the entrance were five cubits on either side. And he measured the length of the nave, forty cubits, and its breadth, twenty cubits. ³ Then he went into the inner room and measured the jambs of the entrance, two cubits; and the entrance, six cubits; and the sidewalls on either side of the entrance, seven cubits. ⁴ And he measured the length of the room, twenty cubits, and its breadth, twenty cubits, across the nave. And he said to me, "This is the Most Holy Place."</p>
1Cb	<p>⁵ Then he measured the wall of the temple, six cubits thick, and the breadth of the side chambers, four cubits, all around the temple. ⁶ And the side chambers were in three stories, one over another, thirty in each story. There were offsets all around the wall of the temple to serve as supports for the side chambers, so that they should not be supported by the wall of the temple. ⁷ And it became broader as it wound upward to the side chambers, because the temple was enclosed upward all around the temple. Thus the temple had a broad area upward, and so one went up from the lowest story to the top story through the middle story. ⁸ I saw also that the temple had a raised platform all</p>	<p>The inside of the nave and the vestibules of the court, ¹⁶ the thresholds and the narrow windows and the galleries all around the three of them, opposite the threshold, were paneled with wood all around, from the floor up to the windows (now the windows were covered), ¹⁷ to the space above the door, even to the inner room, and on the outside. And on all the walls all around, inside and outside, was a measured pattern. ¹⁸ It was carved of cherubim and palm trees, a palm tree between cherub and cherub. Every cherub had two faces: ¹⁹ a human face toward the palm tree on the one side, and the face of a young lion toward the palm tree on the other side. They were carved on the whole temple all around. ²⁰ From the floor to above the door, cherubim and palm trees were carved; similarly the wall of the nave.</p>

	<p>around; the foundations of the side chambers measured a full reed of six long cubits. ⁹The thickness of the outer wall of the side chambers was five cubits. The free space between the side chambers of the temple ¹⁰and the other chambers was a breadth of twenty cubits all around the temple on every side. ¹¹And the doors of the side chambers opened on the free space, one door toward the north, and another door toward the south. And the breadth of the free space was five cubits all around. ¹²The building that was facing the separate yard on the west side was seventy cubits broad, and the wall of the building was five cubits thick all around, and its length ninety cubits.</p> <p>¹³Then he measured the temple, a hundred cubits long; and the yard and the building with its walls, a hundred cubits long; ¹⁴also the breadth of the east front of the temple and the yard, a hundred cubits. ¹⁵Then he measured the length of the building facing the yard that was at the back and its galleries on either side, a hundred cubits.</p>	<p>²¹The doorposts of the nave were squared, and in front of the Holy Place was something resembling ²²an altar of wood, three cubits high, two cubits long, and two cubits broad. Its corners, its base, and its walls were of wood. He said to me, "This is the table that is before the Lord." ²³The nave and the Holy Place had each a double door. ²⁴The double doors had two leaves apiece, two swinging leaves for each door. ²⁵And on the doors of the nave were carved cherubim and palm trees, such as were carved on the walls. And there was a canopy of wood in front of the vestibule outside. ²⁶And there were narrow windows and palm trees on either side, on the sidewalls of the vestibule, the side chambers of the temple, and the canopies.</p>
<p>1D</p>	<p>The Temple's Chambers</p> <p>42 Then he led me out into the outer court, toward the north, and he brought me to the chambers that were opposite the separate yard and opposite the building on the north. ²The length of the building whose door faced north was a hundred cubits, and the breadth fifty cubits. ³Facing the twenty cubits that belonged to the inner court, and facing the pavement that belonged to the outer court, was gallery against gallery in three stories. ⁴And before the chambers was a passage inward, ten cubits wide and a hundred cubits long, and their doors were on the north. ⁵Now the upper chambers were narrower, for the galleries took more away from them than from the lower and middle chambers of the building. ⁶For they were in three stories, and they had no pillars like the pillars of the courts. Thus the upper chambers were set back from the ground more than the lower and the middle ones. ⁷And there was a wall outside parallel to the chambers, toward the outer court, opposite the chambers, fifty cubits long. ⁸For the chambers on the outer court were fifty cubits long, while those opposite the nave were a hundred cubits long. ⁹Below these chambers was an entrance on the east side, as one enters them from the outer court.</p> <p>¹⁰In the thickness of the wall of the court, on the south also, opposite the yard and opposite the</p>	<p>¹⁵Now when he had finished measuring the interior of the temple area, he led me out by the gate that faced east, and measured the temple area all around. ¹⁶He measured the east side with the measuring reed, 500 cubits by the measuring reed all around. ¹⁷He measured the north side, 500 cubits by the measuring reed all around. ¹⁸He measured the south side, 500 cubits by the measuring reed. ¹⁹Then he turned to the west side and measured, 500 cubits by the measuring reed. ²⁰He measured it on the four sides. It had a wall around it, 500 cubits long and 500 cubits broad, to make a separation between the holy and the common.</p>

	<p>building, there were chambers ¹¹ with a passage in front of them. They were similar to the chambers on the north, of the same length and breadth, with the same exits and arrangements and doors, ¹² as were the entrances of the chambers on the south. There was an entrance at the beginning of the passage, the passage before the corresponding wall on the east as one enters them.</p> <p>¹³ Then he said to me, “The north chambers and the south chambers opposite the yard are the holy chambers, where the priests who approach the Lord shall eat the most holy offerings. There they shall put the most holy offerings—the grain offering, the sin offering, and the guilt offering—for the place is holy. ¹⁴ When the priests enter the Holy Place, they shall not go out of it into the outer court without laying there the garments in which they minister, for these are holy. They shall put on other garments before they go near to that which is for the people.”</p>	
<p>2A</p>	<p>43 Then he led me to the gate, the gate facing east. ² And behold, the glory of the God of Israel was coming from the east. And the sound of his coming was like the sound of many waters, and the earth shone with his glory. ³ And the vision I saw was just like the vision that I had seen when he came to destroy the city, and just like the vision that I had seen by the Chebar canal. And I fell on my face.</p>	<p>⁴ As the glory of the Lord entered the temple by the gate facing east, ⁵ the Spirit lifted me up and brought me into the inner court; and behold, the glory of the Lord filled the temple. ⁶ While the man was standing beside me, I heard one speaking to me out of the temple, ⁷ and he said to me, “Son of man, this is the place of my throne and the place of the soles of my feet, where I will dwell in the midst of the people of Israel forever.</p>
<p>2B</p>	<p>And the house of Israel shall no more defile my holy name, neither they, nor their kings, by their whoring and by the dead bodies of their kings at their high places, ⁸ by setting their threshold by my threshold and their doorposts beside my doorposts, with only a wall between me and them. They have defiled my holy name by their abominations that they have committed, so I have consumed them in my anger. ⁹ Now let them put away their whoring and the dead bodies of their kings far from me, and I will dwell in their midst forever.</p>	<p>¹⁰ “As for you, son of man, describe to the house of Israel the temple, that they may be ashamed of their iniquities; and they shall measure the plan. ¹¹ And if they are ashamed of all that they have done, make known to them the design of the temple, its arrangement, its exits and its entrances, that is, its whole design; and make known to them as well all its statutes and its whole design and all its laws, and write it down in their sight, so that they may observe all its laws and all its statutes and carry them out. ¹² This is the law of the temple: the whole territory on the top of the mountain all around shall be most holy. Behold, this is the law of the temple.</p>
<p>3A</p>	<p>The Altar ^{43:13} “These are the measurements of the altar by cubits (the cubit being a cubit and a handbreadth): its base shall be one cubit high and one cubit broad, with a rim of one span around its edge. And this shall be the height of the altar: ¹⁴ from the base on the ground to the lower ledge, two cubits, with a breadth of one cubit; and from the smaller ledge to the larger ledge, four cubits, with a breadth of one cubit; ¹⁵ and the altar hearth, four cubits; and from</p>	<p>¹⁸ And he said to me, “Son of man, thus says the Lord God: These are the ordinances for the altar: On the day when it is erected for offering burnt offerings upon it and for throwing blood against it, ¹⁹ you shall give to the Levitical priests of the family of Zadok, who draw near to me to minister to me, declares the Lord God, a bull from the herd for a sin offering. ²⁰ And you shall take some of its blood and put it on the four horns of the altar and on the four corners of the ledge and upon the rim all around. Thus you shall purify the altar and make atonement for it. ²¹ You shall also take the bull of the</p>

	<p>the altar hearth projecting upward, four horns. ¹⁶The altar hearth shall be square, twelve cubits long by twelve broad. ¹⁷The ledge also shall be square, fourteen cubits long by fourteen broad, with a rim around it half a cubit broad, and its base one cubit all around. The steps of the altar shall face east.”</p>	<p>sin offering, and it shall be burned in the appointed place belonging to the temple, outside the sacred area. ²²And on the second day you shall offer a male goat without blemish for a sin offering; and the altar shall be purified, as it was purified with the bull. ²³When you have finished purifying it, you shall offer a bull from the herd without blemish and a ram from the flock without blemish. ²⁴You shall present them before the Lord, and the priests shall sprinkle salt on them and offer them up as a burnt offering to the Lord. ²⁵For seven days you shall provide daily a male goat for a sin offering; also, a bull from the herd and a ram from the flock, without blemish, shall be provided. ²⁶Seven days shall they make atonement for the altar and cleanse it, and so consecrate it. ²⁷And when they have completed these days, then from the eighth day onward the priests shall offer on the altar your burnt offerings and your peace offerings, and I will accept you, declares the Lord God.”</p>
<p>3B</p>	<p>The Gate for the Prince ⁴⁴Then he brought me back to the outer gate of the sanctuary, which faces east. And it was shut. ²And the Lord said to me, “This gate shall remain shut; it shall not be opened, and no one shall enter by it, for the Lord, the God of Israel, has entered by it. Therefore it shall remain shut. ³Only the prince may sit in it to eat bread before the Lord. He shall enter by way of the vestibule of the gate, and shall go out by the same way.”</p>	<p>⁴Then he brought me by way of the north gate to the front of the temple, and I looked, and behold, the glory of the Lord filled the temple of the Lord. And I fell on my face. ⁵And the Lord said to me, “Son of man, mark well, see with your eyes, and hear with your ears all that I shall tell you concerning all the statutes of the temple of the Lord and all its laws. And mark well the entrance to the temple and all the exits from the sanctuary. ⁶And say to the rebellious house, to the house of Israel, Thus says the Lord God: O house of Israel, enough of all your abominations, ⁷in admitting foreigners, uncircumcised in heart and flesh, to be in my sanctuary, profaning my temple, when you offer to me my food, the fat and the blood. You have broken my covenant, in addition to all your abominations. ⁸And you have not kept charge of my holy things, but you have set others to keep my charge for you in my sanctuary. ⁹“Thus says the Lord God: No foreigner, uncircumcised in heart and flesh, of all the foreigners who are among the people of Israel, shall enter my sanctuary.</p>
<p>3C</p>	<p>¹⁰But the Levites who went far from me, going astray from me after their idols when Israel went astray, shall bear their punishment. ¹¹They shall be ministers in my sanctuary, having oversight at the gates of the temple and ministering in the temple. They shall slaughter the burnt offering and the sacrifice for the people, and they shall stand before the people, to minister to them. ¹²Because they ministered to them before their idols and became a stumbling block of iniquity to the house of Israel, therefore I have sworn concerning them, declares the Lord God, and they shall bear their punishment. ¹³They shall not come near to me, to serve me as</p>	<p>Rules for Levitical Priests ¹⁵“But the Levitical priests, the sons of Zadok, who kept the charge of my sanctuary when the people of Israel went astray from me, shall come near to me to minister to me. And they shall stand before me to offer me the fat and the blood, declares the Lord God. ¹⁶They shall enter my sanctuary, and they shall approach my table, to minister to me, and they shall keep my charge.</p>

	priest, nor come near any of my holy things and the things that are most holy, but they shall bear their shame and the abominations that they have committed. ¹⁴ Yet I will appoint them to keep charge of the temple, to do all its service and all that is to be done in it.	
3D	¹⁷ When they enter the gates of the inner court, they shall wear linen garments. They shall have nothing of wool on them, while they minister at the gates of the inner court, and within. ¹⁸ They shall have linen turbans on their heads, and linen undergarments around their waists. They shall not bind themselves with anything that causes sweat. ¹⁹ And when they go out into the outer court to the people, they shall put off the garments in which they have been ministering and lay them in the holy chambers. And they shall put on other garments, lest they transmit holiness to the people with their garments.	²⁰ They shall not shave their heads or let their locks grow long; they shall surely trim the hair of their heads. ²¹ No priest shall drink wine when he enters the inner court. ²² They shall not marry a widow or a divorced woman, but only virgins of the offspring of the house of Israel, or a widow who is the widow of a priest. ²³ They shall teach my people the difference between the holy and the common, and show them how to distinguish between the unclean and the clean. ²⁴ In a dispute, they shall act as judges, and they shall judge it according to my judgments. They shall keep my laws and my statutes in all my appointed feasts, and they shall keep my Sabbaths holy.
3E	²⁵ They shall not defile themselves by going near to a dead person. However, for father or mother, for son or daughter, for brother or unmarried sister they may defile themselves. ²⁶ After he has become clean, they shall count seven days for him. ²⁷ And on the day that he goes into the Holy Place, into the inner court, to minister in the Holy Place, he shall offer his sin offering, declares the Lord God.	²⁸ “This shall be their inheritance: I am their inheritance: and you shall give them no possession in Israel; I am their possession. ²⁹ They shall eat the grain offering, the sin offering, and the guilt offering, and every devoted thing in Israel shall be theirs. ³⁰ And the first of all the firstfruits of all kinds, and every offering of all kinds from all your offerings, shall belong to the priests. You shall also give to the priests the first of your dough, that a blessing may rest on your house. ³¹ The priests shall not eat of anything, whether bird or beast, that has died of itself or is torn by wild animals.
4A	The Holy District ⁴⁵ “When you allot the land as an inheritance, you shall set apart for the Lord a portion of the land as a holy district, 25,000 cubits long and 20,000 cubits broad. It shall be holy throughout its whole extent. ² Of this a square plot of 500 by 500 cubits shall be for the sanctuary, with fifty cubits for an open space around it.	³ And from this measured district you shall measure off a section 25,000 cubits long and 10,000 broad, in which shall be the sanctuary, the Most Holy Place. ⁴ It shall be the holy portion of the land. It shall be for the priests, who minister in the sanctuary and approach the Lord to minister to him, and it shall be a place for their houses and a holy place for the sanctuary. ⁵ Another section, 25,000 cubits long and 10,000 cubits broad, shall be for the Levites who minister at the temple, as their possession for cities to live in. ⁶ “Alongside the portion set apart as the holy district you shall assign for the property of the city an area 5,000 cubits broad and 25,000 cubits long. It shall belong to the whole house of Israel.
4B	The Portion for the Prince ⁷ “And to the prince shall belong the land on both sides of the holy district and the property of the city, alongside the holy district and the property of the city, on the west and on the east, corresponding	⁹ “Thus says the Lord God: Enough, O princes of Israel! Put away violence and oppression, and execute justice and righteousness. Cease your evictions of my people, declares the Lord God. ¹⁰ “You shall have just balances, a just ephah, and a just bath. ¹¹ The ephah and the bath shall be of the same measure, the

	in length to one of the tribal portions, and extending from the western to the eastern boundary ⁸ of the land. It is to be his property in Israel. And my princes shall no more oppress my people, but they shall let the house of Israel have the land according to their tribes.	bath containing one tenth of a homer, and the ephah one tenth of a homer; the homer shall be the standard measure. ¹² The shekel shall be twenty gerahs; twenty shekels plus twenty-five shekels plus fifteen shekels shall be your mina.
5A	¹³ “This is the offering that you shall make: one sixth of an ephah from each homer of wheat, and one sixth of an ephah from each homer of barley, ¹⁴ and as the fixed portion of oil, measured in baths, one tenth of a bath from each cor (the cor, like the homer, contains ten baths). ¹⁵ And one sheep from every flock of two hundred, from the watering places of Israel for grain offering, burnt offering, and peace offerings, to make atonement for them, declares the Lord God. ¹⁶ All the people of the land shall be obliged to give this offering to the prince in Israel.	¹⁷ It shall be the prince’s duty to furnish the burnt offerings, grain offerings, and drink offerings, at the feasts, the new moons, and the Sabbaths, all the appointed feasts of the house of Israel: he shall provide the sin offerings, grain offerings, burnt offerings, and peace offerings, to make atonement on behalf of the house of Israel.
5B	¹⁸ “Thus says the Lord God: In the first month, on the first day of the month, you shall take a bull from the herd without blemish, and purify the sanctuary. ¹⁹ The priest shall take some of the blood of the sin offering and put it on the doorposts of the temple, the four corners of the ledge of the altar, and the posts of the gate of the inner court. ²⁰ You shall do the same on the seventh day of the month for anyone who has sinned through error or ignorance;	so you shall make atonement for the temple.
5C	²¹ “In the first month, on the fourteenth day of the month, you shall celebrate the Feast of the Passover, and for seven days unleavened bread shall be eaten. ²² On that day the prince shall provide for himself and all the people of the land a young bull for a sin offering. ²³ And on the seven days of the festival he shall provide as a burnt offering to the Lord seven young bulls and seven rams without blemish, on each of the seven days; and a male goat daily for a sin offering. ²⁴ And he shall provide as a grain offering an ephah for each bull, an ephah for each ram, and a hin of oil to each ephah.	²⁵ In the seventh month, on the fifteenth day of the month and for the seven days of the feast, he shall make the same provision for sin offerings, burnt offerings, and grain offerings, and for the oil.
5D	The Prince and the Feasts ⁴⁶ “Thus says the Lord God: The gate of the inner court that faces east shall be shut on the six working days, but on the Sabbath day it shall be opened, and on the day of the new moon it shall be opened. ² The prince shall enter by the vestibule of the gate from outside, and shall take his stand by the post of the gate.	The priests shall offer his burnt offering and his peace offerings, and he shall worship at the threshold of the gate. Then he shall go out, but the gate shall not be shut until evening.

5E	<p>³The people of the land shall bow down at the entrance of that gate before the Lord on the Sabbaths and on the new moons.</p>	<p>⁴The burnt offering that the prince offers to the Lord on the Sabbath day shall be six lambs without blemish and a ram without blemish. ⁵And the grain offering with the ram shall be an ephah, and the grain offering with the lambs shall be as much as he is able, together with a hin of oil to each ephah. ⁶On the day of the new moon he shall offer a bull from the herd without blemish, and six lambs and a ram, which shall be without blemish. ⁷As a grain offering he shall provide an ephah with the bull and an ephah with the ram, and with the lambs as much as he is able, together with a hin of oil to each ephah.</p>
5F	<p>⁸When the prince enters, he shall enter by the vestibule of the gate, and he shall go out by the same way.</p> <p>⁹“When the people of the land come before the Lord at the appointed feasts, he who enters by the north gate to worship shall go out by the south gate, and he who enters by the south gate shall go out by the north gate: no one shall return by way of the gate by which he entered, but each shall go out straight ahead.</p>	<p>¹⁰When they enter, the prince shall enter with them, and when they go out, he shall go out.</p>
5G	<p>¹¹“At the feasts and the appointed festivals, the grain offering with a young bull shall be an ephah, and with a ram an ephah, and with the lambs as much as one is able to give, together with a hin of oil to an ephah. ¹²When the prince provides a freewill offering, either a burnt offering or peace offerings as a freewill offering to the Lord, the gate facing east shall be opened for him. And he shall offer his burnt offering or his peace offerings as he does on the Sabbath day. Then he shall go out, and after he has gone out the gate shall be shut.</p> <p>¹³“You shall provide a lamb a year old without blemish for a burnt offering to the Lord daily; morning by morning you shall provide it. ¹⁴And you shall provide a grain offering with it morning by morning, one sixth of an ephah, and one third of a hin of oil to moisten the flour, as a grain offering to the Lord. This is a perpetual statute. ¹⁵Thus the lamb and the meal offering and the oil shall be provided, morning by morning, for a regular burnt offering.</p>	<p>¹⁶“Thus says the Lord God: If the prince makes a gift to any of his sons as his inheritance, it shall belong to his sons. It is their property by inheritance. ¹⁷But if he makes a gift out of his inheritance to one of his servants, it shall be his to the year of liberty. Then it shall revert to the prince; surely it is his inheritance—it shall belong to his sons. ¹⁸The prince shall not take any of the inheritance of the people, thrusting them out of their property. He shall give his sons their inheritance out of his own property, so that none of my people shall be scattered from his property.”</p>
5H	<p>Boiling Places for Offerings</p> <p>¹⁹Then he brought me through the entrance, which was at the side of the gate, to the north row of the holy chambers for the priests, and behold, a place was there at the extreme western end of them.</p> <p>²⁰And he said to me, “This is the place where the priests shall boil the guilt offering and the sin offering, and where they shall bake the grain offering, in</p>	<p>²¹Then he brought me out to the outer court and led me around to the four corners of the court. And behold, in each corner of the court there was another court— ²²in the four corners of the court were small courts, forty cubits long and thirty broad; the four were of the same size. ²³On the inside, around each of the four courts was a row of masonry, with hearths made at the bottom of the rows all around. ²⁴Then</p>

	<p>order not to bring them out into the outer court and so transmit holiness to the people.”</p>	<p>he said to me, “These are the kitchens where those who minister at the temple shall boil the sacrifices of the people.”</p>
<p>6</p>	<p>^{47:1} Then he brought me back to the door of the temple, and behold, water was issuing from below the threshold of the temple toward the east (for the temple faced east). The water was flowing down from below the south end of the threshold of the temple, south of the altar. ²Then he brought me out by way of the north gate and led me around on the outside to the outer gate that faces toward the east; and behold, the water was trickling out on the south side.</p> <p>³Going on eastward with a measuring line in his hand, the man measured a thousand cubits, and then led me through the water, and it was ankle-deep. ⁴Again he measured a thousand, and led me through the water, and it was knee-deep. Again he measured a thousand, and led me through the water, and it was waist-deep. ⁵Again he measured a thousand, and it was a river that I could not pass through, for the water had risen. It was deep enough to swim in, a river that could not be passed through. ⁶And he said to me, “Son of man, have you seen this?”</p>	<p>Then he led me back to the bank of the river. ⁷As I went back, I saw on the bank of the river very many trees on the one side and on the other. ⁸And he said to me, “This water flows toward the eastern region and goes down into the Arabah, and enters the sea; when the water flows into the sea, the water will become fresh. ⁹And wherever the river goes, every living creature that swarms will live, and there will be very many fish. For this water goes there, that the waters of the sea may become fresh; so everything will live where the river goes. ¹⁰Fishermen will stand beside the sea. From Engedi to Eneglaim it will be a place for the spreading of nets. Its fish will be of very many kinds, like the fish of the Great Sea. ¹¹But its swamps and marshes will not become fresh; they are to be left for salt. ¹²And on the banks, on both sides of the river, there will grow all kinds of trees for food. Their leaves will not wither, nor their fruit fail, but they will bear fresh fruit every month, because the water for them flows from the sanctuary. Their fruit will be for food, and their leaves for healing.”</p>
<p>7A</p>	<p>Division of the Land</p> <p>¹³Thus says the Lord God: “This is the boundary by which you shall divide the land for inheritance among the twelve tribes of Israel. Joseph shall have two portions. ¹⁴And you shall divide equally what I swore to give to your fathers. This land shall fall to you as your inheritance.</p> <p>¹⁵“This shall be the boundary of the land: On the north side, from the Great Sea by way of Hethlon to Lebo-hamath, and on to Zedad, ¹⁶Berothah, Sibraim (which lies on the border between Damascus and Hamath), as far as Hazer-hatticon, which is on the border of Hauran. ¹⁷So the boundary shall run from the sea to Hazar-enan, which is on the northern border of Damascus, with the border of Hamath to the north. This shall be the north side.</p> <p>¹⁸“On the east side, the boundary shall run between Hauran and Damascus; along the Jordan between Gilead and the land of Israel; to the eastern sea and as far as Tamar. This shall be the east side.</p> <p>¹⁹“On the south side, it shall run from Tamar as far as the waters of Meribah-kadesh, from there along the Brook of Egypt to the Great Sea. This shall be the south side.</p>	<p>²¹“So you shall divide this land among you according to the tribes of Israel. ²²You shall allot it as an inheritance for yourselves and for the sojourners who reside among you and have had children among you. They shall be to you as native-born children of Israel. With you they shall be allotted an inheritance among the tribes of Israel. ²³In whatever tribe the sojourner resides, there you shall assign him his inheritance, declares the Lord God.</p>

	<p>²⁰“On the west side, the Great Sea shall be the boundary to a point opposite Lebo-hamath. This shall be the west side.</p>	
<p>7B</p>	<p>48 “These are the names of the tribes: Beginning at the northern extreme, beside the way of Hethlon to Lebo-hamath, as far as Hazar-enan (which is on the northern border of Damascus over against Hamath), and extending from the east side to the west, Dan, one portion. ² Adjoining the territory of Dan, from the east side to the west, Asher, one portion. ³ Adjoining the territory of Asher, from the east side to the west, Naphtali, one portion. ⁴ Adjoining the territory of Naphtali, from the east side to the west, Manasseh, one portion. ⁵ Adjoining the territory of Manasseh, from the east side to the west, Ephraim, one portion. ⁶ Adjoining the territory of Ephraim, from the east side to the west, Reuben, one portion. ⁷ Adjoining the territory of Reuben, from the east side to the west, Judah, one portion.</p>	<p>⁸ “Adjoining the territory of Judah, from the east side to the west, shall be the portion which you shall set apart, 25,000 cubits in breadth, and in length equal to one of the tribal portions, from the east side to the west, with the sanctuary in the midst of it. ⁹ The portion that you shall set apart for the Lord shall be 25,000 cubits in length, and 20,000 in breadth.</p>
<p>7C</p>	<p>¹⁰ These shall be the allotments of the holy portion: the priests shall have an allotment measuring 25,000 cubits on the northern side, 10,000 cubits in breadth on the western side, 10,000 in breadth on the eastern side, and 25,000 in length on the southern side, with the sanctuary of the Lord in the midst of it. ¹¹ This shall be for the consecrated priests, the sons of Zadok, who kept my charge, who did not go astray when the people of Israel went astray, as the Levites did. ¹² And it shall belong to them as a special portion from the holy portion of the land, a most holy place, adjoining the territory of the Levites. ¹³ And alongside the territory of the priests, the Levites shall have an allotment 25,000 cubits in length and 10,000 in breadth. The whole length shall be 25,000 cubits and the breadth 20,000. ¹⁴ They shall not sell or exchange any of it. They shall not alienate this choice portion of the land, for it is holy to the Lord.</p> <p>¹⁵ “The remainder, 5,000 cubits in breadth and 25,000 in length, shall be for common use for the city, for dwellings and for open country. In the midst of it shall be the city, ¹⁶ and these shall be its measurements: the north side 4,500 cubits, the south side 4,500, the east side 4,500, and the west side 4,500. ¹⁷ And the city shall have open land: on the north 250 cubits, on the south 250, on the east 250, and on the west 250. ¹⁸ The remainder of the</p>	<p>²³ “As for the rest of the tribes: from the east side to the west, Benjamin, one portion. ²⁴ Adjoining the territory of Benjamin, from the east side to the west, Simeon, one portion. ²⁵ Adjoining the territory of Simeon, from the east side to the west, Issachar, one portion. ²⁶ Adjoining the territory of Issachar, from the east side to the west, Zebulun, one portion. ²⁷ Adjoining the territory of Zebulun, from the east side to the west, Gad, one portion. ²⁸ And adjoining the territory of Gad to the south, the boundary shall run from Tamar to the waters of Meribah-kadesh, from there along the Brook of Egypt to the Great Sea. ²⁹ This is the land that you shall allot as an inheritance among the tribes of Israel, and these are their portions, declares the Lord God.</p>

	<p>length alongside the holy portion shall be 10,000 cubits to the east, and 10,000 to the west, and it shall be alongside the holy portion. Its produce shall be food for the workers of the city. ¹⁹ And the workers of the city, from all the tribes of Israel, shall till it. ²⁰ The whole portion that you shall set apart shall be 25,000 cubits square, that is, the holy portion together with the property of the city.</p> <p>²¹ “What remains on both sides of the holy portion and of the property of the city shall belong to the prince. Extending from the 25,000 cubits of the holy portion to the east border, and westward from the 25,000 cubits to the west border, parallel to the tribal portions, it shall belong to the prince. The holy portion with the sanctuary of the temple shall be in its midst. ²² It shall be separate from the property of the Levites and the property of the city, which are in the midst of that which belongs to the prince. The portion of the prince shall lie between the territory of Judah and the territory of Benjamin.</p>	
<p>7D</p>	<p>The Gates of the City</p> <p>³⁰ “These shall be the exits of the city: On the north side, which is to be 4,500 cubits by measure, ³¹ three gates, the gate of Reuben, the gate of Judah, and the gate of Levi, the gates of the city being named after the tribes of Israel. ³² On the east side, which is to be 4,500 cubits, three gates, the gate of Joseph, the gate of Benjamin, and the gate of Dan. ³³ On the south side, which is to be 4,500 cubits by measure, three gates, the gate of Simeon, the gate of Issachar, and the gate of Zebulun. ³⁴ On the west side, which is to be 4,500 cubits, three gates, the gate of Gad, the gate of Asher, and the gate of Naphtali.</p>	<p>³⁵ The circumference of the city shall be 18,000 cubits. And the name of the city from that time on shall be, The Lord Is There.”</p>

Row	Left Column (Presence Arriving & Ordering)	Right Column (Presence Transforming & Restoring)	Movement Present?
1	Visionary measuring, gates, courts, inner temple setup	Side chambers, outer summary, separation	Yes (foundational ordering of space).
2	Glory enters from east and fills the temple	Command to describe, law of the temple, eternal dwelling	Yes (arrival of glory leads to instruction for obedience/restoration).
3	Altar consecration, prince's gate, priestly rules	Priestly conduct, inheritance, teaching	Yes (initial holiness rules lead to ongoing faithful service).
4	Holy district set apart (sanctuary, priests, Levites)	Prince's portion, justice, just measures	Yes (central holy space enables equitable land restoration).
5	Offerings to prince, purification, feast provisions	Prince's duties for feasts, daily offerings, kitchens	Yes (provision and order support sustained worship).
6	Water issues from temple threshold	River deepens, heals Dead Sea, trees for healing	Yes (presence source → transformative life flowing out).
7	Land boundaries and tribal allotments	Holy portion, city, gates, "Yahweh Shammah"	Yes (division leads to full presence with God's people).

Revelation Reference	Connection Type	Ezekiel Reference	Notes / Theological Link
Rev 1:13-16	Echo	Ezek 40:3; 43:2	"One like a son of man" with bronze appearance and voice like many waters — echoes the measuring guide and glory's sound.
Rev 4:1-11	Strong Echo	Ezek 1 + 40-43	Heavenly throne, living creatures, glory — builds on Ezekiel's visions and temple glory filling.
Rev 7:9-17	Echo	Ezek 47:1-12	Multitude before throne; springs of living water — echoes the river of life and healing.
Rev 11:1-2	Direct Allusion	Ezek 40:3-5	John given measuring rod to measure temple, altar, worshipers — parallel to Ezekiel's guide.
Rev 11:19	Echo	Ezek 43:1-5	Temple in heaven opened; ark seen — glory and presence revealed.
Rev 14:1-5	Echo	Ezek 43:7; 48	144,000 with Lamb on Mount Zion — holy mountain and sealed presence.
Rev 15:5-8	Echo	Ezek 43:1-5	Temple opened; glory and smoke fill it — glory filling the temple.

Revelation Reference	Connection Type	Ezekiel Reference	Notes / Theological Link
Rev 21:2, 10	Allusion	Ezek 40:2	Taken to high mountain to see holy city descending — exact parallel to Ezekiel's vision.
Rev 21:12-13	Echo	Ezek 48:30-34	12 gates named after tribes of Israel (3 per side).
Rev 21:15-17	Strong Allusion	Ezek 40:3-5; 42:15-20	Angel with measuring rod measures the city (cube); Ezekiel's square complex measured with reed.
Rev 21:16	Echo	Ezek 40–42	Perfect cube (Rev) fulfills/expands Ezekiel's square symmetry.
Rev 21:22	Strong Allusion	Ezek 40–43	No temple in the city — the Lord God and the Lamb are its temple (fulfillment of Ezekiel's temple vision).
Rev 21:23; 22:5	Echo	Ezek 43:2-5	Glory of God as light (no sun or lamp needed).
Rev 21:24-26	Echo	Ezek 47:22-23; 48	Nations walk by its light; kings bring glory; inclusion of sojourners.
Rev 21:27; 22:3	Echo	Ezek 43:7-9; 44	Nothing unclean enters; no more curse — fulfills removal of defilement.
Rev 22:1	Echo	Ezek 47:1	River of water of life from the throne (and temple threshold in Ezekiel).
Rev 22:1-2	Strong Echo	Ezek 47:1-12	River flows; tree of life on both sides with monthly fruit for healing.
Rev 22:3	Echo	Ezek 48:35	Throne in the city; servants worship — ultimate "The LORD Is There."