

Ezekiel Bible Studies

Volume Seven

Chapters 41 — 48

The Glory Returns

The Temple, the River, and the Name

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Forward

Ezekiel 41–48: The Architecture of the New Creation

Volume Seven arrives at the destination the entire series has been building toward. Six volumes of prophecy, judgment, departure, lamentation, resurrection, and promise have prepared for what Ezekiel now sees: a new temple, a new priesthood, a new river, a new land, and a new city whose name is not Jerusalem — but YAHWEH Shammah, the LORD is there.

This is not a return to the old ways. The old temple was defiled and destroyed. The old priesthood was corrupted and scattered. The old covenant was broken not by YAHWEH but by the people He had called. What Ezekiel sees in these final chapters is not a restoration of what was — it is the unveiling of what was always intended. The shadow is removed. The substance remains.

These chapters must be understood spiritually. The architecture is real, the measurements are precise, and the geography is deliberate — but none of it is ultimately about stone and timber. Everything in Ezekiel's final vision points to Yahshua. The bronze man with the measuring rod is Yahshua. The east gate sealed to every man is Yahshua. The north gate with its eight tables of sacrifice is the covenant established by Yahshua. The door of the Holy Place is Yahshua. The inner room with the table of shittim wood is Yahshua. The river flowing from under the threshold is Yahshua. The land divided equally among all tribes, including the one considered lost — that restoration is the work of Yahshua. The city at the end, whose very name declares the presence of YAHWEH — that city is Yahshua, the true temple, the source of living water, the Davidic Prince who alone may sit at the east gate and eat bread before YAHWEH.

"I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." — John 10:9

What This Volume Covers

The ten studies of Volume Seven move verse by verse through the final architecture of Ezekiel's vision:

Chapter 41 — The Holy Place: the sealed windows, the two faces of man and lion, the palm tree carved at every transition point from the outermost porch to the innermost wall, and the table of shittim wood before YAHWEH. The symbol of the overcomer is written into the walls of YAHWEH's own dwelling before the first overcomer has arrived.

Chapter 42 — The Priests' Chambers: the rooms of preparation, the separation of the holy from the common, and the perimeter wall that marks the boundary between what belongs to YAHWEH and what belongs to the world. Holiness is not just an attitude here — it is architecture.

Chapter 43 — The Return of the Glory: the moment the entire book has been building toward since Ezekiel 10. The glory comes from the east—the same direction it departed—accompanied by a sound like many waters. The earth shines brightly with it. Ezekiel falls face down. The throne is established. The King has returned home. This chapter also links to Revelation 19—the voice like many waters is both the King descending in judgment and the saints coming with Him—one voice, because the saints are clothed in His righteousness, inseparable from Him at His return.

Chapter 44 — The East Gate Sealed and the Prince: the gate through which glory entered is permanently closed. No one shall enter it. The Prince alone has access. The east gate is not meant for the called — it is the path Yahshua Himself walked, becoming in His own person the altar, the laver, and the door. Those who are called do not follow Him through the east gate; they receive what He accomplished there. This chapter also establishes the three-tier priesthood: the sons of Zadok who never went astray, the demoted Levites who strayed but still serve, and the uncircumcised-in-heart strangers barred from the sanctuary altogether — each tier corresponding to a group we have traced from Matthew 25 to Revelation 7.

Chapter 45 — The Holy Oblation: the land set apart for YAHWEH, the priests, the sanctuary, and the Prince. The numerology of 25,000, 20,000, 10,000, and 5,000 each carries its own root significance. The important verse — 45:22, where the Prince prepares a sin offering for himself — points directly to April 33 AD, Gethsemane, and the cross: 'No man takes my life, I lay it down willingly' (John 10:18). The feast structure concludes with Tabernacles, the feast of dwelling, pointing forward to the Millennial reign of the King of Kings.

Chapter 46 — The Rhythm of Millennial Worship: the new moon and the Sabbath, the Prince at the east gate, the people gathering at the door, offerings of witness rather than atonement. The Prince is the gate — the closed east gate (Chapter 44) becomes the open door through the Prince (John 10:9, 14:6). The pattern of the Millennium reflects the pattern we now live in Spirit: Sabbath rest entered through the Prince, new birth marked by the new moon, inheritance secured as sons, ministry carried to the four corners.

Chapter 47 — The River of Life: water rising from beneath the threshold of the east-facing house, coming down on the south side, south of the altar. It is not the Laver overflowing — the Laver is not the source. The source is the threshold itself: the cornerstone, the Word, Yahshua. The river runs east from there, deepening — ankles, knees, waist, unfordable — until it reaches the sea. The Dead Sea is the sea; it is healed. The picture is mankind, dead

without the living water, brought to life wherever the river flows. The gospel, carried from the altar outward by those who passed the sacrifice and were washed, running east to the ends of the earth.

Chapter 48 — The New Land and the New City: all twelve tribes are restored and given equal inheritance, including Dan — the tribe written off the sealed list of Revelation 7, fully restored in Ezekiel's final vision without an asterisk or demotion, exactly as Romans 11:29 states: the gifts and calling of YAHWEH are without repentance. The city at the end does not bear the name of a king or a patriarch. It bears the name of its resident: YAHWEH Shammah. The LORD is there. The entire book has been leading to this name.

A Note on the Theological Overview

Ezekiel 41–48 carries the deepest theological significance in the entire book. These chapters are not just the end of Ezekiel's ministry; they present the broadest vision of the new creation in the Old Testament, the detailed plan for the world to come, and the merging of all major themes from Genesis to Revelation. Understanding the purpose of the temple's design, how the river of life links Eden to the New Jerusalem, what the priestly distinctions represent within the overall story of Scripture, and how the tribal divisions relate to the full scope of redemptive history requires more than just line-by-line explanation.

For this reason, theologian Phil Wolfe has provided a comprehensive canonical and theological overview of Ezekiel 40–48 that begins this volume. Phil's overview achieves four goals for the reader:

It lays out the theological structure behind these final chapters — why they are arranged as they are and what they aim to demonstrate in the overall story of Scripture, from creation through covenant, priesthood, kingship, exile, and new creation.

It maps each chapter's canonical connections, demonstrating how Ezekiel 40–48 communicates with Moses, David, Isaiah, Daniel, John, and Paul in a unified voice throughout Scripture.

It offers a reference framework to revisit as you thoroughly work through each chapter, providing the bigger canonical picture while the verse-by-verse studies focus on the details.

It can serve as an initial overview before diving into the chapter studies — if you want to see the full canonical arc of Ezekiel 40–48 before analyzing each verse, Phil's overview will give you that foundation. You will find it on the pages right after this foreword, as the first chapter in the Table of Contents.

A Word on Method

Every study in this volume was constructed in the same way the series has been built from the start: the focus was always on the text itself, read in its plain meaning before any interpretation is made. When we diverge from common opinion — whether about the east gate, the sons of Zadok, the three-tier priesthood, or the Prince's identity — it is because the text itself demands it, not because we seek novelty. Where the text is clear, we have been clear. Where it is silent, we acknowledge that. When tradition adds details not stated in Scripture, we note the gap and build on the solid foundation that is there.

The corrections built into this volume—especially the gates theology (East reserved exclusively for the Prince; North and South as the two entrances for the called) and the river of life flowing eastward rather than exiting through the south gate—are not made reluctantly. They represent the text speaking more precisely than earlier drafts allowed. Iron sharpening iron, always toward a sharper edge.

"Iron sharpeneth iron; so a man sharpeneth the countenance of his friend." — Proverbs 27:17

The End of the Vision

Ezekiel began his work in Babylon, on the banks of the river Chebar, during the fifth year of Jehoiachin's exile. He was thirty years old — the age when priests start their service. He had never served in the temple and would never return to Jerusalem. He spent his entire ministry among the exiles, delivering messages they did not want to hear about a city they would not see again, looking ahead to a restoration that would not happen in his lifetime.

And yet his final vision ends not with exile but with presence. Not with ruins but with radiance. Not with the departure of the glory but with its permanent return. Not with the name of a ruined city but with a name that makes every other name unnecessary.

"And the name of the city from that day shall be: YAHWEH is there." — Ezekiel 48:35

That is the core idea this book has always pointed to. Not a temple built by human hands. Not a priesthood kept alive through genealogy. Not a city protected by walls and armies. But the presence of YAHWEH Himself, living permanently with His people, filling everything — the temple, the river, the land, the gates, the name.

This is Israel's hope. It is the hope of the church. It is the hope revealed in Christ — the true temple, the source of living water, the Davidic Prince who alone may sit at the east gate, and the One whose return will fill the earth with glory as the waters cover the sea.

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Ezekiel 40–48: The Return of the Glory and the Architecture of the New Creation

A Narrative-Theological Introduction by Phil Wolfe

The book of Ezekiel has been a long descent into darkness followed by a slow, steady rise toward hope. The prophet has walked through visions of judgment, the departure of the glory, the collapse of the temple, the scattering of the people, the death of the nation, and the final defeat of the enemies of God. He has seen bones resurrected, hearts renewed, and a Davidic Shepherd-King promised. He has watched the Spirit breathe life into what was dead and unite what was divided.

Now, in chapters 40–48, Ezekiel is carried into a vision that surpasses all that has come before. It is the longest sustained vision in the book, the climax of the prophet's ministry, and one of the most sweeping eschatological portraits in all of Scripture. It is a vision of **a new temple, a new land, a new priesthood, a new city**, and above all, **the return of the glory of God**.

If Ezekiel 1–11 was the story of the glory departing, Ezekiel 40–48 is the story of the glory returning. If Ezekiel 33–39 was the story of resurrection and reunification, Ezekiel 40–48 is the story of restoration and renewal. If the earlier chapters were the demolition of the old world, these chapters are the blueprint of the new.

This is not merely a vision of architecture. It is a vision of **new creation**.

1. The Hand of the Lord and the Mountain of God (Ezekiel 40:1–4)

The vision begins with a familiar phrase: “**The hand of the Lord was upon me.**” Ezekiel is transported “in visions of God” to a very high mountain. Mountains in Scripture are always places of revelation—Sinai, Zion, Carmel, the Mount of Transfiguration. Here, Ezekiel stands on a mountain overlooking a structure “like a city.”

This is not the old Jerusalem. That city lies in ruins. This is something new—something transcendent, something eschatological. Ezekiel is about to witness the architectural grammar of redemption.

A radiant, bronze-like figure appears with a measuring rod in his hand. He is the heavenly surveyor, the divine architect, the guide who will lead Ezekiel through the contours of the new creation. The measuring rod signals order, precision, intentionality. God is rebuilding His world with exacting care.

2. The Temple Vision: A Sanctuary of Perfect Proportions (Ezekiel 40–42)

Ezekiel is led through a vast temple complex—gates, courts, chambers, porticos, altars, and inner sanctuaries. The measurements are meticulous, almost overwhelming. But the point is not architectural detail for its own sake. The point is **holiness**.

Everything in this temple is ordered, symmetrical, and pure. Chaos has been banished. Defilement has no place. The temple is a microcosm of the new creation—ordered, harmonious, radiant with divine presence.

This is not a return to the old temple. It is a **transfigured temple**, a **cosmic temple**, a **new-creation temple**. The old temple was defiled and destroyed. This one is untouched by sin, untouched by idolatry, untouched by death.

The prophet is being shown the world as it will be when God dwells with His people forever.

3. The Return of the Glory: The Heart of the Vision (Ezekiel 43:1–12)

Then comes the moment Ezekiel has been waiting for since chapter 11.

The glory returns.

Ezekiel sees the glory of the God of Israel coming from the east—the same direction from which it departed. The sound is like the roar of many waters. The earth shines with His glory. The prophet falls on his face as the glory enters the temple and fills the house.

This is the theological climax of the entire book.

The God who left His defiled sanctuary now returns to a purified one. The God who judged His people now dwells among them. The God who departed in sorrow now returns in triumph.

This is the fulfillment of the covenant promise:

“My dwelling place shall be with them, and I will be their God, and they shall be My people.”

It anticipates:

- **John 1:14** — the Word tabernacling among us
- **John 2:19–21** — Jesus as the true temple
- **Revelation 21:3** — God dwelling with humanity in the new creation

The return of the glory is the heart of Ezekiel's eschatology.

4. The Altar and the Priesthood: A Purified Worship (Ezekiel 43:13–46:24)

After the glory returns, Ezekiel is shown the altar and the priesthood. The altar is massive, central, and elevated. It is the place of atonement, purification, and communion.

The priesthood is renewed, but not all priests are included. Only the sons of Zadok—those who remained faithful—may draw near. This is a theological statement: **faithfulness matters**. The new creation is not a moral free-for-all. It is a realm of holiness.

The prince appears—a mysterious figure who is not the high priest, not the king in the old sense, but a representative leader who offers sacrifices and leads the people in worship. He is a Davidic figure, a shepherd-ruler, a messianic type.

This section is not about restoring Levitical ritualism. It is about portraying a world where **worship is pure, leadership is righteous, and God's presence is central**.

5. The River of Life: Eden Restored (Ezekiel 47:1–12)

Then Ezekiel is brought back to the temple entrance, and he sees something astonishing: **water flowing from the threshold of the temple**.

It begins as a trickle. Then it becomes ankle-deep. Then knee-deep. Then waist-deep. Then a river so deep no one can cross.

This is not irrigation. This is **new creation water**—the river of life flowing from the presence of God.

Wherever the river flows, life springs forth:

- Trees with healing leaves
- Fruit that never fails
- Waters that cleanse the sea
- A world transformed

This is Eden restored. It is the fulfillment of Genesis 2, the anticipation of Revelation 22, the river that flows from the throne of God and of the Lamb.

The temple is the source of life because God is the source of life.

6. The New Land: A Reordered Inheritance (Ezekiel 47:13–48:29)

The land is redistributed—not according to old tribal boundaries but according to a new, symmetrical, ordered pattern. The land is no longer a battleground of tribal rivalries. It is a gift of grace, a sign of unity, a symbol of restored creation.

Even the sojourner receives an inheritance. This is a radical expansion of covenant inclusion. The restored land anticipates the ingathering of the nations, the expansion of the people of God, the breaking down of dividing walls.

This is the geography of the new covenant.

7. The New City: “The Lord Is There” (Ezekiel 48:30–35)

The vision ends with a city.

It is not called Jerusalem. It is not called Zion. It is not called David's city.

It is called:

“YHWH Shammah” — “The Lord Is There.”

This is the final word of Ezekiel's prophecy. The entire book has been moving toward this moment. The glory that departed returns. The God who judged now dwells. The world that was ruined is now renewed.

The name of the city is the promise of the new creation.

The Meta-Narrative of Scripture in Ezekiel 40–48

Ezekiel's final vision is not an appendix. It is the climax of the biblical story.

Creation

- A new Eden
- A new river
- A new humanity

Abraham

- A restored land
- A blessing for the nations

Moses

- A purified sanctuary
- A renewed covenant

David

- A shepherd-prince
- A kingdom of peace

Prophets

- A Spirit-filled people
- A world made new

Christ

- The true temple
- The source of living water
- The glory of God in human flesh

Church

- A Spirit-indwelt temple
- A holy priesthood
- A people from every nation

New Creation

- The river of life
- The tree of healing
- The city where God dwells forever

Ezekiel 40–48 is the Old Testament's most expansive vision of the new creation. It is the architectural blueprint of the world to come.

Conclusion: The Story Completed, the Hope Unveiled

Ezekiel began with a vision of God's glory in Babylon—a glory that refused to be confined to a ruined temple. It moved through judgment, exile, lament, and death. It passed through the valley of dry bones and the defeat of Gog. And now, at last, it comes to rest in a new temple, a new land, a new city.

The book ends not with rubble but with radiance.
 Not with exile but with presence.
 Not with judgment but with joy.
 Not with abandonment but with the promise:
"The Lord is there."

This is the hope of Israel.
 This is the hope of the church.
 This is the hope of the world.

And this is the hope fulfilled in Christ, the true temple, the source of living water, the Davidic Shepherd-King, and the One in whom God dwells with His people forever.

Canonical–Theological Chart: Ezekiel 40–48 in the Meta-Narrative of Scripture

Chapters	Theme	Canonical Connections	Meta-Narrative Function
40–42	New temple measured; perfect order; holiness architecture	Exod 25–31; 1 Kgs 6–8; Rev 11; Rev 21	God creates a new sacred space; Eden restored in architectural form
43	Glory returns from the east; altar purified	Exod 40; 1 Kgs 8; John 1:14; Rev 21:3	Reversal of Ezekiel 10–11; God dwells with His people again
44	New priesthood (sons of Zadok); holiness restored	Num 18; Mal 2; Heb 7–10; 1 Pet 2	Priesthood purified; anticipates Christ's priesthood and the priesthood of believers
45–46	New prince; righteous governance; restored worship	2 Sam 7; Isa 9; Ezek 34; Luke 1–2	Davidic rule restored; worship reordered under the Messianic prince
47	River of life from the temple; trees of healing; renewed land	Gen 2; Ps 46; Joel 3; Zech 14; John 7; Rev 22	New Eden; Spirit-water brings life to the world; new creation inaugurated
48	New tribal allotment; equal inheritance; new city: "YHWH Is There"	Josh 13–22; Rev 21–22	God's presence defines the new creation community; final eschatological hope

Ezekiel 40–42 — The New Temple: Architecture of Holiness

Ezekiel is taken to a **very high mountain** (40:2), echoing Sinai and Zion. A radiant, bronze-like man measures the temple with mathematical precision.

Key Themes

- Perfect symmetry
- Guarded gates
- Increasing holiness toward the center
- Separation of holy and common

Canonical Connections

- **Exodus 25–31** — tabernacle blueprint from heaven
- **1 Kings 6–8** — Solomonic temple
- **Revelation 11** — measuring the temple
- **Revelation 21** — New Jerusalem measured

Meta-Narrative Function

This is **Eden rebuilt**: ordered, guarded, ascending in holiness.
God is preparing a **new creation sanctuary**.

Ezekiel 43 — The Return of the Glory

The moment the entire book has been moving toward.

Key Movements

- Glory returns **from the east** (the direction it departed in chs. 10–11).
- The sound is like “many waters.”
- The earth shines with His glory.
- God declares: “This is the place of My throne.”

Canonical Connections

- **Exodus 40** — glory fills the tabernacle
- **1 Kings 8** — glory fills Solomon’s temple
- **John 1:14** — the Word “tabernacled” among us
- **Revelation 21:3** — “God will dwell with them”

Meta-Narrative Function

The exile is reversed.
God’s presence returns permanently.
This is the **new covenant presence** of God.

Ezekiel 44 — The New Priesthood

The sons of Zadok are chosen because they remained faithful.

Key Themes

- Holiness restored
- Priestly faithfulness rewarded
- Access to God regulated
- Moral purity required

Canonical Connections

- **Numbers 18** — priestly responsibilities
- **Malachi 2** — corrupt priests rebuked
- **Hebrews 7–10** — Christ as the true High Priest
- **1 Peter 2** — believers as a royal priesthood

Meta-Narrative Function

The priesthood is purified, anticipating:

- Christ's perfect priesthood
- The church's priestly identity

Ezekiel 45–46 — The Prince and the Reordered Worship

A mysterious **prince** appears—distinct from priests, yet central to worship.

Key Themes

- Just governance
- Fair weights and measures
- Provision for sacrifices
- Leadership in worship

Canonical Connections

- **2 Samuel 7** — Davidic covenant
- **Isaiah 9** — the righteous ruler
- **Ezekiel 34** — Davidic shepherd
- **Luke 1–2** — Messianic fulfillment

Meta-Narrative Function

The prince is a **Davidic figure** who ensures justice and leads worship.
He anticipates the **Messianic King** who restores righteousness.

Ezekiel 47 — The River of Life and the New Eden

This is one of the most beautiful visions in Scripture.

Key Movements

- Water flows from the temple threshold.
- It becomes a river no one can cross.
- It heals the Dead Sea.
- Trees bear fruit every month; leaves heal the nations.

Canonical Connections

- **Genesis 2** — river flowing from Eden
- **Psalms 46** — river whose streams make glad the city of God
- **Joel 3** — fountain from the house of the LORD
- **Zechariah 14** — living waters from Jerusalem
- **John 7** — rivers of living water (Spirit)
- **Revelation 22** — river of life, tree of life

Meta-Narrative Function

This is **new creation**.
The Spirit brings life to the world through God's presence.
Eden is restored and expanded.

Ezekiel 48 — The New Land and the City Named "YHWH Is There"

The book ends with a vision of **ordered inheritance** and a **new city**.

Key Themes

- Equal tribal allotments
- Inclusion of the sojourner
- Central sanctuary
- City with twelve gates
- Name: **"YHWH Shammah" — The LORD Is There**

Canonical Connections

- **Joshua 13–22** — land allotments
- **Isaiah 60–66** — restored Zion
- **Revelation 21–22** — New Jerusalem

Meta-Narrative Function

The story ends where the Bible ends:

God dwelling with His people in a renewed creation.

Meta-Narrative Summary

Meta-Narrative Stage	Ezekiel 40–48 Contribution
Creation	New Eden temple; river of life; healing trees (47)
Fall	Old temple replaced; sin's defilement reversed (43–44)
Covenant	New priesthood; new prince; restored worship (44–46)
Exile	Glory returns; God dwells with His people again (43)
Restoration	Land renewed; tribes restored; justice established (45–48)
New Creation	River of life; eternal presence; city named "The LORD Is There" (47–48)

Theological Takeaway

Ezekiel 40–48 is the Bible's grand finale before Revelation.

It is the vision of **new creation, new covenant, new temple, new priesthood, new Davidic king, new Eden**, and **God dwelling with His people forever**.

This is the world Christ inaugurates and will consummate.

Ezekiel Bible Study Chapter 41:1-11

Following Ezekiel into the Holy Place

Part 1 of 2

A Study Guide

Key Verse: Ezekiel 41:4

"So he measured the length thereof, twenty cubits; and the breadth, twenty cubits, before the temple: and he said unto me, This is the most holy place."

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Introduction: At the Threshold of Glory

Ezekiel stands at the temple's threshold—the dwelling of YAHWEH. Behind him are the paths through the outer and inner courts. Seven steps, then eight. The altar of sacrifice, where death was necessary. The laver, where washing signifies new life. He has passed through the gates, walked between the divided covenant pieces, and now stands at the entrance to the Holy Place.

The bronze figure—whose appearance resembles polished bronze hardened by fire—stands beside him. This is Yahshua in His pre-incarnate form, the Son of Man who will one day walk the earth as the perfect sacrifice. He holds a measuring reed, and everything He measures reveals truths about YAHWEH's character and the path of redemption.

What Ezekiel is about to witness is unlike any structure built by humans. It is not Solomon's temple, the Second Temple, or Herod's renovation. Instead, it is the PROPHETIC pattern—the spiritual foundation behind all earthly temples. Each measurement is precise. Every dimension holds significance. Every number reveals theology.

As we follow Ezekiel through this vision, we will not just list measurements. We will walk WITH him. We will see what he sees. We will experience the progression from the outer threshold to the inner sanctum, from the place of testing to the place of complete redemption. And as we walk, we will realize that these are not just ancient chambers—these are the very stages of our spiritual journey from initial faith to dwelling in YAHWEH's presence.

Let us enter with Ezekiel. Let us see through his eyes. Let us walk where he walked.

Part I: Entering the Holy Place - The Door of Grace and Testing

Summary

Ezekiel approaches the entrance to the Holy Place and observes posts of humanity supporting the doorway, with grace on both sides enabling full entry. Inside, he discovers a chamber measuring forty cubits in length (testing) by twenty cubits in width (redemption). This is where priests perform daily duties, including the showbread table, the golden lampstand, and the altar of incense. The Holy Place serves as the space of faithful service within the realm of redemption.

Key Verses

Ezekiel 41:1-2 (KJV): "Afterward he brought me to the temple, and measured the posts, six cubits wide on one side, and six cubits wide on the other side, which was the width of the tabernacle. And the width of the door was ten cubits; and the sides of the door were five cubits on each side: and he measured the length of it, forty cubits; and the width, twenty cubits."

The Scene: Ezekiel at the Temple Entrance

The bronze man points toward the doorway ahead. "Look," he tells Ezekiel. "Observe what YAHWEH shows you." Ezekiel raises his eyes and looks at the entrance to the Holy Place.

Massive posts line both sides of the doorway—pillars supporting the entrance. Each post is six cubits wide, with six on the left and six on the right. These make up the framework everyone must pass through.

The number six repeats throughout this temple vision, symbolizing humanity. Man was created on the sixth day, making six his number. At the entrance to YAHWEH's dwelling, humanity forms the very foundation of the doorway.

YAHWEH's temple isn't meant for angels; it's built for redeemed humanity. The doorposts declare: "Sons of Adam—transformed, redeemed, indwelt by the Word—serve as the foundation through which others come in."

The Door: Ten Cubits of Completeness

Between the two posts, the doorway is ten cubits wide. The number 10 symbolizes completeness, the fulfillment of the Law, and divine order. The Ten Commandments were inscribed on two tablets, with ten representing the fullness of YAHWEH's righteous standard.

The door is large enough for full entry. It's not a narrow gate that restricts access—this is the entrance to the Holy Place where priests serve. Those who have gone through the outer court, died at the altar, and been cleansed at the laver now enter through a door of COMPLETENESS.

But observe what supports this complete entry: six cubits on each side. Humanity ($6 + 6 = 12$) sustains the completeness (10). The twelve tribes, the twelve apostles, and the government of redeemed humanity—all uphold the full access to YAHWEH's presence.

Grace on Both Sides

The bronze man continues measuring. On each side of the ten-cubit door, there is a five-cubit section—five cubits on the left and five cubits on the right. The sides of the door are marked by the number five—the number of GRACE throughout Scripture.

Grace stands on both sides of the entrance. You cannot approach this door without encountering grace on your left and grace on your right. The five loaves that fed five thousand. The five wise virgins prepared with oil. Grace, divine favor, unmerited provision.

The pattern becomes clear: GRACE ($5 + 5 = 10$) allows COMPLETE ENTRY (10). This entry is supported by redeemed HUMANITY ($6 + 6 = 12$). Each number tells a story. Every measurement reveals truth.

Ephesians 2:8-9 affirms this truth: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." Grace is present on both sides. Grace makes entry possible. Grace provides complete access.

Inside the Holy Place: The Chamber of Testing and Redemption

Ezekiel enters the Holy Place through the doorway. The bronze figure measures its interior: forty cubits long and twenty cubits wide. Forty by twenty. These numbers are significant—they reveal the essence of this sacred space.

Forty Cubits: The Length of Testing

The Holy Place extends forty cubits in front of Ezekiel. Forty—the number that appears throughout Scripture whenever YAHWEH tests His people, whenever preparation and probation are needed before moving to the next stage of the journey.

Consider the pattern of forty:

- Israel wandered forty years in the wilderness before entering the promised land (Numbers 14:33-34)
- Moses spent forty days on Mount Sinai receiving the Law (Exodus 24:18)
- Elijah walked forty days to Mount Horeb to meet YAHWEH (1 Kings 19:8)
- Yehoshua fasted forty days in the wilderness and was tempted by Satan (Matthew 4:2)

- After His resurrection, Yehoshua remained forty days teaching the disciples before ascending (Acts 1:3)

Forty always precedes a breakthrough. It signifies a period of testing that proves loyalty, sharpens character, and readies one for the next stage. The Holy Place—where priests serve daily—measures forty cubits in length.

This is the testing ground. This is where faithfulness is proven day after day:

- Will you tend the golden lampstand faithfully, ensuring the light never goes out?
- Will you eat the fresh showbread, or will you settle for yesterday's manna?
- Will you maintain the altar of incense, keeping intercession continually rising before YAHWEH?

The forty-cubit length states: "This is the place of daily testing, of faithful service, of proven ministry."

Twenty Cubits: The Breadth of Redemption

But the Holy Place is not only long; it is also twenty cubits wide. Twenty—the number of redemption, of waiting periods before deliverance, of the space between oppression and freedom.

Consider the pattern of twenty:

- Jacob labored twenty years for Laban before receiving his full inheritance (Genesis 31:38, 41)
- Israel endured twenty years of oppression under Jabin before YAHWEH delivered them through Deborah (Judges 4:3)
- The ark remained twenty years at Kirjath-jearim before Israel sought YAHWEH again (1 Samuel 7:2)

Twenty marks the waiting period, the testing time, before redemption arrives. And here in the Holy Place, the breadth is twenty cubits. This space is defined by REDEMPTION.

The priests serving here do not work to EARN redemption—they serve BECAUSE they are already redeemed. They walk in a twenty-cubit breadth of redemption. Their service stems from what YAHWEH has already achieved, not from what they hope to accomplish.

Romans 8:1 captures this reality: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

The priests serve within the SPACE of redemption (20 cubits), just as they are TESTED through faithfulness (40 cubits).

The Holy Place: Where Testing Meets Redemption

The dimensions of the Holy Place—forty by twenty—highlight its dual nature. This is simultaneously:

- The place of TESTING (40 cubits long)
- The space of REDEMPTION (20 cubits wide)

We are tested in the realm of redemption. Our faithfulness is demonstrated because we are redeemed. The testing does not earn redemption—redemption comes through testing.

This is what Paul means in *Philippians 2:12-13*:

"Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure."

YAHWEH works redemption in us (20 cubits), and we carry it out through faithful service (40 cubits).

What the Holy Place Contains

Although Ezekiel 41 does not specify the furnishings, we learn from other Scriptures what the Holy Place contained. Three sacred items stood in this forty-by-twenty chamber, each representing an aspect of priestly ministry.

1. The Table of Showbread: Fellowship and Fresh Bread

On the north side of the Holy Place was the table of showbread—twelve loaves representing the twelve tribes of Israel, replaced with fresh ones every Sabbath. Only the priests were allowed to eat this bread.

Leviticus 24:5-9 outlined the pattern: twelve loaves of bread with frankincense, eaten by the priests in the holy place. This bread was YAHWEH's provision for His ministers. But it had to be FRESH. Last week's bread would not suffice.

The showbread table teaches: YAHWEH provides fresh bread for those who serve in His presence. We cannot survive on yesterday's manna. We need fresh communion, fresh fellowship, and fresh revelation from the Word.

Yehoshua declared, *"I am the bread of life: he that cometh to me shall never hunger"* (John 6:35). The showbread table pointed toward Him—the living bread that came down from heaven. We feed on Him fresh every day in the Holy Place.

2. The Golden Lampstand: Light and Revelation

On the south side stood the golden lampstand—the menorah with seven branches, fueled by pure olive oil, providing the only light in the Holy Place. No natural light entered this chamber. The lampstand was the sole source of illumination.

Exodus 25:31-40 describes its intricate design: made of beaten gold, with seven lamps and pure oil. The priests were instructed to keep it burning constantly, so it would never go out (Exodus 27:20-21). It was a permanent command.

The lampstand shows that ministers in the Holy Place depend on REVELATION rather than natural sight. The light of YAHWEH's Word guides their path. We carefully tend to this light, keeping it burning steadily in our lives and spirits.

Psalm 119:105 captures this truth: "Thy word is a lamp unto my feet, and a light unto my path." The golden lampstand symbolizes the Word of YAHWEH, the shewbread, which, when eaten, becomes the pressed oil in our lamp—our spirit—providing illumination in the place of ministry.

3. The Altar of Incense: Intercession and Prayer

Before the veil, directly in front of the entrance to the Holy of Holies, stood the altar of incense. Made of acacia wood overlaid with gold, it measured one cubit by one cubit by two cubits high—a perfect cube topped with a platform.

Exodus 30:1-10 prescribed its use: incense burned morning and evening, a perpetual incense before YAHWEH throughout all generations. The smoke of incense rose continually, symbolizing prayers ascending to the throne.

The altar of incense illustrates: Ministry in the Holy Place is maintained through intercession. Prayer rises constantly. Communication with YAHWEH never ceases. The incense is continuous, not sporadic.

Revelation 5:8 confirms this symbolism: "...golden vials full of odours, which are the prayers of saints." And Revelation 8:3-4: "And the smoke of the incense, which came with the prayers of the saints, ascended up before God." The altar of incense represents the ministry of prayer.

The Holy Place in Our Journey

As Ezekiel stands in the Holy Place, observing its forty-cubit length and twenty-cubit breadth, understanding the furnishings that symbolize daily ministry, he perceives the PATTERN for all who serve in YAHWEH's presence.

We, too, have entered the Holy Place:

- We passed through the outer court—hearing the gospel, responding in initial faith
- We died at the altar—our old man crucified with Messiah
- We were washed at the laver—born again by water and Spirit
- We climbed the steps—seven to eternal life, eight to a new beginning

And now we stand in the Holy Place, where:

- We are TESTED daily (40 cubits) in our faithfulness
- We minister in the SPACE of redemption (20 cubits)
- We feed on FRESH BREAD (showbread table)
- We walk by REVELATION (golden lampstand)
- We maintain INTERCESSION (altar of incense)

This is the place of priestly service. This is where we demonstrate faithfulness. This is the forty-cubit testing ground where our devotion is evaluated day after day.

Hebrews 10:19-22 encourages us: “Therefore, brothers, we have confidence to enter the Most Holy Place by the blood of Jesus, through a new and living way he has opened for us—by the curtain, that is, his flesh. Let us approach with a sincere heart in full faith and assurance...”

We have entered. Now, we must serve faithfully. The forty cubits lie ahead of us, while the twenty cubits surround us. This is the Holy Place—the chamber of testing and redemption.

Part II: The Holy of Holies - The Perfect Cube of Complete Redemption

Summary

The bronze man guides Ezekiel further into the temple, approaching the entrance of the Holy of Holies. To pass through this inner doorway, one must be a witness, embody perfect humanity, and be whole. Beyond this threshold is a perfect cube—twenty cubits on each side—symbolizing complete redemption in all dimensions. This space serves as YAHWEH's throne room, representing the blueprint of the New Jerusalem, the ultimate dwelling where YAHWEH and redeemed humanity meet face to face.

Key Verses

Ezekiel 41:3-4 (KJV): "Then he went inward and measured the post of the door, two cubits; and the door, six cubits; and the breadth of the door, seven cubits. Then he measured the length of it, twenty cubits; and the breadth, twenty cubits, before the temple: and he said to me, This is the most holy place."

The Inner Door: Witness, Humanity, Perfection

After measuring the Holy Place, the bronze man turns toward the far end of the chamber. There, beyond the altar of incense, hangs the veil. And beyond the veil lies the entrance to the Most Holy Place—the Holy of Holies, the dwelling of YAHWEH's glory.

"Watch carefully," the bronze man tells Ezekiel. He moves toward the inner doorway and begins to measure.

The Post: Two Cubits of Witness

The inner door's post measures two cubits. Two—the number of witnesses and testimony throughout Scripture. *"In the mouth of two or three witnesses shall every word be established" (2 Corinthians 13:1)*. The Law was given on two tablets. Two cherubim stood over the mercy seat. Yehoshua sent disciples out two by two.

The two-cubit post states: "Entry into the Holy of Holies requires WITNESS." What kind of witness? The witness of the blood. The witness of the Spirit. The witness that testifies, "This one is redeemed. This one has passed through death and resurrection. This one is qualified to enter."

1 John 5:7-8 describes this threefold witness: "For there are three that bear record in heaven... And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one." The two-cubit post is the entry point for those whose witness is confirmed.

The Door: Six Cubits of Perfect Humanity

The door itself measures six cubits, symbolizing humanity. However, this time it represents not fallen humanity marked by incompleteness but perfected humanity—those who have passed through the Holy Place testing and now enter the throne room.

Why is the door measured by the number of men? Because Yehoshua—the Son of Man—IS the door. He declared in John 10:9, "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture."

The six-cubit door symbolizes HUMANITY as the access to YAHWEH. It indicates not rebellious humanity (like the six of Goliath or the 666 of the beast), but redeemed humanity—the perfect Man, Yehoshua—who is Himself the way into the Father's presence.

John 14:6 confirms: "I am the way, the truth, and the life: no man cometh unto the Father, but by me." The six-cubit door represents the Son of Man as the sole access to the Holy of Holies.

The Breadth: Seven Cubits of Completion

The width of the inner door—the space one must pass through—is seven cubits. Seven symbolizes divine perfection, completion, and rest. It represents the seven days of creation culminating in Sabbath rest. The seven seals of Revelation. The seven churches. The seventh day when YAHWEH rested from all His work.

The seven-cubit width states: "Only those who have achieved a new creature are permitted entry." This is not a place for spiritual beginners. It is not the outer court of initial faith. This is the Holy of Holies, where only the redeemed in Messiah can dwell.

Hebrews 10:14 speaks of this completion: "For by one offering he hath perfected for ever them that are sanctified." We are perfected—made complete—through Yehoshua's sacrifice. And that perfection (7) allows us to pass through the doorway.

The Pattern of the Door

The inner doorway shows the requirements for entering YAHWEH's immediate presence.

- WITNESS (2 cubits) - Testified and confirmed

- PERFECT HUMANITY (6 cubits) - The Son of Man as the door
- COMPLETION (7 cubits) - Made perfect through His sacrifice

These three measurements—2, 6, 7—constitute the entrance protocol. We cannot skip any of them. We need the witness of blood and Spirit. We need the door of Yehoshua's humanity. We need the completion that His sacrifice provides.

The Perfect Cube: Twenty by Twenty by Twenty

The bronze man steps through the inner door. Ezekiel watches as he measures the interior of the Holy of Holies. The length: twenty cubits. The width: twenty cubits. Although not explicitly stated here, we know from Solomon's temple pattern that the height was also twenty cubits (1 Kings 6:20).

This is a perfect cube measuring twenty cubits on each side, with equal length, width, and height. It demonstrates complete symmetry and ideal proportion. It is the only perfect cube within the entire temple structure.

And the bronze man says to Ezekiel, "This is the most holy place."

Why a Cube?

The cube shape is significant throughout Scripture. It symbolizes absolute perfection, complete symmetry, and divine dwelling. The Holy of Holies is a cube. And what else in Scripture is described as a perfect cube?

The New Jerusalem.

Revelation 21:16 describes the holy city descending from heaven: "And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length, the breadth, and the height of it are equal."

A perfect cube. The New Jerusalem—YAHWEH's eternal home with redeemed humanity—is also a cube. Likewise, the Holy of Holies—YAHWEH's earthly dwelling—is a cube as well.

The earthly pattern:

- Holy of Holies = $20 \times 20 \times 20$ cubits

The heavenly reality:

- New Jerusalem = $12,000 \times 12,000 \times 12,000$ furlongs

Both are perfect cubes. The earth's pattern reflects the reality in heaven. Ezekiel's vision shows the shape of eternity—the form of YAHWEH's ultimate dwelling with His people.

Twenty: Redemption Complete in Every Dimension

But why twenty cubits? Why not some other number?

Twenty, as we have seen, symbolizes the period of redemption. Jacob was twenty years old before receiving his inheritance. Israel's twenty years before being delivered. The ark was twenty years old before revival. Twenty represents the waiting time before redemption arrives.

In the Holy Place, we saw redemption as the twenty-cubit BREADTH—the space in which we minister. But here in the Holy of Holies, redemption is not just the breadth. It is the LENGTH. It is the BREADTH. It is the HEIGHT.

Redemption is complete in EVERY direction:

- Length (20 cubits) = Redemption stretches from past to future
- Breadth (20 cubits) = Redemption encompasses all peoples, all nations
- Height (20 cubits) = Redemption reaches from earth to heaven

In the Holy Place, we operate within the realm of redemption. But in the Holy of Holies, we dwell in complete redemption. Every dimension measures twenty. Every direction is redeemed. There is no corner, no angle, no space that is not fully covered by redemption.

Romans 8:38-39 demonstrates this complete salvation: "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

No height (20 cubits upward) can separate us. No depth (20 cubits downward) can remove us. No length or breadth (20 cubits in every direction) can divide us from YAHWEH's love. The perfect cube declares: redemption is COMPLETE.

What the Holy of Holies Contained

In Solomon's temple and in the tabernacle before it, the Holy of Holies contained a single sacred object: the Ark of the Covenant. It was a chest made of acacia wood overlaid with gold, measuring 2.5 cubits long, 1.5 cubits wide, and 1.5 cubits high. Inside the ark rested:

- The two tablets of the Law (Exodus 25:16, 40:20)
- The golden pot of manna (Hebrews 9:4)
- Aaron's rod that budded (Hebrews 9:4)

Above the ark, covering its lid (the mercy seat), stood two cherubim made of beaten gold, with their wings overshadowing the mercy seat where the high priest sprinkled blood once a year on Yom Kippur (Leviticus 16).

The ark symbolized the body of the Messiah. YAHWEH's glory, the only begotten Son, dwelled—the Shekinah presence that illuminated the Holy of Holies.

Exodus 25:22: "And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony..."

The Holy of Holies was the sacred place where YAHWEH's glory, Yahshua, and humanity gathered. But only the high priest could enter, and only once a year, and only with blood.

The Veil Torn: Access Granted

For centuries, the Holy of Holies remained sealed behind a thick veil, accessible only to the high priest on the Day of Atonement. The pathway was not yet revealed, and the perfect cube of redemption was visible only to one man once a year.

But when Yehoshua died on the cross, something unprecedented occurred:

Matthew 27:50-51: "Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom..."

The veil tore not from bottom to top (man's work), but from top to bottom (Yahweh's work). The barrier between the Holy Place and the Holy of Holies was removal. Access was granted. The path into the perfect cube was opened.

Hebrews 10:19-20: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he has consecrated for us, through the veil, that is to say, his flesh..."

The veil was His flesh. When His flesh was torn on the cross, the veil in the temple was torn. The way into the twenty-by-twenty-by-twenty cube of complete redemption was opened to all who believe. When His flesh was torn, His Spirit was revealed.

We Can Enter the Cube

Ezekiel's vision of the perfect cube of the Holy of Holies symbolizes more than just ancient architecture. It represents the ultimate GOAL of our journey—our destination and the dwelling place YAHWEH has prepared for those who love Him. That place is “in Him.”

We do not merely visit this place once a year. Under the New Covenant, we have CONSTANT ACCESS:

- We enter through the door of Yehoshua's humanity (6 cubits)
- We enter with the witness of blood and Spirit (2 cubits)
- We enter as those made complete in Him (7 cubits)
- And once inside, we discover redemption is complete:
- Complete in length—our past redeemed (20 cubits)
- Complete in breadth—all peoples included (20 cubits)
- Complete in height—heaven and earth reconciled (20 cubits)

The perfect cube is where we dwell in YAHWEH. Not someday far off. Not only in eternity. But NOW, through faith in Yehoshua's blood, we enter the Most Holy Place. We commune face-to-face. We experience complete redemption in every dimension.

Colossians 2:9-10 affirms this completeness: "For in him dwelleth all the fullness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power."

The twenty-by-twenty-by-twenty cube awaits. The Holy of Holies is open. The veil has been torn. Let us enter boldly through the blood of Yehoshua into complete redemption.

Part III: The Ministers' Chambers - In the World But Not Of It

Summary

Ezekiel observes three tiers of chambers surrounding the temple—homes for those who serve YAHWEH. Each chamber is four cubits wide, symbolizing ministry across the four corners of the world. They are arranged in three ascending levels, with a pathway that widens as it goes higher—illustrating the gradual unveiling of spiritual mysteries as one gains understanding. Most importantly, these chambers are not attached to the temple

wall, signifying that ministers work within the world but are not part of it, distinguished by redemption and surrounded by grace.

Key Verses

Ezekiel 41:5-11 (KJV): "After he measured the wall of the house, six cubits; and the breadth of every side chamber, four cubits, around the house on all sides. And the side chambers were three, one above another, and thirty in total... And there was a widening, and a winding upward around the side chambers: for the winding of the house went upward around the house... And between the chambers was a width of twenty cubits around the house on every side."

The Scene: Structures Surrounding the Temple

After revealing the Holy Place and the Holy of Holies, the bronze figure guides Ezekiel outside to see the surrounding structures of the temple. Ezekiel notices chambers—interconnected rooms stacked in three levels—that support the sacred building.

These are not just storage rooms. They are accurately measured, meticulously built homes for those serving in YAHWEH's house. Every dimension of these chambers tells a story.

The Temple Wall: Six Cubits of Humanity

The bronze man first measures the temple wall itself: six cubits thick. Once again, the number six—symbolizing humanity. The temple wall, which marks the boundary of YAHWEH's dwelling, is measured by the number of man.

Why? Because we are the temple. Paul writes in 2 Corinthians 6:16, "For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people."

The six-cubit wall states: Redeemed humanity is the very boundary of YAHWEH's dwelling. We are not just inside the temple—we are the temple, the dwelling place of the Most High.

The Side Chambers: Four Cubits Wide

Next, the bronze man measures the side chambers themselves. Each chamber is four cubits wide—spanning four cubits across and surrounding the temple on all sides.

Four: The Number of the World

The number four appears throughout Scripture as the symbol of the earth, the world, and universal scope.

- Four winds blow from the four corners of the earth (Revelation 7:1)
- Four living creatures serve before YAHWEH's throne (Ezekiel 1, Revelation 4)
- Four gospels proclaim Messiah to the four corners of the world (Matthew, Mark, Luke, John)
- Isaiah 11:12 speaks of gathering Israel "from the four corners of the earth"

The four-cubit width of these chambers shows their PURPOSE: They are dwelling places for ministers sent to the FOUR CORNERS OF THE EARTH. These chambers house those called to take the gospel to every nation, tribe, tongue, and people.

The ministers do not reside in the Holy Place itself; instead, they live in chambers defined by the measure of the WORLD (4 cubits), as they are sent INTO the world to proclaim redemption.

Not Attached to the Temple Wall

Ezekiel points out a key detail: "And the side chambers were three, one above another, and thirty in total; they entered the wall of the house to serve as the side chambers around it, intending to find support, but they did not have support in the wall of the house" (Ezekiel 41:6).

The chambers are built next to the temple. They are connected to each other but not directly attached to the temple wall. They "have hold" for support, but they "had not hold in the wall."

This is intentional design, not a structural limitation. YAHWEH teaches theology through architecture. The separation states: Ministers operate IN THE WORLD (4 cubits) but are NOT OF THE WORLD.

Yehoshua prayed this very principle in John 17:14-16:

I have given them Your word; and the world has hated them because they are not of the world, just as I am not of the world. I do not pray that You should take them out of the world, but that You should keep them from the evil. They are not of the world, just as I am not of the world.

The ministers remain in the world (4-cubit chambers) to serve the four corners. But they are not of the world. There is a separation—spiritual separation, not physical removal. We are in the world but not absorbed by it, not conformed to it, not defined by it.

Three Stories: Three Levels of Understanding

The side chambers are arranged on three distinct levels. *"And the side chambers were three, one over another..." (Ezekiel 41:6)*. Not just one level, not two—three stories rise from the ground up to the highest chamber.

Three: Divine Completeness

The number three throughout Scripture represents divine completeness, resurrection, fullness:

- Yehoshua was in the tomb three days before resurrection (Matthew 12:40)
- He rose on the third day (Luke 24:7)
- Paul spoke of being caught up to the third heaven (2 Corinthians 12:2)
- Peter's vision came three times (Acts 10:16)

Three levels of chambers represent three stages of spiritual maturity in ministry. Not everyone operates at the same stage. Not all ministers have reached the same height, but all three stages are necessary. All three are part of the complete structure.

The Widening Path: Progressive Revelation

And then Ezekiel notices something remarkable: *"And there was an enlarging, and a winding about still upward to the side chambers: for the winding about of the house went still upward round about the house: therefore the breadth of the house was still upward, and so increased from the lowest chamber to the highest by the midst" (Ezekiel 41:7)*.

The path widens as you ascend: the lowest level is the narrowest, the middle level is broader, and the highest level is the widest. Similarly, the chambers become larger as you go up.

Why? Because as we grow in spiritual maturity and progress through different levels, the MYSTERIES OF THE KINGDOM are gradually unveiled. Paul mentioned teaching mysteries—the hidden wisdom of YAHWEH's plan that has been concealed for ages (1

Corinthians 2:7). The full understanding of these teachings will be completely revealed at the end of the age.

Revelation 10:7 declares: "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets."

The expanding path represents the spiritual climb of understanding as we are drawn into the spiritual realm. At first, our understanding is limited. As we grow, mature, and seek YAHWEH's presence more deeply, the path widens. This reveals more, uncovers greater mysteries, and increases our understanding.

Paul described this ascent: "I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven" (2 Corinthians 12:2). (Paul speaks of himself)

The third level—the highest chamber—is where the path is broadest, revelation is fullest, and understanding reaches its peak. We have not yet reached that third level together. The true church in 2026 has not yet attained the third heaven as Paul described. But one day, the mystery will be fully revealed. One day, the widening path will lead us to complete revelation.

Thirty Chambers: Full Priesthood Ready

Ezekiel counts the chambers: "...and thirty in order..." (Ezekiel 41:6). There are a total of thirty chambers arranged over three levels—ten on the first, ten on the second, and ten on the third.

Thirty: The Age of Priestly Service

Throughout Scripture, thirty marks the beginning of mature ministry:

- Joseph was thirty years old when he stood before Pharaoh and began ruling Egypt (Genesis 41:46)
- David was thirty years old when he became king of Israel (2 Samuel 5:4)
- Yehoshua was thirty years old when He began His public ministry (Luke 3:23)
- Levitical priests began their service at age thirty (Numbers 4:3)

Thirty represents maturity, preparedness, and the culmination of effort. The thirty chambers affirm: This is a full group of experienced ministers, ready to serve, tested, and prepared.

Observe the distribution: ten chambers per level. The number ten represents completeness, fullness, and divine order. At each stage of maturity, there is a fully developed ministry. The first level fully performs its role, the second in its calling, and the third in its revelation.

YAHWEH does not have incomplete levels. Each stage of spiritual maturity is fully staffed with ministers operating at that level. There are thirty in total, ten per level, all working together within the structure surrounding the temple.

The Space of Redemption and Grace

The bronze man keeps measuring. Between the side chambers and the main temple, there is a space: "And between the chambers was the wideness of twenty cubits round about the house on every side" (Ezekiel 41:10).

Why this space? Because ministers operate in the world (4 cubits), yet they are CONNECTED to the temple through REDEMPTION (20 cubits). The separation does not mean abandonment; it represents the space of a redeemed relationship. We function in the world but remain connected to YAHWEH's dwelling through the redemption that has bought us.

And surrounding everything, forming the outer boundary: "The thickness of the wall, which was for the side chamber without, was five cubits..." (Ezekiel 41:9). Five cubits—the number of GRACE.

Grace forms the outer wall. Grace protects the ministers. Grace surrounds the entire structure. Ministers in the world (4 cubits), separated by redemption (20 cubits), surrounded by grace (5 cubits).

This outlines the pattern of New Covenant ministry. We are sent to the four corners and remain connected through redemption. We are protected by grace and ascend through three levels of maturity as the path widens and mysteries are revealed.

Palm Trees and Cherubim: Victory and Execution

Though more fully detailed in the later verses, Ezekiel describes decorations on these chambers: palm trees and cherubim alternating on the walls. Palm trees—symbols of victory, righteousness, and everlasting fruitfulness. Cherubim—the ones carrying out YAHWEH's will, executing the plan of salvation.

The pattern repeats: cherub, palm tree, cherub, palm tree. The message to ministers in these chambers is clear: "You are carrying out YAHWEH's salvation plan (cherubim), which leads to VICTORY (palm trees) for all believers."

The cherubim with four faces (lion, ox, man, eagle) represent the completeness of the gospel ministry. The palm trees symbolize the results of that ministry—victory, righteousness, and eternal life.

Ministers are not passive occupants of these chambers. They actively participate in delivering salvation, bringing victory to the nations, and spreading the four-faced gospel to the four corners of the earth.

The Ministers' Chambers in Our Journey

What Ezekiel sees in these three-story chambers around the temple is a depiction of every believer called to serve in YAHWEH's name. We recognize ourselves within this structure.

- We are sent to the WORLD (4-cubit chambers)
 - We are NOT OF the world (not attached to the temple wall)
 - We progress through THREE LEVELS of maturity
 - The path WIDENS as we ascend in understanding
 - We are MATURE and ready to serve (30 chambers)
 - We are connected by REDEMPTION (20-cubit space)
 - We are surrounded by GRACE (5-cubit outer wall)
 - We execute salvation and produce VICTORY (palm trees and cherubim)

This is not a picture of the spiritual elite isolated in ivory towers. Instead, it's a depiction of ministers engaged with the world, active on all four corners, yet maintaining spiritual separation through redemption and grace.

We do not withdraw from the world; instead, we are SENT into it. Still, we are not consumed by it. We steadily climb the expanding Path, advancing through stages of maturity. Our destination is the third heaven, where revelation is completed.

And all the while, we remain connected to the temple—YAHWEH's dwelling—through the twenty-cubit space of redemption. We are His ministers, living in chambers built for global ministry, surrounded by the grace that sustains us.

Discussion Questions

1. Why are the doorposts of the Holy Place measured at six cubits each (symbolizing humanity), and what does this teach us about who is allowed to enter YAHWEH's dwelling?
2. How do the dimensions of the Holy Place (40×20 cubits) reveal the dual nature of priestly ministry—testing and redemption working together?
3. What is the significance of the Holy of Holies being a perfect cube ($20 \times 20 \times 20$), and how does this connect to the New Jerusalem in Revelation 21?
4. The inner door to the Holy of Holies requires witness (2 cubits), perfect humanity (6 cubits), and completion (7 cubits). How do these three measurements describe our access to YAHWEH's presence through Yehoshua?
5. Why are the ministers' side chambers exactly four cubits wide, and how does this measurement relate to their mission?
6. What does it signify that the side chambers are NOT attached to the temple wall? How does this illustrate the principle of being "in the world but not of the world"?
7. The path through the side chambers widens as it ascends through three levels. How does this symbolize progressive revelation and spiritual maturity?
8. What is the importance of having thirty chambers in total (ten per level), and how does this relate to the age of priestly service?
9. How does the twenty-cubit space between the chambers and the temple wall illustrate the role of redemption in linking ministers to YAHWEH's dwelling?
10. The outer wall of the chambers is five cubits thick (grace). What does this teach about how YAHWEH protects ministers who serve in the world?

Conclusion: The Journey Continues

We have journeyed with Ezekiel through the entrance to the Holy Place, where grace provides full access and humanity maintains the doorway. We have stood with him in the forty-by-twenty chamber of testing and redemption, where priests serve daily with fresh bread, burning lamps, and continuous incense.

We have passed through the inner door—requiring witness, perfect humanity, and completion—into the Holy of Holies, the perfect cube where redemption is complete in

every dimension. Twenty by twenty by twenty. The pattern of the New Jerusalem. The dwelling place of YAHWEH with His people.

And we have examined the ministers' chambers surrounding the temple—four cubits wide for worldly ministry, three stories high for spiritual maturity, totaling thirty chambers that represent complete priestly readiness. We have observed that these chambers are NOT attached to the temple wall, teaching us to be IN the world but NOT OF the world, connected through redemption and surrounded by grace.

Every measurement holds significance. Each dimension reveals a truth. The six-cubit humanity, the ten-cubit completeness, the five-cubit grace, the forty-cubit testing, the twenty-cubit redemption, the seven-cubit perfection, the four-cubit world, the three-story maturity—these numbers display YAHWEH's perfect plan for bringing redeemed humanity into His dwelling.

This is not ancient history. This is OUR journey. We have entered through grace. We minister in the space of redemption. We climb the widening path toward complete revelation. We dwell in chambers designed for world ministry while remaining spiritually separate. We are being prepared for the perfect cube—the Holy of Holies—where we will dwell with YAHWEH face to face in full redemption.

The vision continues in Study #7B, where we will examine the western building, the covered windows, the two faces of man and lion, and the wooden table before YAHWEH. But for now, we rest here at the threshold, having seen the glory of the Holy Place, the perfection of the Holy of Holies, and the design of the ministers' dwelling.

Let us serve faithfully within the forty-cubit testing ground. Let us walk in the twenty-cubit space of redemption. Let us ascend the expanding path toward full understanding. And let us keep our eyes fixed on the perfect cube—the goal of our journey, the dwelling place prepared for us, the ultimate reality of redemption complete in every dimension.

Ezekiel Bible Study Chapter 41:12-26

Part 2 of 2

The Western Building and Sacred Decorations

A Study Guide

Key Verse: Ezekiel 41:22

"The altar of wood was three cubits high, and the length thereof two cubits; and the corners thereof, and the length thereof, and the walls thereof, were of wood: and he said unto me, This is the table that is before YEHWEH."

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Introduction: Deeper Into the Mystery

Ezekiel has walked through the Holy Place—the forty-by-twenty chamber of testing and redemption. He has entered the Holy of Holies—the perfect cube where redemption is complete in every dimension. He has examined the ministers' chambers surrounding the temple—three stories rising upward, chambers measured for world ministry yet not attached to the sacred wall.

Now the bronze man leads him further. There is more to see. Behind the Holy of Holies, at the western end of the temple complex, stands another structure. And throughout the temple—on walls, doorways, and chambers—Ezekiel sees intricate decorations that speak of hidden mysteries and revealed glory.

The journey continues. The bronze man's measuring reed moves with precision. Every cubit matters. Every decoration carries meaning. What Ezekiel is about to see will reveal:

- The terminus of the journey—where fullness of time meets complete finality
- Windows that are covered—mysteries sealed until the appointed time
- Two faces instead of four—man and lion, revealing Messiah's dual nature
- A wooden table—the place of communion and fellowship before YAHWEH

These are not minor details. These are essential elements of the vision. As we walk with Ezekiel through these final measurements, we will discover that even at the END of the temple complex, even at the COMPLETION of the journey, YAHWEH's grace and precision never waver.

Let's proceed with Ezekiel and examine what the bronze man shows us. We should understand what these measurements and decorations indicate about YAHWEH's dwelling and our path to full redemption.

Part I: The Western Building - The Terminus of the Journey

SUMMARY

The bronze man guides Ezekiel to the western end of the temple complex, where a large building stands before the 'separate place.' This structure measures seventy cubits wide (representing generational fullness and the culmination of appointed ages) by ninety cubits

long (complete finality in the eternal state), surrounded by walls of grace (five cubits thick). The west marks the terminus—the ultimate conclusion beyond the Millennium, where the setting sun meets the eternal day.

This building represents what Paul describes in 1 Corinthians 15:24-28: when Yahshua delivers the kingdom to the Father, and YAHWEH becomes "all in all." Every measurement is precise. Every dimension signifies eternal completion.

KEY VERSES

Ezekiel 41:12-15 describes the structure's dimensions: the area in front of the separate space on the west is seventy cubits wide. Its wall is five cubits thick, encircling the structure, and it extends ninety cubits in length. The house itself measures one hundred cubits long, including the separate space and walls. The combined length of the house and the separate area, with their walls, also totals one hundred cubits. Additionally, the width facing east is one hundred cubits. The measurement continues with the length of the building opposite the separate area behind it, including the galleries on both sides, which also measures one hundred cubits.

The Scene: At the Western End

The bronze man turns westward, and Ezekiel follows. They walk past the Holy of Holies—beyond the perfect cube where YAHWEH's glory dwells—and approach the western edge of the temple complex.

Here, at the far end, stands a substantial structure. It is not the temple itself. It is not the Holy Place or the Holy of Holies. This is a separate building, positioned "before the separate place at the end toward the west."

The Hebrew word for "separate place" is GIZRAH—a term that signifies a cutoff, restriction, or something set apart. This is a sacred space, a restricted area, not meant for general access. The building faces west with its entrance.

Why West?

Throughout Scripture, direction holds significance. The east symbolizing sunrise, new beginnings, and the arrival of glory. When YAHWEH's glory left the temple in Ezekiel 10, it

exited through the eastern gate. When His glory returns in Ezekiel 43, it comes in from the east, and Yahshua establishes His throne for His Millennial kingdom reign.

But the West? The West symbolizes the setting sun, the end of the day, the completion of a cycle, and the point where one age ends and a newer, greater age begins.

This western building stands at the END—not as failure or loss, but as ARRIVAL at the ultimate destination. This is not merely where the journey from east to west concludes. This is where TIME ITSELF meets ETERNITY. This is the threshold between the measured ages and the immeasurable eternal day.

Understanding the Timeline

To grasp what this Western building represents, we must understand the progression of ages:

THE GOSPEL AGE (Current - 2000 Years)

The gospel spreads worldwide from the Eastern Gate as the man in linen exits. The powerful work of redemption reaches the four corners of the earth and returns through three gates: the outer gate representing initial faith, the inner gate symbolizing death and rebirth, and the entrance to the Holy Place, which signifies priestly ministry. This is the current age in which the gospel is being shared with all nations.

THE 70TH WEEK (Inside the Temple Complex)

Daniel's 70th week—the final seven years—occurs WITHIN the temple structure itself and the three-story chambers surrounding it. This period is described in Daniel 9:24, the seven days of cleansing in Ezekiel 43:18-27, and the prophetic promise of Hosea 6:2.

"After two days will he revive us: in the third day he will raise us up, and we shall live in his sight."

The "two days" symbolize the two-thousand-year Gospel era (a day with YAHWEH is like a thousand years, 2 Peter 3:8). The "third day" foreshadows the seventh day—the Millennium—which starts with Yahshua's return through the Eastern Gate.

THE 7TH DAY - THE MILLENNIUM

The third day, beginning with Yahshua's resurrection in 33 AD, prophetically symbolizes the seventh day mentioned in Genesis — the day of rest, the Sabbath, and the thousand-year reign of Messiah. New Jerusalem comes down with Yahshua, and He governs alongside

His bride, fulfilling what Adam and Eve failed to achieve when they lost their kingship due to disobedience.

This is the seventh day of Genesis fulfilled—the day when Yahshua reigns on earth, when the spiritual kingdom is in heaven as on Earth, and when peace covers the earth as the waters cover the sea.

THE 8TH DAY - THE ETERNAL AGE (Western Building)

And then comes what Paul describes in 1 Corinthians 15:24-28:

Then comes the end, when He shall have handed over the kingdom to God, even the Father; when He shall have defeated all rule, authority, and power. For He must reign until he has put all enemies under his feet. The last enemy to be destroyed is death. For He has put all things under his feet. But when He says all things are under him, it is clear that He who put all things under him is excepted—namely, the one who did put all things under Him. And when all things are subject to Him, then the Son also himself will be subject to Him who put everything under Him, so that God may be everything in everyone.

This is the eighth day mentioned in Ezekiel 43:27—the eternal day that follows the seven-day pattern, the day that never ends, the age when Yahshua delivers the completed kingdom to the Father, and YAHWEH becomes "all in all."

The western building symbolizes THIS reality—the everlasting state AFTER the Millennium, when the periods of testing, redemption, and kingdom rule have ended, and eternity extends endlessly forward.

The Measurements: Seventy, Ninety, Five

The bronze man begins measuring. His reed moves across the structure with familiar precision. And the numbers he calls out carry profound meaning about this eternal terminus.

Seventy Cubits Broad: Generational Fullness

The building measures seventy cubits in breadth. Seventy—a number that appears throughout Scripture whenever a period of time reaches its appointed completion:

- Seventy years of Babylonian captivity (Jeremiah 25:11-12, 29:10)
- Seventy weeks are determined upon Israel (Daniel 9:24-27)

- Seventy elders of Israel (Exodus 24:1, Numbers 11:16)
- Seventy disciples sent out by Yehoshua (Luke 10:1)
- Seventy years until the temple's destruction in 70 AD

Seventy marks **GENERATIONAL COMPLETION**. It represents the fullness of appointed ages—the moment when everything designated across multiple generations reaches its culmination.

The seventy-cubit width of this western building proclaims: "This is where ALL the appointed ages are **FULFILLED**. This is where the Gospel age, the 70th week, and the Millennial kingdom have run their course. This is where generational time concludes and the eternal day begins."

Galatians 4:4 speaks of this principle: "But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law."

There are appointed times that reach their fullness. The seventy-cubit building stands at the point where ALL appointed times have reached their ultimate fulfillment.

This is where the age of grace concludes, and the kingdom age enters the eternal age.

Ninety Cubits Long: The Eternal Body of Christ

But the western building is not merely about the completion of ages. Its **LENGTH** measures ninety cubits—and this dimension points to something even more profound.

- Ninety is formed by multiplying nine times ten:
- Nine = Finality, judgment, the fruit of the Spirit
- Ten = Completeness, divine order, the Law fulfilled

Nine times ten equals ninety: **COMPLETE FINALITY**.

The ninety-cubit length does not correspond to the 70th week. Instead, that period occurs within the temple structure itself, inside the three gates and three-story chambers. The ninety cubits refer to what happens after the Millennium, representing what Paul describes as the ultimate conclusion.

"And when all things shall be subdued unto him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all" (1 Corinthians 15:28).

This is the ETERNAL BODY OF CHRIST, fully united with the Father. This is when the Son delivers the completed kingdom to the Father. This is when YAHWEH is literally "all in all"—no longer operating through distinct roles of Father and Son, but dwelling in complete, eternal unity with redeemed humanity.

The ninety cubits declare: "This is COMPLETE FINALITY. This is the point beyond which nothing else remains. This is the eternal state—the eighth day that never ends, the age without conclusion, the dwelling of YAHWEH 'all in all.'"

Consider the significance of the nine pattern in Scripture.

- Yehoshua died at the ninth hour, completing the work of redemption (Matthew 27:45-50)
- Nine fruits of the Spirit represent complete spiritual maturity (Galatians 5:22-23)
- Nine gifts of the Spirit represent complete spiritual endowment (1 Corinthians 12:8-10)
- Nine represents the FINAL harvest, the ultimate fruit, the completed work

When nine (finality) is multiplied by ten (completeness), it results in ninety—signifying ABSOLUTE COMPLETION. The western building, which is ninety cubits long, represents the ultimate ending where all things reach their eternal conclusion in YAHWEH's presence.

Ezekiel 43:27 and the Eighth Day

Ezekiel 43:18-27 describes seven days of cleansing and consecration of the altar. Then verse 27 declares:

"And when these days are expired, it shall be, that upon the eighth day, and so forward, the priests shall make your burnt offerings upon the altar, and your peace offerings; and I will accept you, saith the Lord GOD."

The eighth day. The day AFTER the seven days are complete. The day that continues "and so forward"—without end, without conclusion, stretching into eternity.

Notice the beautiful numerology of this verse—43:27. Reading right to left as in Hebrew:

- 7 = Perfection, completeness
- 2 = Witness, testimony
- 4 = World, four corners of the earth
- 3 = Divine completeness, resurrection

Together: Perfection, witness, completed, world.

This is Colossians 1:16 fulfilled: "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him."

The eighth day is when all things return to their source. When creation finds its completion in the Creator. When YAHWEH is "all in all."

The Western Building: Beyond the Millennium

The western building occupies a special place in YAHWEH's timeline. It comes after the main temple, symbolizing the Gospel age and the 70th week, and also after the Millennium, which is the seventh day and Yahshua's kingdom reign. It is the eighth day—the eternal age.

In Ezekiel 43, Yahshua is depicted returning through the Eastern Gate, bringing New Jerusalem—the perfect cube (Revelation 21:16)—as the dwelling of YAHWEH with redeemed humanity. This symbolizes the fulfillment of what Adam and Eve forfeited. It signifies the seventh day, the Millennium, when Yahshua reigns alongside His bride.

However, the western building symbolizes what follows—an everlasting structure situated at the endpoint, facing west (the direction of sunset and completion). It signifies the shift from Yahshua's Millennial reign to the eternal state depicted in 1 Corinthians 15:24-28.

"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father... that God may be all in all."

The western building is that "end" Paul speaks of. Not an ending of existence, but the ARRIVAL at eternal existence. Not a conclusion of a relationship, but the FULLNESS of a relationship. Not the termination of the kingdom, but the DELIVERY of the completed kingdom to the Father.

Five Cubits Thick: Grace Unto the Very End and Beyond

And what forms the walls of this eternal building? What surrounds this structure that stands at the ultimate terminus?

The bronze man measures: five cubits thick, round about.

Five—the number of grace that we have seen throughout this entire temple vision:

- Grace on the sides of the door (5 + 5 cubits)
- Grace surrounding the ministers' chambers (5-cubit outer wall)
- Grace in the space left between (5 cubits)
- Grace formed the walls of the western building (5 cubits)

Grace at the beginning. Grace in the middle. Grace at the end. Grace BEYOND the end.

Even here, at the WESTERN TERMINUS, at the ultimate conclusion of all ages, at the threshold of the eighth day, at the entrance into eternal existence where YAHWEH is "all in all"—what forms the protective walls?

GRACE.

Five-cubit walls of grace surround the building that signifies complete finality.

The message is clear and everlasting: Even when the full span of generations (70) reaches its end, and all ages have passed, and we transition into the eternal state beyond the Millennium, even when the Son hands over the kingdom to the Father and YAHWEH becomes "all in all"—

IT IS STILL ALL GRACE.

We do not reach our destination by our own merit. We do not complete the journey through our own strength. We do not attain the eternal state through our own righteousness. From the first moment of hearing the gospel at the Eastern Gate to the final entry into the eternal day at the western building, every step is upheld by GRACE.

Romans 11:6 declares this unchanging truth: "And if by grace, then is it no more of works: otherwise grace is no more grace."

The five-cubit walls at the eternal terminus declare with finality:

- It was grace at the eastern gate where the journey began
- It was grace through the outer court where faith first responded
- It was grace at the altar where death was required
- It was grace at the laver where new birth happened
- It was grace in the Holy Place where testing occurred
- It was grace in the Holy of Holies where redemption was complete
- It was grace in the chambers where ministers served in the world
- It was grace through the 70th week and the Millennium
- And it is grace at the western building as we enter eternity

ALL GRACE. From beginning to end and beyond the end. From the first day to the eighth day. From time into eternity.

Ephesians 2:8-9 will resonate forever: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast."

Even in the eternal state, when YAHWEH is "all in all," the Son has handed over the kingdom to the Father, and we live in the eternal body of Christ united with YAHWEH — we will continue to know, proclaim, and celebrate:

It was GRACE. It is GRACE. It will forever be GRACE.

The five-cubit walls stand as eternal testimony.

The Pattern of One Hundred

As the bronze man continues measuring the western area, a pattern emerges. Ezekiel hears the number one hundred repeated again and again:

- The temple house: one hundred cubits long
- The separate place and building with walls: one hundred cubits long
- The breadth toward the east: one hundred cubits
- The building with galleries: one hundred cubits

Everything at the western end is measured in units of one hundred. This is the same pattern we saw in the courts—the inner court measured one hundred by one hundred, and the distance from the outer to the inner gate was one hundred cubits. Now, at the terminus, the one-hundred-cubit pattern continues.

One hundred equals ten times ten. Completeness multiplied by completeness. Perfect order multiplied by perfect accountability. The one-hundred-cubit measurements declare: "YAHWEH's dwelling is ordered with ABSOLUTE PRECISION from east to west, from beginning to end."

Nothing is approximate or estimated. From the eastern gate where the journey starts to the western building where it ends, every key measurement is precisely one hundred cubits. This reflects YAHWEH's perfect standard—complete perfection (100) at every point.

The Separate Place (Gizrah)

Multiple times in these verses, Ezekiel mentions "the separate place"—the gizrah. This is the area behind the Holy of Holies, the restricted zone at the western end of the complex.

The gizrah was not intended for public access. It was unique, secluded, and reserved. In Solomon's temple, this area served as a storage space for the most sacred objects, kept separate from everyday use.

The western building is located "before the separate place." It guards the entrance to this restricted area. It marks the boundary between what can be measured and what remains hidden. Between what is revealed and what is reserved for YAHWEH alone.

Some mysteries stay hidden. Certain parts of YAHWEH's dwelling are still undisclosed. This separate space reminds us that, even at the conclusion of Ezekiel's vision—after witnessing the Holy Place, Holy of Holies, and ministers' chambers—there is still more that is set aside, reserved, and awaits future revelation.

Deuteronomy 29:29: "The secret things belong unto YEHWEH our God: but those things which are revealed belong unto us and to our children for ever..."

The Western Building in Our Journey

What does this western building represent for us? Why does YAHWEH show Ezekiel this structure at the end of the temple complex?

The western building symbolizes the goal of our journey — the point where appointed time reaches fullness at 70 cubits, finality is complete at 90 cubits, and grace supports us until the very end with 5-cubit walls.

We are walking from east to west:

- East = Where we began (outer gates, hearing the gospel)
- Middle = Where we minister (Holy Place, testing and redemption)
- West = Where we arrive (fullness of time, complete finality)

The journey has a clear direction. It is purposeful. It advances toward its conclusion. And at the western end stands a building that proclaims: "This is where the journey ends. This is where time meets eternity. This is where all things reach their appointed conclusion."

Philippians 1:6 assures us: "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." The work that started at the eastern gate WILL be finished at the western building. The seventy cubits of designated time WILL reach completion. The ninety cubits of finality WILL be fulfilled.

Until the very end, five-cubit walls of grace encircle us. We are not alone in our walk, nor do we rely solely on our strength. It is grace that started the work, that sustains the journey, and that brings us to the final destination.

Part II: Sealed Mysteries and Revealed Glory

Summary

Throughout the temple, Ezekiel notices windows that are covered—narrow openings that prevent natural light from entering. These symbolize mysteries sealed until the right time, similar to the book in Revelation 5 that no one could open, only the Lamb was deemed worthy. On the walls, Ezekiel observes cherubim and palm trees, but only two faces are visible: a man's and a lion's. Inside the temple, the focus shifts to Messiah's humanity (man) and divinity (lion), illustrating the perfect unity of human obedience and divine power.

Key Verses

Ezekiel 41:16-19 (KJV) describes the architectural features of the structure, including door posts, narrow windows, and galleries on three stories, all facing the door and covered with wood. These features extend from the ground to the windows, which are also covered. The design includes cherubim and palm trees, with each palm tree

positioned between two cherubim, each having two faces—one of a man and the other of a young lion—facing the palm tree on either side. This decorative pattern encircles the entire house inside and out, measured and consistent throughout.

The Covered Windows: Mysteries Sealed

As Ezekiel looks at the temple walls, he observes that the windows are described as "narrow windows," with the important detail that "the windows were covered."

Covered windows are not open to the sky, preventing natural light from flooding in. These sealed, restricted windows block visibility and light from outside, so an observer cannot see through them, and they do not allow natural illumination.

Why Covered Windows?

In the natural temples—whether Solomon's, the Second Temple, or Herod's expansion—windows allowed light to come in. However, in Ezekiel's prophetic vision, the windows are intentionally COVERED. This is a deliberate decision that conveys theological lessons through the temple's architecture.

The covered windows declare: "Natural eyes cannot see spiritual realities. Natural light does not illuminate divine mysteries. The things of the Spirit are hidden from natural perception."

Paul writes in 1 Corinthians 2:14: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

The covered windows symbolize YAHWEH's message: "You can't grasp this temple through natural observation or human reasoning. These windows are sealed until I choose to open them, and these truths stay concealed until I reveal them."

The Connection to Revelation 5

The covered windows remind us of another sealed mystery in Scripture—the book in Revelation 5:

I saw in the right hand of Him who sat on the throne a book written inside and outside, sealed with seven seals. I also saw a mighty angel loudly asking, 'Who is worthy to open the book and break its seals?' No one in heaven, on earth, or under the earth was able to open the book or even look at it.

The book was SEALED, making it impossible for anyone to open or even look at it. Its inner mysteries remained concealed, covered, and restricted—like the windows in Ezekiel's temple.

But then John weeps, and one of the elders speaks:

One of the elders said to me, 'Do not weep. Look, the Lion of the tribe of Judah, the Root of David, has triumphed to open the book and break its seven seals.' (Revelation 5:5)

The Lion of Judah—Yehoshua the Messiah—was deemed WORTHY to open the seals. He alone has the authority to reveal the mysteries and uncover what has been hidden. Only He can open the sealed windows.

The covered windows in Ezekiel's temple illustrate that the secrets of YAHWEH's dwelling are kept sealed until Messiah reveals them. Only the redeemed—those cleansed by the Lamb's blood, washed in the Laver—are able to enter through the opened seals. Only those who have gone through the altar and laver and entered the door of the temple can perceive what is hidden from natural sight.

Entering Through Opened Seals

The covered windows are not sealed permanently. Messiah has paved the way, breaking the seals. What was once concealed is now being exposed to believers. Note that Revelation 6:1 states the first six seals were opened by a single thunder, a prophet's voice. The seventh seal was opened in heaven (Revelation 8:1), and a cry went out to the earth by seven voices (Revelation 10).

We do not gain entry into the book of life through natural birth, nor do we grasp spiritual mysteries through human wisdom. Entrance comes via the OPENED SEALS—by the blood of the Lamb, through the covenant works of Messiah, and through the Comforter's revelation.

Matthew 13:11 confirms this: "He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given."

The covered windows signify that mysteries stay hidden from the natural person. However, for the redeemed—those who have entered through Messiah's blood and the washing of the water of the Word—the seals are broken, and the windows are opened.

Psalms 107:16 For He hath broken the gates of brass and cut the bars of iron in sunder.

Psalm 24:9 Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory, Yahshua, shall come in.

Revelation's light pours in, not as natural sunlight, but as spiritual illumination. These windows open as we eat the manna and drink the wine set before us on the altar of the shewbread table, and then the golden lampstand within, which our spirit is, begins to illuminate that light.

Two Faces: Man and Lion

Ezekiel observes decorations on the walls of the Holy Place and Holy of Holies, featuring cherubim and palm trees arranged in a deliberate pattern. However, these cherubim appear different from those he saw earlier in his visions.

In Ezekiel chapter 1 and chapter 10, the cherubim had FOUR FACES:

- The face of a man (humanity, intelligence)
- The face of a lion (kingship, power)
- The face of an ox (service, sacrifice)
- The face of an eagle (heavenly vision, a prophet sees as an eagle)

But here, INSIDE the temple, the cherubim have only TWO FACES:

- The face of a man
- The face of a young lion

Why only two faces instead of four? Why are the ox and the eagle not visible here?

Outside the Temple: Four Faces

Outside the temple, in the outer courts and gates, the entire gospel is proclaimed to the world. The four faces of the cherubim symbolize the completeness of Messiah's ministry as depicted in the four gospels.

- Matthew presents the LION—Messiah the King
- Mark presents the OX—Messiah, the sacrifice, the beast of burden
- Luke presents the MAN—Messiah, the perfect human
- John presents the EAGLE—Messiah, the divine prophet, Word from heaven

The four faces declare to the WORLD: "Here is your Messiah in His complete revelation—King, Laboring Servant, Man, and Divine Prophet."

Inside the Temple: Two Faces

But INSIDE the temple—in the Holy Place and Holy of Holies—the focus narrows. Only two faces remain visible: MAN and LION. Why these two?

Because inside the temple, we focus on Messiah's essential dual nature:

- The face of a MAN = His perfect HUMANITY
- The face of a LION = The divine SPIRIT within Him

Yehoshua declared in John 8:28-29:

Then Jesus said to them, When you have lifted up the Son of Man, then you will know that I am He, and that I do nothing on my own; but as my Father has taught me, I speak these things. And He who sent me is with me: the Father has not left me alone, for I always do those things that please Him.

This is the embodiment of MAN—perfect human obedience. "I do ALWAYS those things that please the Father." Not occasionally. Not mostly. ALWAYS. This represents humanity as it was intended—completely submitted to the Father's will and perfectly aligned with divine purpose.

But how could a man achieve such perfect obedience? Because within Him dwelt the face of the LION—the Spirit of YAHWEH, the power of the Highest, the divine nature empowering the human vessel.

Luke 1:35 describes His conception:

And the angel replied to her, 'The Holy Spirit will come upon you, and the power of the Most High will overshadow you. As a result, the holy child born of you will be called the Son of God.'

The LION—the Holy Spirit, the power, the divine nature—dwelt within the human, the MAN-kind. And this perfect union of humanity and divinity is what the two faces inside the temple reveal.

What Happened to the Ox and Eagle?

The ox and eagle are not absent—they are implied and completed aspects of the work.

- The OX (sacrifice/service) is FINISHED—we are inside the temple, past the altar, beyond the place of sacrifice
- The EAGLE (heavenly vision) is REALIZED—we are IN the dwelling of YAHWEH, the heavenly vision is now present reality
- The sons of Elohim are now the OX and the EAGLE sent into the world

What remains visible are the two essential, ongoing realities:

- The MAN—perfect human obedience as our pattern
- The LION—divine Spirit empowering that obedience

This is the model for all who minister in the Holy Place. This is the pattern for those who dwell in the presence of YAHWEH. We, too, must walk as the MAN (in perfect obedience to the Father's will) empowered by the LION (the Spirit dwelling within us).

The Two Faces and Palm Trees

Notice how the faces are positioned: "So that the face of a man was toward the palm tree on the one side, and the face of a young lion toward the palm tree on the other side..."

The man's and lion's faces are both directed toward the palm trees, which symbolize victory, righteousness, and eternal fruitfulness. This indicates that both the humanity and divinity of Messiah are centered on achieving victory.

The man-face wins through obedience. The lion-face wins through strength. Together, they create the palm tree—symbolizing complete salvation.

John 12:13 describes palm branches at Yehoshua's triumphal entry: "Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Sovereign."

And Revelation 7:9 shows the redeemed holding palm branches: "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands."

The two faces—man and lion—symbolize the palm tree. Perfect humanity, empowered by the divine Spirit, achieves eternal victory for all who believe.

The Palm Tree

It bends but does not break — this is perhaps the most profound. The Palm tree is unique among trees in that its trunk is flexible. In a storm every other tree either stands rigid and snaps or is uprooted. The Palm bows deeply — sometimes nearly horizontal — and then rises again. This is the picture of the overcomer. Not the person who never bends under pressure but the one who rises again. Revelation 7:9 — the overcomers stand before the throne holding Palm branches. They came out of great tribulation. They bent. They did not break.

It survives in arid land — the Palm finds water where other trees cannot. Its root system goes deep, seeking hidden sources. Psalm 1:3 — the righteous man is like a tree planted by rivers of water. In the desert the Palm finds its own river underground. This speaks to the believer who sustains life in spiritually dry seasons, in exile, in persecution.

It reaches upward — the Palm grows straight and tall with no branching until the very top where all the fruitfulness is concentrated. Everything reaches toward heaven. The fruit, the beauty, the shade — all at the crown. This speaks to keeping your eyes fixed upward regardless of what surrounds you at ground level.

It is evergreen — unlike deciduous trees the Palm does not lose its leaves in winter. It stays green through every season. This is covenant faithfulness that does not depend on favorable conditions.

The Biblical Trajectory

Ezekiel 40-41 — Palms carved on the walls of the inner chamber and the sanctuary doors. The Palm is literally built into the structure of YAHWEH's dwelling. It is not decoration — it is architectural theology.

John 12:12-13 — the crowd takes Palm branches to meet Yahshua entering Jerusalem. They are enacting the Feast of Tabernacles — waving Palms as YAHWEH commanded in Leviticus 23:40. They recognize Him as King, even if they do not fully understand what kind of King He is.

- Revelation 7:9 — the great multitude before the throne, out of every nation, holding Palm branches. These are the overcomers. They have come through the great tribulation. They bent. They did not break. Now they stand before the throne.

The Progression:

Carved in stone in the sanctuary — prophetic promise. Waved at the entry into Jerusalem — foreshadowing recognition. Held by the overcomers before the throne — final fulfillment.

The Palm tree is the symbol of the overcomer from Ezekiel to Revelation. YAHWEH put it on the walls of His house because He knew who would be standing before Him at the end — those who bent in the storm and rose again

Part III: The Table Before YAHWEH - Fellowship and Communion

Summary

In the Holy Place, a wooden altar stands—measuring three cubits high, two cubits long, and two cubits wide—entirely made of shittim wood. The bronze figure declares: "This is the table that is before YAHWEH." This is the showbread table, where fresh bread was placed every Sabbath, and where priests came to partake of YAHWEH's provision, fostering communion and fellowship daily. The wooden build symbolizes Yahshua's offer of fellowship to the redeemed. The inner Holy Place signifies the redeemed spirit, with the table's dimensions symbolizing divine completeness (3), witness (2), and Yahshua, our High Priest—the body made flesh now eternal (shittim wood).

Key Verses

Ezekiel 41:22 (KJV): "The altar of wood was three cubits high, and the length thereof two cubits; and the corners thereof, and the length thereof, and the walls thereof, were of wood: and he said unto me, This is the table that is before YAHWEH."

The Wooden Altar: Not for Sacrifice

Ezekiel observes what seems to be an altar in the Holy Place, referred to as "the altar of wood." However, this is not the bronze altar used for sacrifices in the inner court, where animals were slaughtered and burned. Instead, this altar has a completely different purpose.

The bronze figure—Yahshua in His pre-incarnate form—immediately clarifies: "This is the table that is before YAHWEH."

This is not an altar of death but a TABLE of life. It is not a place for sacrifice but for FELLOWSHIP. It is not where blood is spilled but where BREAD is shared. The showbread table is located in the Holy Place and symbolizes communion between YAHWEH, Yahshua, our high priest, and His priests.

The Dimensions: Three by Two by Two

The bronze figure measures the table with precision. Every dimension carries theological meaning.

Three Cubits High: Divine Completeness

The table stands three cubits high. Three—the number of divine completeness, resurrection, fullness. The table's height declares: "What YAHWEH provides here is DIVINELY COMPLETE."

The height reminds us:

- Yahshua rose on the THIRD day (divine completeness of resurrection)
- He appeared to His disciples over THREE periods (completeness of witness)
- The temple itself rises in THREE dimensions (completeness of dwelling)
- Paul was caught up to the THIRD heaven (complete revelation, 2 Corinthians 12:2)

The three-cubit height is intentional. It signifies that the provision on this table—the bread, the fellowship, and the communion—is entirely complete. Nothing is missing, and nothing needs to be added. YAHWEH's provision is divinely sufficient.

Two Cubits Long and Two Cubits Wide: Double Witness

The table measures two cubits by two cubits. Two—the number of witnesses, testimony, and confirmation established throughout Scripture.

"In the mouth of two or three witnesses shall every word be established" (2 Corinthians 13:1). The Law was given on two tablets. Two cherubim stood over the mercy seat. Yahshua sent disciples out two by two.

The double dimension of two—both length AND width—creates a DOUBLE WITNESS:

- The table WITNESSES to YAHWEH's provision (length of 2 cubits)
- The table TESTIFIES to the covenant relationship (width of 2 cubits)

This table of DOUBLE TESTIMONY demonstrates YAHWEH's faithfulness in caring for His people. It confirms the covenant relationship between YAHWEH and His servants. Each Sabbath, new bread was set here as a visible sign—a concrete reminder that YAHWEH provides for His priests, that His covenant involves daily nourishment, and that His table is always full.

The two-by-two dimensions create a square top—a perfect balance of witness in both directions, confirming complete covenant provision.

Made of Shittim Wood: Yahshua, Our Eternal High Priest

The material is critical: The table is made entirely of SHITTIM WOOD—acacia wood, the same incorruptible wood used throughout the tabernacle for the most sacred objects.

Shittim wood (acacia) has unique properties:

- Extremely hard and durable
- Highly resistant to decay and corruption
- Does not easily rot or decompose
- Can withstand harsh conditions
- Was the primary wood for the tabernacle's sacred furniture

This wood represents INCORRUPTIBLE HUMANITY—humanity that does not decay, does not corrupt, does not fail. And who is this incorruptible human?

YAHSHUA, our High Priest, the body made flesh now eternal.

John 1:14 declares: "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

The Word became flesh—took on a human body. But not a body subject to corruption. Not a body that would decay. His body, like shittim wood, was incorruptible.

Acts 2:27 prophesies: "Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption."

His flesh did not undergo corruption. His body, though slain, did not decay. He rose on the third day in an incorruptible, glorified, ETERNAL body.

And now He serves as our High Priest—not in a temporary, corruptible body, but in an eternal, incorruptible body:

"Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens" (Hebrews 7:25-26).

The shittim wood table represents YAHSHUA HIMSELF:

- His incorruptible humanity (shittim wood does not decay)
- His eternal priesthood (He ever lives)
- His body made flesh now glorified (the Word became flesh, now eternal)
- The meeting place between YAHWEH and redeemed humanity (the table of fellowship)

We do not gather at a lifeless altar, but at a LIVING TABLE. Instead of approaching flawed wood, we come to YAHSHUA, the everlasting High Priest whose body was made flesh, who died, rose incorruptible, and now lives forever to offer fellowship with the Father.

The Holy Place: The Redeemed Spirit

The Holy Place where this table stands symbolizes the REDEEMED SPIRIT—the inner sanctuary of the born-again believer where YAHWEH dwells.

Under the Old Covenant, only priests could enter the Holy Place. In the New Covenant, every believer is a priest (1 Peter 2:9, Revelation 1:6), with direct access to this inner fellowship.

The Holy Place is not the outer court, which represents initial faith, nor the inner court, symbolizing death and rebirth. Instead, it is the INNER SANCTUARY—the spirit of man brought to life by the Spirit of YAHWEH.

Romans 8:10 states, "And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness."

Our redeemed spirit is the Holy Place. And in this inner sanctuary stands the table—YAHSHUA, our High Priest, offering continual fellowship, providing fresh bread, maintaining communion between our spirit and the Father.

The Showbread: Fresh Provision Every Sabbath

What did this shittim wood table hold? Leviticus 24:5-9 prescribes the pattern:

Take fine flour and bake twelve cakes, each composed of two-tenths of a deal. Arrange them in two rows, with six cakes per row, on the pure table before the LORD. Place pure frankincense on each row so that it rests on the bread, serving as a memorial and an offering made by fire to YAHWEH. Every Sabbath, set the bread in order before YAHWEH continually, as part of an everlasting covenant given to the children of Israel. The cakes shall belong to Aaron and his sons, who shall eat them in the holy place, because they are most holy among the offerings made by fire to YAHWEH, according to a perpetual statute.

Twelve loaves, fresh every Sabbath. Only the priests could eat them, and they were to eat them in the holy place—right there at the table, in Yahweh's presence.

This was not leftover bread or yesterday's manna. It was FRESH provision, renewed weekly and presented before YAHWEH as a constant reminder of His faithfulness.

The Pattern

What does the showbread table teach those who minister in the Holy Place?

First: YAHWEH provides FRESH bread for His servants. We cannot rely on yesterday's revelation. We need fresh manna daily, fresh communion each Sabbath, and fresh encounters with His presence.

The Israelites in the wilderness attempted to keep yesterday's manna, but it developed worms and became foul (Exodus 16:20). Old bread goes bad, and stale revelation loses its strength. We require FRESH bread from the table before YAHWEH.

Second: The bread symbolizes COMMUNION, not simply eating. It signifies more than satisfying hunger; it embodies FELLOWSHIP at the table. It reflects dining in YAHWEH's presence, representing an intimate relationship rather than distant provision.

Yahshua invites us to this same fellowship:

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Revelation 3:20).

Sharing meals together. Gathering at the table. Engaging in face-to-face fellowship. The showbread table symbolizes continuous, close, daily communion with YAHWEH through Yahshua, our High Priest.

"I Am the Bread of Life"

The showbread table points forward to Yahshua. He declared in John 6:35:

And Jesus said to them, "I am the bread of life: he that comes to me shall never hunger; and he that believes in me shall never thirst."

The bread on the table was a TYPE. Yahshua is the REALITY. The showbread sustained priests for their daily service. Yahshua sustains us for eternal life.

He continues in John 6:51:

"I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world."

The shittim wood table held bread that represented life. Yahshua IS the bread of life—His very flesh, given for the world, now eternal and incorruptible.

We come to the table not just to eat bread—we come to commune with the living Bread who descended from heaven. We come to YAHSHUA, the eternal High Priest, whose body of shittim wood (incorruptible humanity) provides the meeting place between YAHWEH and His people.

Each time we seek YAHWEH in prayer, immerse ourselves in His Word, or commune with Him privately, we are dining at the showbread table. We receive new sustenance from Yahshua, our High Priest, and fellowship at the table that is before YAHWEH.

The Symbolism Complete

The table in the Holy Place reveals the complete picture of communion:

- THREE cubits high = Divine completeness (resurrection, fullness)
- TWO cubits long = Witness to YAHWEH's provision
- TWO cubits wide = Testimony to covenant relationship
- SHITTIM WOOD = Yahshua's incorruptible humanity, eternal priesthood

- HOLY PLACE = The redeemed spirit where YAHWEH dwells
- FRESH BREAD = Daily communion, not yesterday's revelation
- FELLOWSHIP = Intimate relationship, not distant provision

The table is not just furniture. It represents YAHSHUA—our High Priest, the Word made flesh, the incorruptible body now eternal, and the sacred place where we commune with the Father.

Hebrews 4:14-16 invites us to this table:

Since we have a great high priest who has passed into the heavens—Jesus, the Son of God—let us hold firmly to our profession. For we do not have a high priest who cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Therefore, let us come boldly to the throne of grace, so that we may receive mercy and find grace to help in time of need.

We have a High Priest who stands at the table. The table is made of shittim wood—representing His incorruptible humanity. The bread is fresh—His daily provision. The fellowship is close—we dine with Him, and He with us.

The Table in Our Journey

The shittim wood table in the Holy Place teaches us:

- We need FRESH bread daily (not yesterday's revelation)
- Fellowship is COMMUNION, not just consumption
- Yahshua is the BREAD OF LIFE and the TABLE itself (the showbread and the meeting place)
- SHITTIM WOOD represents Yahshua's incorruptible, eternal body
- DIVINE COMPLETENESS (3 cubits) sustains us
- DOUBLE WITNESS (2 × 2 cubits) testifies to covenant provision
- The HOLY PLACE is our redeemed spirit where YAHWEH dwells
- Our HIGH PRIEST lives forever to provide communion

We do not enter the Holy Place just to look at the table from a distance. We come to EAT. We come to commune. We come to fellowship with YAHWEH through Yahshua, our eternal

High Priest, receiving fresh bread for the journey, renewed strength for the testing, and new revelation for the path ahead.

Psalm 23:5 prophesies this reality:

"Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over."

A table has been prepared and placed in the Holy Place—our redeemed spirit. It measures three cubits high, symbolizing divine completeness, and two cubits long and wide, representing a double witness of covenant provision. The table is crafted from shittim wood, signifying Yahshua's incorruptible, eternal humanity.

And at this table, YAHWEH communes with His people through Yahshua, the High Priest who ever lives, providing fresh bread, sustaining fellowship, and maintaining covenant relationship day by day, Sabbath after Sabbath, eternally.

The table isn't empty. The bread is always fresh. The High Priest is always there. The fellowship is always accessible.

Let us come boldly. Let us eat freely. Let us commune continually. The table before YAHWEH awaits us.

Discussion Questions

1. Why does the western building measure seventy cubits (fullness of time) by ninety cubits (complete finality)? What does this teach us about the end point of our spiritual journey?
2. What is the significance of the western building having five-cubit walls (grace) even at the end of the temple complex? What does this reveal about how we complete the journey?
3. Why are measurements throughout the temple consistently in units of one hundred cubits? What does this pattern of "perfect perfection" (10×10) teach about YAHWEH's dwelling?
4. The windows in Ezekiel's temple are covered. How does this relate to Revelation 5 and the sealed book that only the Lamb can open?
5. Outside the temple, cherubim have four faces (lion, ox, man, eagle). Inside the temple, they only have two faces (man and lion). Why does the focus narrow inside the temple?

6. What does the face of the MAN symbolize in Yehoshua's ministry? What does the face of the LION symbolize? How do these two interact?

7. Why are the two faces (man and lion) facing toward the palm trees? What does this reveal about the connection between obedience, divine power, and victory?

8. The wooden altar is called "the table that is before YEHWEH." Why is it made of WOOD (humanity) rather than gold or bronze?

9. The showbread table held FRESH bread every Sabbath, not leftovers from yesterday. How does this relate to our need for fresh revelation and daily communion with YAHWEH?

10. How does Yehoshua's declaration "I am the bread of life" (John 6:35) fulfill the pattern of the showbread table? What does it mean to "eat at His table" today?

Conclusion: The Vision Complete

We have traveled the full path with Ezekiel, starting at the eastern gate where the bronze man first appeared, passing through the outer and inner courts, past the altar and laver, ascending the steps into the Holy Place, through the inner door into the Holy of Holies, around the three-story ministers' chambers, and ultimately reaching the western building where time reaches its fullness and finality.

Every measurement has spoken. Every dimension has revealed truth. The numbers have declared YAHWEH's perfect order.

- Grace (5) surrounds us from beginning to end
- Humanity (6) is woven throughout as the vessel of divine dwelling
- Redemption (20), completing every dimension of the journey
- Testing (40) proving faithfulness before breakthrough
- Perfection (100) establishes divine accountability at every stage

We have seen windows that are COVERED—mysteries sealed until Messiah opens them. We have seen two faces instead of four—man and lion, revealing perfect humanity empowered by the divine Spirit. We have seen a wooden table where fresh bread is offered in perpetual fellowship with YAHWEH.

And we have discovered that this is not ancient history. This is OUR journey:

- We enter through grace-supported doorways

- We die at the altar and are washed at the laver
- We minister in the forty-by-twenty Holy Place
- We access the twenty-by-twenty-by-twenty cube through Messiah's blood
- We dwell in four-cubit chambers, sent to the world but not of it
- We climb the widening path toward complete revelation
- We journey toward the western terminus, where appointed time reaches fullness

This temple has never been constructed by human hands. It will never be built with physical stones. But it is MORE REAL than any earthly structure. It is the PATTERN of redemption. It is the BLUEPRINT of salvation. It is the ARCHITECTURE of the soul being transformed into YAHWEH's dwelling place.

Hebrews 8:5 speaks of this pattern: "Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount."

Ezekiel saw the pattern. He measured it with the bronze man. He recorded every cubit, every dimension, and every detail. And we, reading these measurements centuries later, realize that the pattern is for us. The journey is our journey. The temple is us—redeemed humanity indwelt by YAHWEH's glory.

The covered windows will not stay sealed forever. Messiah has opened the seals. The mysteries are being revealed to those who have eyes to see. The natural man cannot perceive them, but we—washed in the Lamb's blood, born again at the laver, filled with the Spirit—can see what was hidden, understand what was sealed, and enter through windows that are now open.

The two faces—man and lion—illustrate the pattern for ministry. We walk in perfect human obedience ("I do always those things that please the Father"), empowered by the divine Spirit dwelling within us. As we walk this path, palm trees appear—symbolizing victory, righteousness, and eternal fruitfulness for all who believe.

The wooden table stands before us, offering fresh bread every day. We do not depend on yesterday's manna. We come to the table repeatedly, feeding on the living Bread who came down from heaven, communing with YAHWEH in close fellowship, gaining strength for the journey, sustenance for the trials, provision for the service.

And at the western end, the finish line awaits—seventy cubits of appointed time reaching completion, ninety cubits of journey reaching its end, five-cubit walls of grace carrying us to the very last. We will arrive. We will complete the journey. The work that began at the eastern gate will be finished at the western building.

Philippians 1:6 promises: "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ."

The journey continues. The measurements guide us. The pattern instructs us. Step by step, cubit by cubit, grace upon grace, we walk from the eastern gate toward the western end, from initial faith toward complete redemption, from the outer court toward the perfect cube where we will dwell with YAHWEH face to face in the twenty-by-twenty-by-twenty space of redemption, complete in every dimension.

Let us walk faithfully. Let us serve with fresh bread. Let us keep our eyes fixed on the goal.

Ezekiel Bible Study Chapter 42:1-14

The Holy Chambers - Separation and Spiritual Warfare

Part 1 of 2

A Study Guide

Key Verse: 2 Corinthians 6:17

"Wherefore come out from among them, and be ye separate, saith the Sovereign, and touch not the unclean thing; and I will receive you."

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Introduction: Into the Chambers of Mystery

Ezekiel has walked through gates and courts. He has measured the Holy Place and the Holy of Holies. He has seen the western building where time meets eternity. He has examined the table where fresh bread offers communion with YAHWEH.

Now the bronze figure—Yahshua in His pre-incarnate form—leads Ezekiel to another area of the temple complex: the CHAMBERS. These are not ordinary rooms. These are not simple storage spaces. These are HOLY CHAMBERS where priests eat the most holy things, where separation between sacred and common is maintained, where garments must be changed before approaching the people.

But as we examine these chambers, we uncover something deeper. These chambers exist in a realm where spiritual battles have been fought and won. These are spaces where principalities and powers—both righteous and rebellious—have seen YAHWEH's plan of redemption unfold. These are the arenas where Yahshua defeated the powers of darkness and made a public display of His victory.

The chambers in Ezekiel's vision are more than just physical structures. They symbolize the spiritual reality where:

- Believers minister as priests in holy separation
- The plan of salvation demonstrates YAHWEH's wisdom to all powers
- Righteous angels serve, and defeated powers are displayed
- The church fights spiritual battles in heavenly places
- Garments must be changed—the Word clothing us in righteousness

This is not casual territory. This is the battlefield where invisible warfare rages. This is the arena where Paul writes: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Ephesians 6:12).

Let us walk with Ezekiel into these chambers. Let us understand the separation required. Let us see how these holy spaces reveal the spiritual warfare that surrounds us and the victory that Yahshua has already won.

Part I: The North Chambers - Where Priests Eat Holy Things

Summary

The bronze figure leads Ezekiel to chambers on the north side of the temple, opposite the separate area. These chambers are one hundred cubits long—YAHWEH's perfect measure. In this sacred space, priests consume the most holy offerings: the meat offering, the sin offering, and the trespass offering. These are HOLY chambers accessible only to those set apart, maintaining separation from the ordinary, where priestly duties are carried out in a sacred environment.

Key Verses

Ezekiel 42:1-4 (KJV) describes how he was led into the outer court, heading north, into a chamber opposite the separate area and in front of the building to the north. The north door was 100 cubits long and 50 cubits wide. Opposite the twenty cubits of the inner court and the paving of the outer court, there was a three-story gallery with galleries stacked one above the other. In front of the chambers, there was a 10-cubit-wide walkway leading inward, with a one-cubit-wide passage; their doors faced north.

The Scene: Led to the North

The bronze figure turns. He has shown Ezekiel the temple proper—the Holy Place, the Holy of Holies, and the western building. Now he leads Ezekiel outward, back into the outer court, heading north.

"Then he brought me forth into the utter court, the way toward the north."

Throughout Ezekiel's vision, the north holds special significance. Judgment is associated with the north (Jeremiah 1:14), and divine judgment executioners enter through the north gate (Ezekiel 9:2). The burnt offering, which fulfills YAHWEH's holiness, is sacrificed on the north side of the altar (Leviticus 1:11).

Now Ezekiel is brought into chambers on the NORTH side. These are not casual spaces. These chambers are located where judgment meets mercy, where sacrifice turns into fellowship, and where death makes way for holy communion.

The Dimensions: One Hundred by Fifty

The bronze figure measures: "Before the length of a hundred cubits was the north door, and the breadth was fifty cubits."

One hundred cubits long. Fifty cubits wide. These numbers are not random.

One Hundred: YAHWEH's Perfect Standard

One hundred ten times ten. Completeness multiplied by completeness. Perfect order multiplied by perfect accountability. We have seen this number throughout the temple:

- The inner court: one hundred by one hundred cubits
- Distance from outer to inner gate: one hundred cubits
- The temple house: one hundred cubits long
- The western building area: measurements in units of one hundred

Now, these chambers are each one hundred cubits long—spaces where priests serve, holy items are consumed, and boundaries are upheld. All are measured according to YAHWEH's perfect standard of one hundred.

The message is clear: PRIESTLY MINISTRY occurs according to DIVINE PERFECTION, not our standards or human approximations. One hundred cubits—YAHWEH's full maturity and perfect requirement for those serving in the holy space.

Fifty: Pentecost, Jubilee, Freedom

Fifty cubits wide. Fifty—the number of Pentecost (fifty days after Passover), the number of Jubilee (every fiftieth year), the number of FREEDOM and RELEASE.

Leviticus 25:10 declares the Year of Jubilee: "And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubile unto you..."

The chambers measure fifty cubits in width—symbolizing spaces of FREEDOM. They signify liberation, not bondage or slavery to sin. Not captivity to the enemy. These chambers embody the LIBERTY achieved through priestly service, the RELEASE experienced when priests partake in the holy offerings, and the JUBILEE freedom that Yahshua declared.

The Spirit of the Sovereign is upon me, because he has anointed me to preach the gospel to the poor; he has sent me to heal the brokenhearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty those who are bruised, to preach the acceptable year of the Sovereign (Luke 4:18-19).

The acceptable year—the Jubilee year—the fiftieth year. And these chambers are fifty cubits wide, declaring: "Here is where freedom is ministered. Here is where liberty is proclaimed. Here is where the Jubilee release happens through priestly service."

Three Stories: Progressive Revelation

Opposite the twenty cubits that were for the inner court, and facing the pavement for the outer court, there was a gallery against gallery in three stories.

Three stories. The chambers rise in three levels, each gallery built upon the one below. This pattern appeared earlier with the side chambers around the temple (Ezekiel 41:6). Now we see it again with these priestly chambers.

Three stories illustrate PROGRESSIVE REVELATION—the increasing stages of spiritual insight and access to the divine realm.

- First story: Initial revelation, foundational understanding
- Second story: Deeper mysteries revealed, advancing knowledge
- Third story: Highest heavens, complete revelation

Paul describes this progression in 2 Corinthians 12:2: "I knew a man in Christ more than fourteen years ago, (whether in the body, I cannot tell; or out of the body, I cannot tell: God knows;) such a one was caught up to the THIRD HEAVEN."

The third heaven represents the highest level of revelation. These chambers are arranged in three stories, indicating that priestly ministry entails ascending understanding—moving from one level of divine knowledge to the next, ultimately reaching the deepest mysteries of YAHWEH's dwelling.

The Walk: Ten Cubits Inward

"And before the chambers was a walk of ten cubits breadth inward, a way of one cubit; and their doors toward the north."

A walkway, ten cubits wide, leads before the chambers. Ten symbolizes completeness, divine order, and the Law fulfilled. The path to these sacred chambers signifies that everything is whole—nothing partial or incomplete. The route to priestly service is defined by perfect order.

And notice: "their doors toward the north." The entrance faces north—toward judgment transformed, toward sacrifice accepted, toward the place where mercy and justice meet.

What Are These Chambers?

Before we explore what happens in these chambers, we must ask: What are these chambers? Are they simply physical spaces in Ezekiel's architectural vision? Or do they symbolize something deeper—something spiritual?

Ezekiel's vision depicts chambers in a realm beyond ordinary architecture. These spaces serve as intersections of SPIRITUAL REALITY and prophetic insight. They are the sites of invisible warfare, where principalities and powers act, and where the plan of salvation is revealed to both righteous and rebellious spiritual entities.

The Biblical Evidence for Spiritual Chambers

Scripture reveals that there are spiritual realms—chambers, if you will—where angels minister and where spiritual warfare occurs:

Ephesians 3:10 - "So that now, through the church, the manifold wisdom of God might be made known to the rulers and authorities in the heavenly realms."

Notice: The church teaches principalities and powers YAHWEH's wisdom. These powers are in heavenly places—spiritual chambers where they observe the unfolding plan of redemption.

Ephesians 6:12 - "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness IN HIGH PLACES."

Our warfare is not physical—it happens IN HIGH PLACES, in spiritual chambers where unseen forces operate.

Colossians 1:16 - "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him."

ALL powers—both loyal and rebellious—were created by Yahshua. The invisible realms contain BOTH righteous angels who serve YAHWEH and fallen powers who rebelled.

Colossians 2:15 - "And having defeated the principalities and powers, he displayed them openly, triumphing over them in it."

Yahshua defeated the rebellious powers and made a public display of His victory. Where did this display happen? In the spiritual chambers—the heavenly places where all powers saw His triumph.

The Chambers as Spiritual Battlefield

The chambers in Ezekiel's vision, therefore, symbolize more than just physical rooms. They represent the spiritual arena where:

- The plan of salvation has been fought and WON
- Righteous angels minister and observe YAHWEH's wisdom
- Defeated powers have been spoiled and displayed
- Believers now serve as priests, demonstrating redemption to ALL powers
- Spiritual warfare continues until the final victory is complete

These chambers are the battlefield. Not a battle of uncertain outcome—the victory is already secured through Yahshua's death and resurrection. But the chambers are where the demonstration of that victory continues, where the church proclaims YAHWEH's wisdom to watching powers, and where believers wrestle against spiritual forces while standing in YAHWEH's triumph.

When Ezekiel observes these chambers—measuring one hundred cubits in length (symbolizing spiritual maturity), fifty cubits in width (representing Jubilee freedom), and three stories high (signifying progressive revelation)—he is witnessing the SPIRITUAL REALITY where priestly duties occur amidst cosmic warfare, with believers engaged in holy separation, surrounded by invisible witnesses—some loyal, others defeated.

Part II: Eating the Holy Things - The Priestly Privilege

Summary

In these sacred chambers, priests consume the most holy offerings: the meat offering (thanksgiving for YAHWEH's provision), the sin offering (redemption for man's curse), and the trespass offering (restitution for wrongs). Access is limited to priests (1 Peter 2:5). This is the privilege and duty of the priestly role—to partake in what is most sacred, to connect with YAHWEH through sacred food, and to serve in spaces where heaven and earth converge.

Key Verses

Ezekiel 42:13 (KJV): "Then said he unto me, The north chambers and the south chambers, which are before the separate place, they be holy chambers, where the priests that approach unto YAHWEH shall eat the most holy things: there shall they lay the most holy things, and the meat offering, and the sin offering, and the trespass offering; for the place is holy."

The Bronze Figure Explains

Ezekiel has observed the chambers. He has measured their dimensions. He has walked the ten-cubit path. Now the bronze figure—Yahshua—speaks:

"Then said he unto me, The north chambers and the south chambers, which are before the separate place, they be HOLY chambers..."

HOLY chambers. Not common spaces. Not ordinary rooms. These are SET APART chambers, restricted chambers, chambers where only priests who approach YAHWEH may enter.

And what occurs in these sacred chambers? "...where the priests who come near to YAHWEH shall EAT the most holy things."

They eat. This is not just storage. It's not only a place to set offerings. This is where consumption happens, where communion takes place, where priests feed on the holiest things.

The Three Most Holy Offerings

The bronze figure clearly states what is eaten in these chambers: "...the meat offering, and the sin offering, and the trespass offering."

Three offerings, each representing a different aspect of the relationship between YAHWEH and His people, are consumed by the priests in these holy chambers.

The Meat Offering: Thanksgiving for Provision

The meat offering (also called the grain offering or meal offering) was made of fine flour, oil, and frankincense. Leviticus 2 prescribes its preparation:

"And when any will offer a meat offering unto YAHWEH, his offering shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon... And the remnant of

the meat offering shall be Aaron's and his sons': it is a thing most holy of the offerings of YAHWEH made by fire" (Leviticus 2:1, 3).

The meat offering symbolized THANKSGIVING for YAHWEH's provision. It was not a blood sacrifice; it was an offering of grain, the fruit of human labor blessed by YAHWEH's rain and sun. It acknowledged: "Everything we have comes from You. Our daily bread is Your gift."

And the priests ate this offering in the holy place. They consumed the grain that represented YAHWEH's provision. They ate in thanksgiving. They communed with YAHWEH through acknowledgment of His faithful supply.

The Sin Offering: Atonement for Transgression

The sin offering covered unintentional sins—the mistakes made out of ignorance or weakness. Leviticus 6 explains how the priests ate this offering:

"And YAHWEH spake unto Moses, saying, Speak unto Aaron and to his sons, saying, This is the law of the sin offering: In the place where the burnt offering is killed shall the sin offering be killed before YAHWEH: it is most holy. The priest that offereth it for sin shall eat it: in the holy place shall it be eaten, in the court of the tabernacle of the congregation" (Leviticus 6:24-26).

The priest who offered the sin sacrifice also ate it. This was not optional; it was commanded. The priest consumed the flesh of the animal that bore the sin, thus completing the cycle of atonement.

This act of eating symbolized the BEARING of sin. The priest represented Yahshua, receiving the sin offering, accepting atonement, and removing guilt. By eating the sin offering in the holy place, the priest showed that sin was COVERED, transgression was ATONED, and guilt was REMOVED.

The Trespass Offering: Restitution for Wrongs

The trespass offering (also called the guilt offering) involved restitution for specific wrongs—particularly violations of holy things or property disputes. Leviticus 7 describes its consumption:

Likewise, this is the law of the trespass offering: it is most holy. In the place where they kill the burnt offering, shall they kill the trespass offering: and the blood thereof shall he sprinkle round about upon the altar. And he shall offer of it all the fat thereof... And

every male among the priests shall eat thereof: it shall be eaten in the holy place: it is most holy" (Leviticus 7:1-2, 6).

The trespass offering called for both sacrifice and RESTITUTION—repaying what was owed plus twenty percent (Leviticus 6:5). This offering targeted SPECIFIC WRONGS, not general sin. It focused on quantifiable offenses that needed measurable repayment.

And once again, the priests ate this offering in the holy place. They consumed the sacrifice that made restitution, demonstrating that the debt was paid, the wrong was righted, and the relationship was restored.

Why Did Priests Eat These Offerings?

Why do we consume? Why do we eat? Why couldn't the priests just offer the sacrifices and leave?

Because eating represents communion, it is an intimate act and a form of fellowship. When you eat with someone, you share life together and enter into a covenant Relationship, declaring, "We are one at this table."

"The priests ate the most holy things in the holy chambers to demonstrate:

- The High Priest mediates the offering (the priest represents Yahshua, the one Mediator between YAHWEH and mankind, performing the work that the Father accepts)
- The covenant relationship is maintained (eating together = fellowship)
- Atonement is COMPLETE (sin consumed, guilt removed)
- Restitution is ACCEPTED (wrong made right)
- Provision is acknowledged (thanksgiving received).

This meal was not casual. It took place in the HOLY CHAMBERS, within specially set-apart spaces, in rooms measured by YAHWEH's perfect standard (100 cubits), during Jubilee freedom (50 cubits), across three rising stories of progressive revelation.

The priests consuming these offerings were not merely performing a duty; they were engaging in COSMIC COMMUNION, showing all principalities and powers that YAHWEH's plan of atonement is effective, that sin can be covered, and that fellowship between the Creator and the creature is achievable.

Believers as Priests: What We Eat

Under the New Covenant, ALL redeemed believers are priests:

But you are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that you should show forth the praises of Him who has called you out of darkness into his marvelous light (1 Peter 2:9).

"And hath made us kings and priests unto Elohim and His Father; to Him be glory and dominion for ever and ever. Amen" (Revelation 1:6).

If we are priests, then we also have access to the holy chambers. We, too, are called to EAT the most sacred things. But what do we eat?

We eat YAHSHUA.

John 6:53-56 records His declaration:

Then Jesus said to them, "Truly, truly, I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in yourselves. Whoever eats my flesh and drinks my blood has eternal life; and I will raise him up at the last day. For my flesh is real food, and my blood is real drink. The one who eats my flesh and drinks my blood dwells in me, and I in him."

We eat His flesh. We drink His blood. Not literally, but spiritually—through faith, through communion, by feeding on His Word and His sacrifice.

Yahshua IS the meat offering (our provision from heaven, the bread of life). Yahshua IS the sin offering (bearing our transgression, atoning for our guilt). Yahshua IS the trespass offering (making restitution for our wrongs, paying the debt we could never pay).

And we, as New Covenant priests, enter the holy chambers—the spiritual reality where heaven and earth meet—and we EAT. We consume Yahshua. We feed on His sacrifice. We commune with YAHWEH through the offering He has provided.

This is what happens in the holy chambers. This is priestly ministry. This is covenant fellowship.

Part III: Changing Garments - The Separation Required

Summary

Priests cannot serve in the holy chambers and then immediately approach the people while still wearing those garments. They are required to **CHANGE** their clothing. The holy attire used during their service must be left in the chambers. Before approaching what is common, they must put on different garments. This separation is deliberate and vital—it shows that holy and ordinary things must remain separate, emphasizing that sacred and profane cannot be mixed. Those who handle YAHWEH's holiness must be cautious not to transfer what is sacred to the common.

Key Verses

Ezekiel 42:14 (KJV): "When the priests enter therein, they shall not go out of the holy place into the outer court, but there they shall lay their garments in which they minister; for they are holy. Then they shall put on other garments and approach the things that are for the people."

The Command to Change

The bronze figure continues His explanation of the chambers: When the priests enter there, they shall not go out of the holy place into the outer court, but they shall lay their garments where they minister, for they are holy. Then they shall put on other garments and approach those things that are for the people.

This is not a suggestion. This is a **COMMAND**. The priests **MUST** change garments. They cannot minister in the holy chambers wearing sacred vestments and then walk into the outer court among the people wearing the same clothes.

Why? "...for they are holy."

The garments are sacred; they are set apart and consecrated for service in YAHWEH's presence. Holy things must not be mixed with common things, as doing so would violate the separation that YAHWEH requires.

What Are These Garments?

Physically, the priestly garments included specific items prescribed in Exodus 28:

- The ephod (a vest-like garment)

- The breastplate (containing twelve stones for the twelve tribes)
- The robe (blue, with pomegranates and bells)
- The turban with the golden plate ("Holiness to YAHWEH")
- The tunic, sash, and linen undergarments

These garments were not ordinary clothing; they were CONSECRATED for ministry. They symbolized the priest's role as mediator between YAHWEH and the people. When the priest wore these garments, he was functioning in his official capacity as someone who stood before YAHWEH on behalf of Israel.

But spiritually, the garments symbolize something even more profound: THE WORD OF GOD.

Garments as the Word

Throughout Scripture, clothing represents spiritual covering, righteousness, and the Word of YAHWEH that clothes believers:

Ephesians 4:24 - "And that ye put on the new man, which after God is created in righteousness and true holiness."

We PUT ON the new man, as one would put on clothing—a garment that covers our nakedness and changes how we look.

Galatians 3:27 - "For as many of you as have been baptized into Christ have put on Christ."

We PUT ON Christ. He becomes our covering, our garment, our righteousness displayed before the world.

Isaiah 61:10 - "I will greatly rejoice in YAHWEH, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, and he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels."

YAHWEH clothes us with SALVATION and RIGHTEOUSNESS. These are not physical fabrics; they are spiritual coverings—garments made from YAHWEH's Word and promises.

The priestly garments, therefore, symbolize the WORD OF GOD—the truth, the promises, and the righteousness believers wear when they serve in YAHWEH's presence. When we

enter the holy chambers to consume the most sacred things, we are clothed in Scripture, wrapped in promises, and covered by covenant declarations.

Why Change Garments?

But if the priestly garments represent the Word, why must they be changed before going to the people? Why can't the priests minister in the holy place and then walk directly to the outer court wearing the same sacred vestments?

Because the Word must be understood in context for different audiences. What is suitable in the holy chambers—deep mysteries, profound revelations, the most sacred things in sacred space—may not be appropriate for those in the outer court who are just starting their journey.

Yahshua modeled this principle. He spoke differently to the multitudes than He did to the twelve. He taught in parables to the crowds but explained mysteries plainly to His disciples. He told some: *"I have yet many things to say unto you, but ye cannot bear them now"* (John 16:12).

Paul understood this as well:

"And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able" (1 Corinthians 3:1-2).

There is milk for babies and meat for the mature. The priests eat the most holy things in the chambers—the meat offering, sin offering, and trespass offering. But when they go to the people in the outer court, they must adjust their approach. They need to change garments. They must present truth in a way that connects with people where they are.

The Warning: Do Not Cast Pearls Before Swine

Yahshua warned about the danger of giving holy things to those who cannot receive them:

"Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you" (Matthew 7:6).

There are holy things—pearls of great price, deep mysteries, sacred truths—that should not be cast before those who will trample them. The changing of garments represents this wisdom. In the holy chambers, dressed in priestly vestments, the priests consume the most

holy things. But when they approach the people, they change clothes. They adjust their presentation. They meet people where they are, not where the priests wish they were.

Come Out and Be Separate

The command to change garments also illustrates a deeper principle: the division between holy and common.

Paul echoes this command in 2 Corinthians 6:17:

"Wherefore come out from among them, and be ye separate, saith the Sovereign, and touch not the unclean thing; and I will receive you."

This verse references Isaiah 52:11, a call for priests who carry YAHWEH's vessels to maintain purity:

Depart you, Depart you, from there and do not touch anything unclean; separate yourselves from her, and be pure, you who carry the vessels of YAHWEH.

The priests bearing YAHWEH's vessels—the holy things, the sacred instruments—must be CLEAN. They must be SEPARATE. They cannot touch unclean things and remain fit for sacred service.

Paul applies this principle to believers both in his time and today. He calls the saints—the priests of the New Covenant—to come OUT from false churches, from religious systems that have forsaken truth, and from places where Satan's seat resides (Revelation 2:13).

In Paul's time, false teachers were establishing churches that mixed truth with error, holiness with compromise, YAHWEH's Word with human tradition. Paul warned believers: *"Come out from among them. Be separate. Do not touch the unclean thing."*

The changing of garments in Ezekiel's chambers demonstrates this same principle. Priests cannot serve in YAHWEH's holy presence and then immediately mingle with corruption without changing their approach. They must SEPARATE. They must distinguish between sacred and profane. They must uphold the holiness required for priestly service.

Application for New Covenant Priests

What does this mean for us as New Covenant priests?

First: We must ENTER the holy chambers. We must eat the most holy things. We must consume Yahshua—the meat offering (our provision), the sin offering (our atonement), the trespass offering (our restitution). We must feed on deep truth, drink from the fountain of revelation, wrap ourselves in the garments of YAHWEH's Word.

Second: We must CHANGE GARMENTS when we go to those who are not yet mature. We must present truth in accessible ways. We must give milk to babes and meat to the strong. We must not cast pearls before those who will trample them. We must be wise about HOW we communicate what we have received in the holy chambers.

Third: We must MAINTAIN SEPARATION. We must come out of religious systems that have abandoned truth. We must not touch the unclean thing. We must distinguish between churches that worship in spirit and truth and those where Satan's seat has been established. We must be holy as YAHWEH is holy.

The chambers where priests eat the most holy things are not casual spaces. They are arenas of spiritual warfare where believers minister in the presence of watching powers, where separation from the profane is maintained, where garments of truth must be worn with care and wisdom.

Discussion Questions

1. The north chambers are located where judgment and mercy intersect (north = judgment, chambers = priestly fellowship). How does this location illustrate the transformation of judgment into grace through Yahshua's sacrifice?
2. Why are these chambers measured at one hundred cubits (YAHWEH's perfect standard) by fifty cubits (Jubilee freedom)? What does this reveal about the balance between divine perfection and gracious liberty in priestly ministry?
3. The chambers ascend through three levels, symbolizing progressive revelation (first, second, third heaven). How does this relate to our spiritual growth and understanding of YAHWEH's mysteries?
4. Ephesians 3:10 says the church teaches "principalities and powers in heavenly places" YAHWEH's wisdom. How do the chambers in Ezekiel's vision represent this spiritual reality where both righteous and defeated powers witness redemption?

5. The priests ate THREE most holy offerings in the chambers: meat offering (provision), sin offering (atonement), trespass offering (restitution). How does Yahshua fulfill all three? How do we "eat" Him as New Covenant priests?

6. Why couldn't the priests wear the same garments in the holy chambers and in the outer court? What does "changing garments" teach about contextualizing truth for different audiences?

7. The garments symbolize the Word of God (Ephesians 4:24, Galatians 3:27, Isaiah 61:10). How do we "put on" Scripture? How does YAHWEH's Word dress us for ministry?

8. Matthew 7:6 warns against giving what is holy to those who won't appreciate it. How does the instruction to change garments connect to this warning? When is it wise to withhold deep truths from people who are not yet ready?

9. Paul urges believers to "come out and be separate" (2 Corinthians 6:17). How does this apply to our relationship with false religious systems? What does holy separation look like today?

10. Colossians 2:15 says Yahshua "spoiled principalities and powers, making a show of them openly." How do the chambers—where priests serve before watching powers—demonstrate this victory? How does our priestly service declare His triumph?

Conclusion: Priestly Ministry in the Chambers of Warfare

We have walked with Ezekiel into the north chambers. We have measured their dimensions—one hundred cubits of divine perfection, fifty cubits of Jubilee freedom, three ascending stories of progressive revelation. We have seen the ten-cubit walkway that leads to doors facing north, toward the place where judgment transforms into mercy.

We have learned what happens in these chambers:

- Priests EAT the most holy things (meat offering, sin offering, trespass offering)
- Communion happens through consumption (feeding on YAHWEH's provision)
- Fellowship is maintained through sacred meals (priests representing YAHWEH receiving the sacrifice)

We have discovered the requirement:

- Priests must CHANGE GARMENTS before approaching the people
- Holy vestments cannot be worn in common spaces

- The Word (our spiritual clothing) must be contextualized for different audiences
- Separation between sacred and profane must be maintained

And we have glimpsed the deeper reality:

- These chambers exist in SPIRITUAL SPACE, where warfare happens
- Principalities and powers (both righteous and defeated) watch the unfolding plan
- The church DEMONSTRATES YAHWEH's wisdom to these powers (Ephesians 3:10)
- Believers wrestle against spiritual forces in high places (Ephesians 6:12)
- Yahshua has already SPOILED the rebellious powers and made a spectacle of His victory (Colossians 2:15)

The chambers are not neutral territory; they are the ARENA where cosmic battles have been fought and won. They serve as spaces where unseen witnesses watch the plan of redemption unfold. These rooms are where believers—New Covenant priests—operate amidst spiritual warfare, standing in Yahshua's finished triumph.

We are called to ENTER these chambers. Not physically—Ezekiel's temple has never been constructed with stone and mortar. But spiritually, we enter the holy chambers every time we:

- Feed on Yahshua (the meat offering, sin offering, trespass offering)
- Consume His Word in deep communion
- Minister in YAHWEH's presence while surrounded by watching powers
- Maintain separation from false religious systems
- Change our presentation when approaching those not yet mature
- Demonstrate YAHWEH's wisdom to principalities and powers

This is priestly ministry. This is holy service. This is warfare fought from a position of VICTORY, not uncertainty. Yahshua has already defeated the enemy. He has already spoiled the powers. He has already made a public spectacle of His triumph at the cross and through the resurrection.

Our calling as priests is to PROCLAIM that victory, to DEMONSTRATE that wisdom, to MINISTER in the chambers where heaven and earth meet, where the spiritual battle

continues until final consummation, where we feed on the most holy things and then go forth clothed in truth to serve a watching world.

1 Peter 2:9 declares our identity: "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light."

We are priests. We have access to the chambers. We eat the most holy things. We minister before YAHWEH while surrounded by invisible witnesses. We change our garments wisely when approaching those not yet ready for the deep truth. We maintain separation from the unclean. We proclaim YAHWEH's triumph over defeated powers.

Revelation 1:6 confirms our calling: "And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen."

Kings and priests. Ruling and serving. Fighting and worshiping. Standing in chambers measured by divine perfection, walking in Jubilee freedom, ascending through progressive revelation, eating the most holy things, changing garments as wisdom requires, maintaining holy separation, demonstrating YAHWEH's victory to all powers both in heaven and on earth.

This is our calling. This is our privilege. This is our warfare.

The chambers await us. Let us enter confidently. Let us partake in the most sacred things. Let us serve faithfully. Let us change garments wisely. Let us maintain separation diligently. Let us proclaim victory continually.

To YAHWEH be all the glory—from the holy chambers where priests serve to the outer courts where people gather, from the spiritual warfare in high places to the triumphant glory displayed before all powers, now and forever.

Amen.

Ezekiel Bible Study Chapter 42:15-20

Part 2 of 2

The Outer Wall - When Heaven Meets Earth

A Study Guide

Key Verse: Ezekiel 42:20

"He measured it by the four sides: it had a wall round about, five hundred reeds long, and five hundred broad, to make a separation between the sanctuary and the profane place."

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Introduction: The Boundary Between Worlds

Ezekiel has walked through gates and courts. He has measured the Holy Place and Holy of Holies. He has seen the chambers where priests eat the most holy things and change their garments before approaching the people. He has witnessed the spiritual battlefield where priestly ministry takes place before the watching powers.

Now the bronze figure—Yahshua in His pre-incarnate form—leads Ezekiel to measure something vast, something that encompasses everything he has seen so far. The bronze figure brings Ezekiel to the OUTER WALL, the boundary that surrounds the entire temple complex, the perimeter that separates the sanctuary from the profane place.

And when the measurements are called out, Ezekiel hears numbers that stagger the imagination:

- Five hundred reeds on the east side
- Five hundred reeds on the north side
- Five hundred reeds on the south side
- Five hundred reeds on the west side

Five hundred by five hundred. Not cubits—REEDS. And since one reed equals six cubits, this outer wall measures three thousand cubits per side. The total perimeter? Twelve thousand cubits forming a perfect square.

This is MASSIVE. Far bigger than Solomon's temple. Far larger than the tabernacle in the wilderness. Bigger than any physical structure ever built. This outer wall covers a space so enormous it can't be contained by mere physical dimensions.

Because this temple is not meant for physical construction. It exists in the SPIRITUAL REALM—where heaven meets earth, where imagination becomes reality, and where a structure greater than the physical world can hold the dwelling of YAHWEH among His people.

The outer wall is the BOUNDARY between two realities:

- Inside: The sanctuary—holy, consecrated, set apart for YAHWEH
- Outside: The profane place—common, ordinary, separated from divine presence

This is not a wall to keep people out. It is a wall to DEFINE what is inside. This boundary proclaims: "Everything within these walls belongs to YAHWEH. Everything within this perimeter is HOLY. Everything measured by this perfect square with a twelve-thousand-cubit perimeter is SEPARATED from the common world."

Let's walk with Ezekiel as the bronze figure measures this vast perimeter. Let's understand the numbers that define this boundary. Let's see how grace and humanity, heaven and earth, spiritual and physical, all come together at this outer wall.

Part I: Measuring the Four Sides - The World Encompassed

Summary

The bronze figure completes His work inside the temple and now turns to measure the outer perimeter. He measures each of the four sides—east, north, south, west—and each side measures exactly five hundred reeds (three thousand cubits). The four sides form a perfect square encompassing the entire temple complex. This is not a random measurement—the FOUR SIDES represent the four corners of the earth, the complete world that YAHWEH's dwelling addresses. The outer wall defines the boundary between sanctuary (holy) and profane (common), demonstrating that YAHWEH's presence transforms ordinary space into sacred ground.

Key Verses

Ezekiel 42:15-20 (KJV): "Now, when he finished measuring the inner house, he brought me out to the east gate and measured it all around. He measured the east side with the measuring reed, five hundred reeds, all around. He measured the north side, five hundred reeds, all around. He measured the south side, five hundred reeds, all around. He turned to the west side and measured five hundred reeds. He measured it on all four sides: it had a wall around it, five hundred reeds long and five hundred wide, to separate the sanctuary from the profane area."

The Scene: Finished Inside, Moving Outside

Now, when he had finished measuring the inner house...

The bronze figure has finished taking interior measurements. Everything inside has been measured accurately.

- The outer gates (40 cubits wide, chambers of grace)

- The inner gates (same dimensions, death and resurrection)
- The altar (12×12 cubits, world redemption)
- The laver (washing of new birth)
- The Holy Place (40×20 cubits, testing and redemption)
- The Holy of Holies ($20 \times 20 \times 20$ cubits, perfect cube)
- The side chambers (three stories, progressive revelation)
- The western building (70×90 cubits, eternal age)
- The holy chambers (100×50 cubits, priestly ministry)

Every cubit has been measured. Every dimension has been noted. Every measurement confirms theological truth. The INNER house is finished.

Now it is time to measure the outer boundary. Now it is time to see how large this entire complex truly is. Now it is time to understand the perimeter that separates the sanctuary from the profane.

...he brought me out toward the gate that faces east, and measured it all around.

They begin at the EAST—the direction of sunrise, symbolizing new beginnings and glory entering. It is the same direction where YAHWEH's glory departed in Ezekiel 10 and where it will return in Ezekiel 43. The east serves as the starting point for measuring the perimeter that encompasses all.

The East Side: Five Hundred Reeds

He measured the east side with the measuring reed, five hundred reeds, using the measuring reed all around.

Five hundred reeds. Not five hundred cubits—five hundred REEDS. And each reed equals six cubits (Ezekiel 40:5). Therefore:

$500 \text{ reeds} \times 6 \text{ cubits per reed} = 3,000 \text{ cubits}$

- Three thousand cubits on the east side alone. To put this in perspective:
- The entire inner court was 100×100 cubits (10,000 square cubits)
- The distance from the outer gate to the inner gate was 100 cubits
- The Holy Place was 40 cubits long
- The Holy of Holies was 20 cubits in each direction

The eastern side of the outer wall now measures 3,000 cubits, showcasing a structure of incredible scale. This represents a magnitude that goes beyond mere physical architecture.

The North, South, and West Sides: Perfect Symmetry

The bronze figure continues around the perimeter:

- He measured the north side, five hundred reeds, using the measuring reed all around.

North side: 500 reeds = 3,000 cubits.

- "He measured the south side, five hundred reeds, with the measuring reed."

South side: 500 reeds = 3,000 cubits.

- "He turned about to the west side, and measured five hundred reeds with the measuring reed."

West side: 500 reeds = 3,000 cubits.

Perfect symmetry. Exact measurements on all four sides. The temple complex is enclosed by a PERFECT SQUARE:

- East: 3,000 cubits
- North: 3,000 cubits
- South: 3,000 cubits
- West: 3,000 cubits
- Total perimeter: 12,000 cubits (4 sides $\times$ 3,000 cubits each).
- Total area: 9,000,000 square cubits (3,000 $\times$ 3,000).
- This is VAST beyond comprehension.

Why Four Sides? The Four Corners of the Earth

The text emphasizes: "He measured it by the FOUR SIDES."

Why specifically mention four sides? Because throughout Scripture, FOUR represents the EARTH, the WORLD, the complete created order:

- Four rivers flowed from Eden (Genesis 2:10-14)
- Four winds of heaven (Jeremiah 49:36, Daniel 7:2)
- Four corners of the earth (Isaiah 11:12, Revelation 7:1, 20:8)
- Four living creatures surrounding YAHWEH's throne (Ezekiel 1, Revelation 4)
- Four gospels proclaiming Yahshua to the world

The number FOUR represents universality and completeness in the created world, signifying the total scope of earthly reality. When the outer wall is measured on FOUR SIDES, it signifies:

"YAHWEH's dwelling encompasses the ENTIRE WORLD. The sanctuary He establishes addresses ALL CORNERS of the earth. This is not a local temple for one nation—this is the dwelling of YAHWEH reaching to EVERY direction, EVERY people, EVERY tribe and tongue."

Revelation 7:9 confirms this vision: "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands."

The four-sided outer wall declares that YAHWEH's sanctuary is for ALL NATIONS. The gospel that went forth from the eastern gate spreads to NORTH, SOUTH, EAST, and WEST—to the four corners of the earth. The wall encompasses EVERYONE who enters through faith.

Part II: Twelve Thousand Cubits - Grace Multiplied by Humanity

Summary

The outer wall measures 500 reeds on each side, which equals 3,000 cubits per side. The total perimeter is 12,000 cubits ($4 \times 3,000$). We can break down each side measurement as: $500 \text{ reeds} \times 6 \text{ cubits} = (5 \times 100) \times 6 = 3,000 \text{ cubits}$. The numbers 5 (grace) and 6 (humanity) appear within this calculation when we recognize that $500 = 5 \times 100$, revealing

that the outer wall encompasses a space measured by GRACE (5) working through COMPLETENESS (100) in HUMANITY (6), reaching the FOUR CORNERS of the earth.

Breaking Down the Numbers

Let's examine the mathematics of this outer wall:

- Each side = 500 reeds
- One reed = 6 cubits (Ezekiel 40:5)
- Therefore: $500 \text{ reeds} \times 6 \text{ cubits/reed} = 3,000 \text{ cubits per side}$

But notice what's embedded in this calculation: 500×6 .

- We can break 500 down further: $500 = 5 \times 100$.
- So: $500 \text{ reeds} \times 6 \text{ cubits} = (5 \times 100) \times 6 = 5 \times 6 \times 100 = 30 \times 100 = 3,000$.
- The numbers present are:
- 5 = Grace
- 6 = Humanity, man
- 100 = Completeness multiplied (10×10)

The outer wall is measured by GRACE (5) working in HUMANITY (6), multiplied by COMPLETENESS (100), reaching to the FOUR CORNERS of the earth (4 sides).

Five: Grace Surrounding All

Throughout Ezekiel's vision, the number FIVE has marked GRACE:

- Five cubits on each side of the outer gate doors (grace entering)
- Five cubits separate the side chambers from the outer wall (grace protecting)
- Five cubits thick walls of the western building (grace unto eternity)
- Five cubits in various spaces throughout the temple

And now, embedded in the outer wall measurement, we find FIVE again—500 reeds, which is 5×100 .

Grace surrounds the ENTIRE sanctuary. Grace forms the perimeter. Grace defines the boundary. Grace encompasses everyone who enters from the four corners of the earth.

Romans 5:20 states: "But where sin increased, grace superabounded." The outer wall, measured in units related to 5, emphasizes that GRACE OVERFLOWS, indicating that grace surrounds and encompasses God's dwelling with humanity.

Six: Humanity Encompassed

The number SIX represents HUMANITY throughout Scripture:

- Man was created on the sixth day (Genesis 1:26-31)
- Six days of labor before the Sabbath rest (Exodus 20:9)
- Six steps to Solomon's throne (1 Kings 10:19)
- Six cubits = one measuring reed (Ezekiel 40:5)

Six represents MAN, symbolizing human labor and created beings serving their Creator. The measuring reed—used as the standard in this entire vision—is SIX CUBITS.

Every measurement in the temple is taken with a six-cubit reed. Every dimension involves the number six at its foundation. This declares:

"This temple is FOR humanity. This dwelling is designed for MANKIND. YAHWEH does not dwell alone—He dwells WITH His people. The six-cubit measuring reed testifies that humanity is woven into every measurement, every dimension, every space of this sanctuary."

And at the outer wall—500 reeds $\times$ 6 cubits—the number six appears again in the calculation. Humanity is ENCOMPASSED. Man from all four corners of the earth is INCLUDED within these walls.

One Hundred: Complete Perfection

The number 100 (ten times ten) has appeared consistently throughout the temple measurements:

- Inner court: 100×100 cubits
- Distance from outer to inner gate: 100 cubits
- Temple house: 100 cubits long
- Western building area: measurements in units of 100
- Holy chambers: 100 cubits long

And now: $500 \text{ reeds} = 5 \times 100$.

The hundred-cubit pattern extends to the outer perimeter. YAHWEH's perfect standard (100) multiplied by grace (5) multiplied by humanity (6) creates the boundary that encompasses ALL who enter this sanctuary.

From the smallest interior measurements to the vast outer wall, YAHWEH's standard of completeness remains consistent. One hundred cubits appears again and again, declaring: "YAHWEH's dwelling is measured by PERFECT PRECISION, complete accountability, divine order from the center to the outermost edge."

The Total Picture: $5 \times 6 \times 100 \times 4$

When we put it all together:

- Each side = $500 \text{ reeds} = 5 \times 100 \text{ reeds} = (5 \times 100) \times 6 \text{ cubits} = 3,000 \text{ cubits}$
- Four sides $\times 3,000 \text{ cubits} = 12,000 \text{ cubit perimeter}$
- This can be expressed as: $5 \text{ (grace)} \times 6 \text{ (humanity)} \times 100 \text{ (completeness)} \times 4 \text{ (world)}$.

The outer wall proclaims:

- GRACE (5) for HUMANITY (6)
- With COMPLETE PERFECTION (100)
- Reaching the FOUR CORNERS of the earth (4)

This is the gospel message encoded in architectural measurements. This is YAHWEH's plan displayed in cubits and reeds. This is the reach of redemption illustrated through the dimensions of the outer wall.

Titus 2:11 states: *"For the grace of God that brings salvation has appeared to all men."* The outer wall, representing grace times humanity, extends in all four directions, symbolizing this universal invitation to salvation.

Part III: Larger Than Physical - When Heaven Contains Earth

Summary

The outer wall measures 3,000 cubits per side, forming a square with an area of 9,000,000 cubits. This vastly exceeds any physical temple ever built or imaginable in Jerusalem. The wilderness tabernacle was merely a fraction of this size, and Solomon's temple was small in comparison. Attempting to construct this structure physically would surpass the city's limits. However, this temple exists in the SPIRITUAL REALM, where physical space laws do not apply. The larger spiritual realm contains the smaller physical one. Although heaven seems distant, it actually encompasses the earth. The illustration surpasses the depicted reality, with the three-story chambers extending beyond one generation and reaching toward the heaven of heavens, transcending earth.

The Problem of Physical Size

Let's consider the practical impossibility of this temple in physical terms:

- The outer wall = 3,000 cubits per side (using the ancient cubit of approximately 18 inches or 0.5 meters):
- $3,000 \text{ cubits} \times 0.5 \text{ meters} = 1,500 \text{ meters} = 1.5 \text{ kilometers per side}$
- The total perimeter = 12,000 cubits = 6 kilometers (nearly 4 miles)
- The total area = 9,000,000 square cubits = 2.25 square kilometers (over 550 acres)

For comparison:

- Solomon's temple complex: approximately 500 cubits $\times$ 500 cubits at most
- Herod's expansion of the Second Temple: approximately 500 $\times$ 300 cubits
- The entire City of David in ancient Jerusalem: roughly 1,000 $\times$ 400 cubits

Ezekiel's temple outer wall alone measures 3,000 cubits per side. This structure is six times larger in each direction than the largest estimate of the historical temple complex. The area is thirty-six times greater.

This temple wouldn't fit within ancient or modern Jerusalem. It couldn't be built on the Temple Mount, even if everything else were cleared away.

This is not an accident. This is not Ezekiel making a mathematical mistake. This is INTENTIONAL. This temple is not MEANT for physical building.

The Spiritual Realm Is Larger

Ezekiel himself hints at the spiritual nature of what he is seeing. In verse 11, describing the chambers, he uses unusual language:

"And the way before them was LIKE the appearance of the chambers which were toward the north..." (Ezekiel 42:11).

"LIKE the appearance..." This is the language of ILLUSTRATION, of TYPOLOGY, of spiritual vision that transcends physical description. Ezekiel is seeing something that cannot be fully expressed in human words. He sees chambers that are "like" earthly chambers but are actually HEAVENLY realities.

These chambers might be seen as the windows or gates of the heaven of heavens. *"And their goings out"* suggests MOVEMENT, ACTIVITY, spiritual beings entering and exiting these heavenly spaces.

The chambers are not bound by physical space. They exist in the SPIRITUAL REALM, where:

- Larger structures can exist within smaller spaces
- Heaven encompasses earth, rather than earth containing heaven
- The invisible reality is GREATER than the visible world
- Spiritual dimensions transcend physical limitations

This principle explains how the outer wall can be 3,000 cubits per side, while the temple complex inside has interior measurements of only a few hundred cubits. In the SPIRITUAL REALM, the illustration is larger than the actual reality it represents. The container

surpasses what it holds because we are not dealing with physical structures but with HEAVENLY REALITIES manifesting through prophetic vision.

Three Stories Reaching Heaven

The chambers around the temple rise in THREE STORIES (Ezekiel 41:6, 42:6). These three ascending levels represent:

- First story: Earthly realm, foundational understanding
- Second story: Heavenly places, deeper revelation
- Third story: Heaven of heavens, complete mysteries

Paul spoke of being caught up to the third heaven (2 Corinthians 12:2). John was called *"Come up hither"* to see things in heaven (Revelation 4:1). The three-story chambers in Ezekiel's vision extend beyond the physical realm of one generation. They ascend toward the heaven of heavens, yet they simultaneously transcend to earth.

This is the mystery: Heaven is not "far away." Heaven ENCOMPASSES earth. The spiritual realm CONTAINS the physical realm. When we access the three-story chambers through faith, we are not leaving earth—we are entering the HEAVENLY REALITY that surrounds us, the greater dimension that contains and transcends our physical existence.

Ephesians 2:6 states this truth: "And hath raised us up together, and made us sit together in heavenly places in Christ Jesus."

We are already seated in heavenly places. We are already participants in the spiritual realm. The chambers Ezekiel sees—rising in three stories and reaching into the heaven of heavens—are accessible now through Yahshua.

The Four Corners Encompassing the World

The outer wall is measured on four sides, suggesting that this temple represents the four corners of the earth. Yet, the wall encloses a space much larger than any physical location on earth.

How can this be? Because the temple is not limited to a single geographic location. It exists in the spiritual realm and appears wherever YAHWEH's people gather in faith.

- North: The temple reaches those from the north
- South: The temple reaches those from the south
- East: The temple reaches those from the east
- West: The temple reaches those from the west

All four corners. All nations. All peoples. The temple's spiritual reality is so vast that it can encompass believers from every direction at the same time.

Matthew 8:11 prophesies this gathering: "And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven."

The four-sided outer wall illustrates this universal gathering—people from all directions entering the sanctuary that exists in spiritual space.

We Are the Temple

The reason this temple is larger than physical reality is that this temple IS US—the body of believers, the dwelling place of YAHWEH's Spirit.

Paul makes this explicit in 1 Corinthians 3:16: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"

And once more, in 2 Corinthians 6:16, it says, "For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people."

We are the temple. Not a building in Jerusalem. Not a physical structure made of stone. The temple is the redeemed people of YAHWEH, indwelt by His Spirit, scattered across all corners of the earth, yet united in the spiritual reality that encompasses all.

This explains why the outer wall can be 3,000 cubits wide on each side, while the physical city of Jerusalem is much smaller. It also shows why the temple can include believers from every nation at the same time. Additionally, it illustrates why the chambers can rise to the heavens while transcending to earth.

Because this temple is not limited by physical space, it exists wherever YAHWEH dwells with His people. This temple IS His people—measured by grace (5), encompassing humanity (6), reaching perfect completeness (100), and extending to the four corners of the earth (4).

Part IV: The Wall of Separation - Holy and Profane Divided

Summary

The purpose of the outer wall is clearly stated: "to make a separation between the sanctuary and the profane place." This wall is not just a boundary marker—it is a DIVIDING LINE between two realities: the holy (set apart for YAHWEH) and the profane (common, ordinary). Everything INSIDE the wall is dedicated to YAHWEH's service. Everything OUTSIDE remains common. The wall prevents the mixing of sacred and profane elements, maintaining the distinction that YAHWEH requires. This separation is not about exclusion; it is about DEFINITION. The wall defines what belongs to YAHWEH and safeguards the holiness of His dwelling from being tainted by mixing with the common.

Key Statement of Purpose

After measuring all four sides, the text declares the wall's purpose:

"He measured it by the four sides: it had a wall round about, five hundred reeds long, and five hundred broad, TO MAKE A SEPARATION between the sanctuary and the profane place" (Ezekiel 42:20).

The wall exists TO MAKE A SEPARATION. This is not secondary. This is not incidental. This is the PRIMARY PURPOSE of the outer wall: to create, maintain, and protect the distinction between sanctuary (holy) and profane (common).

Understanding "Profane"

The word "profane" in Hebrew is CHOL, which means common, ordinary, or unhallowed. It is the opposite of KADOSH (holy, set apart, consecrated).

Profane does not necessarily mean EVIL or SINFUL. It simply means NOT SET APART FOR HOLY USE. Ordinary bread is profane—it is for common consumption. But the showbread on the table in the Holy Place is HOLY—it is consecrated for sacred use.

The difference isn't always between good and bad. Sometimes it is between COMMON and CONSECRATED, between ordinary and set apart, between general use and specific holy purpose.

Leviticus 10:10 commands priests to maintain this distinction: "And that ye may put difference between holy and unholy, and between unclean and clean."

The outer wall enforces this command. It creates a VISIBLE, MEASURABLE boundary between:

- INSIDE: Sanctuary—holy, consecrated, set apart for YAHWEH
- OUTSIDE: Profane place—common, ordinary, for general use

Why Separation Matters

Why does YAHWEH require this separation? Why can't holy and common mix freely?

Because mixture diminishes holiness. When sacred objects are regarded as ordinary, they forfeit their consecrated role. Using holy vessels for everyday purposes results in their PROFANATION—they are moved from their designated sacred purpose to common use.

Daniel 5 records the tragic example of King Belshazzar profaning the holy vessels:

While tasting the wine, Belshazzar commanded that the golden vessels taken from the temple in Jerusalem by his father Nebuchadnezzar be brought so that he, along with his princes, wives, and concubines, could drink from them. Consequently, they brought these golden vessels from the temple of God at Jerusalem, and the king, his princes, wives, and concubines drank from them.

The sacred vessels—dedicated for use in YAHWEH's temple—were used for a COMMON purpose (drinking wine at a pagan party). They were PROFANED. And that very night, judgment came upon Belshazzar.

The outer wall acts as a barrier to prevent profanation. It establishes a boundary that declares: "What is inside is HOLY. It belongs to YAHWEH. It is set apart for His purposes. It cannot be treated as common. It cannot be used for ordinary, profane activities."

The New Covenant Application

Under the New Covenant, believers ARE the temple (1 Corinthians 3:16, 2 Corinthians 6:16). We are the sanctuary where YAHWEH dwells. And we, too, must maintain the separation between holy and profane.

This doesn't mean we withdraw from the world. Yahshua prayed: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil" (John 17:15).

We are in the world but not of it. We engage with society and everyday life. However, we keep the separation—we do not let the profane enter the sanctuary. We don't combine holy service with worldly compromise.

2 Corinthians 6:17 calls us to this separation: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."

This is the outer wall principle in New Covenant language: COME OUT. BE SEPARATE. Don't touch the unclean thing. Maintain the distinction between your consecrated life (inside the wall, set apart for YAHWEH) and the common world (outside the wall, ordinary activities).

What the Wall Protects

The outer wall protects everything inside from profanation:

- The gates (grace-supported entrances)
- The courts (progression from faith to maturity)
- The altar (place of sacrifice and death to self)
- The laver (washing of new birth)
- The Holy Place (priestly ministry)
- The Holy of Holies (YAHWEH's dwelling)
- The chambers (where priests eat holy things)
- The western building (eternal terminus)

All of this is HOLY. All of this is SET APART. All of this belongs solely to YAHWEH. The wall keeps out anything common, profane, or ordinary from entering and corrupting the sacredness of what is inside.

Revelation 21:27 describes the New Jerusalem with similar protection: "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life."

The outer wall in Ezekiel's vision predicts this eternal separation. Holy and profane will not mix. The sanctuary will stay pure. YAHWEH's dwelling will be shielded from all defilement.

The Wall Does Not Exclude—It Defines

It is important to realize that the outer wall is not meant to KEEP people from reaching YAHWEH's presence. The gates are OPEN (Ezekiel 40). The invitation is OPEN TO ALL ("whosoever will" - Revelation 22:17).

The wall does not say: "You cannot enter." The wall says: "When you enter, you enter a HOLY space. You leave the profane behind. You come through the gates. You pass the altar. You are washed at the laver. You are TRANSFORMED from common to consecrated."

The wall defines what is inside. It sets the boundary of sacred space. It declares: "Everything within these walls belongs to YAHWEH. Everyone who enters becomes part of His sanctuary. Nothing profane remains—it is left outside the wall."

This is the call of the gospel: Come out of the profane world. Enter the sanctuary. Be transformed from common to holy. Be consecrated for YAHWEH's use. Be set apart for His purposes.

1 Peter 2:9 declares our new identity: "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light."

We are called OUT (of darkness, of the profane world). We are called IN (to light, to the sanctuary, to holiness). The outer wall marks the boundary between these two realities.

Rev 2:7 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, I will grant to eat of the tree of life which is in the Paradise of God.'

What challenges are we talking about? It refers to overcoming the influence of evil in the false church and deceptive teachings. Revelation 2:13 reminds us of the importance of staying faithful amidst these struggles: "I know thy works, and where thou dwellest, even

where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwells."

Discussion Questions

1. The outer wall measures 500 reeds (3,000 cubits) on each side. Why is this temple so much LARGER than any physical temple that has ever existed? What does this teach about the spiritual nature of YAHWEH's dwelling?
2. The wall is measured on FOUR SIDES, representing the four corners of the earth. How does this demonstrate that YAHWEH's sanctuary is for ALL NATIONS, not just one people or location?
3. The measurement 500 reeds contains the numbers 5 (grace) and 6 (humanity) when broken down: $5 \times 100 \text{ reeds} \times 6 \text{ cubits}$. What does this teach about how grace and humanity are woven into the very dimensions of YAHWEH's dwelling?
4. The outer wall encompasses an area far larger than the city of Jerusalem. How does this illustrate the principle that the spiritual realm is LARGER than the physical realm, and that heaven ENCOMPASSES earth rather than being "far away"?
5. The chambers described in Ezekiel 42:11 are said to be "LIKE the appearance" of earthly chambers. What does this spiritual language teach about the difficulty of describing heavenly realities in human words?
6. The three-story chambers reach beyond one generation, beyond the physical world, toward the heaven of heavens. How does this connect to Paul being caught up to the THIRD HEAVEN (2 Corinthians 12:2)?
7. The wall's purpose is "to make a separation between the sanctuary and the profane place." What is the difference between "profane" (common, ordinary) and "holy" (set apart, consecrated)? Why does YAHWEH require this separation?
8. Paul commands believers to "come out from among them, and be ye separate" (2 Corinthians 6:17). How does the outer wall illustrate this New Covenant call to separation? What are we separating FROM and what are we separating TO?

9. The outer wall protects everything inside from profanation—gates, courts, altar, Holy Place, Holy of Holies. How do we, as New Covenant temples (1 Corinthians 3:16), maintain this protective separation in our own lives?

10. The wall does not EXCLUDE people but DEFINES the boundary of holiness. Anyone can enter through the gates. How does this balance INVITATION (whosoever will) with SEPARATION (holy vs. profane)? How do we welcome people while maintaining consecration?

Conclusion: Encompassed by Grace, Defined by Holiness

We have walked with Ezekiel around the perimeter of this vast temple complex. We have heard the bronze figure call out measurements that stagger the imagination:

- East side: 500 reeds (3,000 cubits)
- North side: 500 reeds (3,000 cubits)
- South side: 500 reeds (3,000 cubits)
- West side: 500 reeds (3,000 cubits)

Total perimeter: 12,000 cubits. Total area: 9,000,000 square cubits. A perfect square encompassing a space far larger than any physical temple, larger than the city of Jerusalem itself, larger than any structure that could be built with stone and mortar.

The Connection to New Jerusalem

This number—12,000 cubits forming the perimeter of Ezekiel's temple—appears again in Revelation 21:16, where John measures the New Jerusalem:

"And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal" (Revelation 21:16).

The New Jerusalem measures twelve thousand stadia (furlongs) in length, width, and height—forming a PERFECT CUBE, just like the Holy of Holies (20 × 20 × 20 cubits). And the measurement tool? A REED—the same instrument used throughout Ezekiel's vision.

The pattern is unmistakable:

- Both transcend physical limitations and exist in spiritual space

- Both represent the ultimate reality of YAHWEH dwelling with His people
- Both are perfect squares encompassing YAHWEH's dwelling
- New Jerusalem: 12,000 stadia dimensions, measured with a reed
- Ezekiel's temple: 12,000 cubit perimeter, measured with a reed

The outer wall of Ezekiel's temple, measuring 12,000 cubits around its perimeter, FORESHADOWS the New Jerusalem—the ultimate dwelling of YAHWEH with His people, the eternal city that descends from heaven to earth (Revelation 21:2-3). What Ezekiel saw in prophetic vision six centuries before Christ, John sees as the final reality after the Millennium. The 12,000-cubit boundary is not just a measurement—it is a PROPHETIC PICTURE of the eternal city where YAHWEH dwells with redeemed humanity forever.

This connection reveals the CONTINUITY of YAHWEH's plan—from Ezekiel's vision of the temple to John's vision of the New Jerusalem, the number 12,000 marks the boundary of YAHWEH's dwelling with His people. The outer wall is not merely separating holy from profane in Ezekiel's time—it is PROPHECYING the eternal city that will one day descend from heaven, where the tabernacle of YAHWEH is with men, and He will dwell with them, and they shall be His people (Revelation 21:3).

And we have discovered WHY this temple is so vast:

- Because it exists in the SPIRITUAL REALM, not the physical world
- Because it encompasses believers from the FOUR CORNERS of the earth
- Because the spiritual reality is LARGER than the physical reality it contains
- Because WE are the temple—scattered across all nations, yet united in YAHWEH's presence

The numbers embedded in the outer wall have revealed a profound truth:

- FIVE (grace) multiplied throughout the measurements
- SIX (humanity) in every reed used to measure
- ONE HUNDRED (completeness) establishing divine perfection
- FOUR (the world) represented by four sides measured

Grace for humanity, reaching perfect completeness, encompassing the whole world. This is the gospel message encoded in architectural dimensions. This is YAHWEH's plan illustrated through the outer wall.

We have seen the three-story chambers rising upward, reaching beyond the physical world of one generation, ascending toward the heaven of heavens that simultaneously transcends to earth. We have understood that heaven is not "far away"—heaven ENCOMPASSES earth. The spiritual realm CONTAINS the physical realm. The invisible reality is GREATER than the visible world.

And we have learned the purpose of the wall: "To make a separation between the sanctuary and the profane place."

This wall DEFINES holiness. It establishes the boundary between:

- Inside: Holy, consecrated, set apart for YAHWEH
- Outside: Common, ordinary, for general use

The wall does not exclude—it DEFINES. It does not reject—it PROTECTS. It does not close off—it ESTABLISHES what is inside as belonging exclusively to YAHWEH.

Under the New Covenant, WE are the temple. We are the dwelling place of YAHWEH's Spirit. We are the sanctuary measured by grace, encompassing humanity, reaching perfect completeness, extending to the four corners of the earth.

And we, too, must maintain the separation. We must come out from the profane. We must be set apart. We must not allow the common to defile the consecrated. We must live as HOLY vessels, separated unto YAHWEH's use, protected by the boundary that distinguishes sacred from ordinary.

2 Corinthians 6:16-17 declares our calling:

"For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."

We are the temple. We dwell inside the wall. We are encompassed by grace. We are defined by holiness. We are measured by YAHWEH's perfect standard. We are part of the sanctuary that reaches to the four corners of the earth.

The outer wall—500 reeds on each side, 3,000 cubits forming a perfect square, measured on four sides to encompass the world—declares the scope of YAHWEH's dwelling:

- Large enough to include ALL who will enter
- Holy enough to exclude ALL that would defile
- Gracious enough to welcome from EVERY direction
- Perfect enough to maintain divine standards

This is not a temple that will be built in Jerusalem. This is the temple that IS BEING BUILT across the earth, in the hearts of believers, in the dwelling of YAHWEH's Spirit among His people.

Ephesians 2:19-22 describes this building:

"Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit."

We are being BUILT TOGETHER. Believers from north, south, east, and west. From all four corners of the earth. Into a HOLY TEMPLE. An habitation of YAHWEH through the Spirit.

The outer wall encompasses us all. The measurements include us. The grace sustains us. The holiness defines us. The completeness perfects us. The four-sided boundary welcomes us from every direction.

Let us live as those who dwell inside the wall—separated from the profane, consecrated to YAHWEH, set apart for holy use, protected by the boundary that distinguishes sacred from common.

Let us maintain the separation that 2 Corinthians 6:17 requires—coming out from among them, being separate, not touching the unclean thing, being received by YAHWEH as His dwelling place.

Let us recognize that we are part of a temple LARGER than any physical structure, WIDER than any geographic location, HIGHER than the physical realm, reaching to the heaven of heavens while transcending to earth.

The outer wall stands. The boundary is established. The sanctuary is defined. The profane is separated. And we—by grace, through faith, in Yahshua—dwell inside.

To YAHWEH be all the glory—from the innermost Holy of Holies to the outermost wall, from the smallest measurement to the vastest perimeter, from the physical illustration to the spiritual reality, now and forever.

Amen.

April 2026

Ezekiel Bible Study Chapter 43

The Glory Returns - Yahshua Takes His Throne

A Study Guide

Key Verse: Ezekiel 43:2

"And, behold, the glory of YAHWEH of Israel came from the way of the east: and his voice was like a noise of many waters: and the earth shone with his glory."

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Introduction: The Moment We've Been Waiting For

Ezekiel has walked through every gate. He has measured each court. He has seen the Holy Place and the Holy of Holies. He has examined the chambers where priests serve. He has measured the outer wall that separates the holy from the profane. He has witnessed the entire architecture of YAHWEH's dwelling—measured, numbered, and calculated with divine precision.

But something has been missing. The temple stands complete, yet EMPTY. The measurements are perfect, but there is no PRESENCE. The structure is holy, but there is no GLORY filling it.

Ezekiel remembers witnessing YAHWEH's glory leaving the temple in chapter 10. He saw it rise from the threshold, move to the eastern gate, and ultimately depart from the city entirely (Ezekiel 10:18-19, 11:23). The temple was deserted. The glory was absent. Jerusalem fell to Babylon because YAHWEH's presence had left.

For six hundred years after Ezekiel's vision, the Second Temple stood in Jerusalem. It was rebuilt by Ezra and Nehemiah. It was magnificently expanded under Herod. However, YAHWEH's Shekinah glory NEVER returned to fill it as it had filled Solomon's temple. The Holy of Holies remained EMPTY. The divine presence was ABSENT.

And now, in Ezekiel 43, everything changes.

The bronze figure—Yahshua in His pre-incarnate form—brings Ezekiel to the EASTERN GATE. The same gate through which the glory departed. The same direction from which judgment came. The same place where hope has been waiting for centuries.

And Ezekiel sees it. Hears it. Witnesses it with prophetic eyes that peer through time to the day when the GLORY RETURNS.

This is not the First Coming—when Yahshua was born in Bethlehem and walked the dusty roads of Galilee, veiled in human flesh so that His glory was hidden from natural eyes. This is the SECOND COMING—when Yahshua returns in UNVEILED GLORY, when every eye shall see Him, when the earth shines with His presence, when He enters the Eastern Gate and takes His throne in the temple for His Millennial reign.

Ezekiel 43 marks the climax of the entire vision. Everything before this has been preparation. Every measurement has pointed toward this moment. Every dimension has proclaimed: "YAHWEH will return. The glory will fill the house. The King will take His throne."

And in chapter 43, it happens.

Let us walk with Ezekiel to the Eastern Gate. Let us hear the voice like many waters. Let us see the earth shine with glory. Let us witness the moment when the KING OF KINGS returns to His temple and establishes His throne forever.

Part I: The Glory From the East - The Return of the King

Summary

The bronze figure guides Ezekiel to the Eastern Gate—the same gate through which YAHWEH's glory departed in Ezekiel's earlier vision. From the east, Ezekiel perceives and hears the return of YAHWEH's glory. The voice sounds like many waters—powerful, majestic, unmistakable. The earth itself shines with His glory as He approaches. This is not a subtle or hidden arrival. This is the SECOND COMING of Yahshua—the King of Kings returning in glory after the 70th Week, after the earth's judgment, after His descent with His army. The glory that once left through the east now COMES BACK through the east to fill the temple and establish the Millennial Kingdom.

Key Verses

Ezekiel 43:1-2 (KJV): "Afterward he brought me to the gate, even the gate that looketh toward the east: And, behold, the glory of YAHWEH of Israel came from the way of the east: and his voice was like a noise of many waters: and the earth shone with his glory."

Brought to the Eastern Gate

"Afterward he brought me to the gate, even the gate that looketh toward the east."

The bronze figure—Yahshua Himself—brings Ezekiel to a specific location. Not the northern gate. Not the southern gate. Not the western building. The EASTERN GATE.

This is intentional. This is prophetic. This is the gate through which YAHWEH's glory departed in Ezekiel's earlier vision, and this is the gate through which it will return.

Let us remember what Ezekiel saw in chapter 10:

Then the glory of YAHWEH departed from the threshold of the house and stood over the cherubim. The cherubim lifted their wings and rose from the earth before my eyes: when they went out, the cherubim stood at the door of the east gate of YAHWEH'S house.

Then the cherubim lifted their wings, and the wheels beside them; and the glory of the God of Israel was over them above. And the glory of YAHWEH went up from the middle of the city and stood upon the mountain on the east side of the city.

The glory departed through the EAST. It left the threshold, moved to the eastern gate, rose above the city, and stood on the Mount of Olives (the mountain to the east of Jerusalem). And then it was GONE.

This was fulfilled literally when Jerusalem fell to Babylon in 586 BC. YAHWEH's presence had departed from the temple. Without His protection, the city was captured. Without His glory, the temple was destroyed.

Now, in chapter 43, Ezekiel is brought to the same gate—the eastern gate—to witness the return.

The Glory Comes From the East

"And, behold, the glory of YAHWEH of Israel came from the way of the east."

Behold. Look. Pay attention. This is the moment. The glory is coming.

From the east. The same direction it departed. The same gate He left through. The pattern is complete—what went out through the east will return through the east.

But who is this "glory of YAHWEH of Israel"?

This is YAHSHUA—the King of Kings, the Son of Man returning in glory, the One who ascended from the Mount of Olives and will return to the Mount of Olives.

Acts 1:9-12 records His ascension:

And when he had spoken these things, while they watched, he was taken up; and a cloud received him out of their sight. And while they looked steadily toward heaven as he went up, behold, two men in white apparel stood beside them, also saying, 'Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, who is taken up from you into

heaven, will so come in like manner as ye have seen him go into heaven.' Then they returned to Jerusalem from the mount called Olivet, which is from Jerusalem a Sabbath day's journey.

He ascended from the Mount of Olives—the mountain to the EAST of Jerusalem. The angels declared: "This same Jesus... shall so come IN LIKE MANNER as ye have seen him go."

He will return to the Mount of Olives. He will come from the east and enter through the Eastern Gate.

Zechariah 14:4 confirms this:

"And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south."

Please note: The second half of the verse is connected with the conjunction "and," which indicates a period of time. The first and second halves of this verse do not happen at the same time. In fact, the second half occurs before the first. We will start to explain the timeline.

When Yahshua physically returns—after the 70th Week and during the 30-day descent mentioned in Daniel 12:11—His feet will actually touch the earth. This occurs as the 7th bowl plague is being poured out (Revelation 16:17-21), when the earth is purified by fire, leaving "few men...alive" (Isaiah 24:6). It corresponds to Revelation 19:11-21, where the King of Kings descends with His army to wage war against the nations, walking on the ashes of the wicked as described in Malachi 4:3. The land from Geba to Rimmon transforms into a vast plain (Zechariah 14:10). The earth is prepared for the King. Then—after this thirty-day descent and cleansing—He approaches Jerusalem from the east.

The Second Woe: Warning Before Judgment

The Zechariah 14:4 earthquake during the 70th Week serves a specific purpose: it is the SECOND WOE, a divine WARNING before the third woe and the final destruction of Jerusalem. *Revelation 11:14 states: "The second woe is past; and, behold, the third woe cometh quickly."* This earthquake represents YAHWEH's spiritual presence and authority shaking Israel—not Yahshua's physical return, but a powerful wake-up call to those still

here. The two witnesses have been raised. The gospel has been proclaimed. And now the earth itself testifies: judgment is approaching for those who refuse to repent.

But notice something remarkable in Zechariah 14:10-11: "All the land from Geba to Rimmon shall be made a plain... and there shall be no more utter destruction; but Jerusalem shall be safely inhabited." The earthquake that splits the land in the middle of the week creates a valley, a separation, a judgment. But this judgment is not the end—it is preparation. During Yahshua's descent (Revelation 19:11, the thirty days of Daniel 12:11), when the earth undergoes its final cleansing, this broken land is healed. The mountains are leveled. The valleys are filled. The land from Geba to Rimmon becomes a plain—flat, ready, prepared for the Millennial Kingdom when people will "dwell safely" under the reign of the King.

Here is the paradox: what LOOKS like destruction is actually HEALING. The 7th bowl plague devastates the earth. Fire consumes the wicked. Mountains melt. Islands flee. Few men are left alive (Isaiah 24:6). But this is not annihilation—this is PURIFICATION. This is the earth being prepared to receive its King. The curse is being lifted. The corruption is being burned away. The ground that was broken by sin in Genesis 3 is being RESTORED for the Kingdom in Revelation 20. The earthquake in the middle of the week was a WARNING. The judgment during Yahshua's descent is the HEALING. And when the King enters through the Eastern Gate in Ezekiel 43, He enters a temple standing on HEALED ground, in a city ready to be "safely inhabited," in a land prepared for a thousand years of peace.

What Ezekiel sees in chapter 43 is Yahshua's entrance into the temple—coming from the east, approaching the Eastern Gate, and entering to take His throne. This occurs after the thirty-day descent (Daniel 12:11), after the earth is cleansed, and after He has walked on the ashes. The glory that departed through the east in Ezekiel 10 now returns through the east in Ezekiel 43. The voice is like many waters. The earth shines with glory. The King enters His temple to establish His Millennial reign.

His Voice Like Many Waters

"...and his voice was like a noise of many waters."

This is the same description John gives in Revelation 1:15 when he sees Yahshua in glory:

"And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters."

The sound of many waters is OVERWHELMING. It is not a whisper. It is not a gentle stream. This is the roar of a mighty ocean, the thunder of cascading waterfalls, the sound that drowns out every other noise.

When Yahshua returns in glory, His voice will be UNMISTAKABLE. Every ear will hear. Every nation will know. There will be no confusion about who is speaking or where the authority comes from.

Matthew 24:30-31 describes this moment:

"And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather his elect from the four winds, from one end of heaven to the other."

His voice—like many waters—will be heard across the earth. The trumpet will sound. The elect will be gathered. And the glory will be VISIBLE to all.

The Two Voices of Many Waters: Judgment and Worship

The phrase "voice like many waters" appears twice in this prophetic moment—and each time, it reveals a different aspect of what happens when the King returns. First, in Ezekiel 43:2, we read: "His voice was like a noise of many waters." This is YAHSHUA's voice—the voice of the King declaring judgment during His descent from heaven. His word commands the cleansing of the earth. His authority shakes the foundations. His voice speaks, and the wicked are consumed, the mountains melt, the islands flee. This is the voice of judgment—powerful, overwhelming, unstoppable.

But there is a SECOND voice like many waters. Revelation 19:6 declares: "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Sovereign God omnipotent reigneth." This is not Yahshua's voice alone—this is the COLLECTIVE voice of ALL the saints! The great multitude—millions upon millions from every generation, now unified in fine linen robes of righteousness (Revelation 19:8), gathered from the four winds of heaven (Matthew 24:31), assembled at the marriage supper (Revelation 19:9)—now SING as they descend with their King. Many people. Many waters. One unified song of WORSHIP.

Here is the sequence: During the thirty-day descent of Daniel 12:11, Yahshua's VOICE, like many waters, pronounces judgment. The 7th bowl plague is poured out. The earth is cleansed by fire. The wicked are consumed. Few men are left alive (Isaiah 24:6). The land

from Geba to Rimmon becomes a great plain (Zechariah 14:10). He walks on the ashes of the wicked (Malachi 4:3). The judgment is COMPLETE. The earth is HEALED. The ground is PREPARED. And THEN — as He approaches Jerusalem from the east, walking toward the Eastern Gate — the army of heaven sing. The saints raise their voices. The SECOND "voice of many waters" is heard — not judgment now, but WORSHIP. Not destruction, but CELEBRATION. The King is entering His temple. The glory is returning. And His bride sings as He approaches the East Gate.

And what are they holding as they sing? PALM BRANCHES. Revelation 7:9 shows us: "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands." These are the same saints—now in fine linen (Revelation 19:8), now descending with the King (Revelation 19:14), now singing with voices like many waters (Revelation 19:6)—and they are holding PALM BRANCHES. The symbol of VICTORY. The symbol of RIGHTEOUSNESS. The symbol that was carved into the very walls of Ezekiel's temple (Ezekiel 41:18-20) was a PROPHETIC DECLARATION of this moment.

This echoes—but fulfills—what happened during Yahshua's first triumphal entry. John 12:12-13 records: "On the next day, many people who had come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees, and went out to meet Him, crying, Hosanna: Blessed is the King of Israel that cometh in the name of the Sovereign." The Jews laid palm branches before Him as He rode into Jerusalem on a donkey—a gesture of honor and recognition. But that was a foreshadow. That was temporary. Three days later, He was crucified. The palm branches were trampled down. The crowd that cried "Hosanna" soon cried "Crucify Him."

But THIS time—when He returns in glory, when He descends with His army, when He walks from the Mount of Olives to the Eastern Gate—the palm branches are RAISED by the saints who know Him, love Him, and have been made righteous by His blood. Not laid on the ground in humility but LIFTED HIGH in victory! Not by a confused crowd but by the army of heaven who have prepared for this moment! Not temporary but ETERNAL! The King rides on a white horse of conquest (Revelation 19:11), not a donkey of suffering. He comes to REIGN, not to be rejected. And His bride—clothed in fine linen, pure and white (Revelation 19:8)—walks with Him, sings with Him, worships Him with palm branches raised and voices like many waters crying: "Hosanna! Hosanna! Blessed is the King who comes in the name of YAHWEH! The Lord God omnipotent reigneth!"

And here is the stunning connection: Ezekiel's temple—the very temple Yahshua is about to enter—has PALM TREES carved into its walls. *Ezekiel 41:18-20 describes: "And it was made with cherubims and palm trees, so that a palm tree was between a cherub and a*

cherub... And there were made on them, on the doors of the temple, cherubims and palm trees." For twenty-six hundred years, those temple walls have been declaring—in carved stone, in prophetic imagery—that when the King enters, the RIGHTEOUS will be there with PALM BRANCHES. The walls themselves testify: "Victory is coming. The saints will wave palms. The King will enter in glory." What Ezekiel saw carved into the architecture is now FULFILLED in living reality. Palm branches meet the palm trees on the walls in the hands of the saints. The prophecy declared in stone is now enacted in worship. As Yahshua enters the Eastern Gate in Ezekiel 43:4, the very walls around Him bear witness: "This is what we've been proclaiming!"

Imagine this scene: The thirty days of judgment have ended. The earth is healed and ready. Yahshua comes to Jerusalem from the east, leading His army — a billion of saints dressed in fine linen. Palm branches are lifted high, and voices like many waters sing in unified praise. The radiance of YAHWEH shines so brightly that the entire earth glows (Ezekiel 43:2). The Eastern Gate, sealed for centuries in anticipation of this moment, opens. The King of Kings enters the temple, accompanied by the song of His bride. The glory fills the house (Ezekiel 43:5), the throne is established (Ezekiel 43:7), and the carved palm trees on the walls stand as witnesses for the ages: "We knew He was coming. We declared it. And now He is here."

The Earth Shone With His Glory

"...and the earth shone with his glory."

Not just Jerusalem. Not just the temple. THE EARTH shone with His glory.

This is global illumination. This is the light that radiates from His presence and fills the atmosphere. This is glory so intense that the natural sun becomes unnecessary.

Revelation 21:23 describes the New Jerusalem with similar language:

"And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof."

When Yahshua returns, the earth will shine with His glory. Not the faint glow of distant stars. Not the reflected light of the moon. But the RADIANT, BLAZING glory of the King of Kings whose presence illuminates all creation.

Isaiah 60:1-3 prophesies this reality:

"Arise, shine; for thy light is come, and the glory of YAHWEH is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but YAHWEH shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising."

The earth shines when the glory returns. Darkness flees. Nations see the light. Kings bow before the brightness of His rising.

This is not the first coming—when Yahshua was born quietly in a stable, unnoticed by the world, in humility. This is the second coming—when He returns with glory, filling the earth with His presence, and everyone sees Him.

When Does This Happen?

The timing of Ezekiel 43:1-2 is essential. This is not an event from the past. It is not the return of glory to the Second Temple (which never occurred). Instead, it is FUTURE—the return of Yahshua AFTER the 70th Week of Daniel.

According to Daniel 12:11-12, there are extra days AFTER the 70th Week ends:

- 1,260 days = First half of the 70th Week
- 1,260 days = Second half of the 70th Week (total 2,520 days)
- +30 days = Daniel 12:11 (total 1,290 days from the middle)
- +45 days = Daniel 12:12 (total 1,335 days from the middle)

During the extra 30 days (Daniel 12:11), Yahshua descends from heaven with His army. This is the event described in Revelation 19:11-21, when He returns on a white horse, with His eyes like flames of fire. His army follows Him, dressed in fine linen and riding white horses. The nations wage war against Him in what is called the battle of Armageddon. As Revelation 19 clearly states, this is not a battle limited to the city of Megiddo - rather, it involves nations around the world fighting against His descent to earth. The kings of the East gather at Megiddo (Revelation 16:12-16), but the battle itself is worldwide: "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse" (Revelation 19:19).

Malachi 4:3 describes what happens during this descent:

"And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith YAHWEH of hosts."

He walks on the ashes of the wicked. The earth is cleansed by fire. The 7th bowl plague (Revelation 16:17-21) devastates the planet. Few men are left alive (Isaiah 24:6).

And THEN—after the 30-day descent, after the cleansing of the earth, after His feet touch the Mount of Olives—Ezekiel 43:2 happens. The glory comes from the east. The voice, like many waters, is heard. The earth shines with His presence.

This is the moment when Yahshua approaches Jerusalem to enter the temple and take His throne. This is what Daniel 7:13-14 describes:

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

This is Matthew 25:31:

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory."

Ezekiel 43:2 is the ARRIVAL—the moment when the King approaches His capital city, when the glory returns from the east, when the voice like many waters announces His presence, when the earth shines with His radiance.

What Ezekiel sees in prophetic vision is the SECOND COMING of Yahshua—returning in glory to take His throne and reign for a thousand years.

Part II: Entering the Temple - The Glory Fills the House

Summary

The glory coming from the east now ENTERS the temple through the Eastern Gate—the same gate that has stayed shut since the departure Ezekiel witnessed in his earlier vision. The Spirit lifts Ezekiel into the inner court, and he sees what no generation has yet

witnessed: THE GLORY OF YAHWEH FILLS THE HOUSE. This prophetic vision shows what will happen when Yahshua returns. This is not a partial presence. This is not just a symbolic act. This is the FULLNESS of YAHWEH's glory filling every space, every chamber, every cubit of the temple. Daniel 9:24 prophesied this moment: "to anoint the most holy." Ezekiel 43:5 reveals how it happens. The temple is made holy. The dwelling is established. The King takes His place.

Key Verses

Ezekiel 43:3-5 (KJV): "And it was according to the appearance of the vision which I saw, even according to the vision that I saw when I came to destroy the city: and the visions were like the vision that I saw by the river Chebar; and I fell upon my face. And the glory of YAHWEH came into the house by the way of the gate whose prospect is toward the east. So the spirit took me up, and brought me into the inner court; and, behold, the glory of YAHWEH filled the house."

The Glory Enters Through the Eastern Gate

"And the glory of YAHWEH came into the house by the way of the gate whose prospect is toward the east."

The glory does not hover outside. The glory does not remain distant. The glory ENTERS.

Through the Eastern Gate—the gate that was shut after the glory departed (Ezekiel 44:1-3), the gate that has remained closed throughout Israel's history, the gate that will open ONLY when the Prince Himself enters through it.

This is Yahshua—the Prince, the King, the Glory of YAHWEH incarnate—entering through the gate that was reserved for Him alone.

Ezekiel 44:2-3 will specify this gate's unique status:

Then YAHWEH told me, 'This gate shall remain shut and not be opened, and no man shall enter through it. Because YAHWEH, the God of Israel, has entered through it, it shall stay closed. It is designated for the Prince; the Prince will sit there to eat bread before YAHWEH. He will enter by the porch of that gate and leave the same way.'

The gate is shut. Reserved. Waiting. And when Yahshua returns—the Prince, the only One authorized to enter—it opens for Him.

This fulfills the imagery of Psalm 24:7-10:

"Lift your heads, O ye gates; and be ye lifted, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The LORD is strong and mighty, YAHWEH mighty in battle. Lift your heads, O ye gates; even lift them, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? YAHWEH of hosts, he is the King of glory."

The gates lift. The everlasting doors open. The King of glory enters.

This is not symbolic. It is literal. Yahshua—after His descent from heaven, after walking on the ashes of the wicked, and after His feet stand on the Mount of Olives—approaches Jerusalem from the east, walks to the Eastern Gate, and enters the temple.

The glory that left through this gate in Ezekiel's earlier vision now RETURNED through the same gate.

Like the Vision by the River Chebar

"And it was according to the appearance of the vision which I saw, even according to the vision that I saw when I came to destroy the city: and the visions were like the vision that I saw by the river Chebar; and I fell upon my face."

Ezekiel links this moment to his initial vision—the one at the River Chebar in Ezekiel chapter 1, where he saw YAHWEH's throne, the four living creatures, the wheels within wheels, and the sapphire throne with a man-like appearance above it.

That first vision revealed YAHWEH's glory in its fullness. Ezekiel fell on his face then (Ezekiel 1:28), overwhelmed by what he saw. And now, witnessing the glory RETURN to the temple, he falls on his face AGAIN.

The response to YAHWEH's glory is always the same: awe, reverence, prostration. When the glory appears, humans cannot stand. They fall. They worship. They recognize they are in the presence of the HOLY ONE.

Revelation 1:17 describes John's response when he saw Yahshua in glory:

And when I saw him, I fell at his feet as if I were dead.

This is the proper response to unveiled glory: not casual familiarity, not a comfortable conversation, but complete surrender, utter humility, and recognition of our own unworthiness before the KING.

The Spirit Lifts Ezekiel Into the Inner Court

"So the spirit took me up, and brought me into the inner court."

Ezekiel cannot approach this glory on his own strength. The Spirit must lift him and carry him into the inner court. This is not a natural movement. It is supernatural transport. This is the Spirit of YAHWEH, enabling Ezekiel to witness what no human could see and survive without divine empowerment.

The inner court—the area closest to the Holy Place and Holy of Holies, where the altar is located and access is restricted to priests—is the place Ezekiel is brought to witness the glory filling the temple.

He is prepared to see everything. He will observe the glory filling every space. He will hear the voice speaking from inside the house. He will witness the establishment of YAHWEH's throne.

The Glory Filled the House

"...and, behold, the glory of YAHWEH filled the house."

This is the moment. This is the fulfillment. This is what all the centuries have been waiting for.

THE GLORY OF YAHWEH FILLED THE HOUSE.

Not partially. Not symbolically. FILLED. Every space. Every chamber. Every cubit. The entire temple — from the outer gates to the western building, from the Holy Place to the Holy of Holies, from the floor to the ceiling — is FILLED with the glory of YAHWEH.

This reflects what occurred during the dedication of Solomon's temple.

It happened that the trumpeters and singers worked together as one, creating a unified sound to praise and thank YAHWEH. As they lifted their voices with trumpets, cymbals, and musical instruments, singing, "For he is good; for his mercy endureth forever," the house was suddenly filled with a cloud—the house of YAHWEH. So much so that the

priests couldn't continue their duties because of the cloud, as the glory of YAHWEH filled the house of God.

The glory was so powerful that the priests could not endure it. The presence was so overwhelming that the service came to a stop. Everyone bowed before the visible glory of YAHWEH filling the house.

But that glory left. Ezekiel saw it depart in chapter 10. When the Second Temple was rebuilt, the glory never returned. The Talmud records that five things present in Solomon's Temple were missing from the Second Temple: the Ark of the Covenant, the holy fire, the Shekinah glory, the Spirit of prophecy, and the Urim and Thummim. For nearly six hundred years—from the Second Temple's construction in 516 BC until its destruction in 70 AD—the Holy of Holies remained empty of the manifest glory.

Until Ezekiel 43:5.

When Yahshua returns—after the 70th Week, after His descent, after walking through the Eastern Gate—the glory FILLS the house. Not just enters. Not just visits. FILLS.

This is the fulfillment of Daniel 9:24:

"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy."

The dwelling place of YAHWEH

The temple. The Holy of Holies.

"To anoint the most holy."

This anointing happens when the glory FILLS the house. When Yahshua enters through the Eastern Gate and takes His place in the temple, the most holy is ANOINTED. The temple is consecrated. The dwelling is established.

For a thousand years—the Millennial reign—the glory will remain. The temple will be filled. YAHWEH will dwell with His people in visible, tangible, overwhelming presence.

Zechariah 2:10-11 prophesies this day:

Sing and rejoice, O daughter of Zion: for, behold, I come, and I will dwell in the midst of thee, says YAHWEH. And many nations shall be joined to YAHWEH in that day, and they shall be my people: and I will dwell in the midst of thee, and you shall know that YAHWEH of hosts has sent me unto thee.

I WILL DWELL in the midst of thee. Not "might dwell." Not "could dwell." WILL DWELL.

The glory that filled Solomon's temple. The glory that departed in Ezekiel 10. The glory that never returned to the Second Temple. This glory returns in Ezekiel 43 and fills the house.

The earth shines with His glory (verse 2). The house is filled with His glory (verse 5). And for a thousand years, this glory will not depart.

When Yahshua descends with His army (Revelation 19:11-14), the New Jerusalem—His Bride adorned—descends with Him. The saints who are kings and priests reign with Him for the thousand years. This is not yet the eternal eighth day Paul describes in 1 Corinthians 15:24-28. This is the Millennial Kingdom: nations come to worship (Zechariah 14:16), children reach one hundred years of age (Isaiah 65:20). The kingdom is established on earth—"Thy kingdom come, thy will be done on earth as it is in heaven." Yes, the spiritual kingdom has been in His saints since the resurrection of Yahshua, that is true, and it continues into that eternal day.

Ezekiel 43:5 establishes this reality: YAHWEH DWELLS WITH HIS PEOPLE for the thousand years. Not distant. Not absent. Not hidden. PRESENT. DWELLING. FILLING THE HOUSE.

After the Millennium comes the White Throne Judgment (Revelation 20:11-15), and then the eternal eighth day—about which we know very little, for only Paul speaks of it (1 Corinthians 15:24-28). The Hebrew words translated "forever" and "everlasting" often mean "for the ages" or "for an era"—long periods, not necessarily eternal. Earth itself is not eternal: our sun will become a supernova, the Earth will melt, and our solar system will freeze in space. But the kingdom IS eternal, for as Yahshua said, "the kingdom of God is within you" (Luke 17:21). The saints who are fellow heirs with Yahshua are eternal, and they will inherit all things in the age to come.

Part III: The Voice From the Temple - The Throne Established

Summary

From inside the temple—now filled with glory—Yahshua speaks to Ezekiel. A man stands beside Ezekiel, but the VOICE comes from within the house. This is the King declaring His throne established, His authority absolute, His dwelling permanent. "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 children of Israel for ever." This is not a temporary visit. This is not a symbolic gesture. This is the establishment of the Millennial Kingdom—where Yahshua reigns from Jerusalem, where His throne stands in the temple, where His feet rest on the earth He has redeemed. The King has taken His seat. The Kingdom has begun.

Key Verses

Ezekiel 43:6-7 (KJV): "And I heard Him speaking unto me out of the house; and the man stood by me. And He said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel no more defile, neither they, nor their kings, by their whoredom, nor by the carcasses of their kings in their high places."

The Voice From Inside the House

"And I heard him speaking unto me out of the house; and the man stood by me."

Notice the geography here. Ezekiel is standing in the inner court. A man (the bronze figure, Yahshua in His pre-incarnate form) stands BESIDE him. But the VOICE—the voice Ezekiel hears—comes from INSIDE the house.

The glory has entered through the Eastern Gate (verse 4). The glory has filled the house (verse 5). And now, from within that glory-filled temple, the VOICE speaks.

This is Yahshua speaking from His throne. He has entered. He has taken His seat. And now He declares His kingdom established.

Ezekiel 1:26 saw this throne in vision:

"And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it."

Daniel 7:9-10 saw this throne in prophecy:

"I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened."

Matthew 25:31 prophesied this moment:

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory."

And now, in Ezekiel 43:6-7, it HAPPENS. The Son of Man sits on the throne of His glory. The voice speaks from within the house. The King declares His kingdom established.

The Place of My Throne

"Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever."

Three declarations are made here:

1. THIS IS THE PLACE OF MY THRONE

The temple in Jerusalem. The Holy of Holies. The dwelling place that Ezekiel has measured and walked through for forty-three chapters. THIS is where the throne stands.

Not in heaven (though Yahshua reigns from heaven now as our High Priest). Not in some distant, spiritual realm. HERE. In this temple. In Jerusalem. On earth.

Isaiah 2:2-3 prophesied this reality:

"And it shall come to pass in the last days, that the mountain of YAHWEH'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of YAHWEH, to the house of the God of Jacob; and he will teach us of His

ways, and we will walk in His paths: for out of Zion shall go forth the law, and the Word of YAHWEH from Jerusalem."

Out of Zion—Jerusalem—the law goes forth. From this house, the Word of YAHWEH is taught. Nations flow to this place because this is where the throne stands.

Zechariah 14:16-17 describes the Millennial reality:

"And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, YAHWEH of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, YAHWEH of hosts, even upon them shall be no rain."

Nations will come to JERUSALEM to worship the King. To THIS temple. To THIS throne. Because this is where Yahshua dwells during the Millennium.

2. THE PLACE OF THE SOLES OF MY FEET

His feet. Not metaphorical feet. Not symbolic presence. PHYSICAL feet. The soles of His feet will rest in this place.

Zechariah 14:4 already told us His feet will stand on the Mount of Olives when He returns. And now Ezekiel 43:7 tells us the soles of His feet will rest IN THE TEMPLE.

Yahshua is not an absent king ruling from afar. He is PRESENT. He is DWELLING. His feet walk on the ground. His throne is in the house. He is WITH His people in physical, literal, undeniable reality.

This fulfills what Eden was meant to be—YAHWEH walking with humanity in the Garden, present and accessible. What was lost in Genesis 3 is restored in Ezekiel 43. The King dwells with His people. The curse is broken. The presence is restored.

3. WHERE I WILL DWELL FOREVER

Not for a season. Not for a temporary visit. FOREVER.

Now, "forever" in the context of Ezekiel's vision refers to the MILLENNIAL REIGN—the thousand years described in Revelation 20:4-6. During this entire period, Yahshua will dwell in the temple. The glory will not depart. The throne will remain established.

The Millennium marks the START of this eternal reality. When Yahshua takes His throne in Ezekiel 43, He establishes a dwelling that will NEVER END. The pattern begins in the Millennial temple, the New Jerusalem, and extends into eternity.

"I will dwell in the midst of the children of Israel forever." This is not hyperbole. This is a PROMISE. This is a COVENANT. This marks the establishment of YAHWEH's eternal dwelling with redeemed humanity.

My Holy Name

"...and my holy name, shall the house of Israel no more defile, neither they, nor their kings, by their whoredom, nor by the carcasses of their kings in their high places."

For centuries, Israel dishonored YAHWEH's name. Through idolatry ("whoredom"), corrupt kings, pagan worship on high places, and syncretism—blending the worship of YAHWEH with that of false gods.

This was why the glory left. This was why the temple was destroyed. This was why Jerusalem fell. YAHWEH's name was tarnished, His holiness was disrespected, and His presence could not stay.

But in the Millennium, this changes: "No more defile." No more idolatry. No more false worship. No more corruption.

Why? Because Yahshua Himself reigns. Because the glory fills the house. Because the King's presence prevents defilement. Because those who enter the Millennium are the sheep of Matthew 25:34—those judged righteous, granted eternal life, and set to regenerate the earth under the King's reign.

Isaiah 11:9 describes this reality:

"They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of YAHWEH, as the waters cover the sea."

The earth will be FULL of the knowledge of YAHWEH. Not partial knowledge. Not corrupted knowledge. FULL knowledge. And with that knowledge comes obedience, worship, and holiness.

The holy name will no longer be tainted because the HOLY ONE resides in the temple, and His presence transforms everything.

The Throne Is Established

Ezekiel 43:6-7 is the declaration of the ESTABLISHED THRONE. The King has returned. The glory has filled the house. The voice speaks from within. And the kingdom is ESTABLISHED.

This is what the entire vision has been leading toward. Every measurement pointed to this moment. Every dimension declared: "The King is coming. The glory will return. The throne will be established."

And now it has happened. The place of His throne is declared. The place of the soles of His feet is established. He will dwell in the midst of Israel—and by extension, in the midst of all redeemed humanity—forever.

Revelation 11:15 proclaims:

"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."

The kingdoms of this world have BECOME the Kingdom of our Lord. And He shall REIGN. Not "might reign." Not "could reign." SHALL REIGN.

Ezekiel 43:7 is the moment this reign BEGINS on earth. The throne is in place. The King has spoken. The dwelling is established.

Part IV: Seven Days of Cleansing - Consecrating the Altar

Summary

After establishing His throne, Yahshua gives instructions for consecrating the altar. For seven days, the priests will cleanse and purify the altar with specific offerings—young bulls, goats, and rams. Blood will be applied. Fire will be kindled. And on the eighth day, the altar will be ready to receive offerings that YAHWEH will accept. This seven-day cleansing mirrors Hosea 6:2 ("after two days...in the third day")—a pattern of preparation before resurrection and restoration. The altar represents the work of Yahshua, the High Priest, who mediates between YAHWEH and humanity. When the altar is consecrated, the Millennial worship system begins.

Key Verses

Ezekiel 43:18-27 (selected): "And he said unto me, Son of man, thus saith the Sovereign GOD; These are the ordinances of the altar in the day when they shall make it, to offer burnt offerings thereon, and to sprinkle blood thereon... Seven days shalt thou prepare every day a goat for a sin offering: they shall also prepare a young bullock, and a ram out of the flock, without blemish. Seven days shall they purge the altar and purify it; and they shall consecrate themselves. And when these days are expired, it shall be, that upon the eighth day, and so forward, the priests shall make your burnt offerings upon the altar, and your peace offerings; and I will accept you, saith the Sovereign GOD."

The Altar Must Be Consecrated

The glory has returned. The temple is filled. The throne is established. But before worship can begin, the ALTAR must be consecrated.

The altar is where offerings are made. The altar is where blood is shed. The altar is where atonement occurs. The altar is where humanity meets YAHWEH through sacrifice.

Although Yahshua has COMPLETED the work of redemption on the cross and His blood has paid the price for sin once and for all (Hebrews 10:10-14), the Millennial temple continues with a sacrificial system that MEMORIALIZES what He has done.

These are not sacrifices for ATONEMENT (that work is finished). These are sacrifices for REMEMBRANCE, for TEACHING, for demonstrating to the nations what redemption cost and how it was accomplished.

Just as the Sovereign's Supper is a memorial of Yahshua's death ("do this in remembrance of me"—Luke 22:19), the Millennial sacrifices serve as a memorial of His atonement, teaching each generation born during the Millennium about the price that was paid for their salvation.

But before this memorial system can begin, the altar must be CLEANSED, PURGED, and CONSECRATED.

Seven Days of Cleansing

"Seven days shalt thou prepare every day a goat for a sin offering; they shall also prepare a young bullock, and a ram out of the flock, without blemish. Seven days shall they purge the altar and purify it; and they shall consecrate themselves."

Seven days. The number of COMPLETION. The number of divine perfection. The number that represents a full cycle of work before REST.

For seven days, specific offerings are made:

- A goat for a sin offering (daily)
- A young bullock (daily)
- A ram without blemish (daily)

Blood is applied. The altar is purged. The priests consecrate themselves. And this process continues for seven complete days.

This mirrors the pattern established in Exodus 29:35-37 for the consecration of the Tabernacle altar:

"And thus shalt thou do unto Aaron, and to his sons, according to all things which I have commanded thee: seven days shalt thou consecrate them. And thou shalt offer every day a bullock for a sin offering for atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it. Seven days thou shalt make an atonement for the altar, and sanctify it; and it shall be an altar most holy: whatsoever toucheth the altar shall be holy."

The pattern is consistent. Seven days of cleansing. Seven days of offerings. Seven days of preparation before the altar is ready for ongoing worship.

The Connection to Hosea 6:2

The seven-day cleansing has prophetic significance beyond the altar itself. This pattern points to the RESURRECTION and RESTORATION of Israel.

Hosea 6:1-2 declares:

"Come, and let us return unto YAHWEH: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days, will he revive us: in the third day he will raise us, and we shall live in his sight."

"After two days... on the third day." This is a pattern of DEATH, WAITING, and RESURRECTION.

Applying the principle that "one day is with the Sovereign as a thousand years, and a thousand years as one day" (2 Peter 3:8), many interpreters see in Hosea 6:2 a prophecy of Israel's timeline:

- After two days (2,000 years) since Yahshua's first coming and Israel's partial blindness
- On the third day (the beginning of the third millennium), Israel is revived
- The 70th Week (Daniel's final week) is the period of Jacob's Trouble and Israel's restoration
- The Millennium (the seventh day, the Sabbath rest) begins AFTER this cleansing

The seven-day cleansing of the altar (Ezekiel 43:25-26) mirrors this pattern:

- Seven days of preparation = The 70th Week, seven years of cleansing and restoration
- The eighth day = The Millennium begins, worship is accepted, the Sabbath rest arrives

Ezekiel 43:27 makes this connection explicit:

"And when these days are expired, it shall be, that upon the eighth day, and so forward, the priests shall make your burnt offerings upon the altar, and your peace offerings; and I will accept you, saith the Sovereign GOD."

The EIGHTH DAY. After seven days of cleansing. After the work is complete. After the preparation is finished. The eighth day begins the ACCEPTANCE—the time when offerings are received, when worship is established, when the King dwells with His people.

The eighth day represents the NEW BEGINNING. The eternal age. The time after the Millennium, when all things are made new. First Corinthians 15:24-28 describes this ultimate reality:

"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death, for he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."

The seven days point to the COMPLETION of the age. The eighth day points to ETERNITY. And the altar's consecration demonstrates that before eternal worship begins, there must be CLEANSING, PREPARATION, and PURIFICATION.

I Will Accept You

"...and I will accept you, saith the Sovereign GOD."

This is the goal. This is the promise. This is what the entire seven-day cleanse has been preparing us for: ACCEPTANCE.

During the 70th Week, Israel will face tribulation. The earth will be purified. The wicked will face judgment. And when Yahshua returns, when the glory fills the temple, and when the altar is consecrated—THEN the offerings will be accepted.

Not before. Not during the cleansing. But AFTER. On the eighth day. When the work is complete.

This acceptance echoes what happened at the dedication of Solomon's temple:

"Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of YAHWEH filled the house" (2 Chronicles 7:1).

The offerings were accepted. The fire consumed them. The glory filled the house. And YAHWEH declared His pleasure with what had been prepared.

So it will be in Ezekiel 43. After seven days of cleansing, after the altar is purged and purified, and after the priests have consecrated themselves, the eighth day arrives, and YAHWEH says: "I will accept you."

This marks the restoration of fellowship and the reestablishment of worship. It also signifies the start of the Millennial Kingdom, where the King lives with His people and accepts their offerings in righteousness.

Discussion Questions

1. Why is it significant that the glory returns through the EASTERN GATE—the same gate through which it departed?
2. What does it mean that "the earth shone with his glory" (Ezekiel 43:2)? How does this differ from Yahshua's First Coming?
3. How does Ezekiel 43:5 ("the glory of YAHWEH filled the house") fulfill Daniel 9:24 ("to anoint the most holy")?
4. What is the significance of Yahshua declaring "the place of my throne" and "the place of the soles of my feet" in Ezekiel 43:7?
5. How does the seven-day cleansing of the altar (Ezekiel 43:25-27) connect to Hosea 6:2 and the pattern of restoration?
6. What does the "eighth day" represent in Ezekiel 43:27, and how does this connect to the eternal age described in 1 Corinthians 15:24-28?
7. How do the Millennial sacrifices differ in purpose from the Old Testament sacrifices? What do they commemorate?
8. How does Ezekiel 43 fit into Daniel's timeline of the extra 30 days (Daniel 12:11) and the extra 45 days (Daniel 12:12)?
9. What does Malachi 4:3 ("ashes under the soles of your feet") reveal about the condition of the earth when Yahshua enters the temple?
10. How does Ezekiel 43:7 ("I will dwell in the midst of the children of Israel for ever") connect to Revelation 21:3 ("the tabernacle of God is with men")?

Conclusion: The King Has Returned

For forty-two chapters, Ezekiel has journeyed through an empty temple. Precise measurements. Divine proportions. Holy spaces are carefully marked out. But no PRESENCE. No GLORY. Just architectural precision pointing toward a future fulfillment.

Chapter 43 changes everything.

The glory that departed in chapter 10—rising from the threshold, moving to the eastern gate, leaving the city to stand on the mountain—now RETURNS. From the east, through the same gate. It came with a voice like many waters and light that makes the earth shine.

This is not the First Coming. This is the SECOND COMING. This is Yahshua returning AFTER the 70th Week, AFTER the judgment of the earth, AFTER His thirty-day descent with His army, AFTER walking on the ashes of the wicked. This is the King of Kings approaching Jerusalem from the Mount of Olives, entering through the Eastern Gate, filling the temple with His glory, and taking His seat on the throne that has waited for Him since before the foundation of the world.

The voice speaks from within the house: "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 children of Israel."

This is not temporary, nor symbolic. It is the establishment of the Millennial Kingdom—where Yahshua rules from Jerusalem for a thousand years, where God's glory fills the temple continually, where nations come to worship the King, where the curse is broken, and the earth is restored.

Before worship begins, the altar must be cleansed. Seven days of offerings. Seven days of purging. Seven days of consecration. This pattern mirrors the 70th Week—seven years of tribulation, cleansing, and restoration. And when the seventh day ends, the EIGHTH DAY begins—the day of acceptance, the day of rest, the day when offerings are received, and fellowship is restored.

The eighth day points beyond the Millennium to the eternal age, when all things are subdued under Yahshua's feet, when He delivers the Kingdom to the Father, and when God is all in all (1 Corinthians 15:24-28). The pattern established in Ezekiel 43 continues into eternity—YAHWEH dwelling with redeemed humanity forever.

What Ezekiel saw in his prophetic vision is the moment the world has been waiting for since the Garden. The moment Adam and Eve sinned was lost. The moment Israel lost was

when the glory departed. The Second Temple never experienced this moment because the Shekinah glory never returned.

But it WILL return. The glory WILL fill the house. The King WILL take His throne. And He will dwell with His people—not for a season, not for a generation, but for the age.

Ezekiel 43 is the hinge of history. Everything before this moment has been waiting. Everything after this moment will be worship. The King has returned. The glory has filled the house. The throne is established.

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

Maranatha. Even so, come, Lord Yahshua. The temple is ready. The altar is prepared. The glory awaits its return. Come and take your throne.

Ezekiel Chapter 44

The Prince and The Priesthood

A study Guide

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Introduction

From Ezekiel 40 through 43, we have witnessed the glory of YAHWEH return to His temple. We have seen the Eastern Gate—shut for centuries, awaiting the King. We have seen the chambers where the priests minister. We have seen the altar cleansed for seven days. We have seen the bronze figure measure every cubit with divine precision. We have seen the glory fill the house until the earth itself shone with His presence.

And now, in Chapter 44, we encounter a mystery.

A figure called 'the prince.'

Lowercase 'p' in most translations. Anonymous. Unnamed. Appearing suddenly after the glory fills the house. He has access to the Eastern Gate—the very gate that has been shut because YAHWEH walked through it. He sits at the gate. He eats bread before YAHWEH. He enters through the porch and exits the same way.

But we must be precise here: when Scripture says YAHWEH walked through the gate, that is true—yet it is Yahshua who walked through it, the bronze man. 'If you have seen me, you have seen the Father' (John 14:9). This is true because the Holy Spirit is the Father, and the Father birthed the Only Begotten Son through the Holy Spirit. In the Old Testament, Yahshua was a mystery, not revealed until Emmanuel the Messiah walked on earth. The bronze figure measuring the temple IS the pre-incarnate Son.

Who is this prince?

Many commentators stumble here. They try to make this a literal human ruler during the Millennium—a Davidic descendant who will govern under the Messiah's authority. They point to later chapters in which the prince offers sin offerings (Ezekiel 45:22) and argue that this cannot be Yahshua Himself.

But they miss the point entirely.

This is not a literal description of Millennial government. This is VISION. This is TYPOLOGY. This is prophecy written in symbolic language that spans multiple timeframes:

- • Yahshua's earthly ministry (the Prince in human form)
- • The entire Grace Age (High Priest interceding)
- The Millennial Kingdom (Light of New Jerusalem)

The Prince IS Yahshua—not in His divine Spirit form as the Only Begotten Son, but in His HUMAN form. The perfect man. The obedient servant. The One who perfectly fulfilled every requirement of the Law. The One who entered through the proper gate, ate the bread before YAHWEH, and exited the same way He entered.

Scripture confirms this identity directly. Acts 3:15 calls Him 'the Prince of life, whom God hath raised from the dead.' Acts 5:31 declares, 'Him hath God exalted with his right hand to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins.' THE PRINCE. Not just any prince—THE Prince of life, THE Prince and Savior.

John 8:28-29 captures His submission perfectly:

Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

The Prince does NOTHING of Himself. He speaks as the Father teaches. He does ALWAYS those things that please the Father. He is the perfect EXAMPLE of what humanity should be—completely submitted to YAHWEH.

This is why the word should be capitalized: the Prince. Not just any prince. THE Prince. The One and Only. The perfect man who became our High Priest (Hebrews 9). The One who feeds us the Word—the Shewbread. The One who nourishes our spirit through the Comforter (John 14:26), who IS the Word (John 1:1).

As we study Chapter 44, we're not focusing on a future human ruler. We're witnessing CHRIST HIMSELF in multiple dimensions.

- the perfect man who walked among us
- The High Priest who intercedes for us
- The King who will reign in glory

And beyond the Prince, we see the priesthood—divided into two groups: the false and the true. The Levites who went astray and the sons of Zadok who remained faithful. This division speaks directly to our present age: the Laodicean church of false professors and the true remnant who walk in righteousness.

Chapter 44 focuses on judgment and vindication—rebuke and restoration, warning and promise.

Let us examine it with fear and trembling, knowing that we ourselves are being examined.

Part I: The East Gate and The Prince

Ezekiel 44:1-3

Summary

Ezekiel is taken back to the outer East Gate—the same gate through which the glory entered in Chapter 43. But now, it is SHUT. YAHWEH declares that this gate will stay shut forever because He has entered through it. No one may open it or go through it. Yet, there is one exception: the Prince. He alone may sit at the gate and eat bread before YAHWEH. He enters by way of the porch and leaves the same way. This is the mystery we need to understand: a closed gate with ONE who has access—the Prince who represents Yahshua in His perfect humanity.

Key Verse

This gate shall be shut, it shall not be opened, and no man shall enter in by it; because YAHWEH, the God of Israel, hath entered in by it, therefore it shall be shut. It is for the prince; the prince, he shall sit in it to eat bread before YAHWEH; he shall enter by the way of the porch of that gate, and shall go out by the way of the same.

—Ezekiel 44:2-3

Verse 1: Returning to the East Gate

Then he brought me back the way of the gate of the outward sanctuary which looketh toward the east; and it was shut.

The bronze figure—Yahshua in His pre-incarnate form—guides Ezekiel back to the outer East Gate. This is significant. We have been inside the temple. We have seen the glory fill

the house. We have seen the altar. We have seen the chambers. Now we return to where it all began: the East Gate.

And it is SHUT.

This is the same gate through which the glory entered in Ezekiel 43:1-2, the gate facing east. The gate through which YAHWEH's glory came sounded like many waters. That gate is now closed, locked, and sealed.

Why?

Because something holy has passed through it. Because the King has entered His dwelling. Because the pattern has been established, it will govern all future access.

Verse 2: The Gate Shall Be Shut

Then said YAHWEH unto me, This gate shall be shut, it shall not be opened, and no man shall enter in by it; because YAHWEH, the God of Israel, hath entered in by it, therefore it shall be shut.

Three Commands:

- The gate SHALL BE SHUT
- It SHALL NOT BE OPENED
- NO MAN SHALL ENTER IN BY IT

This is absolute. This is permanent. This is YAHWEH's decree. No negotiation. No exception. No man—no human being—may pass through this gate.

We must be clear here: the 'man' who cannot enter is the man-spirit within us. This chapter offers spiritual teachings, not about flesh. The gate symbolizes spiritual access to YAHWEH's presence, and no human spirit—no unredeemed man—may enter except through the Prince.

Why?

Because YAHWEH, the God of Israel, hath entered in by it.

When the Holy One passes through, the gate becomes holy. When the King enters His dwelling, the entrance becomes sacred. This gate is no longer common. It is SET APART. It is reserved.

The Shut Gate in History

Historically, the Eastern Gate of Jerusalem—the Golden Gate—has been sealed since 1541 AD when the Ottoman Sultan Suleiman ordered it shut and built a Muslim cemetery in front of it. Jewish and Christian traditions hold that this gate will remain shut until the Messiah comes. Some interpret Ezekiel 44:1-3 as prophesying this literal closure.

But this misses the deeper spiritual reality. The physical gate in Jerusalem is a TYPE—a shadow—of the spiritual truth Ezekiel is revealing. The REAL East Gate is not made of stone. It is the entrance into the presence of YAHWEH. And that gate has been shut to humanity ever since sin entered the world.

Genesis 3:24 records the first shutting:

So he drove out the man, and he placed cherubim at the east of the garden of Eden, and a flaming sword which turned every way, to keep the way of the tree of life.

The EAST of Eden. Cherubim guarding the entrance. No man may pass. The gate to the presence of YAHWEH was SHUT by sin.

And it remained shut for four thousand years.

- Until Yahshua.
- The Gate Opens Once

Hebrews 10:19-20 reveals the mystery:

Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh.

Yahshua opened the way. His blood consecrated it. His flesh tore the veil. The gate that had been shut since Genesis 3 was opened by the Prince of Life.

But now, having opened it—having entered through it—the gate is SHUT AGAIN. Why? Because the work is FINISHED. The sacrifice is COMPLETE. The way has been made. No other sacrifice is needed. No other way is required.

John 14:6 declares:

Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

I AM THE WAY.

Not 'a' way. THE way. The gate through which YAHWEH entered is the ONLY gate. There is no other entrance. The gate is shut to all other paths, all other religions, all other attempts at righteousness.

Acts 4:12 confirms:

Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

The gate is SHUT. No man may enter by it. All human effort is excluded. All self-righteousness is rejected. All other mediators are refused.

There is ONE WAY. And it is shut to all except those who come through the Prince.

Verse 3: The Prince's Privilege

It is for the prince; the prince, he shall sit in it to eat bread before YAHWEH; he shall enter by the way of the porch of that gate, and shall go out by the way of the same.

Here is the exception.

The gate that is shut to ALL MEN is open to ONE: the Prince.

Notice the specificity:

- It is FOR the Prince (the gate belongs to Him)
- The Prince shall SIT in it (He dwells there)
- He shall EAT BREAD before YAHWEH (He feeds on the Word)
- He shall ENTER by the porch (He comes through the proper way)
- He shall GO OUT the same way (He exits as He entered)

This is Yahshua in His humanity. This is the perfect man. This is the One who fulfilled every requirement of the Law while walking in complete dependence on the Father.

He Sits in the Gate

To 'sit in the gate' in ancient Israel was a position of authority and judgment. The elders sat in the gates of the city to judge disputes, conduct business, and govern the people (Ruth 4:1-2, Deuteronomy 21:19, Proverbs 31:23).

The Prince sits in the EAST GATE—the gate of YAHWEH's entrance. He sits where heaven meets earth. He sits where the glory passes through. He sits in the place of MEDIATION between God and man.

1 Timothy 2:5 declares:

For there is one God, and one mediator between God and men, the man Christ Jesus.

THE MAN Christ Jesus.

Not the divine Son in His eternal Spirit form. THE MAN. The perfect human. The Prince who sits in the gate as our mediator.

He Eats Bread Before YAHWEH; This is profound.

The Prince does not eat common bread. He eats bread 'before YAHWEH'—in the presence of the Father. This is the Shewbread. This is the Bread of the Presence. This is the WORD.

John 1:1:

In the beginning was the Word, and the Word was with God, and the Word was God.

Yahshua IS the Word. Yet in His humanity, He FEEDS on the Word. He sits in the gate and eats the bread that represents His own divine nature. This is the mystery of the incarnation: the Emmanuel—the divine Word dwelling in human flesh, feeding on the Father's revelation.

John 6:35:

And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

He IS the bread. Yet He eats the bread. He GIVES the bread to us. He BECOMES the bread for us. He is both the provider and the provision: the giver and the gift.

This is what we see in Ezekiel 44:3: the Prince sits at the gate and eats bread before YAHWEH. He feeds on the Father's Word. He draws His strength from communion with the Father. And then He becomes the bread that feeds US.

He Enters and Exits Through the Porch

"The porch, as we saw in earlier studies, measures 8 cubits in depth with posts of 2 cubits (Ezekiel 40:9)—the number 8 representing ETERNAL life and new beginnings, witnessed

(2) before all. The 50 cubits in Ezekiel 40:15 represent the DISTANCE from the outer gate entrance to the inner gate porch—jubilee, freedom, and Pentecost marking the journey from outer courts to inner holiness."

The Prince does not force His way in. He does not bypass the proper entrance. He enters 'by the way of the porch'—through the appointed entrance. And He exits the same way He entered.

This speaks of His perfect obedience.

Philippians 2:8:

And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

Obedient. Submitted. Following the Father's way. The Prince does not create His own path. He walks the path the Father has prepared. He enters through the porch—the proper, appointed way—and He exits the same way.

This is the pattern for us.

We do not make our own way to YAHWEH. We do not bypass the appointed entrance. We come through the PRINCE. We enter the same way He entered. We walk the path He walked.

John 10:9:

I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

I AM THE DOOR.

The Prince IS the gate. The shut gate that no man may enter becomes the OPEN DOOR through the Prince. We enter through Him. We exit through Him. We live IN Him.

And this gate—now opened in Yahshua—has SEVEN STEPS leading up to it. As we learned in our earlier studies, seven represents divine perfection and completion. These seven steps represent the fullness of the gospel we must receive to enter the Gate. The Word of YAHWEH—Yahshua Himself—is the gospel. His Word is the seven steps we climb to reach the Gate, which leads to the inner Gate, and then to the temple's door. Our High Priest and Savior IS the door, the entrance to the Holy Place—which is now every redeemed man-spirit who has believed.

The gate is shut. But the Door is open. And His name is Yahshua.

Part II: The Glory Fills the House

Ezekiel 44:4-5

Summary

After seeing the shut East Gate and the Prince who has access, Ezekiel is brought to the North Gate—the gate of sacrifice and covenant. Suddenly, the glory of YAHWEH fills the temple again, shining like a lantern of marvelous light. This is the Son of Man, the man in linen, the bronze figure who fills the house with His presence. YAHWEH commands Ezekiel to write down everything with care: every ordinance, every rule, every detail of the door that enters the temple, every working of the sanctuary. This is not casual observation—this is divine instruction that must be recorded with precision.

Key Verse

Then he brought me the way of the north gate before the house: and I looked, and, behold, the glory of YAHWEH filled the house of YAHWEH: and I fell upon my face.

—Ezekiel 44:4

Verse 4: The Glory Returns

Then he brought me the way of the north gate before the house: and I looked, and, behold, the glory of YAHWEH filled the house of YAHWEH: and I fell upon my face.

The North Gate. This is significant.

Throughout Ezekiel's vision, the North Gate has been the gate of sacrifice. In Ezekiel 40:35-43, the tables for slaughtering the burnt offerings were placed at the north gate. This is where the blood was shed. This is where the covenant was enacted. This is where death gave way to life.

And now, at this gate—the gate of sacrifice and covenant—Ezekiel sees the glory of YAHWEH fill the house.

The connection is unmistakable. The glory enters through sacrifice. The presence comes through the covenant. Access to YAHWEH is purchased with blood.

Hebrews 9:22 declares:

And almost all things are by the law purged with blood; and without shedding of blood is no remission.

The North Gate proclaims this truth. The Lamb was slain. The blood was shed. The covenant was ratified. And because of this—ONLY because of this—the glory fills the house.

Ezekiel's response is immediate and instinctive: he falls on his face.

This is the only proper response to the manifest glory of YAHWEH. Not casual familiarity. Not comfortable Christianity. Not 'Jesus is my buddy' theology. When the Holy One reveals Himself, men fall on their faces.

Isaiah fell on his face (Isaiah 6:5). Daniel fell on his face (Daniel 10:9). John fell on his face (Revelation 1:17). Every prophet who encountered the unfiltered glory of YAHWEH was undone by it.

We live in a generation that has lost the fear of YAHWEH. We have 'buddy Jesus' who never rebukes, never judges, never demands holiness. We have stripped away the terror and majesty and awesomeness of the Almighty and replaced Him with a cosmic life coach who exists to make us happy.

But Ezekiel 44:4 shatters that delusion.

When the glory fills the house, men fall on their faces. When the King enters His dwelling, pretense dies. When holiness manifests, every mouth is stopped and every knee bows.

The glory of YAHWEH is not safe. It is not tame. It is not manageable.

It filled the house. It shone like a lantern. The bronze figure—Yahshua in His pre-incarnate form—radiated the Father's presence until the entire structure blazed with light.

This is what we lost when the glory departed in Ezekiel 10. This is what the Second Temple never regained. This is what the church has largely forgotten.

But the glory WILL return. And when it does, every false professor will be exposed. Every casual Christian will be revealed. Every compromise will be burned away.

Verse 5: Record Everything

And YAHWEH said unto me, Son of man, mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of the house of YAHWEH, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary.

Three commands:

- MARK WELL
- BEHOLD with thine eyes
- HEAR with thine ears

This is not a casual observation. This is intentional, focused, careful attention to EVERY detail.

Record ALL the ordinances. Record ALL the laws. Record EVERY detail of the entering. Record EVERY going forth.

Why such precision? Because these are not arbitrary rules. These are spiritual realities coded in physical form. Every measurement, every gate, every chamber, every ordinance points to something eternal.

The entering in of the house—this is salvation, justification, being born again. The going forth of the sanctuary—this is sanctification, walking in holiness, living as a royal priesthood.

Both matter. Both must be recorded. Both must be taught.

The modern church has focused almost exclusively on the 'entering in.' Come to Jesus. Get saved. Accept Christ. And we stop there. We neglect the 'going forth'—the holy living, the separation from the world, the walking worthy of the calling.

But Ezekiel 44:5 commands us to mark well BOTH. The entrance AND the exit. The justification AND the sanctification. The conversion AND the consecration.

It is not enough to enter. We must also go forth in holiness.

Part III: The Rebuke of False Priests

Ezekiel 44:6-14

Summary

Now comes the judgment. YAHWEH rebukes the house of Israel for their abominations: they have brought strangers—uncircumcised in heart and flesh—into the sanctuary. They have made the covenant common. They have allowed the unholy to minister in holy things. This rebuke speaks directly to every age, but especially to ours. The Laodicean church is filled with false professors—those who claim Christ but walk in fornication, who call themselves ministers but serve themselves, who have made the gospel a commodity and the church a business. YAHWEH declares judgment: these false priests will bear their shame. They will not approach Him. They will be keepers of the charge of the house—servants, not priests. They will minister at the gates, but they will not enter the sanctuary.

Key Verse

And thou shalt say to the rebellious, even to the house of Israel, Thus saith the Sovereign YAHWEH; O ye house of Israel, let it suffice you of all your abominations, In that ye have brought into my sanctuary strangers, uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it, even my house.

—Ezekiel 44:6-7

Verses 6-8: The Charge

And thou shalt say to the rebellious, even to the house of Israel, Thus saith the Sovereign YAHWEH; O ye house of Israel, let it suffice you of all your abominations, In that ye have brought into my sanctuary strangers, uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it, even my house, when ye offer my bread, the fat and the blood, and they have broken my covenant because of all your abominations. And ye have not kept the charge of mine holy things: but ye have set keepers of my charge in my sanctuary for yourselves.

'Let it suffice you of all your abominations.'

This is divine sarcasm. YAHWEH is saying: 'Haven't you done ENOUGH evil? Must you continue? Have you not sinned sufficiently?'

The charge is specific: They have brought STRANGERS into the sanctuary. Uncircumcised in HEART and uncircumcised in FLESH.

This is not about physical circumcision—this is about spiritual reality. The uncircumcised in heart are those who have never been regenerated. They have never been born again. They claim the name of Christ, but their hearts are unchanged. They walk in the congregation, they sit in the pews, they even stand in the pulpits—but they are STRANGERS to the covenant.

Romans 2:28-29 exposes this:

For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

The false church is filled with the uncircumcised in heart. They have Christian vocabulary but pagan lives. They claim faith but walk in works. They profess holiness but practice fornication.

And the tragedy? The house of Israel—the professing church—has WELCOMED them. Has ORDAINED them. Has given them charge of holy things.

We have set keepers of YAHWEH's charge who are strangers to His covenant.

Look at the modern church. Look at the scandals. Look at the prosperity preachers. Look at the wolves in sheep's clothing. Look at those who deny the virgin birth, who reject the resurrection, who preach another gospel—and they stand in pulpits, they lead denominations, they write bestselling books.

The sanctuary has been polluted. The covenant has been made common. The holy things have been given to strangers.

And YAHWEH says: ENOUGH.

Verse 9: The decree

Thus saith the Sovereign YAHWEH: No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that is among the children of Israel.

The decree is absolute.

NO stranger. NO uncircumcised in heart. NO uncircumcised in flesh.

This applies to 'any stranger that is among the children of Israel'—meaning those who CLAIM to be part of Israel, who APPEAR to belong, who are NUMBERED among the people of God—but who are strangers nonetheless.

This is the tares among the wheat (Matthew 13:25). This is the goats among the sheep (Matthew 25:32). They look like believers. They talk like believers. They may even perform miracles (Matthew 7:22). But they never KNEW Christ, and Christ never knew them.

Matthew 7:21-23 pronounces judgment:

Not everyone that saith unto me, Sovereign, Sovereign, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Sovereign, Sovereign, have we not prophesied in thy name? and in thy name have cast out devils? And in thy name have many wonderful works been done? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

'I NEVER knew you.'

Not 'I used to know you, but you fell away.' NEVER. They were never His. They were always strangers. They were uncircumcised in heart from the beginning.

The sanctuary of YAHWEH—the true church, the body of Christ, the Holy Place which is now every redeemed man-spirit—will NOT contain these strangers eternally. They may infiltrate for a season. They may deceive for a time. But in the end, they will be exposed and expelled.

Verses 10-14: The Judgment on Apostate Levites

And the Levites that are gone away far from me, when Israel went astray, which went astray away from me after their idols; they shall even bear their iniquity. Yet they shall be ministers in my sanctuary, having charge at the gates of the house, and ministering to the house: they shall slay the burnt offering and the sacrifice for the people, and they shall stand before them to minister unto them. Because they ministered unto them before their idols, and caused the house of Israel to fall into iniquity; therefore have I lifted up mine hand against them, saith the Sovereign YAHWEH, and they shall bear their iniquity. And they shall not come near unto me, to do the office of a priest unto me, nor to come near to any of my holy things, in the most holy place: but they shall bear their shame, and their abominations which they have committed. But I will make them

keepers of the charge of the house, for all the service thereof, and for all that shall be done therein.

Here is a stunning distinction. These are not complete strangers. These are LEVITES—those who once had legitimate ministry. They came from the priestly tribe. They had proper lineage.

But they went astray.

When Israel chased idols, these Levites went with them. When the people compromised, these priests led the way. When the house of Israel fell into iniquity, these ministers CAUSED the fall.

This speaks directly to the apostate church—those who once preached truth but now deny it. Those who once held the line but now compromise. Those who once called sin 'sin' but now call it 'lifestyle choice' or 'personal preference' or 'an alternative view.'

The judgment on these apostate Levites is severe but not total:

- They will BEAR THEIR INIQUITY
- They will BEAR THEIR SHAME
- They will NOT come near to YAHWEH
- They will NOT do the office of a priest
- They will NOT approach the most holy place

BUT:

- They will minister at the gates
- They will slay the offerings
- They will stand before the people
- They will keep the charge of the house

They have ministry, but not intimacy. They have service, but they do not have access. They work FOR the house, but they do not enter the Holy Place.

This speaks to the difference between workers and worshipers. Between those who serve the church and those who know the Sovereign. Between religious activity and spiritual reality.

Luke 7:32-35 captures this tragedy:

They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye

have not wept. For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil. The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners! But wisdom is justified of all her children.

They had all the forms. They had all the rituals. They had all the religious credentials. But they did not have HIM.

And that is the ultimate tragedy: ministry without intimacy. Service without sonship. Work without worship.

Part IV: The Sons of Zadok

Ezekiel 44:15-27

Summary

But there is a remnant. There have always been those who did not bow the knee to Baal. When Israel went astray, when the Levites compromised, the sons of Zadok kept the charge. They remained faithful. They did not chase after idols. And now, in the restored temple, THEY are the ones who approach YAHWEH. THEY are the ones who enter the sanctuary. THEY are the ones who minister in the Holy Place. Their garments are linen—representing righteousness not earned by sweat, not achieved by works, but given by grace. They will teach the people the difference between holy and profane, between clean and unclean. This is the true priesthood: those who walk in holiness, who know YAHWEH, who have intimate access to His presence.

Key Verse

But the priests, the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the Sovereign YAHWEH: —Ezekiel 44:15

Verse 15: The Faithful Remnant

But the priests, the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the Sovereign YAHWEH:

'But the priests...'

That word 'but' is glorious. After the judgment on strangers and apostate Levites, we hear: BUT.

There is a faithful remnant. There always has been.

When Elijah thought he was alone, YAHWEH said: 'I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal' (Romans 11:4, 1 Kings 19:18).

The sons of Zadok are this remnant. While Israel chased idols, they kept the charge. While others compromised, they remained faithful. While the majority apostatized, they stood firm.

Who was Zadok? He was the priest who remained loyal to David during Absalom's rebellion (2 Samuel 15:24-29). While others wavered, Zadok stayed true. And because of his faithfulness, his line was established as the priestly line forever.

This is a spiritual principle: Faithfulness in the time of testing results in eternal reward.

The sons of Zadok represent the true church—those who did not compromise during the age of apostasy. While the Laodicean church grew lukewarm, while false professors multiplied, while the gospel was watered down and the message was compromised, these few remained faithful.

And what is their reward?

- They shall COME NEAR to YAHWEH
- They shall MINISTER unto Him
- They shall STAND BEFORE Him

Access. Intimacy. Presence.

This is what the apostate Levites forfeited. This is what the sons of Zadok inherit.

1 Peter 2:9 declares:

But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness into his marvelous light.

We are a royal priesthood. Not all of us are called to pulpit ministry, but ALL of us who are born again are called to priestly ministry—standing before YAHWEH, offering spiritual sacrifices, interceding for others, walking in holiness.

The question is: Are we sons of Zadok or apostate Levites? Are we faithful or compromised? Are we walking in holiness, or are we chasing the idols of this age?

Verses 17-18: The Linen Garments

And it shall come to pass, that when they enter in at the gates of the inner court, they shall be clothed with linen garments; and no wool shall come upon them, while they minister in the gates of the inner court, and within. They shall have linen bonnets upon their heads, and shall have linen breeches upon their loins; they shall not gird themselves with anything that causeth sweat.

The garments of the sons of Zadok are LINEN, not wool.

Why does this matter?

Wool causes sweat. Sweat represents HUMAN EFFORT. Sweat represents WORKS.

Genesis 3:19 pronounces the curse after the fall:

In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

Sweat is the fruit of the curse. Sweat is man trying to earn what he cannot earn, achieve what he cannot achieve, work for what can only be given.

But the priestly garments cannot cause sweat.

Why? Because righteousness is NOT by works.

Galatians 2:16:

Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

Ephesians 2:8-9:

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.

The linen garments represent righteousness that does not come from sweat.

Linen is white, pure, clean. Linen is given, not earned. Linen covers us not because we worked for it, but because YAHWEH provides it.

Revelation 19:8:

And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

'Granted.' Is given, not earned or achieved.

The sons of Zadok walk in this reality. They minister not in the sweat of human effort but in the rest of divine grace. They serve not to earn acceptance but because they HAVE acceptance. They work not to prove their worth but because their worth has been declared by the blood of the Lamb.

Verses 23-24: Teaching the Difference

And they shall teach my people the difference between the holy and profane, and cause them to discern between the unclean and the clean. And in controversy they shall stand in judgment; and they shall judge it according to my judgments: and they shall keep my laws and my statutes in all mine assemblies; and they shall hallow my sabbaths.

This is the ministry of the true priesthood:

- TEACH the difference between holy and profane
- CAUSE the people to DISCERN clean from unclean
- STAND IN JUDGMENT during controversy
- KEEP YAHWEH's laws and statutes
- HALLOW the Sabbaths

The modern church has lost this distinction. We no longer teach the difference between holy and profane. We blur the lines. We make excuses. We call evil good and good evil.

But the sons of Zadok know the difference. And they teach it.

Matthew 7:15-20 warns:

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so, every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, nor can a corrupt tree

bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them.

By their fruits ye shall know them.

The sons of Zadok call out the false fruit. They expose the wolves. They protect the flock. They do not compromise for popularity. They do not soften the message for donations. They speak truth even when it costs them.

This is the mark of true ministry: faithfulness to YAHWEH's Word regardless of consequence.

Part V: The Priests' Portion

Ezekiel 44:28-31

Summary

The sons of Zadok have no earthly inheritance. YAHWEH Himself is their inheritance. They do not own land. They do not accumulate wealth. They eat the offerings brought to YAHWEH—the meat offering, the sin offering, the trespass offering. Every devoted thing in Israel is theirs. But they must remain ceremonially pure. They cannot eat anything that dies of itself or is torn by beasts. They cannot defile themselves. Their sustenance comes from YAHWEH, and their holiness must be maintained because they stand in His presence.

Key Verse

And it shall be unto them for an inheritance: I am their inheritance: and ye shall give them no possession in Israel: I am their possession.

—Ezekiel 44:28

Verse 28: YAHWEH as Inheritance

And it shall be unto them for an inheritance: I am their inheritance: and ye shall give them no possession in Israel: I am their possession.

This is one of the most stunning verses in all of Scripture.

'I am their inheritance.'

The sons of Zadok own nothing. They inherit nothing. They possess nothing.

- Except YAHWEH.
- And YAHWEH is enough.

Numbers 18:20 established this principle:

And YAHWEH spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: I am thy part and thine inheritance among the children of Israel.

The priests had no land. The Levites had no territory. While every other tribe received a geographical inheritance, the priestly tribe received YAHWEH Himself.

This speaks to spiritual priorities. What do we treasure? What do we pursue? What do we consider our inheritance?

The world chases wealth, comfort, security, and pleasure. But the sons of Zadok have learned a secret: YAHWEH is better than all of it.

Psalm 73:25-26:

Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.

'My portion forever.'

Paul understood this. He counted all things as loss for the excellency of knowing Christ (Philippians 3:8). He had no permanent home, no accumulated wealth, no retirement plan. But he had Christ. And that was enough.

This is the heart of the true priest: satisfied in YAHWEH. Not needing what the world offers. Not craving what others possess. Content with the presence of God.

Verses 29-31: The Priests' Food

They shall eat the meat offering, and the sin offering, and the trespass offering; and every dedicated thing in Israel shall be theirs. And the first of all the firstfruits of all things, and every oblation of all, of every sort of your oblations, shall be the priest's: ye

shall also give unto the priest the first of your dough, that he may cause the blessing to rest in thine house. The priests shall not eat of any thing that is dead of itself, or torn, whether it be fowl or beast.

The priests eat what is offered to YAHWEH. They consume the meat offering, the sin offering, the trespass offering. They receive the firstfruits. They partake of every oblation.

But they CANNOT eat anything dead of itself or torn by beasts.

Why?

Because death and violence represent corruption. The priests must remain pure. They cannot partake of that which is defiled.

This speaks to spiritual discernment. We must be careful what we consume—not just physically, but spiritually. What teachings do we accept? What doctrines do we embrace? What entertainment do we watch? What influences do we allow?

Revelation 2:14, 20 warns against eating things sacrificed to idols and the teaching of Jezebel.

But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication... Notwithstanding, I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

The priests must eat ONLY what YAHWEH provides. They cannot consume false doctrine, worldly wisdom, or corrupted teaching.

Our spiritual diet determines our spiritual health.

Feed on the Word. Partake of the offerings. Consume truth. But reject the dead things, the torn things, the things corrupted by the world.

This is the discipline of the sons of Zadok: holy eating, holy living, holy ministry.

Discussion Questions

1. The Prince and Our Access

The Prince sits at the East Gate and eats bread before YAHWEH. How does understanding Yahshua as 'the Prince'—the perfect man in complete dependence on the Father—change the way you view His earthly ministry? In what ways does His example as the Prince challenge your own walk with YAHWEH?

2. The Shut Gate and the Open Door

Ezekiel 44:2 declares that no man may enter the East Gate because YAHWEH has entered through it. Yet John 10:9 says, 'I am the door.' How do you reconcile the shut gate with the open door? What does this teach us about exclusivity in salvation?

3. False Priests Among Us

YAHWEH rebukes Israel for bringing strangers—uncircumcised in heart—into the sanctuary. How do you see this playing out in the modern church? What are the signs of someone who is 'uncircumcised in heart'? How should the church respond to false professors in leadership?

4. The Apostate Levites

The Levites who went astray still have ministry, but they cannot approach YAHWEH. What is the difference between having ministry and having intimacy with God? Can someone serve in the church without truly knowing the Sovereign? How do we guard against this in our own lives?

5. The Sons of Zadok

The sons of Zadok kept the charge when Israel went astray. What does it mean to 'keep the charge' in a time of widespread apostasy? How do we remain faithful when the majority compromises? What is the cost of being a 'son of Zadok' in our generation?

6. Linen, Not Wool

The priestly garments are linen, no wool that causes sweat. How does this principle of 'righteousness without sweat' confront our natural tendency toward works-based religion? Where in your life are you still trying to earn what can only be given?

7. YAHWEH as Inheritance

'I am their inheritance' (44:28). The priests own nothing because they possess YAHWEH Himself. How does this challenge the prosperity gospel? What would it look like for you to live as if YAHWEH is truly 'enough'? What would you have to release?

Conclusion

Ezekiel 44 is a chapter of stark contrasts:

- The shut gate and the open Door.
- The strangers were excluded, and the Prince was welcomed.
- The apostate Levites were judged, and the sons of Zadok were rewarded.
- The sweat of human effort and the rest of divine grace.
- The earthly inheritance forfeited and YAHWEH Himself possessed.
- This chapter forces us to ask uncomfortable questions:
- *Are we strangers or sons?*
- *Do we have circumcised hearts or just religious forms?*

Are we apostate Levites with ministry but no intimacy, or are we sons of Zadok who walk in holiness and know His presence?

Are we wearing wool—striving in the sweat of our own effort—or linen, resting in the righteousness He provides?

Do we chase earthly possessions, or have we discovered that YAHWEH Himself is our inheritance?

The glory has returned. The house is filled with light. The Prince sits at the gate. The way is open—but only through Him.

And in the days to come, when the King reigns from Jerusalem, when the temple stands in the Millennial Kingdom, there will be a priesthood that ministers before YAHWEH.

- Not everyone who claims His name.
- Not everyone who serves in ministry.
- Not everyone who wears religious garments.

Only those who kept the charge. Only the sons of Zadok. Only those who remained faithful when others fell away.

This is our calling. This is our challenge. This is our invitation:

- Be a son of Zadok.
- Stand firm when others compromise.
- Walk in holiness when others chase idols.
- Teach the difference between holy and profane when others blur the lines.
- Minister in linen, not wool.

Find your inheritance in YAHWEH, not in the world. And when the glory fills the house—when the King returns—you will not be found wanting.

- You will approach Him.
- You will minister before Him.
- You will stand in His presence.
- Because you kept the charge.

Ezekiel Chapter 45

The Holy Oblation and the Prince

A Study Guide

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Introduction

After revealing the Prince and the priesthood in Chapter 44, Ezekiel now receives the blueprint for the land itself. This is the holy oblation—the sacred portion set apart for YAHWEH, for the priests, for the sanctuary, and for the Prince.

But this chapter is far more than real estate allocation.

Every measurement carries meaning. Every number points to divine truth. Every dimension reveals the character of YAHWEH and His kingdom. The numerology we have been studying throughout Ezekiel 40-44 comes together here in magnificent fullness.

We see the number 10 repeated—completeness, fullness, the totality of YAHWEH's law. We see the number 6—the number of man, imperfect humanity reaching toward the divine. We see the number 7—perfection, the Sabbath rest, the finished work of redemption.

And woven throughout, we see the Prince.

The Prince who is Yahshua in His perfect humanity. The Prince who receives the firstfruits from all Israel. The Prince who offers the sacrifices on behalf of the people. The Prince who makes Himself ready as the burnt offering.

Chapter 45 is not about geography—it is about theology. It is not about land—it is about life. It is not about measurements—it is about redemption.

Every detail here connects to what we have studied: the gates, the chambers, the altar, the priesthood. Everything fits together like a perfectly constructed temple—because it IS the temple, the dwelling place of YAHWEH among His people.

As we walk through this chapter, we will see:

- The holy oblation and its measurements (45:1-8)
- The rebuke to Israel's princes—turn from violence and do justice (45:9-12)
- The offerings brought to the Prince (45:13-17)
- The cleansing of the sanctuary (45:18-20)
- The Passover and the sin offering (45:21-24)
- The Feast of Tabernacles (45:25)

This chapter is rich with typology and allegory. The grain offerings point to the Bread of Life. The oil speaks of the processed Word in our spirit, the fuel for the lamp. The burnt offerings represent our lives given completely to YAHWEH.

And all of it—every grain offering, every ounce of oil, every animal brought to the altar—flows through the Prince to YAHWEH. The Prince IS the way. The Prince IS the sacrifice. The Prince IS the mediator between man and God.

Let us examine it with care, knowing that every verse, every number, every ordinance points us to Yahshua—the fulfillment of all the feasts, the embodiment of all the sacrifices, the reality to which all the shadows pointed.

Part I: The Holy Oblation

Ezekiel 45:1-8

Summary

The holy oblation is the sacred portion of land set apart for YAHWEH when Israel returns to possess the land. The measurements given here are massive and precise: 25,000 reeds in length, portions for the sanctuary, for the priests, for the Levites, for the city, and for the Prince. Every number here connects to the numerology we have been studying throughout these chapters. The number 25,000 breaks down to 5 (grace) × 5,000 (grace multiplied by completeness). The Prince's portion extends east and west from the holy oblation—he is the bridge between the sanctuary and the people. This is not just land division—this is divine order, sacred geometry pointing to eternal truths. The root numbers 2 and 5 combine witness (2) with grace (5)—grace testified and confirmed.

Key Verse

Moreover, when ye shall divide by lot the land for inheritance, ye shall offer an oblation unto YAHWEH, an holy portion of the land: the length shall be the length of five and twenty thousand reeds, and the breadth shall be ten thousand. This shall be holy in all the borders thereof round about.

—Ezekiel 45:1

The Numerology of the Holy Oblation

Let us examine the numbers carefully, for every digit carries meaning:

25,000 reeds in length

This number breaks down to 5 × 5,000. The number 5 represents GRACE throughout Scripture. Five books of Moses. Five loaves that fed the multitude. Five wounds of Christ on

the cross. And here, that grace is multiplied by 1,000—a number representing REST (the 7th day Sabbath, Revelation 20), completeness, and fullness.

$$5 \times 5 \times 1,000 = 25,000$$

Grace upon grace, in fullness and abundance.

This "fullness and abundance" pattern is seen throughout Scripture: the tree of life in Revelation 22:2 yields twelve kinds of fruit (fullness), and "the leaves of the tree were for the healing of the nations" (abundance flowing to all). The fruit of the Spirit manifests in manifold ways—love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance—representing the abundance of YAHWEH's grace multiplied in His people (Galatians 5:22-23).

10,000 reeds in breadth. The root number 1 represents the ONENESS of YAHWEH—'Hear, O Israel: YAHWEH our God is one YAHWEH' (Deuteronomy 6:4). Ten thousand declares the ONE God's complete law in fullness and abundance.

The number 10 represents COMPLETENESS and the LAW. Ten commandments. Ten plagues. Ten virgins. This is the fullness of YAHWEH's requirements—His law, His standard, His righteousness.

The oblation is 25,000 by 10,000—GRACE meets LAW. Mercy triumphs over judgment.

20,000 for the Levites

The Levitical portion is 25,000 by 10,000, with 20,000 allocated for their dwellings. The number 20 represents READINESS FOR SERVICE—the age when preparation is complete and active ministry begins. In Numbers 1:3, men were numbered for war 'from twenty years old and upward.' In 1 Chronicles 23:24, King David established that Levites aged 20 or older were eligible to serve YAHWEH's work in the temple. Twenty marks the transition from training to serving, from waiting to working, from preparation to ministry. The root number 2 represents WITNESS and TESTIMONY—'in the mouth of two or three witnesses shall every word be established' (Deuteronomy 19:15, Matthew 18:16). So 20,000 speaks of Levites ready to serve as eternal witnesses to YAHWEH's holiness, rooted in the testimony of two.

5,000 for the city. The root number 5 reinforces GRACE—the city exists by grace, the people dwell by grace, founded on the five-fold ministry and the five books of Moses.

The city—representing the dwelling place of all Israel—receives a portion of 5,000. Again, the number 5: GRACE. The city exists by grace. The people dwell by grace. Everything is rooted in YAHWEH's unmerited favor.

The Pattern We Have Seen

Throughout Ezekiel 40-44, we have encountered these same numbers again and again:

- The outer court measures 500 by 500 cubits— 5×100 , grace multiplied by fullness
- The wall around the temple is 6 cubits thick—the number of man, imperfect humanity
- Seven steps lead to the gates—divine perfection, completion
- The altar is cleansed for 7 days—a complete work of sanctification
- The table is 3 by 2 by 2 cubits—divine completeness, witness, and foundation

And now, in Chapter 45, these patterns converge. The land itself becomes a sacred diagram of YAHWEH's plan of redemption.

The Prince's Portion

Verses 7-8 reveal something stunning:

And a portion shall be for the prince on the one side and on the other side of the oblation of the holy portion, and of the possession of the city, before the oblation of the holy portion, and before the possession of the city, from the west side westward, and from the east side eastward: and the length shall be over against one of the portions, from the west border unto the east border. In the land shall be his possession in Israel: and my princes shall no more oppress my people; and the rest of the land shall they give to the house of Israel according to their tribes.

The Prince's portion is on BOTH SIDES of the holy oblation. East AND west. He is the BRIDGE. He is the MEDIATOR. He stands between the sanctuary and the people, between heaven and earth, between YAHWEH and man. This is Yahshua. The God-man. The One who links divinity and humanity. The One through whom all access flows.

John 14:6 declares His exclusive position:

Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

The Prince's portion extends in BOTH directions because He is the ONLY way. There is no access to YAHWEH except through Him. There is no inheritance except through Him. There is no dwelling in the city except through Him.

And notice: the text says 'my princes shall no more oppress my people.' The false princes—the corrupt rulers of Israel's history—are replaced by THE Prince, the righteous one, Yahshua Himself.

Part II: Turn From Violence and Do Justice

Ezekiel 45:9-12

Summary

After establishing the holy oblation and the Prince's portion, YAHWEH directly confronts the corrupt rulers of Israel. 'Let it suffice you, O princes of Israel!' The rebuke is sharp: remove violence and plunder, do justice and righteousness. The solution to corruption is not political reform—it is OBEDIENCE TO THE WORD. Live and embrace the Word, and you will be accepted, just as Abel was called righteous because he offered the acceptable sacrifice. The requirement is clear: just balances, just measures, just weights. This is not optional morality—this is the life of a disciple of Yahshua. The Psalms, the Proverbs, and the Beatitudes of Matthew are all represented in this vision of righteous living.

Key Verse

Thus saith the Sovereign YAHWEH: Let it suffice you, O princes of Israel: remove violence and spoil, and execute judgment and justice, take away your exactions from my people, saith the Sovereign YAHWEH.

—Ezekiel 45:9

Verse 9: Enough!

'Let it suffice you, O princes of Israel!'

This is the same language we saw in Ezekiel 44:6—

'Let it suffice you of all your abominations.' YAHWEH is saying: ENOUGH. You have done enough evil. You have oppressed enough. You have robbed enough. You have corrupted enough.

STOP.

The princes of Israel—the rulers, the leaders, the ones who should have shepherded the people—have instead devoured them. They have used their positions for violence and plunder. They have extracted from the poor. They have perverted justice.

And YAHWEH declares judgment: Remove the violence. Execute justice. Take away your exactions.

How do corrupt rulers reform their behavior? Through OBEDIENCE TO THE WORD.

There is no political solution to spiritual corruption. There is no legislation that can fix a wicked heart. The answer is the same as it has always been: repentance, submission to YAHWEH's Word, walking in righteousness.

The Story of Abel

Genesis 4 tells the story of Cain and Abel—two brothers, two offerings, two outcomes.

- Cain brought an offering from the fruit of the ground—his own effort, his own work, what seemed good to him.
- Abel brought the firstlings of his flock and their fat—the BEST, the FIRST, the prescribed sacrifice.
- And YAHWEH accepted Abel and his offering, but rejected Cain and his offering.

Why?

Because Abel obeyed. Abel offered what YAHWEH required. Abel walked by faith, not by his own reasoning.

Hebrews 11:4 explains:

By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he, being dead, yet speaks.

Abel was called righteous because he obeyed the Word.

- This is the pattern for every generation. This is the requirement for Israel's princes. This is the standard for disciples of Yahshua.
- Obey the Word. Walk in righteousness. Do justice. Love mercy. Humble yourself before YAHWEH.

Verses 10-12: Just Balances

Ye shall have just balances, and a just ephah, and a just bath. The ephah and the bath shall be of one measure, that the bath may contain the tenth part of a homer, and the ephah the tenth part of a homer: the measure thereof shall be after the homer. And the shekel shall be twenty gerahs: twenty shekels, five and twenty shekels, fifteen shekels, shall be your maneh.

'Ye shall have just balances.'

This is not optional. This is not a suggestion. This is a REQUIREMENT for every person who claims to follow YAHWEH.

A just balance. A just ephah. A just bath. What does this mean?

It means HONESTY in all our dealings. INTEGRITY in business. FAIRNESS in transactions. No deceit. No cheating. No exploitation.

- Proverbs 11:1 declares: A false balance is an abomination to YAHWEH, but a just weight is his delight.
- Proverbs 16:11: A just weight and balance are YAHWEH's: all the weights of the bag are his work.
- Proverbs 20:10: Divers weights, and divers measures, both of them are alike, abominations to YAHWEH.

YAHWEH cares about our commercial dealings. He cares about our business practices. He cares whether we cheat the customer, skim from the employee, lie on our taxes, or manipulate the scales.

This is the life of a disciple of Yahshua: just balances in EVERYTHING.

The Beatitudes of Matthew 5 echo this standard:

Blessed are they who hunger and thirst after righteousness, for they shall be filled. Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart, for they shall see God.

The Psalms proclaim this principle:

YAHWEH, who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. (Psalm 15:1-2)

Just balances. Honest weights. Fair measures. Righteous living. This is not legalism—this is discipleship. This is not works-based salvation—this is the FRUIT of salvation. Those who

have been transformed by grace walk in righteousness. Those who know YAHWEH reflect His character.

Part III: Offerings to the Prince

Ezekiel 45:13-17

Summary

Now we come to the offerings brought to the Prince. Notice the numerology—the number 10 is repeated throughout, representing completeness and the fullness of the law. Notice the typology: the grains make bread (the Bread of Life), the oil is the processed Word in our spirit that fuels the lamp, the burnt offerings are our lives given completely to YAHWEH. Scripture commands us to 'present your bodies a living sacrifice' (Romans 12:1). Yahshua said, 'He that saves his life shall lose it; he that loses his life for my sake shall save it.' We see the number 6 in these verses as well—the number of man, imperfect humanity offering to the perfect Prince.

Key Verse

This is the oblation that ye shall offer; the sixth part of an ephah of an homer of wheat, and ye shall give the sixth part of an ephah of an homer of barley: Concerning the ordinance of oil, the bath of oil, ye shall offer the tenth part of a bath out of the cor, which is an homer of ten baths; for ten baths are an homer: And one lamb out of the flock, out of two hundred, out of the fat pastures of Israel; for a meat offering, and for a burnt offering, and for peace offerings, to make reconciliation for them, saith the Sovereign YAHWEH.

—Ezekiel 45:13-15

The Numerology: 10 and 6

Let us examine the numbers carefully:

The sixth part

Wheat and barley are offered at 'the sixth part of an ephah.' The number 6 is the number of MAN—created on the sixth day, falling short of divine perfection (which is 7). Man is incomplete. Man is imperfect. Man needs a mediator.

The offerings come from human hands. They represent human labor. But they are insufficient in themselves—they must pass through the PRINCE to be acceptable.

The tenth part

Oil is offered at 'the tenth part of a bath.' The number 10 represents COMPLETENESS, the FULLNESS of the law. Ten commandments. Ten plagues. Ten virgins.

Oil in Scripture consistently represents the HOLY SPIRIT. The anointing oil. The oil for the lamps. The oil in the wise virgins' vessels.

But here, it also represents the PROCESSED WORD in our spirit—the fuel for the lamp of our testimony. Psalm 119:105 declares: 'Thy word is a lamp unto my feet, and a light unto my path.'

The Word must be PROCESSED—meditated upon, digested, internalized—before it becomes the oil that lights our way.

One lamb out of two hundred

The ratio is precise: 1 out of 200. This is a 0.5% offering—the half-shekel tax, the redemption price, the acknowledgment that EVERYTHING belongs to YAHWEH.

The lamb represents the BURNT OFFERING—the sacrifice consumed entirely on the altar. This is our lives given completely to YAHWEH.

Romans 12:1 commands:

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

A LIVING sacrifice. Not a dead ritual. Not empty religion. But a life fully surrendered, daily offered, continually consumed by the fire of devotion to YAHWEH.

The Typology: Bread, Oil, Sacrifice

Verses 13-15 give us three categories of offerings:

1. Grain Offerings (wheat and barley)

Grain is milled into flour. Flour is baked into bread. And bread represents YAHSHUA, the Bread of Life.

John 6:35:

And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

The grain offerings point to the incarnation—the Word made flesh, the divine nature clothed in human body, the Bread that came down from heaven.

2. Oil Offerings

Oil is the processed Word—crushed olives yielding precious liquid. This is the illumination of the Holy Spirit, the anointing that teaches us all things (1 John 2:27).

The oil fuels the lamp. Without oil, there is no light. Without the Spirit illuminating the Word, there is no understanding.

3. Burnt Offerings (the lamb)

The burnt offering is TOTAL CONSECRATION. The entire animal is consumed. Nothing is held back. Everything is given to YAHWEH.

This is what Yahshua demanded of His disciples:

Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. (Matthew 16:24-25)

Lose your life. Die to self. Surrender completely. This is the burnt offering—not a Sunday morning ritual, but a daily crucifixion of the flesh.

Verse 16: All People Give to the Prince

All the people of the land shall give this oblation for the Prince in Israel.

This verse is powerful in its theological significance.

ALL people give to the PRINCE.

Not to the priests. Not to the Levites. Not to the temple directly. Instead, to the PRINCE.

This is the TRUE SEED, ALL of Israel (as we have often spoken in these studies) bringing their offerings to Yahshua. Romans 9:6 declares: 'For they are not all Israel, which are of Israel.' The true Israel—the spiritual seed—brings everything to the Prince.

And notice what YAHWEH does NOT accept: leftovers.

Malachi 1:8 rebukes those who brought defective sacrifices:

And if ye offer the blind for sacrifice, is it not evil? And if ye offer the lame and sick, is it not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith YAHWEH of hosts.

The Cain principle: 'I'll give according to my personal convictions. I'll give from my abundance. I'll give what's convenient.'

And how did that work out for Cain? Genesis 4:5 records: 'But unto Cain and to his offering he had not respect.'

You cannot live by faith and trust in YAHWEH if you trust yourself. You cannot offer a burnt offering while holding back. And there is nothing else that YAHWEH will accept.

Verse 17: The Prince Offers to YAHWEH

And it shall be the Prince's part to give burnt offerings, and meat offerings, and drink offerings, in the feasts, and in the new moons, and in the sabbaths, in all solemnities of the house of Israel: he shall prepare the sin offering, and the meat offering, and the burnt offering, and the peace offerings, to make reconciliation for the house of Israel.

Here is the beautiful pattern:

- The PEOPLE give to the PRINCE.
- The PRINCE offers to YAHWEH.
- This is MEDIATION. This is INTERCESSION. This is the high priestly ministry of Yahshua.

The book of Hebrews explains this in magnificent detail:

For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins... Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing he ever lives to make intercession for them. (Hebrews 5:1, 7:25)

We bring our offerings—imperfect, tainted by sin, insufficient in themselves—to the PRINCE. And HE presents them to the Father, purified by His blood, accepted because of His righteousness, made acceptable through His mediation.

This is why we pray 'in Jesus' name.' This is why our worship flows through Yahshua. This is why no man comes to the Father except through Him.

Part IV: Cleansing the Sanctuary

Ezekiel 45:18-20

Summary

Before the Passover can be celebrated, the sanctuary must be cleansed. On the first day of the first month, the Prince takes a young bullock without blemish and cleanses the sanctuary. Seven days later, on the seventh day, the cleansing is complete. This connects directly to 1 John 1:9—'If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.' The numerology is significant: 1st month, 1st day—YAHWEH is ONE. Seven days of cleansing—perfection, completion. Before we can celebrate redemption (Passover), there must be cleansing. Before we can approach YAHWEH, sin must be dealt with.

Key Verse

Thus saith the Lord YAHWEH; In the first month, in the first day of the month, thou shalt take a young bullock without blemish, and cleanse the sanctuary.

—Ezekiel 45:18

The Numerology: First Month, First Day

'In the first month, in the first day of the month.'

The number 1 represents UNITY, PRIMACY, and the ONENESS of YAHWEH.

Deuteronomy 6:4 declares:

Hear, O Israel: YAHWEH our God is one YAHWEH.

The cleansing begins on the FIRST day of the FIRST month. This is the starting point. This is the foundation. This is the priority.

Before anything else—before the feasts, before the celebrations, before the worship—there must be CLEANSING.

This connects to the biblical calendar. The first month (Nisan/Abib) is the month of new beginnings. This is when Israel was delivered from Egypt. This is when the Passover lamb was slain. This is the month of REDEMPTION.

And it begins with cleansing.

The Connection to 1 John 1:9

1 John 1:9 gives us the New Testament parallel:

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

Cleansing is not automatic. It requires CONFESSION. It requires acknowledgment of sin. It requires bringing the pollution to light and letting YAHWEH purify it.

The sanctuary cannot be used while it is defiled. The worship cannot proceed while sin remains unaddressed. The presence of YAHWEH will not dwell in an unclean house.

This applies to us as individuals—we are the temple of the Holy Spirit (1 Corinthians 6:19). If we harbor unconfessed sin, if we tolerate pollution, if we allow defilement—the presence of YAHWEH is hindered.

We must be cleansed before we can worship. We must deal with sin before we can celebrate redemption.

Verses 19-20: The Seven-Day Process

And the priest shall take of the blood of the sin offering, and put it upon the posts of the house, and upon the four corners of the settle of the altar, and upon the posts of the gate of the inner court. And so thou shalt do the seventh day of the month for every one that erreth, and for him that is simple: so shall ye reconcile the house.

The cleansing process takes seven days. The number 7 represents PERFECTION, COMPLETION, the FINISHED WORK.

The blood is applied to:

- The posts of the house
- The four corners of the altar

- The posts of the gate of the inner court

Every point of access, every place of sacrifice, every entrance into the presence of YAHWEH—all must be cleansed with blood.

Hebrews 9:22 declares the unchanging principle:

And almost all things are by the law purged with blood; and without shedding of blood is no remission.

NO remission without blood. NO cleansing without sacrifice. NO forgiveness without death.

This is why Yahshua had to die. This is why the cross was necessary. This is why His blood was shed.

And notice: the cleansing is for 'every one that erreth, and for him that is simple.' Both the intentional sinner and the ignorant transgressor need cleansing. Both the rebellious and the naive require blood.

We are ALL unclean. We ALL need the blood. We ALL require the Prince's sacrifice.

Part V: The Passover

Ezekiel 45:21-24

Summary

The Passover is the feast of redemption, celebrated on the 14th day of the first month. For seven days, unleavened bread is eaten—representing purity, separation from sin, the haste of deliverance. Verse 22 is CRITICAL: 'Upon that day shall the prince prepare for himself and for all the people of the land a bullock for a sin offering.' As we said in Chapter 44, this Prince IS the sacrifice to which all these points point. 'Upon that day'—yes, on April 33 AD, the burnt offering was made on the cross. 'The prince shall prepare for himself'—yes, He made Himself ready through 40 days of fasting, through Gethsemane's agony, through silent submission to false accusation. 'No man takes my life, I lay it down willingly' (John 10:18). 'And for all the people of the land'—yes, for the four corners of the earth, all the typology we have studied in Chapters 40-44.

Key Verse

In the fourteenth day of the first month ye shall have the passover, a feast of seven days; unleavened bread shall be eaten.

—Ezekiel 45:21

The Passover: Redemption Through Blood

The Passover celebrates the greatest deliverance in Israel's history. On the 14th day of the first month, the angel of death passed over Egypt, striking down every firstborn—except where the blood of the lamb was applied to the doorposts.

Exodus 12:13:

And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.

'When I see the blood, I will pass over you.'

The blood was the ONLY protection. Not Egyptian ancestry. Not good intentions. Not moral uprightness. BLOOD. And that blood pointed forward to Yahshua.

1 Corinthians 5:7 declares:

Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us.

Christ our Passover is sacrificed for us.

The lamb slain in Egypt was a TYPE. The reality is Yahshua, the Lamb of God, slain from the foundation of the world (Revelation 13:8).

Seven Days of Unleavened Bread

For seven days following Passover, Israel ate unleavened bread. No yeast. No fermentation. No corruption.

Leaven represents SIN in Scripture.

1 Corinthians 5:6-8 explains:

Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For

even Christ our passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

The Feast of Unleavened Bread follows Passover because REDEMPTION must lead to SANCTIFICATION. Deliverance from Egypt must lead to separation from Egyptian ways.

We are saved BY grace (Passover). We walk IN holiness (Unleavened Bread).

The whole Christian life is a feast of unleavened bread—walking in purity, rejecting sin, maintaining separation from the world.

Verse 22: The Prince Prepares the Offering

And upon that day shall the prince prepare for himself and for all the people of the land a bullock for a sin offering.

This verse is breathtaking when we understand WHO the Prince is.

'Upon that day...'

What day? Passover. The 14th of Nisan. The day of deliverance.

And for Yahshua, that day came in approximately April 33 AD (the exact date, 2nd or 3rd, debated, but the reality is undeniable). On THAT day, the burnt offering was made. On THAT day, the Lamb of God was slain. On THAT day, the Prince became the sacrifice.

'The prince shall prepare for himself...'

- He made Himself ready. This was not an accident. This was not forced upon Him.
- He prepared through 40 days of fasting and prayer in the wilderness.
- He prepared through the agony of Gethsemane, where His sweat became as great drops of blood.
- He prepared by refusing to defend Himself before His accusers.
- He prepared by voluntarily laying down His life.

John 10:17-18:

Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

'No man takes my life. I lay it down willingly.'

The Prince prepared the offering. The offering WAS the Prince.

'And for all the people of the land...'

Not just Israel. Not just the Jews. ALL people. The four corners of the earth. Every tribe, every tongue, every nation.

This is the fulfillment of all the typology we have studied in Chapters 40-44. The gates facing north, south, east, and west—representing access from every direction. The outer court is open to all who would come. The Prince is the mediator for ALL humanity.

John 3:16:

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

The Prince prepared the offering for ALL the people of the land. And that offering was Himself.

Verses 23-24: Seven Days of Sacrifice

And seven days of the feast he shall prepare a burnt offering to YAHWEH, seven bullocks and seven rams without blemish daily the seven days; and a kid of the goats daily for a sin offering. And he shall prepare a meat offering of an ephah for a bullock, and an ephah for a ram, and an hin of oil for an ephah.

The number 7 appears repeatedly:

- Seven DAYS of the feast
- Seven BULLOCKS daily
- Seven RAMS daily

Seven symbolizes PERFECTION. The Passover celebration highlights the PERFECT sacrifice, FULL redemption, and the COMPLETED work of Yahshua.

When Yahshua died on the cross, His final words were:

It is finished. (John 19:30)

The Greek word is 'tetelestai'—PAID IN FULL. The debt is canceled. The work is COMPLETE. The sacrifice is PERFECT.

Matthew Henry's commentary (as noted in your research) captures this beautifully:

'The passover was to be religiously observed at the time appointed. Christ is our passover, that is sacrificed for us. We celebrate the memorial of that sacrifice and feast upon it, triumphing in our deliverance out of the Egyptian slavery of sin and our preservation from the sword of the destroying angel, the sword of divine justice, in the Lord's supper, which is our passover-feast, as the whole Christian life is, and must be, the feast of unleavened bread.'

The whole Christian life is the feast of unleavened bread. We feast on Christ. We walk in purity. We celebrate the completed work of redemption.

Part VI: The Feast of Tabernacles

Ezekiel 45:25

Summary

The chapter concludes with the Feast of Tabernacles—Sukkot. Celebrated in the seventh month on the 15th day, this is the harvest festival, the feast of ingathering, the celebration of YAHWEH's provision and presence. It commemorates Israel's wilderness wandering when they lived in temporary booths, dependent entirely on YAHWEH. The seventh month is Tishrei, which includes Rosh Hashanah (the Day of Trumpets, when the shofar announces the coming of the King) and Yom Kippur (the Day of Atonement). Sukkot represents the culmination—redemption celebrated, harvest gathered, the King dwelling with His people. Prophetically, this points to the Millennial Kingdom when Yahshua will tabernacle with humanity.

Key Verse

In the seventh month, on the fifteenth day, he shall perform the same as during the seven-day feast, including the sin offering, burnt offering, meat offering, and oil offerings. —Ezekiel 45:25

The Feast of Tabernacles: Sukkot

Sukkot is the final feast of the biblical calendar. While Passover celebrates REDEMPTION and Pentecost celebrates the SPIRIT, Sukkot celebrates DWELLING—YAHWEH dwelling with His people.

Leviticus 23:42-43 commands:

Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths: That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am YAHWEH your God.

For seven days, Israel lived in temporary structures—sukkot (booths or tabernacles)—remembering their wilderness journey when they had no permanent dwelling, when they depended entirely on YAHWEH for provision, protection, and guidance.

The cloud by day. The fire by night. Manna from heaven. Water from the rock. Everything came from YAHWEH.

The Seventh Month: Tishrei

The timing is significant. Tishrei is the SEVENTH month—the number of PERFECTION and COMPLETION.

This month includes three major events:

1. Rosh Hashanah (1st day of Tishrei)

Also called the Day of Trumpets. The shofar (ram's horn) is blown to announce the coming of the King. This is a call to repentance, a summons to prepare, a declaration that the King is near.

Prophetically, this points to the trumpet sound that will accompany Yahshua's return:

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. (1 Thessalonians 4:16)

2. Yom Kippur (10th day of Tishrei)

The Day of Atonement. The most solemn day of the year. The day when the High Priest entered the Holy of Holies with blood to make atonement for the sins of the nation.

Leviticus 16 details this ceremony. Only ONCE a year. Only the HIGH PRIEST. Only with BLOOD.

And Yahshua fulfilled this as our Great High Priest:

But when Christ came as the high priest of good things to come, he entered a greater and more perfect tabernacle—one not made with hands,

meaning not of this creation. He did not enter by the blood of goats and calves but by his own blood, once for all, into the holy place, securing eternal redemption for us.

3. Sukkot (15th day of Tishrei)

The Feast of Tabernacles. The celebration of harvest and dwelling. The rejoicing after atonement has been made.

This is the CULMINATION. Redemption (Passover) has been accomplished. The Spirit (Pentecost) has been given. Atonement (Yom Kippur) has been made. And now—DWELLING. YAHWEH with His people. The King in His kingdom.

The Prophetic Fulfillment

All the feasts have prophetic significance:

- Passover = Yahshua's death (fulfilled)
- Unleavened Bread = His burial and our sanctification (fulfilled/ongoing)
- Firstfruits = His resurrection (fulfilled)
- Pentecost = The Holy Spirit given (fulfilled)
- Trumpets = His return announced (future)
- Atonement = National repentance of Israel (future)
- Tabernacles = Millennial reign, YAHWEH dwelling with man (future)

Sukkot points to the Millennial Kingdom when Yahshua will reign from Jerusalem, when the nations will come up year by year to worship the King:

And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, YAHWEH of hosts, and to keep the feast of tabernacles. (Zechariah 14:16)

And ultimately, Sukkot foreshadows the eternal state described in Revelation 21:

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

The Feast of Tabernacles celebrates the ultimate reality: YAHWEH dwelling with His people forever.

The Same Offerings

Notice that verse 25 says the Prince 'shall do the like... according to the sin offering, according to the burnt offering, and according to the meat offering, and according to the oil.' The SAME offerings that were given at Passover are given at Tabernacles.

Why?

Because the SAME Prince mediates both feasts. The SAME sacrifice covers both celebrations. The SAME blood cleanses for both redemption (Passover) and dwelling (Tabernacles).

There is only ONE sacrifice. There is only ONE offering. There is only ONE Prince. And His name is Yahshua.

Discussion Questions

1. The Numerology of Grace and Law

The holy oblation measures 25,000 by 10,000—grace (5) multiplied, meeting completeness (10). How does understanding these measurements as spiritual realities (not just physical land) change the way you see YAHWEH's plan of redemption? Where in your life do you see grace meeting law?

2. Just Balances in Daily Life

Ezekiel 45:10 commands 'just balances' in all our dealings. Where are you tempted to use 'false balances'—cheating, cutting corners, compromising integrity for convenience? How would your business, your work, your relationships change if you truly operated with 'just balances' in everything?

3. The Cain Principle: Leftovers or Firstfruits?

Verse 45:16 says all people give their offerings TO THE PRINCE. YAHWEH does not accept leftovers (Malachi 1:8). Are you giving YAHWEH your firstfruits or your leftovers—in time, money, energy, devotion? What would it look like to give Him your BEST rather than what's convenient?

4. Burnt Offerings: Total Consecration

The burnt offering represents a life fully surrendered—'present your bodies a living sacrifice' (Romans 12:1). Yahshua said, 'He that loses his life for my sake shall save it.' What are you still holding back from YAHWEH? What part of your life is NOT on the altar?

5. Cleansing Before Celebration

Before Passover can be celebrated, the sanctuary must be cleansed (45:18-20). This connects to 1 John 1:9—confession and cleansing. Are there areas of unconfessed sin hindering your worship? What needs to be brought into the light and cleansed by the blood before you can truly celebrate redemption?

6. The Prince Prepares for Himself

Verse 45:22 says 'the prince shall prepare for himself... a sin offering.' Yahshua prepared Himself through fasting, through Gethsemane, through willing submission. He laid down His life voluntarily. How does understanding that Yahshua was both the PRIEST and the SACRIFICE deepen your gratitude for what He accomplished?

7. The Feast of Unleavened Bread

Paul says 'the whole Christian life is... the feast of unleavened bread' (1 Corinthians 5:7-8)—walking in purity, rejecting the 'leaven' of sin. What 'leaven' have you tolerated in your life? How would your walk with YAHWEH change if you truly lived as if you were celebrating a perpetual feast of holiness?

Conclusion

Ezekiel 45 is a chapter of divine order, sacred geometry, and prophetic fulfillment.

We have seen:

- The holy oblation measured in grace and law
- The Prince's portion bridging heaven and earth
- The call to turn from violence and walk in righteousness
- Just balances are required in every area of life
- Offerings flowing through the Prince to YAHWEH
- The sanctuary is cleansed before the celebration
- The Passover points to Yahshua's sacrifice
- The Feast of Tabernacles foreshadows eternal dwelling

Every number carries meaning. Every measurement points to truth. Every offering flows through the Prince.

And the Prince IS Yahshua.

- He is the mediator between God and man.
- He is the sacrifice prepared for Himself and for all people.
- He is the fulfillment of every feast, every offering, every prophetic shadow.
- The grain offerings point to Him—the Bread of Life.
- The oil offerings point to Him—the Anointed One who gives us His Spirit.
- The burnt offerings point to Him—the One who gave Himself completely.
- Passover celebrates His death—the Lamb slain for our redemption.
- Unleavened Bread represents our walk in holiness—purified by His blood.
- Tabernacles foreshadow His reign—YAHWEH dwelling with His people forever.

All of it points to Yahshua. All of it flows through Yahshua. All of it is fulfilled IN Yahshua.

And what is our response?

- We bring our offerings to the Prince. We walk with just balance. We present our bodies as living sacrifices. We confess our sins and receive cleansing. We feast on Christ, the true Passover Lamb.
- We give Him our FIRSTFRUITS, not our leftovers.

- We offer our WHOLE LIVES, not convenient portions.
- We trust Him completely, not ourselves.

For we cannot live by faith while trusting in ourselves. We cannot offer a burnt offering while holding back. And there is nothing else that YAHWEH will accept.

Chapter 45 ends with Tabernacles—the feast of dwelling, the celebration of harvest, the rejoicing in YAHWEH's provision. And prophetically, it points us forward to that day when:

The tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. (Revelation 21:3)

- The Prince will dwell with His people.
- The King will reign in righteousness.
- The temple will be filled with glory.
- And we will celebrate the feast of tabernacles forever.

Because Yahshua—our Passover, our High Priest, our Prince—has made it possible.

Ezekiel Chapter 46

The Prince, the New Moon, and the Millennial Worship

A study Guide

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Introduction

After establishing the holy oblation, the Prince's portion, and the sacred feasts in Chapter 45, we now turn to the rhythm of Millennial worship. Chapter 46 describes the daily life of the Kingdom age—how the Prince ministers, how the people gather, how offerings are presented, and how the cycles of new moon and Sabbath mark the passage of time under the reign of the King of Kings.

This chapter is deeply practical and profoundly prophetic.

It shows us what life will be like during the thousand-year reign of Yahshua. It reveals the pattern of worship that will govern the nations. It demonstrates the principle of remembrance—sacrifices offered not for atonement (that work is finished!) but as memorials, witnesses, and testimonies to what has been accomplished.

And at the center of it all stands THE PRINCE.

He enters by the East Gate—the gate reserved for Him alone. He stands at the post of the gate. He brings the offering. He provides the way. Everything flows through Him, just as it does now, just as it always has.

This chapter connects past, present, and future:

- PAST - The pattern established in the Mosaic covenant
- PRESENT - The spiritual reality we walk in now through Yahshua
- FUTURE - The Millennial reign when heaven and earth converge

We will explore:

- The new moon and its prophetic significance (46:1-3)
- The Prince's entrance through the East Gate (46:2)
- Daily and Sabbath offerings during the Millennium (46:4-15)
- The Jubilee principle and inheritance (46:16-18)
- The chambers for boiling the offerings (46:19-20)
- The four corners and the unity of YAHWEH (46:21-24)

Chapter 46 presents a vision of FULFILLMENT. The seventh day of rest, which was lost in Genesis, is restored during the Millennium. The nations will come to Jerusalem to worship, and the knowledge of YAHWEH will cover the earth as the waters cover the sea.

But even in this glorious age, not everyone will be saved. Those born during the Millennium still must face testing. The offerings serve as a witness—both a testament to YAHWEH's

faithfulness and evidence against those who reject Him when Satan is released for a season at the end (Revelation 20:7-9).

This is the age of REST, the age of WITNESS, the age when the bronze man—Yahshua the King—reigns over all the earth.

Let us examine it carefully, knowing these patterns reveal not only the future Kingdom but also our current walk with the Prince who opened the way.

Part I: The New Moon and the East Gate

Ezekiel 46:1-3

Summary

The inner East Gate, which remains closed on the six regular workdays, will open on the Sabbath and the new moon day. This gate is specifically designated for the Prince, through whom He alone enters and ministers. In Judaism, the new moon marks Rosh Hashanah, a sacred time of renewal, worship, and reflection. For Israel, the new moon also points to the anticipated arrival of their Messiah, who will be revealed when the gospel returns, fulfilling Daniel 9:24. The transition from new moon to full moon symbolizes the journey from spiritual rebirth to spiritual fullness, as described by Paul. The full moon's significance is reflected in Revelation 14, where the 144,000 virgins—undefiled—carry the gospel to the four corners of the earth. For humanity lost in sin (symbolized by the number 6), the new moon represents hope through redemption at the Laver and forgiveness at the brazen altar. The phrase 'in the day' refers to Emmanuel's visitation, as noted in Exodus 23:20-22, Malachi 3:1-5, and Matthew 28:7.

Key Verse

Thus says the Sovereign YAHWEH: The gate of the inner court facing east shall be closed during the six workdays; but on the Sabbath, it shall be opened, and on the day of the new moon, it shall also be opened.

—Ezekiel 46:1

Verse 1: The Gate Opened on Sabbath and New Moon

Thus says the Sovereign YAHWEH: The gate of the inner court that faces east shall be closed during the six workdays; but on the Sabbath it shall be opened, and on the day of the new moon it shall also be opened.

The rhythm of the Kingdom is established:

SIX working days: the gate is SHUT

The number 6 symbolizes MAN, created on the sixth day, incomplete without YAHWEH. The six workdays reflect human labor, the toil under the curse, and the effort that defined life after the fall.

But even in this, there is hope. The lost man—numbered six—is granted access through the new moon, through the act of redemption, and through the forgiveness offered at the brazen altar and the cleansing at the Laver.

SEVENTH day (Sabbath): the gate is OPENED

The number 7 symbolizes perfection, rest, and the completed work of YAHWEH. On the Sabbath, the gate opens, and access is granted. The people enter. This is the restored 7th day—the Millennial reign, the 1,000 years of rest that fulfill what was lost in Genesis.

Hebrews 4:9-11 speaks of this rest:

There remains, therefore, a rest for the people of God. For he who has entered into His rest, has also ceased from his own works, just as God did from His. Let us therefore labor to enter that rest, so that no one may fall by following the same example of unbelief.

Day of the NEW MOON: the gate is OPENED

The new moon symbolizes new beginnings. In Judaism, it signifies Rosh Hashanah—the start of the year, a time for renewal, repentance, and a fresh start.

However, there is a more profound typology here.

The New Moon to Full Moon Progression

The cycle from new moon to full moon mirrors the spiritual journey:

NEW MOON = New Birth

This is regeneration, being born again, the washing of the Laver, the blood of the brazen altar. John 3:3-7 declares that unless a man is born again, he cannot see the kingdom of YAHWEH.

For Israel in particular, the new moon signifies the coming of their Messiah. When Daniel 9:24 is fulfilled—when the 70th week is complete and transgression ends—the gospel will be restored to Israel. The veil will be lifted, and they will see Him whom they pierced (Zechariah 12:10).

FULL MOON = Fullness in Christ

The progression from new moon to full moon symbolizes growth toward maturity. This is what Paul referred to in Ephesians 4:13:

Until we all come into the unity of the faith and the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ.

The fullness of the moon is shown in Revelation 14:1-5—the 144,000 standing with the Lamb on Mount Zion. These are:

- Virgins, not defiled with women (spiritual purity)
- Following the Lamb wherever He goes
- Redeemed from among men as firstfruits
- Without guile, without fault before the throne

These carry the gospel to the FOUR CORNERS of the earth. They represent the fullness—the completed work, the mature sons, the light shining at its brightest.

'In the Day' - Emmanuel's Visitation

The text highlights the timing three times: 'in the day of the new moon.'

This phrase—'in the day'—echoes throughout Scripture when YAHWEH intervenes in human history:

Exodus 23:20-22:

Behold, I send an angel before you to keep you on the way and to bring you into the place I have prepared. Beware of Him and obey his voice; do not provoke Him, for He will not pardon your transgressions, because My name is in Him. But if you truly obey His voice and do all I say, then I will be an enemy to your enemies and an adversary to your adversaries.

The Angel with YAHWEH's name in Him—this is the pre-incarnate Yahshua, the bronze man, Emmanuel.

Malachi 3:1-5:

Behold, I will send my messenger, and He will prepare the way before me: and the Sovereign, whom you seek, will suddenly come to his temple, even the messenger of the covenant, in whom you take delight: behold, He will come, says YAHWEH of hosts. But

who can endure the day of his coming? And who will stand when he appears? For he is like a refiner's fire, and like fullers' soap.

Yahshua is coming suddenly to His temple. The messenger of the covenant. The refiner's fire.

Matthew 28:7:

And go quickly, and tell his disciples that He is risen from the dead; and, behold, He goeth before you into Galilee; there shall ye see Him: lo, I have told you.

The resurrection day. The NEW beginning. The day when death was conquered, and the new moon has risen.

'In the day' speaks of YAHWEH's appointed time—the kairos moment when heaven intersects earth, when promise becomes reality, when the new moon signals that the King is coming.

Verse 2: The Prince Enters by the East Gate

And the Prince shall enter by the way of the porch of that gate without, and shall stand by the post of the gate, and the priests shall prepare his burnt offering and his peace offerings, and He shall worship at the threshold of the gate: then He shall go forth; but the gate shall not be shut until the evening.

This verse is packed with prophetic significance.

The Prince Enters by the Porch

As we established in previous studies, the porch measures 8 cubits in depth with posts of 2 cubits (Ezekiel 40:9):

- 8 = ETERNAL life, new beginning, resurrection
- 2 = WITNESS, testimony

Eternity is WITNESSED on the porch. The Prince enters. He is the ETERNAL WITNESS.

The Eastern Gate is reserved for Emmanuel ALONE. No one else can enter that gate as He does. This is THE gate, THE way, THE entrance.

John 14:6 declares:

Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

John 10:9 proclaims:

I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

The Prince IS the gate. The shut gate (Chapter 44) becomes the OPEN DOOR through the Prince.

The Priests Prepare His Burnt Offering

- The text says The priests shall prepare HIS burnt offering.'
- Whose offering? THE PRINCE'S offering.
- And what is the Prince's offering? HIMSELF.

The priests prepared His body. They laid Him in the tomb. The burnt offering was the prince Himself—Yahshua on the cross, the complete sacrifice, the finished work.

This connects directly to Ezekiel 45:22, which we studied previously:

And upon that day shall the Prince prepare for Himself and for all the people of the land a bullock for a sin offering.

The Prince prepares for Himself. No man takes His life—He lays it down willingly (John 10:18). From the 40 days of fasting to the agony of Gethsemane to the silent submission before His accusers—He prepared Himself as the burnt offering.

He Stands by the Post of the Gate

- After His resurrection, He stands by the gatepost.
- This is His position NOW. This is His ministry throughout the entire Grace Age. This is where He will stand during the Millennium.
- He stands at the GATE—the entrance, the access point, the way in.
- This is the gate of Eden, where the two cherubim once guarded the tree of life after Adam's fall (Genesis 3:24). Access was cut off, and the way was blocked.

But for the predestined—those in Elohim's foreknowledge who will come to the cross and the Laver—the door is OPEN. And it stays open until every seed of Abraham has been sealed by the Word of the gospel, as Paul and John recorded.

Romans 11:25-26:

For I do not want you, brethren, to be ignorant of this mystery, so that you may not be wise in your own conceits; a partial blindness has happened to Israel until the fullness of the Gentiles come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.

The gate stays open UNTIL the fullness arrives. UNTIL every predestined seed has gone through. UNTIL the work is finished.

The Gate Shall Not Be Shut Until the Evening

Then, after Revelation 20—after the Millennium and the final group of the first resurrection—the gate will be shut 'in the evening.'

What follows the evening?

The judgment described in Joel 2 and Isaiah 24. The seventh bowl plague in Revelation 16. The events of Revelation 19.

The evening signals the end of the age of grace, the closing of the invitation, and the final sealing of the door.

Matthew 25:10-12 warns:

And while they went to buy, the bridegroom arrived; and those who were ready went in with him to the wedding, and the door was shut. Later, the other virgins also came, saying, 'Lord, Lord, open to us.' But he answered, 'Truly I say to you, I do not know you.'

The gate is open now. The Prince stands at the post now. The invitation is extended now. But evening is approaching. When the gate shuts, it will not reopen for those who rejected the Prince.

Verse 3: The People Worship at the Door

Likewise, the people of the land shall worship at the door of this gate before YAHWEH during the Sabbaths and the new moons.

How sweet is this verse!

The people of the land—residents of the Millennial Kingdom—worship at the entrance of the gate. They gather on Sabbaths and new moons before YAHWEH.

This fulfills the prophecies:

Zechariah 14:16:

And it shall come to pass that everyone remaining of all the nations that fought against Jerusalem will go up year after year to worship the King, YAHWEH of hosts, and to observe the Feast of Tabernacles.

Isaiah 11:9:

They shall not hurt or destroy in all my holy mountain: for the earth will be filled with the knowledge of YAHWEH, as the waters cover the sea.

Habakkuk 2:14:

For the earth will be filled with the knowledge of YAHWEH's glory, as the waters cover the sea.

The Millennium is the era when knowledge of YAHWEH spreads across the earth. The nations gather to worship. Peace prevails. The King of Kings reigns from Jerusalem.

And notice the text: they worship 'IN the sabbaths and IN the new moons.'

Everything is within the bronze man. Everything is within the King of Kings and Lord of Lords. Everything is within the day of rest (the 7th day) and within the newness of life (the gift, the Laver).

This is life in the Kingdom: worship at the door, access through the Prince, rest in the Sabbath, renewal in the new moon.

Part II: Daily and Sabbath Offerings

Ezekiel 46:4-15

Summary

These verses describe the daily life of citizens during the Millennium. Even now, since Yahshua's resurrection established the covenant, we are living out this same pattern spiritually. During the Millennium, people will physically observe the new moon and offer sacrifices—not for atonement (that work is finished!) but as REMEMBRANCE offerings. These sacrifices will serve as a witness for each generation born in those thousand years. Not all citizens of the Millennial age will be redeemed; those born during this time will still need to be tested for salvation and faithfulness, just as we are. Their lifespans will be extended, as in Genesis, because the Millennium restores what was lost in the seventh day of rest. The offerings of remembrance will act as a witness against those who reject the King when Satan is released at the end (Revelation 20:3, 7-9).

Key Verse

And the burnt offering that the prince shall offer to YAHWEH on the Sabbath day shall be six lambs without blemish, and a ram without blemish.

—Ezekiel 46:4

The Offerings of Remembrance

Verses 4-15 prescribe specific offerings for:

- The Sabbath day (46:4-5)
- The new moon (46:6-7)
- Voluntary offerings (46:12)
- Daily continual offerings (46:13-15)

Why are sacrifices still offered in the Millennium when Yahshua's work is complete?

The answer is clear: REMEMBRANCE and WITNESS.

Not for Atonement - For Memorial

Hebrews 10:10-18 makes it crystal clear:

Through this, we are sanctified by the offering of Jesus Christ's body once and for all. Every priest stands daily to serve and offer repeated sacrifices, which can never remove sins. But this man, after offering a single sacrifice for sins forever, sat down at God's right hand. By one sacrifice, he has made perfect forever those who are sanctified. Where forgiveness exists, there is no need for further offerings for sin.

One sacrifice. Once for all. Forever made perfect. No more offering for sin.

So the Millennial sacrifices are NOT for atonement. They are MEMORIAL—just as the Sovereign's Supper is memorial.

This do in remembrance of me. (1 Corinthians 11:24)

The sacrifices in the Millennium serve multiple purposes:

1. To Remember What Was Accomplished

Every generation born during the Millennium will witness the act of sacrifice and be taught: 'This is what your Messiah did. This is the blood He shed. This is the body He gave. This is the price He paid.'

2. To Witness to Each New Generation

Those born in the Millennium will live longer lives—just as in Genesis before the flood. They will grow up under the reign of the King. But they still must choose. They still must believe. They still must be tested.

The sacrifices serve as ongoing testimony to the gospel.

3. To Stand as Evidence in Final Judgment

At the end of the thousand years, Satan will be released for a season (Revelation 20:7-9). Many will follow him in rebellion against the King.

Why? Because even under perfect conditions—peace, prosperity, and the physical presence of the King—the human heart without regeneration will still choose sin.

The offerings will serve as evidence AGAINST them. They saw. They heard. They participated in the memorial. They knew the truth. And they rejected it anyway.

The Millennium as Test

It's important to realize: NOT everyone in the Millennium will be saved.

Those who enter the Millennium as believers (having survived the tribulation and the Judgment of Nations in Matthew 25:31-46) will remain in mortal bodies. They will have children. These children will be born in a perfect environment—no war, no disease, no oppression—but they will still inherit the sin nature.

They must choose.

Isaiah 65:20 hints at this:

There shall be no more infants of days, nor an old man who has not fulfilled his days; for the child shall die at a hundred years old, but the sinner being a hundred years old shall be cursed.

Death is nearly eradicated—people live for hundreds of years. But the 'sinner being a hundred years old shall be accursed.' There are still sinners. There is still rejection.

The Millennium vividly shows that the real issue is NOT the environment—it's the HEART.

Perfect conditions don't create perfect people. Only regeneration does—through the new birth, the washing of the Word, and the indwelling of the Spirit.

The Fulfillment of the Lost 7th Day

The Millennium fulfills what was lost in Genesis.

Genesis 2:1-3 records:

Thus, the heavens and the earth were completed, along with all their hosts. On the seventh day, God finished the work that He had done, and He rested on the seventh day from all the work that He had created. God blessed the seventh day and made it holy because He rested from all His work that He had created and made.

The seventh day of rest. The Sabbath. The day blessed and sanctified.

But that rest was interrupted by sin. The curse was imposed. The ground was cursed. Work became hard labor. The 7th day was shortened.

The Millennium restores the seventh day, the thousand years of rest, the realized Sabbath, the earth healed, and the reigning King.

This is what Hebrews 4 points to:

Therefore, there remains a rest for the people of God.

The Greek word is 'sabbatismos'—a Sabbath-rest. A keeping of the Sabbath. The fulfillment of the pattern.

Verse 10: The Prince Among the People

And the prince among them, when they enter, shall also enter; and when they exit, shall also exit.

This verse deserves special attention.

The Prince IN THE MIDST of them.

- Emmanuel. God WITH us. The King dwelling AMONG His people.
- When they go in, He goes in.
- When they go forth—He goes forth.

This is the incarnation of the principle carried into the Kingdom age. The Prince does not stay distant. He does not rule from afar. He walks with His people. He enters with them. He exits with them.

This echoes Revelation 21:3 (though that refers to the eternal state, the principle applies):

And I heard a great voice out of heaven saying, Behold, the tabernacle of Elohim is with men, and He will dwell with them, and they shall be His people, and Elohim Himself shall be with them, and be their God.

The Prince IN THE MIDST. Not above. Not removed. AMONG.

This is the beauty of the Millennium—the King is accessible, present, and tangible. The people see Him. They walk with Him. They worship before Him.

Verse 13: Daily Preparation

You shall daily prepare a burnt offering to YAHWEH of a one-year-old lamb without blemish; you shall do this every morning.

EVERY DAY. EVERY MORNING.

This speaks to the rhythm of spiritual life. We must prepare ourselves daily. Not once. Not occasionally. DAILY.

Lamentations 3:22-23:

It is of YAHWEH's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness.

New EVERY MORNING. Daily grace. Daily renewal. Daily offering.

This applies to us now, and it will apply in the Millennium:

- Daily time in the Word
- Daily prayer
- Daily surrender
- Daily offering of ourselves as living sacrifices

The same yesterday, today, and for the ages. The pattern does not change.

Part III: Inheritance and Jubilee

Ezekiel 46:16-18

Summary

The Prince grants inheritance to His sons and servants, with a clear distinction. The inheritance for sons lasts forever, while that for servants reverts to the Prince during the Year of Jubilee. This highlights the truth that, as long as we are in mortal flesh, we await our complete inheritance. The Millennium is the ultimate Jubilee, in which everyone's inheritance is SPIRITUAL. We are co-heirs with Yahshua (Romans 8:17), and our full inheritance will be realized through the resurrection (1 Corinthians 15:24-28). The princes will no longer oppress the people or seize their inheritance by force—the era of corrupt rulers is ended. The Prince reigns in righteousness.

Key Verse

Thus says the Sovereign YAHWEH; if the prince gives a gift to any of his sons, that inheritance shall belong to his sons and be their possession by inheritance. However, if he gives a gift of his inheritance to one of his servants, then it shall be his until the Year of Liberty; after that, it shall return to the prince. Nevertheless, his inheritance shall be for his sons.

—Ezekiel 46:16-17

Sons vs Servants: Eternal vs Temporal

These verses reveal a crucial distinction:

- Gift to a SON: remains FOREVER
- When the Prince grants an inheritance to His sons, it is permanent. It does not revert or expire. It is theirs by right of sonship.
- Gift to a servant: returns at Jubilee.
- When the Prince gives a gift to a servant, it is temporary. It lasts until the Year of Liberty (Jubilee), then the gift reverts to the Prince.
- What is the difference?
- SONSHIP vs SERVICE.

This is not about earning or losing salvation. It's about the nature of our relationship with YAHWEH and the fullness of inheritance.

The Spiritual Reality

Galatians 4:1-7 explains the difference between servant and son:

Now I say, that the heir, as long as he is a child, differs nothing from a servant, though he is Lord of all; but he is under tutors and governors until the time appointed by the father. Even so, we, when we were children, were in bondage under the elements of the world. But when the fullness of the time came, God sent forth his Son, born of a woman, born under the law, to redeem those under the law, so that we might receive the adoption of sons. And because you are sons, God has sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Therefore, you are no longer a servant, but a son; and if a son, then an heir of God through Christ.

NO MORE A SERVANT, BUT A SON.

Those who are born again, who have received the Spirit, and who are IN CHRIST—they are SONS. Not servants. Not hirelings. SONS.

And as sons, we are HEIRS:

The Spirit itself testifies along with our spirit that we are the children of God. And if children, then heirs; heirs of God and joint-heirs with Christ; if indeed we suffer with him, so that we may also be glorified together. (Romans 8:16-17)

JOINT HEIRS with Christ.

This inheritance is ETERNAL. It does not revert, expire, or fade away. It is ours through adoption, grace, and the blood of Yahshua.

The Millennium as Ultimate Jubilee

The Year of Jubilee, established in Leviticus 25, was a year of RELEASE:

- Debts forgiven
- Slaves freed
- Land returned to original owners
- REST for the land

Every 50th year, the trumpet sounded and liberty was proclaimed.

The Millennium is the ULTIMATE Jubilee. The final, complete, perfect fulfillment of the pattern:

- All debts paid by the Prince
- All captives freed from sin and death
- All inheritance restored
- The Earth is resting for 1,000 years

And in this Jubilee, every man's possession is SPIRITUAL.

We are not waiting for land, money, or earthly possessions.

We are living in the FULLNESS of our inheritance:

- Glorified bodies (1 Corinthians 15:42-44)
- Perfect fellowship with YAHWEH
- Reigning with Christ (Revelation 20:4-6)
- The new heaven and new earth

As Long As We're in Flesh, We Wait

The text reminds us: 'it shall be his to the year of liberty; after it shall return to the Prince.'

As long as we are in corporeal flesh—mortal bodies—we have NOT YET received the fullness.

Romans 8:23:

And not only they, but ourselves also, who have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

We possess the FIRSTFRUITS of the Spirit. We have the down payment. We hold the guarantee. But we WAIT for the full redemption.

1 Corinthians 15:24-28 describes the culmination:

Then comes the end, when he shall have handed over the kingdom to God, even the Father; when He shall have erased all rule, authority, and power. For He must reign until he has put all enemies under his feet. The last enemy to be destroyed is death. For He has put all things under his feet. But when He says all things are under Him, it is clear that He who put all things under him is excepted. And when all things are subdued to Him, then the Son Himself will also be subject to him who put all things under him, so that Elohim may be all in all.

Then the end. Then the fullness. Then the complete inheritance is realized.

Verse 18: No More Oppression

Furthermore, the Prince shall not seize the people's inheritance by force nor force them out of their homes; instead, he shall give his sons an inheritance from his own possessions so that my people are not divided and scattered from their lands.

This verse contrasts THE PRINCE with the false princes in Israel's history.

The corrupt rulers—' my princes' (plural, lowercase)—oppressed the people. They used violence to take from them. They stole their inheritance. They scattered the people.

But THE PRINCE (singular, capital) does not oppress. He does not steal. He gives from His own possession.

This is the character of Yahshua:

- He came not to be served, but to serve (Mark 10:45)
- He gave Himself for us (Galatians 2:20)

- He laid down His life (John 10:18)
- He provides from His own abundance

The days of corrupt rulers are over. The King rules with justice. Justice flows like a river. The people are protected, cared for, and blessed.

Part IV: The Chambers and the Four Corners

Ezekiel 46:19-24

Summary

The bronze man guides Ezekiel to the north chambers where priests prepare the trespass, sin, and meat offerings inside the holy place, ensuring they do not go to the outer court, which would sanctify the common people. This reflects our journey of salvation and sanctification—we are being prepared as priests and true witnesses (Mark 13:9-11). Ezekiel is also taken to the four corners of the outer court, where sacrifice boiling courts are located. These corners symbolize the fullness of the earth and the spread of the gospel to all nations. The numerology in verse 22 is meaningful: 40 by 30, indicating one measure. The number 40 signifies testing and probation (such as 40 days or 40 years), while 30 symbolizes maturity and readiness for service. Together, 40×30 represents the complete world within His covenant of Life. The phrase 'of one measure' highlights the UNITY of Elohim—not multiple Gods, but the unity of Deity. John 1:1 mentions the Word, and 1 John refers to it as 'it'—a SUBSTANCE, not a number. This isn't about Trinity or Oneness doctrines; those are human attempts to limit the infinite into manageable ideas. The Word embodies substance, essence, and the very nature of YAHWEH expressed.

Key Verse

Then he said to me, This is the place where the priests shall boil the trespass offering and the sin offering, and where they shall bake the meat offering; that they do not carry them out into the Outer court, to sanctify the people.

—Ezekiel 46:20

Verses 19-20: The Holy Chambers

After He led me through the entry, which was on the side of the gate, into the holy chambers of the priests that faced north, and behold, there was a place on the two sides to the west. Then He said to me, "This is the place where the priests shall boil the trespass offering and the sin offering, where they shall bake the meat offering; so that they do not carry them out into the outer court to sanctify the people."

The bronze man—Yahshua in His pre-incarnate form—guides Ezekiel to the chambers on the NORTH side. As we have confirmed in earlier studies, the North Gate represents the gate of SACRIFICE, the gate where blood is shed, and the gate of the covenant.

Here, in these holy chambers, the priests do three things:

1. BOIL the trespass offering and sin offering

The trespass offering addressed specific sins against YAHWEH or people. The sin offering covered unintentional sins and defilement. Both required blood and pointed to Yahshua.

The boiling symbolizes the PROCESSING—the refining, the purification, the preparation.

This pattern is seen throughout Scripture. The Apostle John—according to early church tradition—was thrown into a boiling vat of oil under the persecution of Domitian. He survived what should have killed him. Then he was exiled to the island of Patmos, isolated, separated, processed in the chambers of affliction. And it was THERE—after the boiling, after the isolation, after the refining—that he received the Revelation, the greatest prophetic vision in all of Scripture (Revelation 1:9-11). The boiling produced the witness. The processing prepared the ministry. The chambers refined the priest.

2. BAKE the meat offering

The meat offering (or grain offering) was made of fine flour, oil, and frankincense—symbolizing Yahshua's humanity, the anointing of the Spirit, and the sweet aroma of His life offered to the Father.

The baking represents the HEAT, the TRIAL, the TESTING that produces maturity.

3. Keep it IN the holy chambers

The text states they must NOT 'bear them out into the utter court, to sanctify the people.'

Why?

Because the holy offerings would SANCTIFY (make holy) whatever they touched, and the common people in the outer court were not yet ready for that level of holiness.

This is about PROCESS. This is about STAGES. This is about the WALK of salvation:

But there is another truth here as well. As we established in earlier studies, the outer court is where the four seeds of Matthew 13:19-23 are sown, and only ONE out of four bears fruit and reaches the gate of the inner court. The other three—the wayside, the stony ground, and the thorns—stay in the outer court, hearing but not understanding, seeing but not perceiving. To them, Matthew 13:12-16 applies: *'For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed.'* If the holy offerings were brought OUT to the outer court where these three dwell, they would be externally sanctified without internal transformation—religious form without regenerating power. The offerings must stay IN the holy chambers, reserved for those whose hearts are prepared, whose ears truly hear, and whose eyes truly see.

Our Walk: From Outer Court to Holy of Holies

The journey the bronze man shows Ezekiel mirrors OUR spiritual journey:

Stage 1: The Outer Court (Testing and Preparation)

This is where we begin. The 100-cubit walk from the outer gate to the NARROW GATE of the inner court. This is where the four seeds of Matthew 13:19-23 are tested. Only ONE out of four makes it through the narrow gate. Many start the journey. Few enter.

Matthew 7:13-14: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

Stage 2: The Inner Court (Salvation - Altar and Laver)

This is where salvation occurs. AFTER passing through the narrow gate, we encounter the brazen altar (sacrifice, redemption) and the Laver (washing, cleansing). The blood applied. The Word washing. New birth. Forgiveness.

Stage 3: The Holy Place (Sanctification)

This is where the priests minister. The table of shewbread (Word). The golden candlestick (Spirit). The altar of incense (prayer). Growing in grace. Being conformed to His image.

Stage 4: The Chambers (Preparation for Ministry)

This is where the offerings are PROCESSED. Where the priests WORK. Where the refining happens. Where we are being prepared as TRUE WITNESSES.

Verses 21-24: The Four Corners

Then he brought me forth into the utter court, and caused me to pass by the four corners of the court; and, behold, in every corner of the court there was a court. In the four corners of the court there were courts joined of forty cubits long and thirty broad: these four corners were of one measure. And there was a row of building round about in them, round about them four, and it was made with boiling places under the rows round about. Then said he unto me, These are the places of them that boil, where the ministers of the house shall boil the sacrifice of the people.

Now the bronze man brings Ezekiel to the FOUR CORNERS of the outer court.

In EVERY corner, there is a court for boiling the sacrifices of the people.

The Four Corners: Gospel to All the Earth

The four corners represent the FULLNESS of the earth. The gospel reaching to EVERY direction:

- North, South, East, West
- All nations, all tribes, all tongues, all peoples

This echoes Revelation 7:9:

After this, I looked, and behold, a great multitude which no one could count, from every nation, tribe, people, and language, was standing before the throne and before the Lamb, dressed in white robes and holding palm branches in their hands.

The four corners speak to the UNIVERSAL scope of redemption. The gospel is not limited to one nation, one people, one location.

Matthew 28:19-20:

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.

ALL nations. To the ends of the earth. To the four corners.

The Numerology: 40×30 , One Measure

Verse 22 gives us specific dimensions:

Forty cubits long and thirty broad

Let us examine the numbers:

The Number 40: Testing, Probation, Trial

- 40 days and nights of rain during the flood
- 40 years Israel wandered in the wilderness
- 40 days Moses was on Mount Sinai
- 40 days Elijah journeyed to Horeb
- 40 days Yahshua fasted in the wilderness
- 40 days from resurrection to ascension

Forty symbolizes the period of TESTING, the time of PROBATION, the season when faith is PROVEN.

The Number 30: Maturity, Readiness for Ministry

- 30 years old - age when priests began their service (Numbers 4:3)
- 30 years old - age when Levites entered full ministry (Numbers 4:47)
- 30 years old - age when Yahshua began His public ministry (Luke 3:23)
- 30 pieces of silver - the price of the Servant (Zechariah 11:12-13, Matthew 26:15)

Thirty represents MATURITY, COMPLETION of preparation, READINESS for service.

40×30 = The World Complete in His Covenant of Life

When we multiply testing (40) by maturity (30), we get the COMPLETE WORK:

- The world TESTED through the preaching of the gospel
- The elect MATURED through trials and sanctification
- The covenant FULFILLED in those who endure to the end

This is the completed picture: humanity tested, believers matured, covenant realized.

'Of One Measure' - The Unity of Elohim

- The text emphasizes: 'These four corners were of ONE measure.'
- ONE measure. Not four different measures. Not varying standards. ONE.
- This speaks to the UNITY of Elohim.
- Deuteronomy 6:4:
- Hear, O Israel: YAHWEH our God is one YAHWEH.
- John 1:1: In the beginning was the Word, and the Word was with God, and the Word was God.
- The Word is not a NUMBER. The Word is a SUBSTANCE. The Word is the very ESSENCE and NATURE of YAHWEH expressed.

1 John 1:1 refers to the Word as 'IT':

- "'THAT WHICH'—neuter, substance, essence. 1 John 1:1 refers to the Word as 'IT':

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life. (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us.)

'THAT WHICH, "IT"'—neuter, substance, essence. Proverbs 8:21 speaks of this substance: 'That I may cause those that love me to inherit substance; and I will fill their treasures.' The Word is not a person in the sense of human personhood. The Word is the SUBSTANCE of YAHWEH—His expressed nature, His revealed character, His communicated will."

The Word is not a person in the sense of human personhood. Instead, it is the SUBSTANCE of YAHWEH—His expressed nature, His revealed character, and His communicated will.

The discussions surrounding Trinity and Oneness represent human efforts to categorize the infinite in a comprehensible way. They reflect mankind's attempt to reduce God to a NUMBER that we can grasp and control.

But YAHWEH is not a mathematical formula. He is not $1+1+1=1$ or $1\times1\times1=1$ or any other equation.

He is one Spirit. The Father, the only begotten Son, the Comforter are ONE—not three separate beings, not one being playing three roles, but ONE unified essence and nature.

The four corners are 'of one measure' because YAHWEH is ONE. His covenant is ONE. His plan is ONE. His purpose is ONE.

And that ONE plan encompasses the FOUR CORNERS of the earth—all nations brought into the unity of faith through the one Mediator, the one Prince, Yahshua.

Discussion Questions

1. The New Moon and Your Spiritual Journey

The new moon symbolizes new beginnings, and the progression to full moon signifies growth toward maturity. Where are you in this cycle? Are you at the new moon (just reborn), waxing (growing), or nearing fullness (mature in Christ)? What areas of your life still need to 'wax' toward fullness?

2. The Prince Standing at the Gate

Ezekiel 46:2 says the Prince 'shall stand by the post of the gate.' Yahshua stands at the gate now, providing access to the Father. How does understanding His current position—standing at the entrance, opening the way—change the way you approach prayer, worship, and your relationship with YAHWEH?

3. Offerings of Remembrance, Not Atonement

The sacrifices of the Millennial are for REMEMBRANCE, not atonement—Yahshua's work is finished. Still, many Christians act as if they must earn or maintain their salvation through works. How does understanding that the work is COMPLETE (Hebrews 10:10-18) enable you to serve out of gratitude instead of guilt?

4. Not All Will Be Saved in the Millennium

Even with ideal conditions—no war, no disease, the physical presence of the King—many will still rebel when Satan is released (Revelation 20:7-9). This demonstrates that the issue is not the ENVIRONMENT but the HEART. What can we learn about human nature from this? How should this influence our approach to evangelism and discipleship today?

5. Daily Preparation

Verse 46:13 commands DAILY preparation—every morning, a fresh offering. The same yesterday, today, and for the ages. Are you preparing yourself daily? What does daily preparation look like in your walk with YAHWEH—time in the Word, prayer, surrender?

6. Sons vs Servants

The inheritance given to SONS remains forever; the gift to SERVANTS returns at Jubilee. Galatians 4:7 declares, 'Wherefore thou art no more a servant, but a son; and if a son, then an heir.' Do you see yourself as a SON or a SERVANT? How does sonship—versus hired service—change your motivation for obedience and ministry?

7. The Four Corners and Unity

The four corners symbolize the gospel reaching all the earth, yet they are 'of ONE measure'—the unity of YAHWEH. How does understanding YAHWEH as ONE (not a mathematical formula, but a unified essence) deepen your worship? How should the unity of YAHWEH influence the unity of believers across the four corners of the earth?

Conclusion

Chapter 46 has opened a window into the Millennial Kingdom—the age of REST, the fulfillment of the 7th day, the reign of the King of Kings.

We have seen:

- The rhythm of the new moon and the Sabbath marks the cycles of worship
- The Prince, entering through the East Gate, reserved for Him alone
- The people gathering at the door, worshiping in the Sabbaths and new moons
- Offerings of remembrance—not for atonement, but as witness to what has been accomplished
- The reality that not all in the Millennium will be saved—testing remains even in paradise

- The distinction between sons and servants—eternal inheritance versus temporal gift
- The holy chambers where priests are processed and prepared for ministry
- The four corners where the gospel reaches all the earth
- The unity of YAHWEH is expressed in 'one measure.'

And through it all, one truth stands central:

Everything flows through THE PRINCE.

He enters the gate. He stands at the post. He provides the offering. He walks among the people. He gives the inheritance. He is the way, the truth, the life.

This pattern established in the Millennium is the pattern we LIVE NOW:

- We come to the Father through the Prince (John 14:6)
- We offer spiritual sacrifices through the Prince (1 Peter 2:5)
- We receive our inheritance as sons through the Prince (Romans 8:17)
- We are being prepared as a royal priesthood through the Prince (1 Peter 2:9)
- We carry the gospel to the four corners through the Prince (Matthew 28:19)

The Millennium is not some distant, disconnected future. It is the FULFILLMENT of what we are living spiritually RIGHT NOW.

We who are in Christ:

- Have entered the Sabbath rest (Hebrews 4:9-11)
- Celebrate the new moon—our new birth and growth toward fullness
- Stand before the gate opened by the Prince
- Offer ourselves as living sacrifices (Romans 12:1)
- Are being processed in the holy chambers
- Are called to be witnesses to the four corners

The difference is that now we walk by faith, not by sight. Now we see through a glass darkly. Now we groan within ourselves, waiting for the redemption of our bodies.

But then—in the Millennium—faith will turn to sight. The groaning will stop. The King will be seen. The knowledge of YAHWEH will fill the earth as waters cover the sea.

Yet even then, the heart must choose. Even in paradise, rebellion is possible. Even with the King physically present, some will follow Satan when he is released.

This is the sobering truth: perfect conditions don't create perfect people. Only regeneration does. Only the new birth. Only the indwelling Spirit. Only the grace of YAHWEH working in willing hearts.

And so we prepare ourselves DAILY. We offer ourselves CONTINUALLY. We walk in holiness NOW so that we may reign with Him THEN.

The Prince stands at the gate.

The gate is open.

The invitation is extended.

The Sabbath rest awaits.

The new moon promises fullness.

The inheritance is secured for the sons.

But the evening is coming. The gate will shut. Those who reject the Prince will find no entrance.

So we live with urgency. We preach with passion. We testify with boldness. We prepare with diligence.

For we know the King is coming. The Millennium will dawn. The 7th day will be restored. And we—the sons, the priests, the witnesses—will stand in the four corners of the earth, worshiping at the door of the gate, entering through the Prince, dwelling in the presence of YAHWEH forever.

Come quickly, Lord Yahshua.

Ezekiel Chapter 47

The River of Life: Waters Flowing from the Temple

A Study Guide

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Introduction

After establishing the worship patterns of the Millennial Kingdom in Chapter 46, the bronze man now guides Ezekiel to witness one of the most powerful visions in all of Scripture—the river of life flowing from the temple.

This is not ordinary water. This is not a natural stream. This is the WORD of YAHWEH—flowing, living, powerful, life-giving.

The river begins as a trickle beneath the temple's foundation, rising on the south side of the altar (47:1). It flows eastward — not toward the south gate, but sustained in an eastward course, deepening as it goes — ankle-deep, knee-deep, waist-deep, until it becomes a river too deep to cross, a river that must be swum. It reaches the eastern sea, the Dead Sea, and heals it.

This river brings life wherever it flows. Trees grow on both banks, bearing fruit every month, with leaves for healing. Fish fill the waters in great abundance. The desert becomes fruitful. The Dead Sea is healed.

But there are marshes and swamps that are not healed—places that reject the flow, areas given over to salt.

And then the boundaries are set for the land in the Millennial Kingdom—the inheritance divided among the twelve tribes, with provision for the strangers who dwell among them.

This chapter connects the PAST (Garden of Eden), the PRESENT (the Grace Age), and the FUTURE (the Millennium).

We will explore:

- The waters flowing from the temple—the WORD of YAHWEH (47:1-5)
- The deepening river—growing in the Word (47:3-5)
- The healing of the waters—life wherever the Word flows (47:6-10)
- The fishers of men—the gospel going forth (47:9-10)
- The places not healed—those who reject the Word (47:11)
- The Tree of Life along the river—Yahshua and eternal fruit (47:12)
- The boundaries of the Millennial Kingdom (47:13-23)

Chapter 47 is the fulfillment of what was promised in the Garden, what was prophesied in the Psalms, what Yahshua spoke of in John's Gospel, and what John saw in Revelation 22.

And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. (Revelation 22:1-2)

Ezekiel 47 IS Revelation 22. The river that flows from the temple IS the river that proceeds from the throne.

This is the WORD made visible. This is the LIFE made tangible. This is the POWER of YAHWEH flowing to heal, restore, and bring abundance to a world that has been dry, dead, and barren.

Let us wade into these waters and discover their depth, their power, and their purpose.

Part I: Waters Flowing from the Temple

Ezekiel 47:1-2

Summary

Ezekiel stands at the door of the temple—Yahshua the Door (John 10:9). We ARE the temple (1 Corinthians 3:17, 6:19). Waters issue from under the foundation — from beneath the threshold of the east-facing house — coming down on the south side, at the south of the altar (47:1). The water does not flow AROUND the altar and laver — it flows FROM them. The waters flow continuously (plural, ongoing) in a sustained eastward course, never turning south toward the south gate.

These waters represent the WORD of YAHWEH—living, powerful, flowing from the throne, bringing life wherever they go. This is not a metaphor—this is reality expressed in physical terms. The Word is water. The water is the Word.

Key Verse

Afterward, he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house stood

toward the east, and the waters came down from under from the right side of the house, at the south side of the altar. —Ezekiel 47:1

Verse 1: Waters from Under the Foundation

Afterward, he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house stood toward the east, and the waters came down from under from the right side of the house, at the south side of the altar.

The bronze man brings Ezekiel back to the DOOR of the house.

We have established throughout this study that the bronze man is the pre-incarnate Yahshua. And here He brings Ezekiel to the DOOR.

John 10:9:

I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

Yahshua is the door. And standing at the door, Ezekiel sees waters flowing out from under the threshold.

We ARE the Temple

Before we explore the waters, we need to understand where they are flowing from.

1 Corinthians 3:16-17:

Don't you know that you are the temple of God, and that God's Spirit dwells in you? If anyone destroys the temple of God, God will destroy him, for God's temple is holy, and you are that temple.

1 Corinthians 6:19-20:

What? Do you not know that your body is the temple of the Holy Spirit, which is in you, and you have received from God? You are not your own because you were bought at a price. So, glorify God with your body and your spirit, which belong to God.

WE are the temple. The living stones. The habitation of YAHWEH through the Spirit.

So when Ezekiel sees waters flowing from under the foundation of the temple, he is seeing a prophetic picture of what would flow FROM us—those who are in Christ, those who ARE the temple.

The Waters = The WORD

Throughout Scripture, water consistently represents the WORD of YAHWEH. This is not a coincidence. This is not a metaphor. This is intentional, repeated, emphatic.

Let us trace this pattern:

Mark 1:8 - Water and Repentance

I indeed have baptized you with water, but he shall baptize you with the Holy Spirit.

John baptized with WATER unto repentance. Water represents the cleansing power of the WORD, bringing conviction and turning from sin.

Matthew 3:16 - Out of the Water

And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him.

Yahshua came UP out of the water—out of the power of the WORD—and the heavens WERE OPENED. When we come up out of the Word, heaven opens to us.

Matthew 10:42 - A Cup of Water

And whoever gives a cup of cold water to one of these little ones just in the name of a disciple, truly I tell you, he will not lose his reward.

Giving a drink of water in a disciple's name is to give the WORD of Yahshua. It means speaking truth, sharing the gospel, and ministering life.

Matthew 14:28-29 - Walking on Water

And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. And he said, Come. And when Peter had come down out of the ship, he walked on the water to go to Jesus.

Yahshua bid Peter to come to Him UPON THE WATER. Peter walked on the WORD. He walked on the power of the WORD that defied physics, that overcame natural law, that demonstrated faith.

When Peter doubted—when he took his eyes off the Word and looked at the waves—he sank. But when he trusted the Word, he did the impossible.

Luke 8:24-25 - Commanding the Water

And they came to him and woke him, saying, "Master, master, we perish!" Then he arose, rebuked the wind and the raging water, and they ceased, leaving a calm. And he said to them, "Where is your faith?" They, being afraid and wondering, looked at one another and asked, "What kind of man is this? For he commands even the winds and water, and they obey him."

Yahshua commanded the winds and the water—the Word. Where is your faith? Where is your Word? He commands the elements, and they obey Him because He is the Word made flesh.

Luke 22:10 - A Man Carrying Water

And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

A man carrying a pitcher of WATER. A man carrying the WORD. Follow him. Follow the one who carries the Word into the house where the Passover will be prepared.

John 1:33 - Baptizing with Water

And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Spirit.

John was sent to baptize with WATER—with the WORD unto repentance. But Yahshua baptizes with the Holy Spirit—the living Word, which is the power,

John 2:6-9 - Water Turned to Wine

There were six stone waterpots set there, in the way of the Jewish purification rituals, each holding two or three firkins. Jesus said to them, "Fill the waterpots with water." They filled them to the brim. Then he told them, "Draw some out now and take it to the governor of the feast." They did as he said. When the governor tasted the water that had become wine and didn't know where it came from—only the servants who had drawn the water knew—the governor called the bridegroom.

This is one of the most profound pictures in all of Scripture.

- Six waterpots of STONE. Six = MAN. Stone = hard, unyielding, the law written on tablets of stone.

Yahshua said, 'Fill the waterpots with WATER'—fill the Word pots with WORD. Fill man with the Word. Fill the stone vessels up to the brim.

- And the WATER was made WINE.

The WORD becomes JOY. The WORD becomes celebration. The WORD becomes the new covenant—no longer written on stone, but written on hearts of flesh (2 Corinthians 3:3).

The servants who drew the water KNEW. Those who handle the Word, who pour it out, who distribute it—they know the source. They know the transformation.

John 3:5 - Born of Water and Spirit

Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

Born of WATER and Spirit. Born of WORD and Spirit.

The pot of stone (man, number 6) must pass through the brazen altar (sacrifice). Then he must enter the bronze Laver of WATER (the WORD that cleanses). He cannot enter the Holy Place. He cannot pass through the door. He cannot know the Kingdom of YAHWEH without the WATER—without the WORD transformation of man's spirit.

Ephesians 5:26:

That he might sanctify and cleanse it with the washing of water by the Word.

The washing of WATER by the WORD. They are one and the same.

John 4:10-14 - Living Water

Jesus answered and said to her, "If you knew the gift of God, and who it is that says to you, 'Give me to drink,' you would have asked Him, and He would have given you living water... But whoever drinks of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

This fulfills John 2:6-9 and John 3:5.

If you KNEW—the six pots cannot know this until they have had the water turned to wine. If you knew the gift of YAHWEH, you would ask Him, and He would give you LIVING WATER—the living WORD.

Peter retells this same story in Acts 2:37-38:

Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit.

You shall receive the GIFT OF YAHWEH. The Word. John 1:1 declares, 'In the beginning was the Word, and the Word was with God, and the Word was God.'

The water that issues from under the foundation of the temple—of which WE are—will be a well of WATER (WORD), eternal, springing up within us, flowing out from us.

John 7:38 - Rivers of Living Water

He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

Out of his BELLY—his innermost being, his spirit—shall flow RIVERS of living WATER (WORD).

This is EXACTLY what Ezekiel is seeing. Waters flowing FROM THE TEMPLE. We are the temple. The Word flows FROM us. Rivers of living water proceed from those who believe.

2 Peter 3:5-6 - The World Overflowed with Water

They are willingly ignorant of this, that by the Word of God the heavens existed long ago, and the earth was formed out of water and by water: Through which the world at that time was deluged and destroyed.

The world was overflowed with WATER and perished. The power was not in the physical H₂O. The power was in the WORD that moved the water, that commanded the fountains of the deep to break forth, that brought judgment upon the earth.

1 John 5:8 - Three Witnesses

And there are three that testify on earth: the Spirit, the water, and the blood; and these three agree as one.

The Spirit, the WATER (WORD), and the blood. Emmanuel Messiah. The three witnesses in the earth. And these three agree in ONE—they testify to the same truth, the same reality, the same salvation.

Revelation 7:17 - Living Fountains of Water

For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

The Lamb shall lead them to living fountains of WATERS—living fountains of the WORD. Plural waters, continuous flow, eternal sustenance.

Revelation 17:1 - Waters as Peoples

And one of the seven angels with the seven vials came and talked with me, saying, 'Come here; I will show you the judgment of the great harlot who sitteth upon many waters.'

The great whore—the false church of Revelation 2 and 3—sits upon MANY WATERS. She has suppressed the WORDS of Yahshua. She controls the flow. She perverts the message. She sits in judgment over the Word, rather than submitting to it.

Revelation 22:1-2 - The River from the Throne

And he showed me a pure river of water of life, clear as crystal, flowing out of the throne of God and of the Lamb. In the middle of the street, and on either side of the river, was the tree of life, which bore twelve kinds of fruit, and yielded its fruit every month; and the leaves of the tree were for the healing of the nations.

Revelation 22:1-2 IS Ezekiel 47:1-2.

The river of WATER (WORD) of life. The Tree of Life (Yahshua). The street is 50 cubits long (the journey from outer to inner, from grace to maturity). The leaves for the healing of the nations.

It is the SAME vision. The SAME river. The SAME source.

The Flow: East and South

The waters flow EASTWARD—toward the Eastern Gate, toward the sunrise, toward the hope of resurrection and new beginnings.

The waters flow SOUTHWARD—toward the South Gate, the gate of blessing, provision, and abundance.

And the waters flow THROUGH the Laver and the brazen altar. Not around them. THROUGH them.

The Word does not bypass the cross. The Word does not circumvent the washing. The Word flows THROUGH the covenant, THROUGH the blood, THROUGH the cleansing.

The waters flow continuously. ISSUED—plural, ongoing, never stopping.

From the resurrection of Yahshua until the end of the Millennium, the river flows. The Word goes forth. The waters bring life.

Verse 2: Measuring the Flow

Then he led me out of the north gate and took me around to the east gate by the way that looks eastward; and, behold, waters were flowing out on the right side.

The bronze man leads Ezekiel around to the OUTER gate looking eastward. And there, on the RIGHT side, the waters are flowing.

- The right side—the side of favor, blessing, power.
- Psalm 110:1:
- The LORD said to my Lord, Sit at my right hand until I make your enemies your footstool.
- Yahshua sits at the RIGHT HAND of the Father. And from that position, the waters flow.

Part II: The Deepening River

Ezekiel 47:3-5

Summary

The bronze man measures the river at four stages: ankle-deep (1,000 cubits), knee-deep (1,000 cubits), waist-deep (1,000 cubits), and finally a river too deep to cross—waters to swim in. This progression represents our growth in the WORD. We begin shallow—ankle-deep, tentative, testing. We grow deeper—knee-deep, able to kneel in prayer and submission. Deeper still—waist-deep, the Word affecting our walk and our work. Until finally, we are completely immersed—swimming, fully surrendered, unable to touch bottom, entirely dependent on the Word to carry us. The number 1,000 appears four times

(4,000 cubits total), representing REST (the 7th day Sabbath) multiplied across the FOUR directions of the earth—the Word bringing rest to all who receive it.

Key Verse

Then he measured a thousand; and it was a river I could not cross: for the waters had risen, waters fit to swim in, a river that could not be crossed.

—Ezekiel 47:5

The Four Measurements

And when the man with the line in his hand went eastward, he measured a thousand cubits, and he led me through the waters; the waters were to the ankles. Again, he measured a thousand, and he led me through; the waters were to the knees. Again, he measured a thousand, and he brought me through; the waters were to the waist. Afterward, he measured a thousand, and it became a river that I could not cross, for the waters were risen — waters to swim in, a river that could not be crossed.

The bronze man measures 1,000 cubits four times. Four times, Ezekiel is brought through the waters. And each time, the depth increases.

First Measurement: Ankle-Deep (1,000 cubits)

ANKLE-DEEP: Testing the Waters

This is where we all start with the Word. Tentative. Uncertain. Dipping our toes in. Testing whether it is safe, whether it is true, whether it will hold us.

The ankles are the foundation of our walk. We can still turn back. We can still retreat to dry ground. But we have touched the water. We have felt the flow.

This is new birth. Initial faith. The moment of conversion when we first step into the river.

Second Measurement: Knee-Deep (1,000 cubits)

KNEE-DEEP: Kneeling in Prayer

Now we are deeper. The waters reach our KNEES—the place of prayer, the posture of submission, the position of worship.

We have moved from testing to trusting. We KNEEL in the Word. We bow before its authority. We submit to its teaching.

Philippians 2:10:

That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth.

Knee-deep believers are learning to BOW. Learning to pray. Learning to seek YAHWEH's face in the Word.

Third Measurement: Waist-Deep (1,000 cubits)

WAIST-DEEP: The Word Affects Our Walk and Work

The loins (waist) symbolize our WALK and our WORK. They represent the strength of our movement and the source of our labor.

Ephesians 6:14:

Stand therefore, having your loins girded with truth, and wearing the breastplate of righteousness.

Loins girded with TRUTH. The Word encircles our walk, our decisions, our daily lives. The Word is no longer just something we read occasionally—it is influencing HOW WE LIVE.

1 Peter 1:13:

Therefore, prepare your minds for action, stay sober, and keep hoping until the end for the grace that will be brought to you at the revelation of Jesus Christ.

Gird up the loins of your mind. The Word is transforming the way we think, work, and move through the world.

Fourth Measurement: Swimming Depth (1,000 cubits)

SWIMMING DEPTH: Fully Immersed, Completely Surrendered

Afterward, he measured a thousand; and it was a river that I could not cross: for the waters had risen, waters to swim in, a river that could not be crossed.

This is the goal. This is where YAHWEH is taking us.

A river that cannot be crossed. Waters so deep we can't touch the bottom. We can no longer walk on our own strength. We must swim—completely immersed, fully dependent on the water to carry us.

This is total surrender to the Word. Total immersion in the Spirit. Complete dependence on YAHWEH.

We are no longer in control. We are no longer standing on our own footing. The Word carries us. The current moves us. We float in the will of YAHWEH.

Romans 6:3-4:

Do you not realize that all of us who were baptized into Jesus Christ were baptized into his death? Consequently, we are buried with him through baptism into death, so that just as Christ was raised from the dead by the glory of the Father, we too should live a new life.

Baptized into Christ. Fully immersed. Buried in the waters. Raised to newness of life.

Swimming depth is the place of resurrection power. We have died to self. We have let go of control. We are carried by the current of the Word and the Spirit.

The Number 1,000: REST

Each measurement is 1,000 cubits. Four times 1,000. Total: 4,000 cubits.

As we have established in previous studies, the number 1,000 represents REST—the 7th-day Sabbath, the Millennium, and the fulfillment of YAHWEH's promise of rest.

Hebrews 4:9-11:

There remains therefore a rest for the people of God. For anyone who enters into His rest has also ceased from their own works, just as God did from His. Let us, therefore, strive to enter that rest, so that none of us fall after the same example of unbelief.

The river brings REST at every stage:

- Ankle-deep: REST from the burden of sin (initial salvation)
- Knee-deep: REST in prayer and communion (growing relationship)
- Waist-deep: REST in daily walk (sanctification and transformation)
- Swimming depth: REST in complete surrender (fullness of the Spirit)

And the number 4 (four measurements, four directions—north, south, east, west) represents the FULLNESS of the earth. The Word bringing REST to ALL who receive it, in EVERY direction, to the FOUR CORNERS.

This is the promise of Isaiah 11:9:

They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of YAHWEH, as the waters cover the sea.

The waters of the Word will cover the earth. The knowledge of YAHWEH will reach the four corners. And all who wade into these waters will find REST.

Part III: Life Wherever the River Flows

Ezekiel 47:6-10

Summary

The bronze man asks Ezekiel, 'Son of man, hast thou seen this?' Ezekiel is brought back to the bank of the river and sees trees growing on both sides—an abundance of life where the water flows. Wherever the river flows, everything lives. The desert becomes fruitful. Even the Dead Sea is healed, filled with fish. Fishermen stand on its shores from En-gedi to En-eglaim, spreading their nets to catch the great multitude of fish. This is the gospel going forth—the fishers of men (Mark 1:17). The Word brings life to dead places, heals barren ground, fills the empty with abundance. The Dead Sea represents death, stagnation, lifelessness—but when the river of the Word flows into it, it teems with life.

Key Verse

And it shall come to pass, that everything that lives, which moves, whithersoever the rivers come, shall live: and there shall be a very great multitude of fish, because these waters shall come there: for they shall be healed; and everything shall live whither the river comes.

—Ezekiel 47:9

Verse 6-7: Trees on Both Banks

And he said to me, Son of man, have you seen this? Then he brought me, and caused me to return to the edge of the river. When I returned, I saw many trees on each side of the riverbank.

'Son of man, hast thou seen this?'

The bronze man asks Ezekiel—have you seen what happens when the waters flow?

Ezekiel is brought back to the bank of the river, and now he sees the fruit of the flow.

VERY MANY TREES on both sides.

Where there was desert, now there are trees. Where there was barrenness, now there is abundance. Where there was death, now there is LIFE.

Psalm 1:1-3:

Blessed is the man who does not follow the advice of the ungodly, nor stand in the path of sinners, nor sit with the scornful. Instead, his pleasure is in the law of YAHWEH, and he meditates on it day and night. He will be like a tree planted by streams of water, bearing fruit in its season, with leaves that never wither. Everything he does will succeed.

A tree planted by rivers of water, rooted in the Word. Drawing sustenance from the flow, it bears fruit in season.

These trees on both banks symbolize BELIEVERS—those who drink from the river, are rooted in the Word, and draw life from its flow.

Verse 8-9: The Dead Sea Healed

Then he said to me, 'These waters flow toward the eastern land, then go down into the desert and into the sea.' When they are brought into the sea, the waters will be healed. It will happen that everything that moves and lives wherever the rivers go will live; and there will be a very great multitude of fish because these waters will come there—because they will be healed—and everything will live wherever the river flows.

The waters flow into the DESERT—the dry, barren, lifeless places.

And they flow into the sea.

Not just any sea—the DEAD SEA. The lowest point on Earth. The saltiest body of water. A place where nothing can live—no fish, no plants—just mineral-rich, lifeless brine.

But when the river of the WORD flows into it, the Dead Sea is HEALED.

- The waters—plural, continuous, flowing—bring LIFE.
- 'Everything that liveth, which moveth... shall LIVE.'
- A VERY GREAT MULTITUDE OF FISH.
- Where there was death, now there is teeming, abundant, overflowing LIFE.

The Dead Sea as Spiritual Death

The Dead Sea is the perfect picture of spiritual death:

- The lowest point (fallen, degraded)
- Receives water but has no outlet (takes but does not give)
- So salty nothing can survive (toxic, poisoned by sin)
- Stagnant (no flow, no movement, no growth)

This is humanity without the Word. Dead in trespasses and sins (Ephesians 2:1). Unable to produce life. Stagnant. Toxic. Barren.

But when the WORD flows in—when the gospel comes, when the Spirit moves, when the truth is preached—the Dead Sea is HEALED.

Romans 10:17:

So then, faith comes by hearing, and hearing by the Word of God.

The Word brings faith. Faith brings life. Life brings fruit.

The Great Multitude of Fish

'There shall be a very great multitude of fish.'

This is the HARVEST. This is the ingathering. This is the gospel going forth and catching men.

Mark 1:17:

And Jesus said to them, "Come follow me, and I will make you to become fishers of men."

Fishers of men. The disciples cast the net of the gospel, bringing in the catch and gathering the multitude.

John 21:6, 11:

He instructed them, 'Cast the net on the right side of the boat,' and you will find some. So they did, but they couldn't haul in the net because of the large number of fish... Simon Peter then went up and pulled the net ashore, full of large fish—one hundred and fifty-three. Despite the large catch, the net did not tear.

153 great fishes. The net is not broken. The exact, complete, predestined number was brought in.

The Dead Sea filled with fish is a picture of RESURRECTION LIFE—those who were dead are now made alive by the Word.

Verse 10: Fishers Standing on the Shore

And it shall come to pass, that the fishers shall stand on it from En-gedi to En-eglaim; they shall spread their nets there, and their catch shall be according to their kinds, as the fish of the great sea, exceeding many.

FISHERS standing on the shore. Spreading their nets. Bringing in the catch.

From En-gedi (fountain of the kid, spring of life) to En-eglaim (fountain of two calves, double witness)—the entire length of the Dead Sea coast becomes a place of harvest.

This is the Gospel Age. This is the Church Age. This is now.

Fishers standing on the banks, casting nets and bringing in the multitude. According to their KINDS—Jew and Gentile, slave and free, male and female, every tribe, tongue, and nation.

The fish are 'as the fish of the great sea, exceeding many.' The Mediterranean—the Great Sea—teems with life. And now, so does the Dead Sea. What was dead is now alive. What was barren is now fruitful.

This is the power of the WORD. Wherever it flows, LIFE follows.

Part IV: The Places Not Healed

Ezekiel 47:11

Summary

Not all places are healed by the river. Marshes and swamps—the muddy areas that resist the flow—are overtaken by salt. This verse highlights the harsh truth that not everyone will accept the Word. Some reject the flow; others refuse healing. These represent parts of humanity that are neither 'good fish' nor 'great fish' (John 21:11). They stay caught in stagnation, bitterness, and toxicity. Overrun by salt, they are preserved in their current, hardened state and remain unproductive. This exemplifies judicial hardening, as in Romans 1:28—'God gave them over to a reprobate mind.' The river continues to flow, and the invitation is there, but some prefer the swamp over the river.

Key Verse

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

—Ezekiel 47:11

The Sobering Reality

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

Amid the inspiring vision of healing and abundance, we come across this verse.

But.

- Not everything is healed. Not everyone receives life. Not everyone is transformed.
- The MIRE PLACES—muddy, swampy, stagnant.
- The MARSHES—shallow, brackish, neither fully land nor fully water.
- These are not healed.
- They are given unto salt.

What Does This Represent?

The marshes and swamps symbolize those who resist accepting the Word's flow. They are near the river and come into contact with the waters, but they do not allow the river to flow THROUGH them.

They are:

- Stagnant (no movement, no growth)
- Shallow (never going deep into the Word)
- Muddy (mixed, compromised, diluted)
- Brackish (neither fully salt nor fully fresh—lukewarm)

Revelation 3:15-16:

I know your works: you are neither cold nor hot. I wish you were either one or the other. So because you are lukewarm and neither hot nor cold, I will vomit you out of my mouth.

Lukewarm. Neither fully immersed nor completely out. Touching the water but refusing to swim. Near the river but not drinking from it.

Given Over to Salt

Salt in Scripture has multiple meanings:

Positive uses:

- Preservation (covenant of salt, Numbers 18:19)
- Purification (2 Kings 2:20-21)
- Seasoning (Colossians 4:6, 'Let your speech be alway with grace, seasoned with salt')

Negative uses (as in this context):

- Judgment (Genesis 19:26, Lot's wife turned to pillar of salt)
- Barrenness (Deuteronomy 29:23, 'The whole land thereof is brimstone, and salt, and burning')
- Desolation (Judges 9:45, Abimelech 'sowed it with salt')
- Hardening (preserved in current state, unable to change)

To be GIVEN UNTO SALT in this context means:

- Preserved in their current dead state

- Hardened beyond repentance
- Barren and unfruitful
- Judicially set aside

This is what Paul describes in Romans 1:24, 26, 28:

Therefore, God also abandoned them to uncleanness through the lusts of their own hearts... For this reason, God gave them up to vile affections... And just as they did not like to keep God in their knowledge, God gave them over to a reprobate mind.

GAVE THEM UP. GAVE THEM OVER.

This is judicial hardening. Not because YAHWEH desires their destruction, but because they have persistently and repeatedly refused the flow.

Not Good Fish

- John 21:11 records the catch of 153 great fishes:
- *Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.*

Great fishes. Good fishes. The ones fishermen keep.

But there are other fish in the sea — fish that are not kept, fish that are thrown back, fish that are rejected.

Matthew 13:47-50:

Again, the kingdom of heaven is like a net, that was cast into the sea and gathered of every kind. When it was full, they pulled it ashore, sat down, and gathered the good into vessels, but threw the bad away. So it will be at the end of the world: the angels will come forth, and separate the wicked from among the righteous, and cast them into the furnace of fire, where there will be wailing and gnashing of teeth.

The net catches EVERY KIND. But when it is sorted, the GOOD are kept and the BAD are thrown away.

The marshes and swamps symbolize the BAD fish—those who refuse the healing, reject the flow, and will not swim in the river.

Why Are Some Not Healed?

This is one of the great mysteries and one of the hardest truths.

The river flows to everyone. The invitation is extended to everyone. But not everyone receives it.

John 1:11-12:

He came to his own, and his own did not receive him. But to as many as received him, he gave the power to become the children of God, even to those who believe in his name.

The Word came, but not everyone received it. Only those who did—those are the ones who become sons.

The difference isn't in the OFFER but in the RECEPTION.

The river flows everywhere, but the marshes refuse to let it pass through. They reach the edges but do not extend inward. They can taste the water but refuse to drink it. They hear the Word but choose not to obey.

- James 1:22-24:
- *But be doers of the word, and not just hearers, deceiving yourselves. For if anyone is a hearer of the word and not a doer, he's like a man looking at his natural face in a mirror: he looks at himself, goes on his way, and immediately forgets what kind of person he was.*

Hearers only. Looking but not changing. Touching the water but not swimming.

The marshes are those who remain hearers only. And in the end, they are given over to salt—hardened in their current state, unable to be healed.

This is why it's not enough to simply HEAR the Word; we must also ACT on it. We need to drink from the river, swim in the flow, and let the waters bring healing, transformation, and LIFE.

Part V: The Tree of Life Along the River

Ezekiel 47:12

Summary

Trees along both riverbanks produce fruit all year and have everlasting leaves. These trees symbolize the Tree of Life—Yahshua. Their fruit never stops, and their leaves provide healing for the nations. This directly relates to Revelation 22:1-2 and Genesis 2:9. The Garden of Eden was situated between four rivers, with the Tree of Life at its center. In the Millennial Kingdom, the Tree of Life returns—accessible, fruitful, offering healing. The river of water (the Word) starts at Yahshua's resurrection and flows through the Millennium. The twelve types of fruit (Rev 22:2) signify God's complete and abundant provision—fruit for every season and life for every need.

Key Verse

And by the river, on its banks, on both sides, shall grow all trees bearing fruit for food, whose leaves shall not fade nor the fruit be consumed; they shall produce new fruit every month, because their waters flow out from the sanctuary. The fruit shall be for food, and the leaves for medicine. —Ezekiel 47:12

Trees on Both Banks

This is one of the most beautiful verses in all of Ezekiel.

- ALL TREES for meat (food).
- On BOTH SIDES of the river.
- Leaves that NEVER FADE.
- Fruit that is NEVER CONSUMED (never runs out, always replenished).
- NEW FRUIT according to his MONTHS (continual, ongoing, monthly harvest).
- Waters issued out of the SANCTUARY (the source is YAHWEH, the temple, the throne).
- Fruit for MEAT (food, sustenance).
- Leaves for MEDICINE (healing).

The Connection to Genesis

Genesis 2:9-10:

And out of the ground, Yahweh God made to grow every tree that is pleasant to the sight and good for food; the tree of life was also in the midst of the garden, and the tree of the knowledge of good and evil. A river went out of Eden to water the garden; from there, it was parted and became four heads.

The Garden of Eden:

- Trees pleasant to the sight and good for food
- The Tree of Life in the MIDST
- A RIVER watering the garden
- Four heads (four directions—north, south, east, west)

Ezekiel 47:

- Trees for food on both banks
- The Tree of Life (Yahshua) represented
- A RIVER flowing from the sanctuary
- Waters bring life to all directions

Ezekiel 47 is the RESTORATION of Eden.

- What was lost in Genesis 3 is RESTORED in the Millennium.
- Access to the Tree of Life was cut off when Adam sinned:

So he drove out the man, and he placed cherubim east of the garden of Eden, and a flaming sword that turned every way to guard the way to the tree of life. (Genesis 3:24)

But in Ezekiel's vision, the Tree of Life is once again ACCESSIBLE. The river flows. The trees grow. The fruit is available.

The Connection to Revelation 22

Revelation 22:1-2:

And he showed me a pure river of water of life, clear as crystal, flowing out of the throne of God and of the Lamb. In the middle of its street, and on either side of the river, was the

tree of life, which bore twelve kinds of fruit and yielded its fruit every month; and the leaves of the tree were for the healing of the nations.

Compare:

Ezekiel 47:1:

- Waters from under the threshold of the house
- Flowing eastward
- From the sanctuary

Revelation 22:1:

- River of water of life
- Proceeding out of the throne of God and the Lamb

Ezekiel 47:12:

- Trees on both sides of the river
- New fruit according to his months
- Leaves for medicine

Revelation 22:2:

- Tree of life on either side of the river
- Twelve manner of fruits, yielding fruit every month
- Leaves for the healing of the nations

THEY ARE THE SAME VISION.

- Ezekiel viewed it from the perspective of the Millennial temple on Earth.
- John viewed it from the perspective of the eternal throne in heaven.
- But it is the same river. The same tree. The same fruit. The same healing.

The Tree of Life = Yahshua

The Tree of Life is not a literal botanical tree. The Tree of Life is YAHSHUA.

John 15:1, 5:

I am the true vine, and my Father is the gardener. I am the vine; you are the branches. Whoever remains in me and I in him will produce much fruit, because without me you can do nothing.

Yahshua is the VINE. We are the branches. Without Him, we can do nothing. In Him, we produce MUCH FRUIT.

John 6:35:

And Jesus said to them, "I am the bread of life: he that comes to me shall never hunger; and he that believes in me shall never thirst."

The BREAD OF LIFE. The fruit of the Tree. The sustenance that satisfies.

John 11:25:

Jesus said to her, 'I am the resurrection, and the life: he that believes in me, though he were dead, yet shall he live.'

The LIFE. The source of all life. The Tree that brings life wherever it grows.

Fruit Every Month

The tree yields NEW FRUIT according to his MONTHS.

Twelve months. Twelve kinds of fruit (Revelation 22:2). CONTINUAL harvest.

This speaks to:

- Abundance (never runs out)
- Variety (twelve different kinds)
- Faithfulness (every month, without fail)
- Sufficiency (fruit for every season, every need)

Galatians 5:22-23:

But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law.

Nine aspects of the fruit of the Spirit. Manifold, abundant, continual. The life of Yahshua producing fruit in us EVERY MONTH, EVERY SEASON, in fullness and abundance.

Leaves for Healing

- The LEAVES are for MEDICINE—for healing.
- Not the fruit—the LEAVES.
- The leaves represent the COVERING, the SHADE, the PROTECTION that the Tree provides.
- In the ancient world, certain tree leaves were used medicinally. But this goes deeper.
- The leaves are for the HEALING OF THE NATIONS.

This river begins at the resurrection of Yahshua and flows through the entire Millennium. During that thousand-year reign, the nations will come to Jerusalem to worship (Zechariah 14:16). They will see the Tree. They will receive the healing.

Malachi 4:2:

But to you that fear my name, the Sun of righteousness will rise with healing in his wings; and you will go forth and grow up like calves in the stall.

The Sun of Righteousness—Yahshua—with HEALING in His wings—the Word's of a prophet. The Tree of Life with HEALING in His leaves.

The fruit sustains. The leaves heal. The river brings life. And Yahshua—the Tree, the Word, the Living Water—is the source of it all.

Part VI: The Boundaries of the Millennial Kingdom

Ezekiel 47:13-23

Summary

The concluding part of Chapter 47 defines the land boundaries during the Millennial Kingdom. It specifies that the land will be divided among the twelve tribes of Israel, including provisions for strangers living among them and having children. These strangers are to be regarded as native Israelites and granted an inheritance. This echoes Matthew 19:28—Yahshua's Millennial Kingdom on earth—where the twelve apostles sit on twelve thrones to judge the tribes. Overall, this section illustrates themes of restoration, fulfillment, and the inclusion of Gentiles into Israel's community (Ephesians 2:12-13, 19). The boundaries are set, the inheritance secured, and the Kingdom established.

Key Verse

It will happen that you divide it by lot as your inheritance, including the strangers living among you who have children. These strangers will be considered as born in the land among the children of Israel and will share in the inheritance with you, among the tribes of Israel.

—Ezekiel 47:22

The Division of the Land

Thus says the Sovereign GOD: This shall be the border, by which you shall inherit the land according to the twelve tribes of Israel: Joseph shall receive two portions.

YAHWEH sets the borders. The land will be inherited by the twelve tribes.

Joseph receives TWO portions—Ephraim and Manasseh. This reflects the blessing Jacob gave in Genesis 48, when he adopted Joseph's two sons and granted them equal status with his own sons.

But there is a profound typology here that cannot be overlooked.

Joseph is one of the clearest TYPES of Messiah Yahshua in all of Scripture. Throughout Genesis, Joseph's life foreshadows the Beloved Son:

He was beloved of his father (Genesis 37:3), just as Yahshua is the beloved Son of the Father (John 3:35). He was sent to his brothers (Genesis 37:13-14), just as Yahshua was sent to His own (John 1:11). He was rejected by his brothers who conspired to kill him (Genesis 37:18-28), just as Yahshua came to His own and His own received Him not (John 1:11). He was sold for pieces of silver (Genesis 37:28), just as Yahshua was betrayed for thirty pieces of silver (Matthew 26:15). He was falsely accused and unjustly imprisoned (Genesis 39:11-20), just as Yahshua stood falsely accused before His judges (Matthew 26:59-60). He was exalted to the right hand of power, second only to Pharaoh (Genesis 41:40-43), just as Yahshua was exalted to the right hand of the Father (Acts 2:33, Philippians 2:9-11). He became the savior who provided bread in the time of famine (Genesis 41:55-57), just as Yahshua is the Bread of Life who feeds the hungry (John 6:35). And he revealed himself to his brothers only AFTER his exaltation (Genesis 45:1-4), just as Yahshua will reveal Himself to Israel after His enthronement—"they shall look upon me whom they have pierced" (Zechariah 12:10), and "all Israel shall be saved" (Romans 11:26).

And Joseph receives the DOUBLE PORTION.

According to Deuteronomy 21:17, the ELDER BROTHER—the firstborn—receives a double portion of the inheritance: "But he shall acknowledge the son of the hated for the firstborn, by giving him a double portion of all that he hath: for he is the beginning of his strength; the right of the firstborn is his." This is the birthright. This is the privilege of the eldest son.

Joseph's two sons becoming two tribes—Ephraim and Manasseh—is the prophetic picture of the DOUBLE INHERITANCE that belongs to Yahshua as our ELDER BROTHER.

Romans 8:29 declares, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren."

Yahshua is the FIRSTBORN among many brethren. He is our ELDER BROTHER.

Hebrews 2:11-12 says, "For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee." He is not ashamed to call us BRETHREN.

As the Firstborn, as the Elder Brother, Yahshua receives the DOUBLE PORTION of inheritance:

FIRST PORTION: Authority on EARTH during the Millennial Kingdom. *He reigns over Israel from the throne of David (Luke 1:32-33). The twelve apostles sit on twelve thrones judging the twelve tribes (Matthew 19:28). He is King of Kings and Lord of Lords upon the earth (Revelation 19:16).*

SECOND PORTION: Authority in HEAVEN at the Father's right hand. *All authority in heaven and earth has been given to Him (Matthew 28:18). He is seated at the right hand of the Majesty on high (Hebrews 1:3). Every knee shall bow and every tongue confess that He is Lord (Philippians 2:9-11).*

Joseph's TWO tribes prophetically picture Yahshua's DOUBLE inheritance—one portion on earth, one portion in heaven. The Elder Brother receives the birthright.

And at the end of the Millennium, 1 Corinthians 15:24-28 tells us what happens:

"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."

The Elder Brother delivers the Kingdom to the Father. The double portion is fulfilled. And we—as JOINT HEIRS with Christ

(Romans 8:17)—receive our inheritance THROUGH Him. We are the younger brothers adopted into sonship, grafted into the family, made co-heirs with the Firstborn. We do not receive the inheritance on our own merit. We receive it because we are IN HIM, united with the Elder Brother who shares His birthright with all who believe.

Joseph's two portions in the land division of Ezekiel 47 are not merely historical detail. They are prophetic proclamations: the Elder Brother has received the double inheritance, and in Him, we too are heirs of the Kingdom.

The twelve tribes represent the FULLNESS of Israel—the complete, restored nation under the reign of Messiah.

Matthew 19:28 - The Twelve Thrones

Matthew 19:28:

And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

The regeneration. The renewal. The restoration of all things. Yahshua on the throne of His glory. The twelve apostles on twelve thrones. Judging the twelve tribes.

This is the MILLENNIAL KINGDOM—the 1,000-year earthly reign and the realization of YAHWEH's covenant promises to Abraham, Isaac, and Jacob.

The Strangers Among Them

Verses 22-23 contain a remarkable provision:

And it shall come to pass that you shall divide it by lot for an inheritance to you and to the strangers who sojourn among you, who will have children among you. They will be as if born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel. And it shall come to pass that in the tribe where the stranger sojourns, you shall give him his inheritance, saith the Lord GOD.

- Strangers—Gentiles, foreigners, and those not born of Israel—are given inheritance.
- They are to be treated as natives of the land, as native Israelites. Full members. Full heirs.

This is the fulfillment of the mystery Paul spoke of in Ephesians:

Ephesians 2:12-13, 19:

That at that time ye were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world; but now in Christ Jesus, ye who once were far off are made near by the blood of Christ. Therefore, ye are no longer strangers and foreigners, but fellow citizens with the saints, and members of God's household.

NO MORE STRANGERS. NO MORE FOREIGNERS.

Fellow citizens. Household of YAHWEH. Joint heirs with Israel.

Romans 11:17-18:

And if some of the branches are broken off, and you, being a wild olive tree, were grafted in among them, and with them share in the root and the richness of the olive tree; do not boast against the branches. But if you do boast, you do not support the root, but the root supports you.

The Gentiles—like wild olive branches—are grafted in, sharing in the root and partaking in the inheritance.

Galatians 3:28-29:

There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female: for you are all one in Christ Jesus. And if you belong to Christ, then you are Abraham's seed, and heirs according to the promise.

- If we belong to CHRIST, then we are ABRAHAM'S SEED. Heirs according to the PROMISE.

The strangers receiving inheritance in Ezekiel 47 represent a prophetic picture of Gentile believers being grafted into Israel, receiving full inheritance, and becoming fellow heirs in the Kingdom.

The Millennial Kingdom on Earth

This entire section—Ezekiel 47:13-23—reflects the Millennial Kingdom on earth.

Not heaven. Not the eternal state. The EARTH during the 1,000-year reign of Yahshua.

- Physical land with defined borders
- Twelve tribes of Israel restored
- Yahshua reigning from Jerusalem
- The twelve apostles judging on twelve thrones
- Gentiles included as fellow heirs
- The river of life flowing from the temple
- Nations coming to worship

This is the Kingdom promised in:

- Daniel 2:44 - 'The God of heaven set up a kingdom, which shall never be destroyed.'
- Daniel 7:14 - 'His dominion is an everlasting dominion... and his kingdom that which shall not be destroyed.'
- Luke 1:32-33 - 'The Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever.'
- Revelation 20:4 - 'And they lived and reigned with Christ a thousand years.'

The boundaries are set. The inheritance is secured. The Kingdom is established.

And the river flows through it all—bringing life, healing, abundance, and the knowledge of YAHWEH to every corner of the earth.

Discussion Questions

1. Waters from the Temple - What Flows from You?

We ARE the temple (1 Corinthians 3:16-17). Waters (the Word) flow from the temple. What flows FROM you? When people encounter you, do they experience living water that gives life, or stagnant pools that cause death? Are you a conduit for the Word, or a dam blocking its flow?

2. The Deepening River - How Deep Are You?

Ankle-deep, knee-deep, waist-deep, or swimming depth—where are you in the Word? Are you still testing the waters, tentative and unsure? Or have you gone deep, fully immersed, unable to touch bottom, completely dependent on the flow? What keeps you from going deeper?

3. Walking on the Word

Peter walked on the water—the Word—as long as he kept his eyes on Yahshua. When he looked at the waves, he sank. What 'waves' in your life are you focusing on instead of the Word? What impossible things could you walk through if you trusted the power of the Word to carry you?

4. The Dead Sea Healed

The Dead Sea—the lowest point, the most toxic, the most lifeless—is healed when the river flows into it. What 'dead' areas of your life need the river of the Word to flow into? What relationships, habits, or wounds seem beyond healing? Do you believe the Word can bring life even to the deadest places?

5. The Marshes Not Healed

The marshes touch the water but refuse to let it flow through. They remain stagnant, shallow, and brackish—and are dominated by salt. Are there areas where you are a 'hearer only' and not a 'doer' of the Word? Where are you touching the river but refusing to swim? What would it cost you to fully surrender to the flow?

6. Fruit Every Month

The Tree of Life produces new fruit every month—continual, abundant, and never failing. Is your spiritual life consistently bearing fruit, or only during certain seasons? What would it look like for the fruit of the Spirit to manifest in your life every month, in fullness and abundance?

7. Inheritance for the Strangers

In the Millennial Kingdom, strangers (Gentiles) receive full inheritance alongside Israel—treated as native-born. This is the mystery of the gospel: Gentiles grafted in, made fellow heirs. How does knowing your FULL inheritance as a co-heir with Christ change your life today? Are you living like a stranger or like a son with full rights to the Father's house?

Conclusion

Chapter 47 has taken us on a journey from the threshold of the temple to the farthest reaches of the Millennial Kingdom.

We have waded into the river of life—the WORD of YAHWEH flowing from the sanctuary, bringing healing and abundance wherever it goes.

We have seen:

- Waters flowing from the temple—we ARE the temple, and the Word flows FROM us
- The deepening river—ankle, knee, waist, swimming—the call to go DEEPER into the Word
- Trees on both banks—believers rooted in the Word, drawing life from the flow
- The Dead Sea healed—life brought to the deadest, most toxic, most hopeless places
- Fishers standing on the shore—the gospel going forth, the great multitude caught
- Marshes not healed—the sobering reality that some refuse the flow and are given over to salt
- The Tree of Life with fruit every month—Yahshua, the source of continual, abundant life
- Leaves for healing of the nations—the Millennium, when knowledge of YAHWEH covers the earth
- Boundaries set and inheritance given—the Kingdom established, strangers included as heirs

And through it all, one truth resounds:

- The WORD is WATER. The WATER is LIFE. And wherever the river flows, EVERYTHING LIVES.
- This is not a distant prophecy. This is the present reality.

- The river started flowing at the resurrection of Yahshua. It flows NOW through the Grace Age. It will continue to flow throughout the entire Millennium.
- And we—the temple, the living stones—serve as the conduits through which the river flows.
- John 7:38:
- *He who believes in me, as the scripture has said, out of his belly shall flow rivers of living water.*
- Rivers. Living, flowing, plural out of us.
- We are not meant to be reservoirs that hold water for ourselves. Instead, we are meant to be rivers—channels through which the Word flows to others, giving life wherever we go.
- The question isn't whether the river exists. The river flows from the throne of YAHWEH, steady and unfailing.
- The question is: Will we wade in? Will we go deep? Will we let the flow carry us? Will we become conduits of life to a dying world?
- Or will we stay in the marshes—near the water but refusing to swim, touching the Word but not acting on it, given over to salt because we won't be healed?
- The choice is ours.
- The river flows. The invitation stands. The waters deepen.
- Ankle-deep is good. Knee-deep is better. Waist-deep is deeper still.
- But the aim is SWIMMING DEPTH—where touching bottom is impossible, where immersion is total, and where we rely entirely on the Word to sustain us.
- That's where the abundance is. That's where the fish are. That's where the Tree of Life grows with fruit every month and leaves for healing.

And in the Millennium, the vision will be completely realized.

- The river flowing from Jerusalem to the Dead Sea
- The waters heal everything they touch

- Trees lining both banks, bearing fruit continually
 - Fishermen standing on shores once barren, now teeming with life
 - Nations coming to worship the King
 - Strangers receiving inheritance alongside Israel
 - The knowledge of YAHWEH covering the earth as the waters cover the sea
-
- But we don't wait for the Millennium to jump into this river.
 - The river flows now. The Word is available now. The healing is offered now.
 - So we step into the flow. We go deeper. We swim. We drink. We allow the living water to transform us from the inside out.
 - And as the Word flows through us, we become trees planted by rivers of water, bringing forth fruit in season, with leaves that never fade.
 - We become fishers of men, standing on shores once lifeless, now alive with the catch.
 - We become conduits of healing, channels of life, and vessels through which the river flows to a thirsty world.

For wherever the river comes, everything lives.

May we be found swimming in its depths.

Ezekiel Chapter 48

The Inheritance of the Tribes and the Eternal City

A Study Guide

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Introduction

We have come to the final chapter of Ezekiel's temple vision—a journey that began in Chapter 40 with precise measurements of gates and courts, that deepened through revelations of glory and priesthood, and that culminated in Chapter 47 with the river of life flowing from the sanctuary.

Now, in Chapter 48, the vision reaches its final fulfillment: the division of the land, the establishment of the holy oblation, and—remarkably—the transition from the Millennial Kingdom on earth to the eternal city that has no end.

This chapter is more than just about geography. It's about PROMISE FULFILLED. It's about GRACE TRIUMPHANT. It's about restoring what was lost and expanding into what cannot be measured.

Chapter 48 is divided into two distinct sections:

- Verses 1-29: The Millennial Inheritance—the physical land distributed to the twelve tribes, the holy oblation set apart, the Prince's portion established, and the promise to Abraham fulfilled on earth for one thousand years.
- Verses 30-35: The Eternal City—the transition marked by the word 'And,' the measurements shifting from exact (reeds) to unknowable (measures), the city continuing beyond time into eternity, where we become fully Word, all in all.

This structure is intentional. The conjunction 'And' in verse 30 functions like the evening and morning markers in Genesis 1—it indicates the passage of time, the end of one age, and the beginning of another.

In verses 1-29, we see:

- The twelve tribes receiving their inheritance—including Dan and Ephraim, whose names were removed from other lists due to idolatry, now restored by grace.
- The holy oblation—25,000 by 25,000 reeds, the sacred portion set apart for the priests, the Levites, and the sanctuary
- The Prince's residue on either side—east and west, with the sanctuary in the midst
- The fulfillment of the promise YAHWEH made to Abraham: 'I will make of thee a great nation' (Genesis 12:2)—fulfilled both spiritually and physically during the Millennium.

In verses 30-35, we witness something unprecedented:

- The city described with dimensions larger than the New Jerusalem of Revelation 21
- The shift from 'reeds' (exact, measurable) to 'measures' (possibly unknowable, expanding)
- The phrase 'the goings out of the city'—suggesting ongoing, continuing, eternal movement
- The name of the city: 'YAHWEH is there' (v. 35)—the eternal dwelling of YAHWEH with His people

And woven through it all is the mystery Paul spoke of in 1 Corinthians 15:24-28:

Then comes the end, when he will have handed over the kingdom to God, even the Father; when he will have abolished all rule, authority, and power. For he must reign until he has put all enemies under his feet. The last enemy to be destroyed is death. For he has put all things under his feet. But when he says all things are under him, it is clear that he who put all things under him is excepted. And when all things are subdued to him, then the Son also himself will be subject to him who put all things under him, so that God may be all in all.

'That God may be all in all.'

This is where Ezekiel 48 takes us: from the Millennium (temporal, measurable, on earth) to the Eternal (infinite, unknowable, expanding forever). From the promise made to Abraham to the fulfillment that never ends. From heirs receiving inheritance to heirs becoming one with the Word—the creative substance that made all things and continues to create.

We are now partly the Word and in Him the Word. But then, we will be fully the Word, all and in all.

The Word is not a person in the human sense. The Word is SUBSTANCE. John made this clear in 1 John 1:1-2, referring to 'that which was from the beginning... the Word of life' as 'IT'—neuter, substance, essence. In John 1:3, though later translations changed it, the original conveys: 'All things were made by IT'—the Word, the creative substance of YAHWEH.

In the Eternal City, we participate in that creative process, becoming part of the Creator who brings things into existence. The city expands, and His glory increases, with no limit to the growth of His reign and peace (Isaiah 9:7).

This is the culmination. This is the goal. This is where Ezekiel's vision has been leading us all along.

Let us approach the final chapter with reverence and anticipation, knowing that what we find here is not an ending, but a BEGINNING that never ends.

Part I: The Millennial Inheritance

Ezekiel 48:1-29

Overview

Verses 1-29 outline how the land is divided during the Millennial Kingdom. The twelve tribes are assigned their portions from north to south. The holy oblation—a square measuring 25,000 by 25,000 reeds—is designated in the center for the priests, the Levites, and the sanctuary. The Prince receives the remaining land on both sides, east and west, with the sanctuary located in the middle. This fulfills YAHWEH's promise to Abraham: a nation, a land, an inheritance—fulfilled both spiritually and physically during Yahshua's thousand-year reign.

The Twelve Tribes Restored

Ezekiel 48:1-7, 23-29

The Northern Tribes (verses 1-7)

Now these are the names of the tribes. From the north end to the coast of the way of Hethlon, as one goeth to Hamath, Hazar-enan, the border of Damascus northward, to the coast of Hamath; for these are his sides east and west; a portion for Dan. And by the border of Dan, from the east side unto the west side, a portion for Asher. And by the border of Asher, from the east side even unto the west side, a portion for Naphtali. And by the border of Naphtali, from the east side unto the west side, a portion for Manasseh. And by the border of Manasseh, from the east side unto the west side, a portion for Ephraim. And by the border of Ephraim, from the east side even unto the west side, a portion for Reuben. And by the border of Reuben, from the east side unto the west side, a portion for Judah.

DAN is listed FIRST.

This is remarkable. This is grace. This is restoration beyond what we might anticipate.

The Sin of Dan and Ephraim

Both Dan and Ephraim bear the mark of deep idolatry in Israel's history.

Dan's Idolatry:

Judges 18 describes how the tribe of Dan stole Micah's carved image and priest, establishing idolatry in the city of Dan (formerly Laish). This became a trap for Israel that lasted for generations.

1 Kings 12:28-30 describes Jeroboam setting up two golden calves—one in Bethel and one in DAN—telling Israel, 'Behold thy gods, O Israel, which brought thee up out of the land of Egypt.' This was the sin that caused Israel to stumble, leading to centuries of apostasy.

Ephraim's Idolatry:

Ephraim became a symbol of idolatry and rebellion. Hosea 4:17 states, 'Ephraim is joined to idols: let him alone.' The northern kingdom of Israel was often called 'Ephraim' because of that tribe's leadership in turning away from God.

The second golden calf was erected in Bethel, within Ephraim's territory. Ephraim led the ten northern tribes into generations of idol worship, blending the worship of YAHWEH with pagan practices.

Removed from the Lists

Because of their idolatry, both Dan and Ephraim were removed from certain biblical lists of the tribes.

Revelation 7:4-8 - The 144,000 Sealed:

And I heard the number of those who were sealed: there were sealed a hundred forty-four thousand from all the tribes of the children of Israel. Of the tribe of Judah, twelve thousand were sealed. Of the tribe of Reuben, twelve thousand were sealed. Of the tribe of Gad, twelve thousand were sealed. Of the tribe of Asher, twelve thousand were sealed. Of the tribe of Naphtali, twelve thousand were sealed. Of the tribe of Manasseh, twelve thousand were sealed. Of the tribe of Simeon, twelve thousand were sealed. Of the tribe of Levi, twelve thousand were sealed. Of the tribe of Issachar, twelve thousand were sealed. Of the tribe of Zebulun, twelve thousand were sealed. Of the tribe of Joseph, twelve thousand were sealed. Of the tribe of Benjamin, twelve thousand were sealed.

Notice what is MISSING:

- DAN is omitted entirely
- EPHRAIM is omitted (represented instead by 'Joseph')
- MANASSEH takes Dan's place to keep the count at twelve

This omission is deliberate. It is judicial. Due to their persistent idolatry, Dan and Ephraim are excluded from this sealing of the 144,000 during the tribulation period.

But in Ezekiel 48 - RESTORATION!

Yet here, in Ezekiel 48, both tribes are RESTORED to full inheritance:

- DAN receives the FIRST portion (v. 1) - positioned at the far north
 - EPHRAIM receives a portion in the northern section (v. 5)
 - Both are listed by name, with full tribal status
 - Both receive equal portions alongside the other tribes

This is GRACE TRIUMPHANT over judgment.

Even the tribes that committed the deepest sins, even those whose names were removed from the roll, and even those who led Israel into generations of apostasy—EVEN THEY have a remnant. Even they are restored. Even if they receive an inheritance in the Kingdom.

Romans 11:1-2, 5:

I ask then, Has God rejected his people? Absolutely not. For I also am an Israelite, from the descendants of Abraham, from the tribe of Benjamin. God has not rejected his people, whom he foreknew... Even now, at this present time, there is a remnant chosen by grace.

- A remnant according to the election of grace.
- Not based on performance. Not based on merit. Not based on their faithfulness.
- According to GRACE.

This is the message of Ezekiel 48:1-7. No tribe is beyond redemption. No sin is beyond grace's reach. No failure disqualifies the remnant whom YAHWEH has foreknown.

Dan is first. Ephraim is included. The names that were removed are restored. And the land promised to Abraham is fulfilled.

The Southern Tribes (verses 23-29)

Regarding the remaining tribes, from the east to the west, Benjamin shall receive a portion. Along the border of Benjamin, from east to west, Simeon shall have a portion. Next, by the border of Simeon, from east to west, Issachar will have a portion. Adjacent to Issachar, Zebulun shall be assigned a portion. Along Zebulun's border, from east to west, Gad shall have a portion. Finally, by Gad's border, on the south side heading south, the boundary shall run evenly from Tamar to the waters of strife in Kadesh, and to the river leading to the Great Sea. This is the land you shall divide by lot among the tribes of Israel for inheritance, and these are their portions, says the Sovereign GOD.

The southern tribes complete the distribution:

- Benjamin (v. 23)
- Simeon (v. 24)
- Issachar (v. 25)
- Zebulun (v. 26)
- Gad (v. 27)

Verse 29 summarizes:

This is the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these are their portions, saith the Sovereign GOD.

'Saith the Sovereign GOD.'

This isn't human planning; it's divine decree. YAHWEH Himself sets the boundaries, allocates the portions, and keeps the promise.

The Holy Oblation

Ezekiel 48:8-22

Summary of the Oblation

Between the northern and southern tribal areas lies the HOLY OBLATION—a sacred square reserved for YAHWEH, measuring 25,000 reeds by 25,000 reeds.

This oblation is divided into three sections:

- The priests' portion (25,000 by 10,000 reeds) - verses 10-11
- The Levites' portion (25,000 by 10,000 reeds) - verse 13
- The city and common land (25,000 by 5,000 reeds) - verses 15-18

The sanctuary is located at the CENTER of the priests' section (v. 10), placing it right in the MIDDLE of the entire offering.

On both sides of the oblation—EAST and WEST—are the sections for the PRINCE (verses 21-22).

What Does the Oblation Look Like in Real Time?

This is more than just symbolic geography. It describes a real, physical arrangement during the Millennium:

The Priests' Portion (North Section, 25,000 × 10,000):

This is where the sons of Zadok—the faithful priests—reside. As we learned in Chapter 44, these are the priests who 'kept the charge of my sanctuary when the children of Israel went astray' (Ezekiel 44:15). They did not follow Israel into idolatry. They remained loyal.

At the core of their area stands the SANCTUARY—the temple, the dwelling of YAHWEH. Everything centers around this point. The priests live near the holiest place, constantly serving before YAHWEH.

This is not just geography — it is PERSONAL PRIORITY. The nearer you are to the sanctuary, the more your life centers on worship, service, and YAHWEH's presence.

The Levites' Portion (Middle Section, 25,000 × 10,000):

- South of the priests' portion lies the land for the Levites. Verse 13 says:

And across from the border of the priests, the Levites shall have twenty-five thousand in length and ten thousand in width; the entire length shall be twenty-five thousand and the width ten thousand.

The Levites inherit land alongside the priests. This is important.

In the Mosaic system, the Levites did not have land inheritance (Numbers 18:20, 23-24). Their inheritance was YAHWEH Himself and the tithes of Israel. However, in the Millennial Kingdom, they will receive a portion of the holy oblation.

Why?

Because there is a remnant of faithful Levites. Just as there is a remnant of Dan and Ephraim restored by grace, there is also a remnant of Levites who served faithfully through the ages—starting from Abraham's promise, through the wilderness, the divided kingdom, the exile, the 70th week, and into the Millennium.

Or perhaps this hints at something even more profound: ALL the redeemed are becoming the priesthood.

1 Peter 2:5, 9:

Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ... But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light.

Revelation 1:6, 5:10:

And has made us kings and priests to God and His Father; to Him be glory and dominion forever and ever. Amen... And has made us to our God kings and priests: and we shall reign on the earth.

All believers are priests. All the redeemed serve in the temple. The Levites' portion may symbolize the fullness of the priesthood restored—Jew and Gentile, Israel and the Church, united as one holy nation serving YAHWEH.

The City and Common Land (South Section, 25,000 × 5,000):

Verses 15-18 describe the city portion:

And the five thousand that remain in the measure on the east side of the twenty-five thousand shall be a holy area for the city, for dwellings, and for the suburbs. The city shall be in its center. These shall be its measurements: four thousand five hundred on the north, four thousand five hundred on the south, four thousand five hundred on the east, and four thousand five hundred on the west. The suburbs of the city shall extend two hundred fifty toward the north, two hundred fifty toward the south, two hundred fifty toward the east, and two hundred fifty toward the west. The remaining length, beyond the holy portion as an offering, shall be ten thousand eastward and ten thousand westward. It will be opposite the holy offering, and its increase shall be for food for those who serve the city.

The city measures 4,500 reeds per side (v. 16)—a square city at the southern edge of the oblation.

This is called 'a profane place' (v. 15)—not in the sense of unholy, but in the sense of COMMON, ordinary, for daily living. It is not the sanctuary. It is not the priests' dwelling. It is the place where people live, work, and conduct the business of life.

Verse 18 is profound:

The remaining length beyond the holy portion's offering shall be ten thousand eastward and ten thousand westward. It shall be positioned opposite the holy portion's offering, and its increase will serve as food for those who serve the city.

The land around the city produces FOOD for those who SERVE the city. This is agricultural land—fields, vineyards, orchards—cultivated by those who serve.

Verse 19 says:

And those who serve the city shall serve it from all the tribes of Israel.

Out of ALL the tribes.

This verse explains everything that came before it. All the natural measurements, all the tribal portions, all the gifts from the Spirit—this is Israel's inheritance, their promise from Genesis when Abraham received the word from YAHWEH: 'I will make of thee a great nation' (Genesis 12:2).

Here it is, in the FULLEST sense—spiritually and physically on earth for a millennium.

All twelve tribes are represented in the city, with Dan and Ephraim, restored by grace, serving alongside Judah and Benjamin. The once-divided northern and southern kingdoms are now united. The remnant, beginning with Abraham's promise—through Moses, David, the exile, and the 70th week—are all gathered, serving, and sharing in the inheritance.

This is the fulfillment of the Abrahamic covenant realized on earth during the Millennium.

The Prince's Portion (East and West)

Verses 21-22 describe the Prince's remaining portion:

The remaining land shall belong to the Prince, positioned on both sides of the holy offering and the city's possession. It will be located across from the twenty-five thousand units of the east border and similarly across from the twenty-five thousand units on the west border, aligned with the Prince's portions. This area will be considered the holy offering, with the house's sanctuary situated within it. Additionally, from the Levites' land and the city's land—located in the middle of the Prince's territory, between Judah and Benjamin—this land will also belong to the Prince.

The Prince receives the residue on BOTH sides—east and west—with the sanctuary in the MIDST.

This is the same pattern we saw in Chapter 45. The Prince—Yahshua in His humanity—stands as the MEDIATOR between YAHWEH and man. His portion extends in BOTH directions from the sanctuary:

- EAST - toward the sunrise, toward hope, toward the Eastern Gate
- WEST - toward the setting sun, toward the nations, toward the ends of the earth

And the sanctuary is IN THE MIDST of it all.

1 Timothy 2:5:

For there is one God, and one mediator between God and men, the man Christ Jesus.

Yahshua stands in the middle—one hand reaching toward YAHWEH (the sanctuary), and the other reaching toward humanity (the city and the tribes). The Prince's portion extends in both directions because He is the BRIDGE, the WAY, and the DOOR.

John 14:6: Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

The geography is theology. The land distribution is revelation. The Prince's portion extending east and west with the sanctuary in the midst is the visual representation of the mediatorial work of Yahshua.

And notice verse 22: 'The sanctuary of the house shall be in the midst thereof.'

In the midst of the priests' portion. In the midst of the oblation. In the midst of the Prince's residue. In the midst of the land. In the midst of the twelve tribes.

Everything revolves around the sanctuary. Everything flows from the presence of YAHWEH. The entire Millennial Kingdom is built on one central truth:

YAHWEH dwelling with His people.

Part II: The Eternal City

Ezekiel 48:30-35

Overview

At verse 30, something shifts. The conjunction 'And' appears—the same marker seen in Genesis 1 to indicate the passage of time ('and the evening and the morning were the first day'). This 'And' signals a TRANSITION. The Millennial story concludes at verse 29. The Eternal begins at verse 30.

What follows is not just a continuation of the Millennium. It describes the city that extends beyond a thousand years, beyond the Great White Throne Judgment, and beyond the final enemy—death itself—being destroyed. This is the city in 1 Corinthians 15:24-28, when the Son hands over the Kingdom to the Father and 'God becomes all in all.'

The measurements shift. The language evolves. And we catch a glimpse of something infinite.

Verse 30: 'And' - Time Has Passed

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

'And.'

This simple conjunction functions as a temporal marker. In Genesis 1, the phrase 'and the evening and the morning' marked the completion of one day and the beginning of another.

Here, 'And' marks the completion of one age—the Millennium—and the transition into another—Eternity.

The Millennium has ended. The thousand years of rest have been fulfilled. The 7th day is complete. Now dawns the 8th day—the day of eternity, the day that has no evening, the day that never ends.

1 Corinthians 15:24-28 describes what happens at this transition:

Then comes the end, when he will have handed over the kingdom to Elohim, even the Father; when he will have abolished all rule, authority, and power. For He must reign until He has put all enemies under his feet. The last enemy to be destroyed is death. For He has put all things under His feet. But when He says all things are under Him, it's clear that He who put all things under Him is excepted. And when all things are subdued to Him, then the Son himself will also be subject to Him who put all things under Him, so that Elohim may be everything to everyone.

Then cometh the end. Then the Kingdom is delivered. Then death is destroyed. Then God becomes all in all.

'And these are the goings out of the city.'

The phrase 'goings out' implies CONTINUATION, MOVEMENT, ongoing growth. The city doesn't pause. The city doesn't freeze. The city CONTINUES. It expands outward. It moves into eternity.

Verses 31-34: The Gates and the Names

And the gates of the city shall be named after the tribes of Israel: three gates on the north side — one for Reuben, one for Judah, and one for Levi. On the east side, four thousand five hundred units long, there are three gates — one for Joseph, one for Benjamin, and one for Dan. On the south side, four thousand five hundred measures, with three gates — one for Simeon, one for Issachar, and one for Zebulun. On the west side, four thousand five hundred units, with three gates — one for Gad, one for Asher, and one for Naphtali.

Four sides. Three gates per side. Twelve gates total. Named after the twelve tribes of Israel.

This matches Revelation 21:12-13:

And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

Ezekiel 48 and Revelation 21 describe the SAME CITY.

The gates bear the names of the twelve tribes. Access to the Eternal City is through Israel — not in the ethnic sense, but in the SPIRITUAL sense. We who were Gentiles, strangers to the covenants, aliens from the commonwealth of Israel, have been GRAFTED IN (Romans 11:17). We enter through gates bearing the names of Abraham's seed because WE HAVE BECOME Abraham's seed through faith in Yahshua (Galatians 3:29).

- But notice something:
- DAN is included.
- Verse 32 lists the eastern gates: Joseph, Benjamin, DAN.

Dan—whose name was omitted from the sealing of the 144,000 in Revelation 7. Dan—who led Israel into idolatry with the golden calf. Dan—whose very name means 'judge' but who judged wrongly and fell into apostasy.

Yet here, in the Eternal City, Dan has a GATE. Dan is RESTORED. Even in eternity, grace triumphs. Even beyond the Millennium, the remnant according to the election of grace is remembered.

Verse 35: The Size and the Name

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

Eighteen Thousand Measures

'Eighteen thousand measures.'

Each side is 4,500 measures (verses 30-34). Four sides: $4,500 \times 4 = 18,000$ total.

But here we encounter something remarkable: the text shifts from 'REEDS' to 'MEASURES.'

Throughout Ezekiel 40-48, the unit of measurement has been REEDS (each reed = 6 cubits). Precise. Exact. Measurable. 500 reeds, 25,000 reeds, 4,500 reeds—always reeds.

But at verse 30, the word shifts to 'MEASURES.' Not reeds. MEASURES.

What does this mean?

The Hebrew word translated 'measures' here is different from 'reeds.' It suggests something LESS DEFINED, something UNKNOWABLE, something that cannot be captured in exact cubits.

- The Eternal City cannot be measured by temporal standards.
- Reeds are finite. Measures—in this context—suggest the INFINITE.

Compare the size:

Ezekiel 48 (Eternal City):

- 4,500 measures per side
- Total perimeter: 18,000 measures
- If these are reeds: 18,000 reeds = 108,000 cubits

Revelation 21 (New Jerusalem):

- 12,000 stadia per side
- A CUBE: length = width = height = 12,000 stadia
- 1 stadium $\approx$ 607 feet, so 12,000 stadia $\approx$ 1,380 miles

The city in Revelation 21 is MASSIVE—1,380 miles in every direction, a perfect cube.

But Ezekiel's city, if measured in cubits, would be:

- 108,000 cubits = approximately 33 miles per side (using 18-inch cubit)
- Much smaller than Revelation 21

Or would it?

Perhaps the shift to 'measures' indicates that the city is NO LONGER confined to earthly dimensions. Perhaps 'measures' indicates EXPANSION BEYOND CALCULATION.

The Eternal Increase

Isaiah 9:7:

There will be no end to the increase of his government and peace, upon the throne of David and his kingdom, to establish and uphold it with judgment and justice from now on forever. The zeal of YAHWEH of hosts will accomplish this.

NO END to the INCREASE.

- The government INCREASES. The peace INCREASES. Forever. Eternally. Without ceasing.
- If the government increases eternally, does the city also increase?

Ephesians 3:20-21:

Now to Him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us, to Him be glory in the church by Christ Jesus throughout all ages, forever and ever. Amen.

Throughout ALL AGES. World WITHOUT END.

2 Corinthians 3:18:

But we all, with open face beholding as in a glass the glory of the Sovereign, are changed into the same image from glory to glory, even as by the Spirit of the Sovereign.

FROM GLORY TO GLORY. Not static. Not fixed. INCREASING.

And we ARE the city. Revelation 21:2 says:

And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

The city is the bride. The bride is the church. The church is the redeemed. We are New Jerusalem.

So, if we expand from glory to glory, does the CITY (which is us) also expand?

We Become Fully Word

The Word is the creative substance of Yahweh.

John 1:1-3 (correctly understood):

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by it; and without it was not any thing made that was made.

All things were created BY IT. The Word—the creative force, the essence of YAHWEH—brought everything into existence.

1 John 1:1-2 makes this clear:

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;)

'THAT WHICH'—neuter. 'IT'—the life manifested. The Word is SUBSTANCE, not merely a person in human terms.

And we—NOW—are becoming one with that Word.

John 17:21-23:

That they all may be one, just as you, Father, are in me and I am in you, so that they may also be one in us. This is so the world may believe that you have sent me. The glory you gave me, I have given them, so they may be one as we are one: I in them and you in me, so that they may be made complete in unity. Then the world will know that you sent me and that you love them as you love me.

- ONE, just as the Father and Son are one—united in unity, essence, and purpose.
- We are now partly the Word, in Him the Word.

But THEN — in the Eternal City, after the Millennium, after death is destroyed, after all things are subdued — we will be FULLY WORD.

1 Corinthians 15:28:

And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all.

ALL IN ALL.

- Not that we become Elohim in the sense of deity, but that we become ONE with Elohim in perfect union, harmony, submission, and love.
- And if we are one with the Word—the creative substance—then we PARTICIPATE in the creative work.
- We become part of the Creator who creates.
- The universe expands. The glory increases. The city grows. And we—New Jerusalem, the Bride, the heirs of Yahshua—expand WITH it.

This is why the measurements shift from REEDS (exact, finite) to MEASURES (unknowable, expanding). Because the Eternal City is not static. It is ALIVE. It is GROWING. It is INCREASING without end.

The Name of the City

And from that day forward, the city shall be called, YAHWEH is there.

In Hebrew:

YAHWEH SHAMMAH

YAHWEH is there—present, Dwelling, Abiding, there.

This marks the pinnacle of everything Ezekiel has seen—glory leaving in Chapter 10, returning in Chapter 43, and now, in the Eternal City, the glory remains.

Forever.

Revelation 21:3:

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

Revelation 21:22-23:

And I saw no temple in it, because the Sovereign God Almighty and the Lamb are the temple of it. The city did not need the sun or the moon to shine in it, for the glory of Elohim illuminated it, and the Lamb is its light. ("The Lamb" signifies two meanings: the candlestick, Menorah, and Yahshua in bodily form.)

No temple—since YAHWEH HIMSELF is the temple. No sun needed—because the GLORY provides the light.

YAHWEH SHAMMAH. YAHWEH is there. And there He remains. Forever.

Discussion Questions

1. Grace for Dan and Ephraim

Dan and Ephraim led Israel into idolatry with golden calves. Their names were removed from the sealing of the 144,000 in Revelation 7. Yet in Ezekiel 48, both are restored—Dan receiving the first portion and Ephraim included in the inheritance. What does this teach us about the extent of YAHWEH's grace? Is anyone beyond redemption? What hope does this offer for those who have failed deeply?

2. The Holy Oblation in Real Time

The holy oblation—25,000 by 25,000 reeds—is a tangible, physical setup during the Millennium. The priests live closest to the sanctuary, while the Levites settle nearby. The city and common land are located at the southern edge. What does this geographic layout reveal about priorities in the Kingdom? How does being close to the sanctuary influence daily life? How should this shape our priorities today?

3. All Believers as Priesthood

The Levites inherit a portion through the oblation, despite having no land under Moses. Is this a sign of faithful Levites, or does it represent all the redeemed assuming the priesthood (1 Peter 2:9, Revelation 1:6)? How does identifying as a PRIEST influence your daily life? What does offering 'spiritual sacrifices acceptable to God' look like in everyday actions?

4. The Sanctuary in the Midst

Again and again, the text says: 'the sanctuary shall be in the midst.' In the midst of the priests' portion. In the midst of the oblation. In the midst of the Prince's residue. Everything revolves around the presence of YAHWEH. Is the presence of YAHWEH at the CENTER of

your life? Or is it on the periphery? What would it look like to restructure your daily rhythms around worship and communion with YAHWEH?

5. The Transition at Verse 30

The word 'And' in verse 30 marks the transition from Millennium to Eternity—just as 'and the evening and the morning' marked days in Genesis 1. The Millennial story ends at verse 29. The Eternal begins at verse 30. How does understanding the distinction between the Millennium (temporal, measurable) and Eternity (infinite, expanding) change how you interpret these passages? What occurs at the transition point (1 Corinthians 15:24-28)?

6. From Reeds to Measures - Eternal Expansion

Throughout Ezekiel 40-48, measurements are given in REEDS (precise, finite). But at verse 30, the text shifts to MEASURES (uncertain, potentially infinite). Does this shift indicate that the Eternal City EXPANDS forever? Isaiah 9:7 states, 'of the increase of his government and peace there shall be no end.' If WE are the city (Revelation 21:2), and we grow 'from glory to glory' (2 Corinthians 3:18), does the city expand eternally? What does this mean for eternity—static perfection or dynamic, ever-increasing glory?

7. Fully Word, All in All

We are now partly in the Word and in Him, the Word. But then, we will be fully the Word, all in all (1 Corinthians 15:28). The Word is the creative substance (John 1:3, 1 John 1:2). If we fully unite with the Word in eternity, do we participate in the ongoing creative work of Yahweh? Does the universe continue to expand? Do we—as part of the Creator who creates—grow eternally in capacity, knowledge, and glory? What does 'all in all' truly mean?

Conclusion

We have come to the end of Ezekiel's temple vision.

Fourteen chapters. Forty-eight total chapters in the book. But these final nine chapters—40 through 48—have taken us on a journey unlike any other in Scripture.

We have walked through gates and courts, measured walls and chambers, witnessed the return of glory, studied the priesthood and the Prince, watched the river of life flow from the sanctuary, and seen the land divided among the twelve tribes.

And at the very end, we have glimpsed the transition from time into eternity, from the measurable into the infinite, from the Millennium into the age that has no end.

What have we learned?

Grace Triumphs Over Judgment

Dan and Ephraim—tribes that fell into deep idolatry, whose names were removed from sacred lists—are restored in the Millennial Kingdom. Dan receives the first portion, and Ephraim is included in the inheritance. Even in the Eternal City, Dan has a gate bearing his name.

No sin is beyond the reach of grace. No failure disqualifies the remnant. The faithfulness of YAHWEH is greater than our unfaithfulness.

Proximity to the Sanctuary Defines Life

The priests dwell closest. The Levites nearby. The city at the edge. The Prince's portion extends east and west with the sanctuary IN THE MIDST.

Everything revolves around the presence of YAHWEH. The closer we are to the sanctuary, the more our lives are shaped by worship, service, and communion with Him.

The Promise to Abraham is Fulfilled

Verse 48:19 sums it all up: representatives from all the tribes serve the city. This is Israel's inheritance—the promise made to Abraham in Genesis 12:2 ('I will make of thee a great nation')—fulfilled spiritually and physically on earth during the Millennium.

The land. The nation. The twelve tribes. The sanctuary in the middle. YAHWEH dwelling among His people.

Fulfilled.

The Millennium Transitions to Eternity

At verse 30, the scene shifts. The conjunction 'And' signals the transition from the Millennium into the Eternal. The measurements change from reeds (precise) to measures (uncertain). The described city becomes larger, expanding and continuing.

This is 1 Corinthians 15:24-28 fulfilled—the Kingdom handed over to the Father, death defeated, all things brought under control, Elohim becoming the fullness in everyone.

We Become Fully Word

The Word is the creative SUBSTANCE of YAHWEH (John 1:3, 1 John 1:2). All things were made BY IT. And we—who are now part of the Word and in Him the Word—will then be fully the Word.

We will take part in the creative work. We will be part of the Creator who creates. The city (which is us) will grow forever. The glory will increase endlessly (Isaiah 9:7). From glory to glory, eternal and unending (Ephesians 3:21, 2 Corinthians 3:18).

This is not speculation. This is Scripture. This is the trajectory of redemption. This is where Ezekiel's vision has been leading us.

The Name of the City

- YAHWEH SHAMMAH.
- YAHWEH is there.
- This is the final word of Ezekiel. Not a theological treatise. Not a complex prophecy. A NAME.

A name that declares the one reality that matters above all else:

YAHWEH is PRESENT.

- He departed in Chapter 10 because of Israel's sin. He returned in Chapter 43 in glory and power. And in Chapter 48, He remains—forever.
- The glory departed. The glory returned. The glory STAYS.
- And we—the temple, the city, the bride, the heirs—dwell in His presence for all eternity.

This is the end of Ezekiel's vision. But it is only the BEGINNING of what we will experience in the ages to come.

The Millennium will dawn. The river will flow. The trees will bear fruit every month. The nations will come to worship. The twelve tribes will inherit the land. The sanctuary will stand in the midst.

- And then—after the thousand years, after the final enemy is destroyed, after the Kingdom is delivered to the Father—the Eternal City will continue.

- Expanding. Increasing. Growing in glory from glory to glory.
- And we will be there.
- Fully Word. All in all. Part of the Creator who creates.

YAHWEH SHAMMAH.

And there He remains.

Forever.