

THE FUTURE MESSIANIC KINGDOM TEMPLE (EZEKIEL'S TEMPLE)

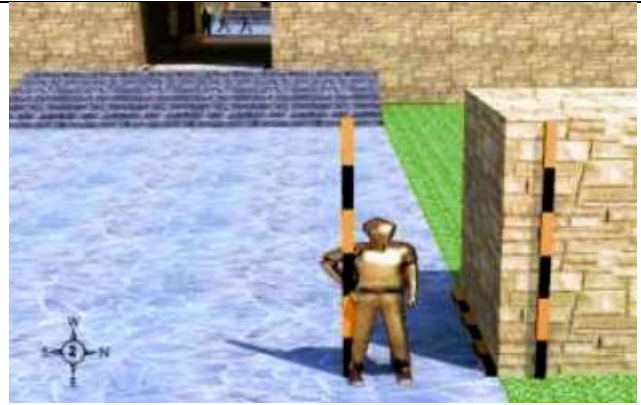
THE MOUNTAIN, THE ANGEL, & THE PERIMETER WALL

Ezek. 40:2, "In the visions of God he brought me into the land of Israel and set me on a very high mountain."

Is. 2:2, "It will come to pass in the last days, that the mountain of the LORD'S house will be established in the top of the mountains."

Zech. 14, "His feet will stand in that day on the mount of Olives, which is before Jerusalem on the east, and the mount of Olives will cleave in the midst thereof toward the east and toward the west, and there will be a very great valley. ... All the land will be turned as a plain from Geba to Rimmon south of Jerusalem, and Jerusalem will be lifted up."

Ez. 40:3ff, "And, behold, there was a man, whose appearance was like the appearance of brass, with a



line of flax in his hand [for long distances], and a measuring reed [for short distances], and he stood in the gate. ... And behold a wall on the outside of the compound round about, and in the man's hand a measuring reed of six cubits long by the cubit and an hand breadth [$6 \times 21 = 10'$], so he measured the width of the wall, one reed, and the height, one reed."

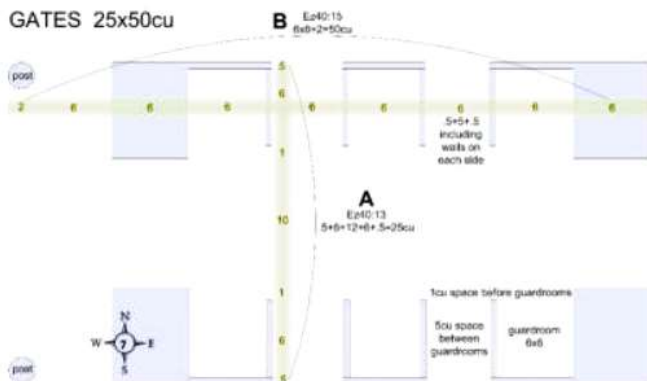
THE OUTER EASTERN GATE

The Six Guardrooms (6x6) & Arches. Ezek. 40:6ff, "Then he came to the gate which looks toward the east. ... Every little guard chamber was one reed long and one reed wide, and between the little guard chambers were five cubits, ... and the porch of the gate was inward. And the little guardchambers of the eastern gate were three on this side and three on that side."

Gate's Outer Dimensions 25x50x60. Ezek. 40:13ff, "Then he measured the gate from the roof of one little chamber to the roof of another, the width was twenty five cubits, door facing door. He also measured posts of sixty cubits [high], even to the post of the court around the gate. And from the face of the entrance to the gate, to the face of the inner porch of the gate were fifty cubits."



The Narrow Windows. Ezek. 40:16, "And there were narrow windows to the little chambers, and to their posts within the gate all around, and likewise to the arches, ... and on each post were palm trees."



PROBLEMS WITH NON-LITERAL INTERPRETATIONS

1) Difficulty. Matthew Henry says, “Here is a vision beginning at chapter 40 which is justly looked upon to be one of the most difficult portions in all the book of God.” It’s not hard if they’re cubits – leave any out and there’s a hole in the building.

2) Inconsistency. Matthew Henry says, “The chambers, as they were each of them foursquare, denoted the stability [of the church].” So do the 5x6 spaces in between denote the instability of the church?

3) Inefficiency. There are six 6x6 chambers in each of six gates, 36 in all, and many other square areas. Does it mean “the church is stable,” “the church is stable,” “the church is stable,” ... ? Ezekiel could have just written, “I saw the temple, and it was foursquare,” or just said, “The church is stable.”

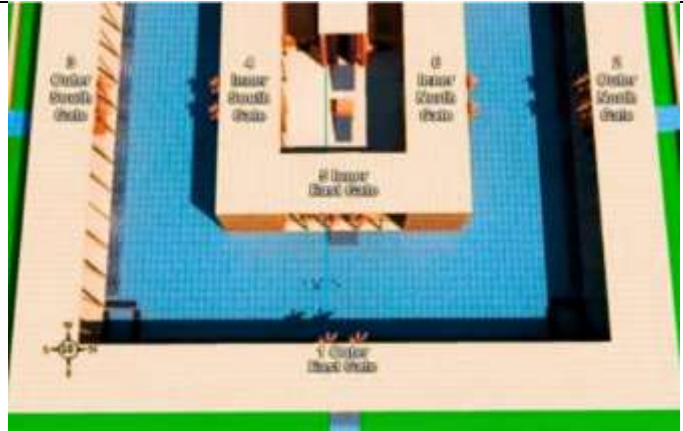
4) Uncertainty. Matthew Henry says, “The chambers were very many, for in our Father’s house there are many mansions.” I hope there’s more than 36. Then he says, “Some make these chambers to represent the particular congregations of believers which are parts of the great temple, the universal Church.” Which is right? Or some other symbolism? No one can know. A thing that can mean anything means nothing.

5) Partiality. Dr. Peter Pett says, “Five cubits [referring to the spaces between the guard rooms], five is the number of covenant. It’s thus prominent in this heavenly temple. There were five fingers to the hand with which covenants were confirmed.” He ignores the 6x6 areas and focuses on the 5x6 areas.

An Alternative Symbolic Interpretation. There are three 6 cubit areas on one side of the passage (666), and three 6 cubit areas on the other (666). Is this really the Antichrist’s temple and a trap?

THE OUTER COURT & THE LOWER PAVEMENT

Ezek. 40:17ff, “Then he brought me into the outer court, and, lo, there were chambers, and a pavement made for the court round about; thirty rooms were on the pavement. And the pavement by the side of the gates over against the length of the gates was the lower pavement. Then he measured the width from the forefront of the lower gate to the forefront of the outside of the inner court, a hundred cubits [wide] eastward and northward.”



THE OTHER GATES & THE INNER NORTHERN GATE

Ezek. 40:20ff, “And the gate of the outer court that looked toward the north, ... the length ... and the width, ... and the little chambers ... three on this side and three on that side, [etc.] were after the measure of the first gate, the length thereof was fifty cubits, and the width twenty five-cubits, ... and they ascended to it by seven steps. ... After that he brought me toward the south, and behold a gate toward the south, [etc.] ... And there was a gate in the inner court toward the south, and he measured from gate to gate toward the south a hundred cubits. And he brought me to the inner court by the south gate, and he measured the south gate according to these measures [of the first gate], ... and the ascent to it had eight steps. And he brought me into the inner court toward the east, and he measured the gate according to these [same] measures. And he brought me to the north gate, and measured it according to these [same] measures. ... And in the porch of the gate were two tables on this side, and two tables on that side, to slay thereon the burnt offering and the sin offering and the trespass offering. And at the outside, as one ascends up to the entry of the north gate, were two tables; and on the other side. Four tables were on this side, and four tables on that side, eight tables, whereon they slew their sacrifices.”

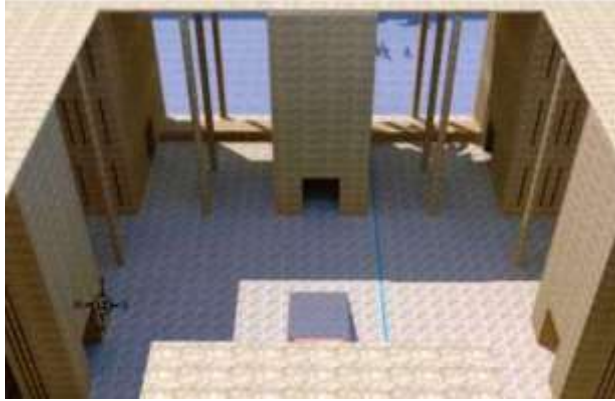


(should be 2 by the stairs and 2 on the porch on each side)

Heb. 10:4, “It isn’t possible that the blood of bulls and of goats should take away sins.” We have the Lord’s Supper “until he comes,” 1Cor11:26. He said, “I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father’s kingdom” (Mt. 26:29). After he returns, these animal sacrifices will be the method of remembering the Lord’s substitutionary death. During the Messianic Kingdom there will still be those that don’t know the Lord, and there will be a final rebellion and judgment at the end (Rev. 20), so there will need to be this reminder and warning of the tragedy of sin and death.

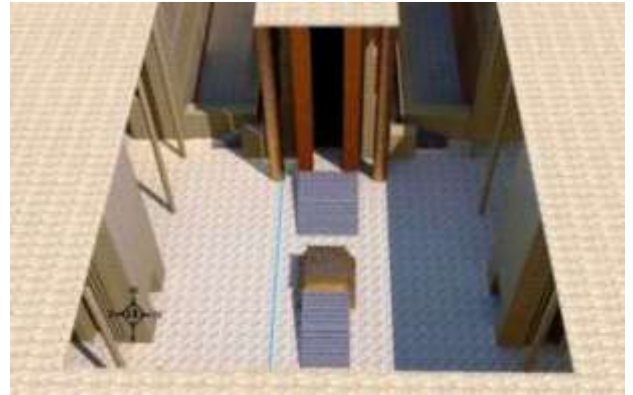
THE SINGERS' CHAMBERS

Ezek. 40:44ff, "And outside the inner gate were the chambers of the singers in the inner court, at the side of the north gate and their prospect was toward the south, and one at the side of the east gate having the prospect toward the north."



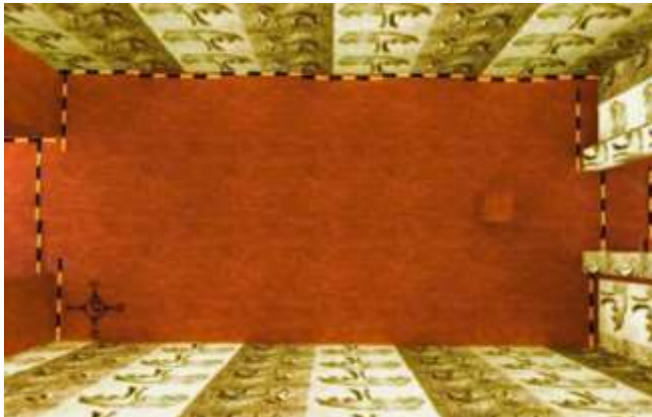
INNER COURT (100X100) & ALTER

Ezek. 40:47, "So he measured the [inner] court, a hundred cubits long and a hundred cubits wide, foursquare, [we know what Matthew Henry would say about that], and the altar that was before the temple."



HOLY PLACE

Ezek. 41:1ff, "Afterward he brought me to the temple, ... and he measured the length thereof, forty cubits, and the width, twenty cubits."



MOST HOLY PLACE

Ezek. 41:4, "And he went inward, and measured the length thereof, twenty cubits, and the width, twenty cubits, ... and he said to me, 'This is the most holy place.'"



SIDE CHAMBERS & SEPARATE PLACE

The southeast front corner of the temple: 1) 6-cubit temple wall, 2) narrower 5-cubit temple wall, 3) 4-cubit side chambers, 4) wider 5-cubit side chambers, 5) 6-cubit foundation of the temple, 6) side chambers' 6-cubit outer wall 7) side chambers' 5-cubit walkway, 8) 20-cubit separate place, 9) southern door to side chambers.

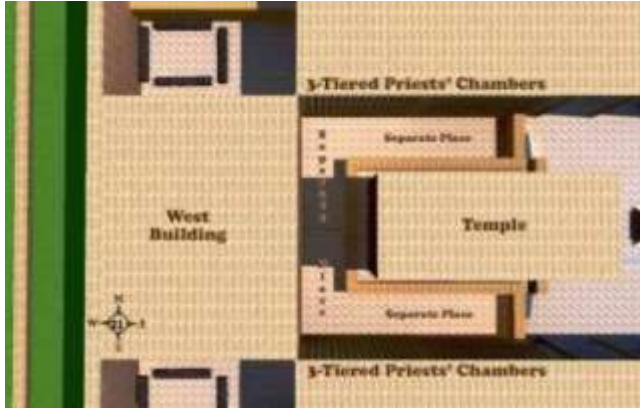
Ezek. 40:5, "Afterwards, he measured the wall of the temple, six cubits, and the width of every side chamber, four cubits, round about the temple on every side. And the side chambers were three, one over another, and thirty in order, and they entered into the wall which was of the temple. ... The foundations of the side chambers were a full reed of six great cubits. ... And between the



chambers was the wideness of twenty cubits round about the temple on every side."

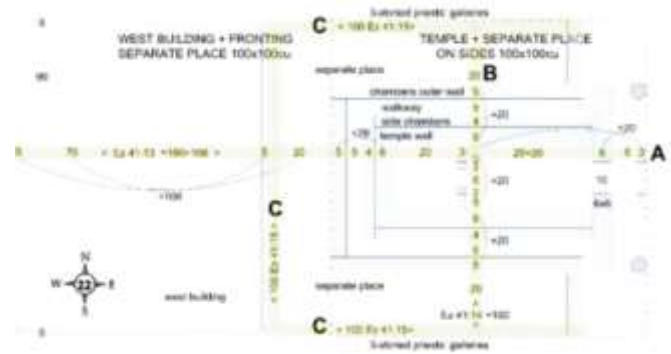
WEST BUILDING (5+70+5=80 x 5+90+5=100)

Ezek. 40:12, "Now the building that was before the separate place at the end toward the west was seventy cubits wide [inside], and the wall of the building was five cubits thick round about, and the length thereof [of the building inside] ninety cubits."



THE TEMPLE, THE SEPARATE PLACE (100x100), & THE WEST BUILDING (100x100)

Ezek. 40:13, "So he measured the temple, a hundred cubits long; and the separate place, and the [west] building, with the walls thereof, a hundred cubits long; also the width of the face of the temple, and of the separate place toward the east, a hundred cubits."



THE PRIESTS' CHAMBERS

Ezek. 42:1ff, "Then he brought me out into the outer court ... into the chamber that was over against the separate place ... toward the north, ... the length of a hundred cubits ... and the width was fifty cubits. Over against the ... pavement which was for the outer court, was gallery against gallery in three stories. And before the chambers was a walk to ten cubits width inward, ... and their doors toward the north. Now the upper chambers were shorter, ... than the lower and than the middle of the building. ... And ... the length of the chambers that were in the outer court was fifty cubits, and, lo, before the temple were a hundred cubits. ... And [in the south were chambers] like the appearance of the chambers which were toward the north. ... Then he said to me, 'The north chambers and the south chambers



which are before the separate place, they are holy chambers, where the priests that approach the Lord will eat the most holy things, ... and the meat offering, and the sin offering, and the trespass offering; for the place is holy."

THE OVERALL OUTSIDE DIMENSION (AND A TEXTUAL PROBLEM)

Ezek. 42:15, "Now when he had made an end of measuring the inner buildings, he brought me out toward the gate whose prospect is toward the east, and measured it round about. He measured the east side with the measuring reed, five hundred [meot; the Hebrew has emot, cubit] **reeds** [Septuagint, omit 'reeds'] with the measuring reed round about, ... the north side, five hundred **reeds** [Septuagint, 'cubits'] with the measuring reed round about, ... the south side, five hundred **reeds** [Septuagint, omit 'reeds'] with the measuring reed, ... the west side, ... five hundred **reeds** [Septuagint 'cubits'] with the measuring reed. ... It had a wall round about, five hundred long, and five hundred broad, to make a separation between the sanctuary and the profane place.

Is the angel measuring a 3000 x 3000 cubit wall around the 500 x 500 cubit temple compound or measuring the overall dimensions of the temple compound?

1) We know there's questions about this paragraph because of the disagreement between the Masoretic text and the Septuagint text, and because of the apparent use of 'emot' for 'meot' in the Masoretic.

2) The normal pattern in the book is to give detailed dimensions, and then provide overall dimensions of the same thing, so you can validate your interpretation of the detailed dimensions.

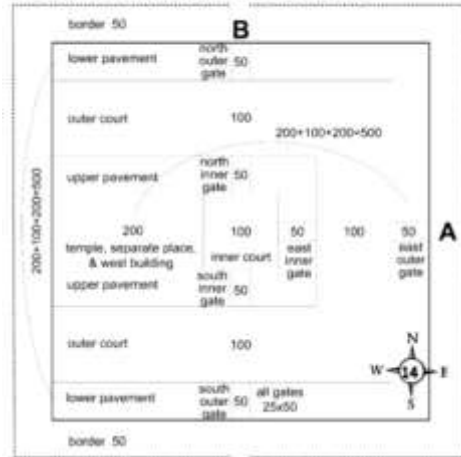
East Gate: Detailed Ezek. 40:6-12; overall 40:13-15.

Temple: Detailed Ezek. 40:48 - 41:15a; overall 42:15b-20.

Holy District: Detailed Ezek. 48:9-19, overall 48:20.

3) Ezekiel probably kept repeating "with the measuring reed round about" because you would normally measure long measures like 500 cubits with the flax line, whose cubits were normal size cubits vs. the large cubits with the extra handbreadth of the reed (Ezek. 40:5). This indicates the original text said 'cubits' which would have required a clarification of reed cubits, not flax line cubits. If the original text had said 'reeds,' as the Masoretic text currently does, there would have been no need to say you're not using flax line cubits (Ezek. 47:3).

TEMPLE COMPOUND
500x500cu with 50cu BORDER



4) Except for the disputed four mentions of "reeds" in Ezekiel 42:16, 17, 18 19, every other measurement in Ezekiel's Temple is given in cubits, unless something is exactly one reed long. For example, beginning in chapter 40, Ezek. 40:5-11, "He measured the thickness of the wall, one reed; and the height, one reed. ... And every guardchamber was one reed long, and one reed wide; and the space between the guardchambers was five cubits; and the threshold of the gate ... was one reed. ... Then measured he the porch of the gate, eight cubits; and the posts thereof, two cubits. ... And he measured the width of the opening of the gate, ten cubits; and the length of the gate, thirteen cubits." [Also 41:8, "one reed."]

The word "reeds" is mentioned ONLY those 4 disputed times in the Hebrew text for the whole book of Ezekiel. Every other time "reeds," plural, is mentioned in our English translations, it's in italics to show it was added by the English translators: ASV 45:1; 48:8, 9, 30, 32, 33, 34, 35. KJV 42:20; 45:1; 48:8. We'll see why this issue is important when we come to those verses.

My own opinion is that the rabbis intentionally added the word "reeds" in 42:16, 18, and changed the word "cubits" to "reeds" in 42:17, 19 to hide the dimensions of the future temple. And they changed "meot" to "emot" in 42:16 as a key to secretly indicate their change. They did similar things in removing the tetragrammaton, YHWH, 134 places in the HEBREW text beginning in Genesis 18:3, and replacing it with "adonnai, Lord," (Massorah §§ 107-15, Ginsburg's edition). I also think they changed the lengths of the reigns of the Persian kings in the Sefer Olam Rabbah, a Rabbinic book all Western chronology is dependant upon, to hide the prophesied year of the arrival of the Messiah.

THE RETURN OF THE SHEKINAH GLORY

Ezek. 8:16, 10:4-5, 11:23, "At the door of the temple of the Lord, between the porch and the altar, were about twenty five men, with their backs toward the temple of the Lord, and their faces toward the east, and they worshipped the sun toward the east. ... The glory of the Lord went up from the cherub, and stood over the threshold of the temple, and the temple was filled with the cloud, and the court was full of the brightness of the Lord's glory. And the sound of the cherubims' wings was heard even to the outer court. ... And the glory of the Lord went up from the midst of the city, and stood upon the mountain which is on the east side of the city."

Ezek. 43:1ff, "Afterward he brought me to the gate ... that looks toward the east, and, behold, the glory of the God of Israel came from the way of the east, and his voice was like a noise of many waters, and the earth shined with his glory. ... And the glory of the Lord came into the temple 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 the Lord filled the temple. And I heard him speaking to me out of the temple, and the angel stood by me. And he said to 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, the house of Israel will no longer defile.'"

Acts 2:9, "When [Jesus] had spoken these things, while they watched, he was taken up, and a cloud received him out of their sight. ... Then they returned to Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey."

Zech. 14:2-4, "For I will gather all Gentile nations against Jerusalem to battle, and the city will be taken, ... then the Lord will go forth, and fight against those Gentile nations, as when he fought in the day of battle. And his feet will stand in that day on the mount of Olives, which is before Jerusalem on the east."

The Angel of the Lord is the external, visible part of God
Gen. 16:7, 13, "The angel of the Lord found [Hagar] by a

fountain of water in the wilderness. ... And she called the name of the Lord that spoke to her, 'You are El-roi, the God who sees me,' for she said, 'Have I here also seen him that sees me [and lived to tell about it]?"

The Angel of the Lord was in the shekinah glory

Ex. 14:19, "And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them."

Ezek. 1:26, "Above the firmament that was over their heads was the likeness of a throne, ... and on the likeness of the throne was the likeness as the appearance of a man above on it."

One way the Jews explained away God's appearances

Sefer Halkkarim (15th century), Maamar 2 28, "The tetragrammaton can not be applied at all to any being other than God. ... Hence the name is called Shem ha-Meforash (distinct and separate name). And yet we sometimes find this name applied metaphorically to other beings, as in the biblical verse, 'And the Lord (Jhvh) went before them by day in a pillar of cloud, to lead them the way ...,' while in a subsequent verse we read, 'And the angel of God, who went before the camp of Israel, removed and went behind them.' ... The explanation of this usage is that names are metaphorically applied to things other than that which they properly designate. ...

In the same way the Bible calls the Shekinah or the glory which was seen or apprehended in a prophetic vision, "the Lord," as in the expressions, "And when the Lord saw that he turned aside to see, ... and the Lord said, I have surely seen the affliction of My people that are in Egypt"; "I saw the Lord sitting upon a throne high and lifted up." It is also called the God of Israel, as in the expression, "And they saw the God of Israel." Also God, "And they beheld God." Thus we see that the Bible calls the Shekinah or the visible glory, "Lord," "God," and "God of Israel," though no creature can see God, as is said, "For man will not see Me and live." The Bible also calls an angel God. Thus, concerning the angel who appeared to Gideon, the Bible says, "And the Lord turned towards him, and said: 'Go in this thy might' ... And the Lord said to him, 'Surely I will be with you ...'" Throughout the entire narrative the Bible calls the angel by the name of the Lord."

THE ALTAR

Ezek. 43:13ff, "These are the measures of the altar, ... the bottom will be a cubit and the width a cubit. ... And from the bottom on the ground even to the lower settle will be two cubits and the width one cubit; and from the lesser settle even to the greater settle will be four cubits and the width one cubit. [etc.] [I should have made the steps come all the way to the top of the altar so they could walk on the top of the altar.]



THE PRINCE AT THE CLOSED OUTER EAST GATE

Ezek. 44:1ff, "Then he brought me back the way of the outer gate of the sanctuary which looks toward the east, and it was shut. Then the Lord said to me, 'This gate will be shut, ... and no man will enter in by it, because the Lord, the God of Israel, has entered in by it. ... It is for the prince. The prince, he will sit in it to eat bread before the Lord; he will enter by the way of the porch of that gate, and will go out by the way of the same. Then he brought me the way of the north gate before the temple, and I looked, and, behold, the glory of the Lord filled the temple of the Lord, and I fell on my face.'"

THE GOVERNMENT

Jer. 30:9, "They will serve the Lord their God, and David their king, whom I will raise up [resurrect] to them."

Mt. 19:28, "Jesus said to them, ... "You which have followed



me, in the regeneration when the Son of man will sit on the throne of his glory, you also will sit on twelve thrones judging the twelve tribes of Israel."

Rev. 19:16, "He had on his vesture ... a name written, 'King of Kings, and Lord of Lords.'"

THE HOLY PORTION (25000x10000)

FOR THE PRIESTS AND TEMPLE

Ezek. 45:1ff, "Moreover, when you divide by lot the land for inheritance, you will offer an offering to the Lord, a holy portion of the land; the length will be the length of twenty-five thousand [KJV translators added 'reeds'], and the width will be ten thousand. Of this there will be for the sanctuary five hundred in length, with five hundred in width, square round about; and fifty cubits round about for the border thereof. ... The holy portion of the land will be for the priests, ... a place for their houses, and a holy place for the sanctuary."

FOR THE LEVITES

"And the twenty-five thousand of length, and the ten thousand of width will also the Levites, the ministers of the house, have for themselves, for a possession."

FOR THE CITY

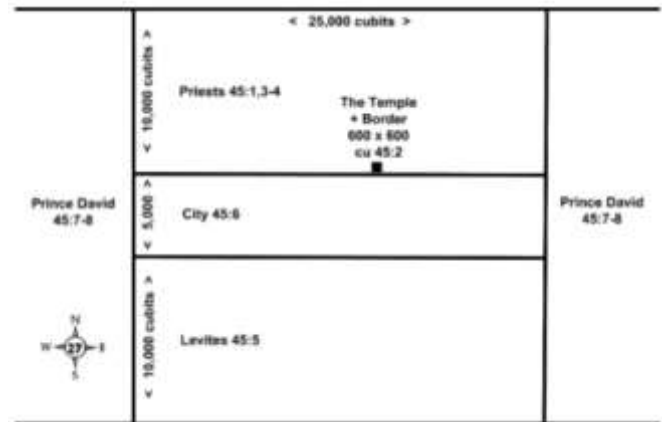
"And you will appoint the possession of the city five thousand wide, and twenty-five thousand long, over against the offering of the holy portion, it will be for the whole house of Israel."

TO FUND THE GOVERNMENT

"And a portion will be for the prince on the one side and on the other side of the offering of the holy portion, ... from the west side westward [to the Mediterranean Sea], and from the east side eastward [to the Dead Sea], ... and my princes will no longer oppress my people,"

FOR THE TRIBES

"and the rest of the land they will give to the house of Israel according to their tribes."



1) The translators shouldn't have added "reeds" into the text when "cubits" is already in the paragraph. They probably did this because of the supposed 500 'reeds' of Ezek. 42:15ff, not realizing all the detailed dimensions inside the temple compound also add up to 500, but 500 cubits. Ezek. 42:15, "He measured the east side with the measuring reed, five hundred reeds [Septuagint, omit 'reeds'] with the measuring reed round about, ... the north side, five hundred reeds [Septuagint, 'cubits'], [etc]."

2) Ezekiel 45:2 says, "There will be for the sanctuary five hundred in length, with five hundred in width, square round about; and fifty cubits round about for the suburbs thereof." It would make sense for the total size counting the 50 cubit border to be 600 x 600. It wouldn't make sense to have a second 2400 cubit border around the 50 cubit border. And it wouldn't make sense to have a second tiny 50 cubit border around a 2750 cubit border. So all the 500's have to be in cubits.

3) Also, a 25,000 reed long holy offering wouldn't fit on the mountain between the Mediterranean Sea and the Dead Sea, but a 25,000 cubit long area would fit nicely.

THE PRINCE AT THE PORCH OF THE INNER EAST GATE

Ezek. 45:17, "And it will 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 will prepare the sin offering, and the meat offering, and the burnt offering, and the peace offerings, to make reconciliation for the house of Israel. ... [PASSOVER/PESACH] In the first month, in the fourteenth day of the month, you shall have the passover, a feast of seven days; unleavened bread shall be eaten. ... [TABERNACLES/SUKKOT] In the seventh month, in the fifteenth day of the month, will he do the like in the feast of the seven days. ... The gate of the inner court that looks toward the east will be shut the six working days; but on the sabbath it will be opened, and in the day of the new moon it will be opened. And the prince will enter by the way of the porch of that gate without, and will stand by the post of the gate, and the priests will prepare his burnt offering and his peace offerings, and he will worship at the



threshold of the gate: then he will go out; but the gate will not be shut until the evening. Likewise the people of the land will worship at the door of this gate before the Lord in the sabbaths and in the new moons. ... And when the prince will enter, he will go in by the way of the porch of that gate, and he will go out by the way thereof

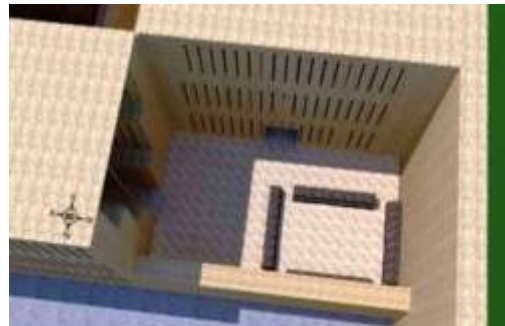
THE FLOW OF PEOPLE THROUGH THE OUTER COURT

Ezek. 46:9ff, "But when the people of the land will come before the Lord in the solemn feasts, he that enters in by the way of the north gate to worship will go out by the way of the south gate; and he that enters by the way of the south gate will go out by the way of the north gate: he will not return by the way of the gate whereby he came in, but will go out over opposite it. And the prince in the midst of them, when they go in, will go in; and when they go out, will go out."



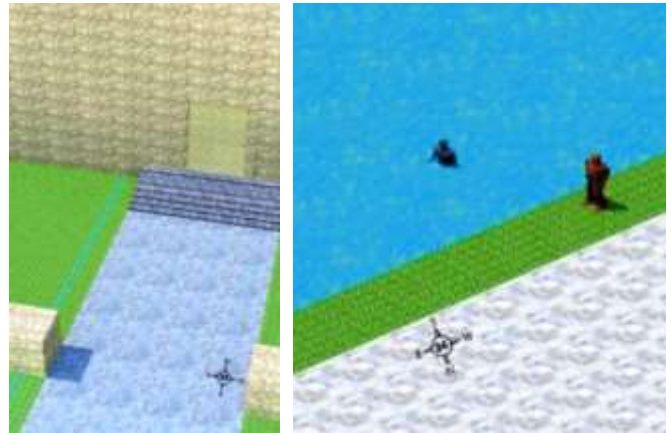
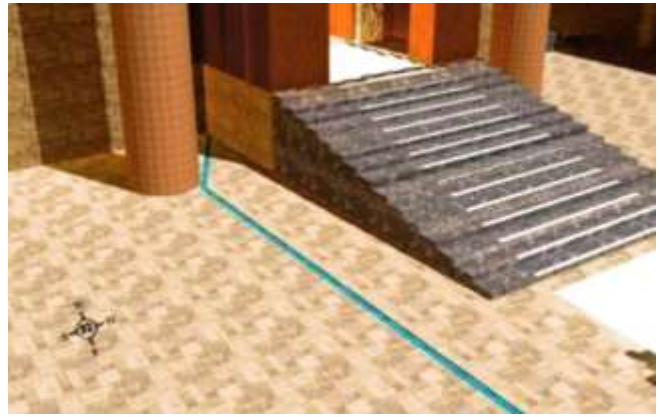
THE PRIESTS' AND PEOPLES' BOILING PLACES

Ezek. 46:19ff, "19 Afterwards, he brought me through the entry, which was at the side of the [inner north] gate, into the holy chambers of the priests, which looked toward the north; and, behold, there was a place on the two sides westward. Then he said to me, 'This is the place where the priests will boil the trespass offering and the sin offering, where they will bake the meat offering; so that they don't carry them out into the outer court, to sanctify the people.' Then he brought me out into the outer 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 it was made with boiling places under the rows round about. Then he said to me, 'These are the places of them that boil, where the ministers of the temple will boil the sacrifice of the people.'



THE MILLENIAL RIVER

Ezek. 47:1, "Afterwards he brought me again to the door of the temple; and, behold, waters issued out from under the threshold of the temple eastward, for the forefront of the temple stood toward the east, and the waters came down from under from the right side of the temple, at the south side of the altar. Then he brought me out of the way of the [outer] gate northward, and led me around the way outside to the outer gate by the way that looks eastward; and, behold, there ran out waters on the right side. ... And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters were to the ankles. Again he measured a thousand, and ... the waters were to the knees. Again, ... and ... the waters were to the loins. Afterward he measured a thousand; and it was a river that I could not pass over; for the waters were risen, waters to swim in, a river that could not be passed over. ... Then he said to me, 'These waters issue out toward the east country, and go down into the desert, and go into the [Dead] sea: which being brought forth into the sea, the waters will be healed, ... and there will be a very great multitude of fish, because these waters will go there. ... And it will come to pass, that fishermen will stand on it from Engedi even to Eneglaim; they will be a place to spread forth nets, their fish will be according to their kinds, as the fish of the great sea [the Mediterranean], exceedingly many. But the miry places thereof and the marshes thereof will not be healed; they will be given over to salt.'"



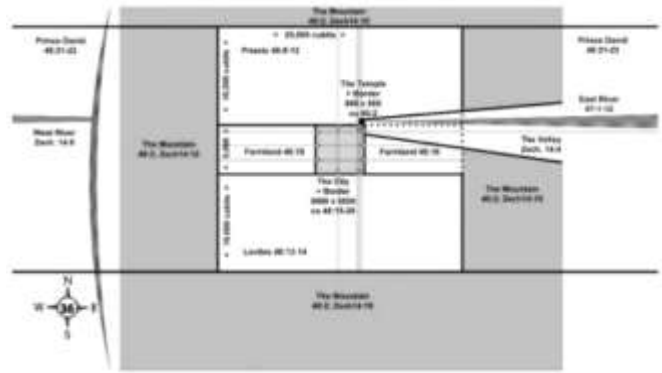
Zech. 14:8-9, "It will be in that day, that living waters will go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter it will be. And the Lord will be king over all the earth."

THE TRIBES

Ezek. 47:13, "This will be the border, whereby you will inherit the land according to the twelve tribes of Israel; Joseph will have two portions, ... concerning the which I lifted up mine hand to give it to your fathers. ... And it will come to pass, that you will divide it by lot for an inheritance to you, and to the strangers that sojourn among you. Now these are the names of the tribes. From the north end ... east and west, a portion for Dan. And by the border of Dan, from the east side to the west side, a portion for Asher. [etc.] ... Naphtali, ... Manasseh, ... Ephraim, ... Reuben, ... Judah. And by the border of Judah, from the east side to the west side, will be the offering which you will offer of twenty five-thousand *reeds* [added by translators] in width, and in length as one of the other parts, from the east side to the west side, and the sanctuary will be in the midst of it. The offering ... will be ... ten thousand in width. It will be for the priests that are sanctified of the sons of Zadok, ... which went not astray when the children of Israel went astray, as the Levites went astray. ... And over against the border of the priests the Levites will have five and twenty thousand in length, and ten thousand in width. ... And the five thousand that are left in the width over against the five and twenty thousand, will be a profane place for the city,



for dwelling, and for suburbs, and the city will be in the midst thereof. And these will be the measures thereof; the north side 4500, and the south side 4500, and on the east side 4500, and the west side 4500. And the borders of the city will be toward the north 250, and toward the south 250, and toward the east 250, and toward the west 250. And the residue in length ... will be ten thousand eastward and ten thousand westward; ... and the increase thereof will be for food to them that serve the city. All the offering will be 25000 by 25000; ... foursquare, with the possession of the city. And the residue will be for the prince, on the one side and on the other of the holy offering. ... As for the rest of the tribes, from the east side to the west side, Benjamin will have a portion. And by the border of Benjamin, from the east side to the west side, Simeon [etc.], ... Zebulun, ... Gad.... And the gates of the city will be named after the names of the tribes of Israel, three gates northward; ... Reuben, ... Judah, ... Levi. And at the east side, ... Joseph, ... Benjamin, ... Dan. And at the south side ... Simeon, ... Issachar, ... Zebulun. At the west side ... Gad, ... Asher, ... Naphtali. It was round about 18,000 [4500 x 4] measures, and the name of the city from that day forward will be, 'The Lord is There.'"



And in the 'eternal state' also: Rev. 21:1, "I saw a new heaven and a new earth ... and ... the ... new Jerusalem, coming down from God out of heaven. ... And I heard, ... 'Behold, the tabernacle of God is with men, and he will dwell with them.' [God the Father comes down to dwell with us, we don't go up to dwell with him.] And ... that great city, the holy Jerusalem, descending out of heaven from God, ... had twelve gates, and at the gates twelve angels, and names written on them, which are the names of the twelve tribes of the children of Israel."

CUBITS



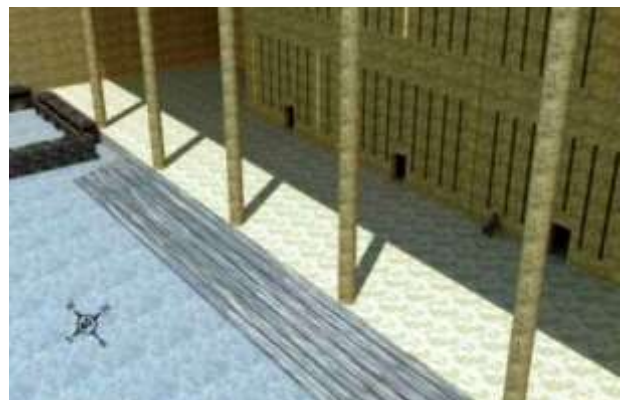
REEDS



MEASUREMENTS SUPERIMPOSED ON JERUSALEM



LET'S MEET 3/3/3 AK (after kingdom) IN THE NW OUTER COURT!



John 3:3, "Jesus ... said, 'Verily, verily, I say to you, unless a man is born again he cannot see the kingdom of God.'"