

This last chapter of Ezekiel specifies how the land of Israel will be allocated during the millennial reign of Christ on earth. Each tribe will get an allotment as well as one reserved for the LORD containing the capital city Jerusalem which will be known by a new name: *Jehovah-Shammah*, which means “The LORD is there.”

¹ Now these are the names of the tribes. From the north end to the coast of the way of Hethlon, as one goeth to Hamath, Hazar-enan, the border of Damascus northward, to the coast of Hamath; for these are his sides east and west; a portion for Dan.

“Now these are the names of the tribes” - Thus begins a listing of the tribes and their allocations of land.

“From the north end to the coast of the way of Hethlon...a portion for Dan” - The tribe of Dan will occupy the first allotment on the northern end of the land given to Israel. The northern boundary seems to be located at Hethlon, which seems to be in modern day Lebanon. The allotments will span from the western edge of Israel (the coast of the Mediterranean Sea) to the eastern edge, which seems to be as far west as Damascus.

Verses 2-9: Verses 2-7 list the allocations of six more tribes (Asher, Naphtali, Manasseh, Ephraim, Reuben, and Judah), each spanning the width of Israel and adjacent to the previously named tribe, heading in a southerly direction. Verses 8-9 start the description of a portion of land reserved for the LORD, described as an “offering.” The sanctuary of the LORD will reside within this portion of land, which is also called an “oblation” (the Hebrew word means “*contribution*” or “*offering*”). This portion of land, which is Israel’s offering of land to the LORD, will be used for the worship of the LORD and for administrative purposes.

¹⁰ And for them, even for the priests, shall be this holy oblation; toward the north five and twenty thousand in length, and toward the west ten thousand in breadth, and toward the east ten thousand in breadth, and toward the south five and twenty thousand in length: and the sanctuary of the LORD shall be in the midst thereof. ¹¹ It shall be for the priests that are sanctified of the sons of Zadok; which have kept my charge, which went not astray when the children of Israel went astray, as the Levites went astray.

“And for them, even for the priests, shall be this holy oblation [contribution; offering]” - Under Moses and Joshua, the tribe of Levi (from which the priests come) did not get their own allotment of land for they benefited from their service to the LORD. It seems this situation will hold true in the millennial kingdom as well, for they will be allowed to dwell in part of this land that will be reserved for the LORD.

“toward the north five and twenty thousand in length...” - This offering of land for the LORD will be 25,000 x 10,000 (about 8.3 miles x 3.3 miles) adjacent to the allotment of Judah.

“and the sanctuary of the LORD shall be in the midst thereof” - In the center of this plot will be the LORD’s sanctuary, where the temple will stand.

“It shall be for the priests that are sanctified of the sons of Zadok” - The priests who are descendants of Zadok (one of the two chief priests who served when David as king of Israel) will be allowed to reside within this 8.3 x 3.3 mile strip of land.

“which have kept my charge, which went not astray when the children of Israel went astray, as the Levites went astray” - Commentators believe this statement refers to the time when Absalom attempted to steal the kingdom from his father David and Zadok, one of the chief priests, remained loyal to David. Zadok also remained loyal when David was on his deathbed when he supported David’s wishes for Solomon to be king. Another possibility might be that Zadok’s descendants remained faithful to the LORD in later years even when the children of Israel had rebelled against the LORD and even the other Levites had went astray from the LORD. This possibility doesn’t seem to be documented in scripture but if it were true the LORD would remember it despite it not being recorded. The LORD does not forget our faithfulness and it will eventually be rewarded.

Verses 12-20: These verses describe other allocations within this strip of land that contains the “holy oblation.” In addition to the area reserved for the sanctuary and for the priestly sons of Zadok, there will be a portion for the Levites as well as for “the city” (Jerusalem) and suburbs that will be for city use.

²¹ And the residue shall be for the prince, on the one side and on the other of the holy oblation, and of the possession of the city, over against the five and twenty thousand of the oblation toward the east border, and westward over against the five and twenty thousand toward the west border, over against the portions for the prince: and it shall be the holy oblation; and the sanctuary of the house shall be in the midst thereof.

The “residue” (remainder) of this strip of reserved land will be for the use of the “prince.” He will be given sections on both sides of the portions reserved as the “holy oblation.” This prince will have special privileges with God as he is allowed to sit and eat bread before the LORD (Ezek. 44:3). Among commentators there are three main theories as to who this prince is:

- **The Messiah (Jesus Christ):** Jewish rabbis held this belief, but this seems to be unlikely since this prince will have sons (Ezek. 46:16-18) and he will also offer sin offerings for both himself and the people of Israel (Ezek. 45:22).
- **An unnamed human leader:** This seems likely due to the human characteristics that rule out the prince being the Messiah (the Christ). It is quite possible that this person is someone that God has not chosen to identify.

- **A resurrected David:** This theory seemed a bit far-fetched at first but closer examination seems to indicate that this may very well be exactly who Ezekiel has been saying will govern Israel under the LORD:
 - **Ezek. 34:23-24** *“²³ And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. ²⁴ And I the LORD will be their God, and my servant David a prince among them; I the LORD have spoken it.”*
 - **Ezek 37:24-25** *“²⁴ And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. ²⁵ And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever.”*

Verses 22-28: The allocations for the remaining tribes (Benjamin, Simeon, Issachar, Zebulun, and Gad) are described. The distributions for these tribes follow the same pattern as the first seven, each getting a strip of land spanning the width of the nation.

²⁹ This is the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these are their portions, saith the Lord GOD.

This verse is a concluding statement, summarizing the first 28 verses of the chapter.

Verse 30: This verse introduces the subject described by the next five verses: the “goings out” (the exits) of the city (Jerusalem). The city will measure 4,500 “measures” (cubits) on each of its four sides, or about 1.5 miles.

³¹ And the gates of the city shall be after the names of the tribes of Israel: three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi. ³² And at the east side four thousand and five hundred: and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan. ³³ And at the south side four thousand and five hundred measures: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun. ³⁴ At the west side four thousand and five hundred, with their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali.

“And the gates of the city shall be after the names of the tribes of Israel” - This will also be true of the New Jerusalem, which God will create after He creates a new heavens and new earth. **Rev. 21:10-13** *“¹⁰ And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, ¹¹ Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; ¹² 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: ¹³ On the east three gates; on the north three gates; on the south three gates; and on the west three gates.”*

“three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi” - The northern side of the city will have gates for the tribes of Reuben, Judah and Levi.

“And at the east side...and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan” - The eastern side will have gates for Joseph, Benjamin and Dan.

“And at the south side...and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun” - The southern side will have gates for Simeon, Issachar and Zebulun.

“At the west side...with their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali” - The western side will have gates for Gad, Asher and Naphtali.

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

“It was round about eighteen thousand measures” - The total perimeter of the city will measure 18,000 cubits (4,500 x 4 sides) or about 6 miles. The city will not be large as far as modern cities go, but it will be large enough for the LORD’s purposes for it will be a center of worship. Since the LORD Himself will be in charge there will be no need for space to accommodate a large administrative center.

“and the name of the city from that day shall be, The LORD is there” - The name “Jerusalem” means “habitation of peace,” a name which has seldom been true of that city. But once the LORD sets up His kingdom on earth in Jerusalem, the city will be known throughout the world as *Jehovah-Shammah* (“The LORD is there”). Everyone will know that the LORD is on earth and He is residing in the center of Israel, for He is their God and they are His people. They will know that if one wants to visit the LORD on earth, the city of Jehovah-Shammah will be the place to go, for “the LORD is there.”

The LORD’s desire is to reside with His people and this will be true in eternity: **Rev. 21:1-3** *“¹ And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. ² And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. ³ And I heard a great voice out of heaven saying, Behold, the tabernacle [tent] 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.”*