

Outline of Ezekiel (Unger)

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Ezekiel: Chapter-by-Chapter Outline

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6. The message against idolatrous mountains
7. The prophecy of the End: the non-sparing eye
8. The vision of Jerusalem's four abominations
9. The preparation for punishment: Six men with weapons
10. Fire gathered for punishment: The Glory moves to the threshold
11. Promise of Israel's punishment: The Glory leaves Jerusalem
12. Portrayal of Israel's captivity
13. Message against Israel's lying prophets
14. Visit of the elders: the certainty of Israel's doom
15. Parable of the burning vine
16. Parable of the adopted harlot
17. Parable of the great eagle
18. Message on individual responsibility
19. Lamentation for the princes: Parable of lion and vine
20. Second visit of the elders: Parable of the burning forest
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22. Message on Israel's sin: Parable of the dross
23. Warning of judgment: Parable of two sisters
24. Parable of the boiling pot: The sign of the prophet's wife
25. Prophecy against Ammon, Moab, Edom, Philistia
26. Prophecy against the land of Tyre
27. Prophecy against the city of Tyre
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29. Prophecy against Egypt
30. Egypt in the Day of the Lord
31. Prophecy against Pharaoh
32. Lamentation for Pharaoh and Egypt
33. Message on the watchman
34. Message on shepherds: Messiah the Shepherd
35. Prophecy against Mount Seir
36. Message of restoration: The new heart, new spirit
37. Vision of the dry bones
38. Prophecy against Gog
39. The destruction of Gog
40. The Temple measured
41. The Sanctuary measured
42. The chambers measured
43. The altar measured
44. The Prince and the priests
45. The holy portion of the land
46. The Temple worship
47. The river of the sanctuary
48. The tribal divisions of the Land

Introduction: The Prophet's Call and Commission (ch. 1-3)

- A. The Vision of God's Glory (ch. 1)
 - 1. The fiery Cloud (1:1-4)
 - 2. The four living creatures (1:5-21)
 - (called cherubim (10:4; 9:3)
 - a. Their appearance (5-11)
 - b. Their movement (15-21)
 - 3. The firmament (1:22-25)
 - a. Its appearance (22)
 - b. The creature's wings (23)
 - c. The sounds (24-25)
 - 4. The Glory of the LORD (1:26-28)
 - a. The throne (26a)
 - b. The likeness of a man (26b-27)
 - c. The likeness of God's glory (28)
 - d. Ezekiel's worship (28)
- B. The Prophet's Call (2:1-3:8)
 - 1. The prophet prepared (2:1-7)
 - a. He was filled with the Holy Spirit (1-2)
 - b. He was to minister to a rebellions field (3-5)
 - c. He was forbidden to fear (6-7)
 - 2. The proclamation presented (2:8-3:3)
 - a. He was forbidden to be rebellious (8)
 - b. He was given a book (9-10)
 - c. He was commanded to eat the book ((3:1-3)
 - 3. The prophet preconditioned (3:4-9)
 - a. He must go to his own people (4-6)
 - b. Israel will be hardhearted (7)
 - c. He must be hardheaded (8-9)
- C. The prophet's commission (3:10-27)
 - 1. The prophet carried to the captives (3:10-16)
 - a. Sent to the captives (10-11)
 - b. Carried to the captives (12-14)
 - c. Astonished for seven days (15)

2. The prophet commissioned as a watchman (3:16-21)
 - (cf. Prov. 24:11-12)
 - (The principle of bloodguiltiness, cf. 33:7-11)
 - a. Ezekiel made a watchman (16-17)
 - b. The watchman is responsible to the wicked (18-19)
 - c. The watchman is responsible to the righteous (20-21)
3. The prophet charged concerning Israel (3:22-27)
 - a. Ezekiel sent to the Plain (22-23)
 - b. The Spirit shut up Ezekiel (24-26)
 - c. Ezekiel to preach in spite of rebellion (27)

PART I: Prophecies Against Judah and Jerusalem (chs. 4-24)

A. Symbolic Destruction of Jerusalem: the Sign of the Tile (ch. 4)

1. The symbolic siege of Jerusalem (4:1-3)
2. The symbolic bearing of iniquity (4:4-8)
 - a. Bearing Israel's iniquity 390 days (4-5)
 - see Feinberg pp. 33-34 [cf. 1 Kings 13:1-3]
 - 390 years = sum of Judah's kings from Rehoboam through Zedekiah (393 years)
 - b. Bearing Judah's iniquity 40 years (6-8)
 - God's forbearance of Judah's judgment 40 years
 - Note the principle: God pronounces judgment, waits 40 years
 - cf. 40 years from AD 30-70
 - cf. 40 years in the wilderness
 - Judgment pronounced for this destruction:
 - (1) Zeph. 1 (dated c. 626 BC)
 - (2) Hab. 1 (dated by some at 626 BC)
2. The symbolic famine and defilement of Judah (4:9-17)
 - a. Millet--a small-grained cereal grain
 - b. Spelt--a primitive species of wheat, difficult to thresh

B. The sign of the razor (ch. 5)

C. The Message against the idolatrous mountains (ch. 6)

D. Prophecy of the End: the non-sparing eye (ch. 7)

E. The vision of Jerusalem's sin (ch. 8)

1. Ezekiel taken to Jerusalem in a vision (8:1-4)

a. The problem of dates

- there does not seem to be enough time for the
390 + 40 days of chapter 4
- date of chapter 1: 4th month, 5th day, 5th year
- date of chapter 8: 6th month, 5th day, 6th year
- elapsed time:
 - 1 year + 2 months = 354 + 59 = 413 days
 - intercalary year = 385 + 59 = 444 days
- vision could have come before the end of the 430 days

b. The glory of the LORD at the North Gate

c. The image of jealousy (probably Ashtoreth)

2. Ezekiel's vision of four abominations in the Temple (8:5-18)

a. First abomination: Image of jealousy (5-6)

- at North Gate
- image of jealousy (Ashtoreth)
 - a goddess of the Phoenicians, Sidonians
 - related to Venus, Moon, Fertility

b. Second abomination: Idolatrous elders (8:7-12)

- a secret cell by the northern gate
- the idolaters
 - 70 elders + Jaazaniah son of Shaphan
(cf. 2 Kings 22:3 ff.; Jer. 29:3; 36:10; 39:14)
- the images, drawings, etc. are associated with
the worship of Egypt (hints of an alliance)
- idolatry justified by "the LORD does not see"

c. Third Abomination: Women worship Tamuz (8:13-15)

- at entrance of Temple gate
- the idolaters: women (contrasted with elders)
- the idol: Tamuz = Adonis
 - lover of Venus (Ashtoreth)
 - name means "son of life" or "eternal son"
 - goes to netherworld in the Fall
 - returns in the Spring

- d. Fourth Abomination: Sun worship (8:16-18)
 - at entrance of Temple
 - the idolaters: 25 men [24 classes of priests + high priest]
 - the worship: Sun
 - backs to temple, branch to nose (obscene sign)
(cf. 1 Chron. 24:5 ff.; 2 Chron. 36:14; Ezra 10:5)

F. Punishment of Israel's Sin (chs. 9-11)

1. The preparation for punishment (ch. 9)
 - a. Six men with weapons of death called (9:1-2)
 - b. God's glory moved to the threshold of the Temple (9:3)
 - c. Idolaters marked for death (9:4-11)
 - the mark (an archaic $\Gamma = +$) was placed on the forehead of the faithful. Note: the mark is a cross.
2. Fire gathered for punishment (ch. 10)
 - a. God commanded the men to gather fire (10:1-3)
 - b. God's glory paused over the threshold (10:4-5)
 - c. The cherub prepared the fire (10:6-7)
 - d. God's glory moved above the threshold:
the cherubs are described (10:8-22)
3. The promise of Israel's punishment (ch. 11)
 - a. Ezekiel commanded to prophesy (11:1-4)
 - b. Ezekiel foretold judgment (11:5-12)
 - c. Peletiah died (11:13)
 - d. The promise of future restoration (11:14-21)
 - e. God's glory left Jerusalem (11:22-25)

G. Portrayal of Israel's Captivity (ch. 12)

H. Message against lying prophets (ch. 13)

I. The Visit of the Elders, the certainty of Jerusalem's doom (ch. 14)

J. Parable of the burning vine (ch. 15)

K. Parable of the adopted harlot (ch. 16)

L. Parable of the great eagle (ch. 17)

The Message on Individual Responsibility (Ezek. 18)
(God's Justice and Equity in Dealing with Man)

I. God's Justice in Dealing with Men (18:1-24)

A. The people charge God with injustice (2-4)

1. The sour grapes proverb (2)
(cf. Exod. 20:5-6; Jer. 31:29-30; Deut. 24:16)

2. The charge denied: Individual responsibility (3-4)

B. God's justice with respect to past family behavior (5-20)

1. The case of the just man (5-9)
2. The case of the unjust son of just man (10-13)
3. The case of the just son of an unjust man (14-17)
4. The case of the unjust father (18)
5. The principle involved: Individual Responsibility (19-20)

C. God's justice with respect to past personal behavior (18:21-24)

(cf. 33:12-16; eternal salvation not the issue here)

1. The case of the repentant sinner (21-23)
2. The case of the backslider (24)

II. God's Equity in Dealing with Man (18:25-32)

A. The people charge God with inequity (25)

(cf. 33:17-20)

B. God's equity with respect to changed behavior (26-28)

1. The case of the backslider (26)
2. The case of the repentant sinner (27-28)

C. God's equity toward Israel (30-32)

(cf. 33:10-11)

1. God pronounced judgment (30a)
2. God pleaded for repentance (30b-32)

Chapter 19: Lamentation for the Princes: the Parable of the Lion and the Vine

Chapter 20: The Second Visit of the Elders: the Parable of the Burning Forest

Ezekiel Sighed over the Sword and the Crown (chapter 21)

Introduction: Ezekiel was commanded to prophesy and sigh over Babylon, the LORD's unsheathed sword, that was destined to destroy Jerusalem. The "Song of the Sword" laments impending judgment. The prophet foresaw the king of Judah deposed until Messiah comes.

I. Ezekiel, Prophecy with a Sigh for the Sword (21:1-7)

- A. Proclaim the drawn sword of the LORD (1-5)
 - 1. Because He will cut off all inhabitants
 - 2. So that everyone may know His wrath
- B. Sigh over the drawn sword of the LORD (6-7)
 - 1. Sigh with bitterness and a broken heart
 - 2. So that everyone may know the fearful certainty

II. Ezekiel, Prophecy with the Song of the Sword (21:8-17)

- A. Sharpen the sword for the slayer (8-11)
- B. Mourn for the sword that destroys (12-13)
- C. Signal the sword to thrust and slash (14-17)

III. Ezekiel, Prophecy with a Sign at the Crossroads (21:18-27)

- A. Point to Rabbah, point to Jerusalem (18-20)
- B. The king of Babylon will choose Jerusalem (21-23)
- C. Say to Jerusalem: You will be taken (24)
- D. Say to the profane prince of Israel: (25-27)
 - 1. You will be deposed and overthrown (26)
 - 2. Until Messiah comes (27)

IV. Ezekiel, Prophecy a Sword Song Against Ammon (21:28-32)

- A. The polished sword will slay false diviners (28-29)
- B. Sheath the sword before a consuming fire (30-32)

Conclusion: Babylon was the LORD's polished sword for punishing Israel and Ammon. Israel will not have another king until Messiah comes whose right it is.

Chapter 22: The Message on Israel's Sin: the Parable of the Dross

Warning of Judgment: the Parable of Two Sisters (Ezek. ch. 23)

I. The Two Sisters Are Introduced (23:1-4)

- A. Two daughters became harlots
- B. One daughter's name was Oholah ("her tent") = Samaria
- C. The other daughter's name was Oholibah ("My tent is in her") = Jerusalem

II. Samaria Was a Bad Example for Jerusalem (23:5-10)

- A. She practiced wicked harlotry (5-8)
- B. She received divine judgment (9-10)

III. Jerusalem Followed Samaria's Example (23:11-35)

- A. She practiced wicked harlotry (11-21)
- B. She will receive divine judgment (22-35)

IV. Jerusalem's Indictment and Judgment (23:36-49)

- A. The Lord indicted Jerusalem for harlotry (36-44)
 - 1. She worshiped Molech (37, 39)
 - 2. She polluted God's Sanctuary (38-39)
 - 3. She solicited foreign deities (40-44)
- B. She will receive divine judgment (45-49)

The Parable of the Boiling Pot (24:1-24)

(Date 10/10/9th year = Jan. 15, 588 BC)

(cf. 2 Kings 25:1; Jer. 39:1; 52:4)

I. The Parable Described: Jerusalem is Like a Caldron (24:1-5)

- A. Jerusalem is a caldron
- B. The people are the flesh (cf. 11:3)

II. The Parable Explained: The Scum Will Be Cleansed (24:6-14)

The Sign of the Death of Ezekiel's Wife (24:15-27)

I. The Sign Given (24:15-18)

- A. Ezekiel's wife will die
- B. Ezekiel must not mourn

II. The Sign Explained (24:19-27)

- A. Jerusalem will be destroyed
(the desire of the eye = Jerusalem)
- B. Israel must not mourn

The Prophecy Against Neighboring Nations (Ezek. ch. 25)

I. The Prophecy Against the Ammonites (25:1-7)

II. The Prophecy Against the Moabites (25:8-11)

III. The Prophecy Against the Edomites (25:12-14)

IV. The Prophecy Against the Philistines (25:15-17)

The Prophecy Against the Land of Tyre (Ezek. ch. 26)

The Prophecy Against the City of Tyre (Ezek. ch. 27)

The Prophecy Against the King of Tyre (Ezek. ch. 28)
(The former estate of Satan)

I. The Prophecy Against the Prince of Tyre (28:1-10)

A. The sins of the Prince of Tyre (1-5)

1. Self deification (1-2)
2. Selfish abuse of wisdom (3-5)

B. The judgment of the Prince of Tyre (6-10)

1. Shameful defilement by strangers (6-7)
2. Shameful death of the uncircumcised (8-10)

II. The Prophecy Against the King of Tyre (28:11-19)

(The former estate and fall of Satan)

A. Satan's former estate (11-15)

1. His former perfections (12)
2. His former abode (13a)
3. His former beauty (13b)
4. His former duties (14-15)

B. Satan's Fall (15-19)

1. His iniquity and sin (15b-16)
2. His pride (17)
3. His defilement of the sanctuaries (18)
4. His judgment (16b, 17b, 18b, 19)

III. The Prophecy Against Zidon (28:20-24)

IV. The Prophecy of Future Regathering of Israel (28:25-26)

Six Oracles Against Pharaoh and Egypt (Ezek. 19-32)

Key Verse: "Son of man, set thy face against Pharaoh king of Egypt, and prophesy against him, and against all Egypt." (29:2)

Introduction: Ezekiel received six oracles against Egypt which he delivered between 587 and 571 BC. They foretold the captivity, destruction, and ultimate descent into the Pit of Pharaoh and Egypt.

I. Idolatrous Egypt Will Be Captive 40 Years (29:1-16)

(Prophecy delivered on 10th year, 10th month, 12th day, January 587)

- A. The Lord will judge Pharaoh who trusts in the Nile (29:1-7)
- B. The Lord will make the land desolate (29:8-12)
- C. After 40 years the captives will return, but Egypt will remain a lowly kingdom (29:13-16)

II. Egypt and Allies Will Be Destroyed By Nebuchadnezzar (29:17-30:19)

(Prophecy delivered on 27th year, 1st month, 1st day: April, 571)

- A. The Lord will give Egypt to Nebuchadnezzar (29:17-21)
- B. Egypt and Allies will fall on the day of the Lord (30:1-5)
- C. Those who uphold Egypt will fall (30:6-9)
- D. Nebuchadnezzar will destroy Egypt (30:10-12)
- E. Egypt's idolatrous cities will be destroyed (30:13-19)

III. Pharaoh's Arms Will Be broken by Babylon (30:20-26)

(Prophecy delivered on the 11th year, 1st month, 7th day: April, 587)

IV. Pharaoh Will be Cut Down Like a Mighty Tree (31:1-18)

(Prophecy delivered on the 11th year, 3rd month, 1st day: June, 587)

- A. Does Pharaoh liken his greatness to fallen Assyria? (31:2)
- B. Assyria was like a majestic cedar in Lebanon (31:3-9)
- C. Pharaoh will be cut down for self-exaltation (31:10-14)
- D. Pharaoh will be brought down to Hell for pride (31:15-18)

V. The Nations Will Lament for Pharaoh and Egypt (32:1-16)

Prophecy delivered on the 12th year, 12th month, 1st day: February, 585)

- A. Though like a lion and a sea monster, Egypt will be trapped and destroyed (1-8)
- B. The people will be troubled and astonished (9-10)
- C. The nations will lament Babylon's plunder of Egypt (11-16)

VI. Ezekiel Lamented Egypt's Descent into the Pit (32:17-32)

(Prophecy delivered on the 12th year, (12th month), 15th day: February, 585)

- A. Ezekiel, lament Egypt's descent into the Pit! (17-21)
- B. Assyria's dead are already there (22-23)
- C. Elam's dead are already there (24-25)
- D. Meshech and Tubal are already there (26-28)
- E. Edom's dead are already there (29)
- F. The princes of the north, and Sidonians are already there (30)
- G. Pharaoh will see them and be comforted (31-32)

Conclusion: These prophecies have been essentially fulfilled. Only the eschatological details remain for completion. God's Word is certain and His judgments are sure.

The Parable of the Watchman (Ezekiel ch. 33)

I. The Parable Given (33:1-6)

- A. The Case of the Faithful Watchman (1-5)
 - 1. Those who do not heed suffer the consequences
 - 2. Those who heed save their lives
 - 3. The watchman is free from responsibility

- B. The Case of the Faithless Watchman (6)
 - 1. The people perish in their iniquity
 - 2. The watchman has bloodguiltiness

II. The Parable Applied (33:7-11)

- A. The Prophet is a Watchman (7)

- B. The Prophet is Accountable (8-9)
 - 1. He acquires bloodguiltiness if he is negligent
 - 2. He is free of bloodguiltiness if he faithfully warns the people

- C. The Prophet Must Plead for Repentance (10-11)
 - 1. The people need to know escape judgment
 - 2. The prophet must plead for them to repent

III. The Principle of Individual Responsibility (33:12-20)

- A. The Principle Stated (12)
 - (cf. 18:21-24)

- B. The Principle Interpreted (13-16)
 - 1. The case of the backslider (13)
 - 2. The case of the repentant sinner (14:16)

- C. The Principle of Equity in the Matter (17-20)
 - (cf. 18:25-32)

 - 1. God is charged with inequity (17-19)
 - 2. God refutes the unjust charge (20)

The Restoration of Israel (Ezekiel ch. 37)

I. The Vision of the Valley of Dry Bones (37:1-10)

- A. Ezekiel was transported to the Valley of Dry Bones (1-2)
- B. Ezekiel was commanded to prophesy to the bones (3-6)
 - bones
 - sinews
 - flesh
 - skin
 - breath
 - life
 - knowledge
- C. Ezekiel prophesied to the bones (7-10)
 - 1. Bones, sinews, flesh, skin, but no breath
 - 2. Wind, breath, life
 - 3. Note: the slain became a great army

II. The Vision Explained (37:11-14)

- A. The bones are the whole house of Israel (11)
- B. The graves are the lands of captivity (12)
- C. The gathering together is the restoration to the land (13)
- D. The life is the implanted Spirit of God (14)
- E. The knowledge: "Ye shall know that I am the LORD"
- F. The fulfillment is yet future, not the restoration from Babylon

III. The Sign of the Two Sticks (37:15-26)

- A. The Sign Given (15-17)
 - 1. Two sticks: one for Judah, one for Joseph (Ephraim)
 - 2. The two became one
- B. The Sign Explained (18-28)
 - 1. Israel will return to the land (18-21)
 - 2. Israel and Judah will become one nation, with one king (22)
 - 3. Idolatry will be no more (23)
 - 4. David, one shepherd, prince forever (24-25)
 - (cf. Jer 30:9; Ezek. 34:23-24; Hos. 3:5)
 - 5. There will be a covenant of peace (26)
 - 6. The temple will be restored (27-28)

Worship in the Kingdom (Ezekiel 40-48)

I. The Millennial Temple (ch. 40-43)

A. The Temple Courts Measured (ch. 40)

1. The angel with the measuring reed (40:2-4)
2. The dimensions of the Outer Court (40:5-31)
 - a. The dimensions of the East Gate (5-18)
 - b. The dimensions of the North Gate (19-23)
 - c. The dimensions of the West Gate (24-31)
3. The dimensions of the Inner Court (40:32-37)
 - a. The dimensions of the East Gate (32-34)
 - b. The dimensions of the North Gate (35-37)
4. The dimensions of the chambers (40:38-46)
 - a. The offering tables (38-43)
 - b. The chambers of the singers (44)
 - c. The chambers of the priests (45-46)
5. The dimensions of the Court: 100c x 100c (40:47)
6. The dimensions of the Porch (40:48-49)

B. The Sanctuary Measured (ch. 41)

1. The dimensions of the posts (41:1-4)
2. The dimensions of the walls (41:5-11)
3. The dimensions of the separate place (41:12-14)
4. The dimensions of the galleries (41:15-20)
5. The dimensions of the altar of incense (41:21-26)

C. The Chambers Measured (ch. 42)

1. The dimensions of the Inner Court chambers (42:1-14)
2. The dimensions of the Outer Wall complex (42:15-20)

C. The Altar Measured (ch. 43)

1. God's glory returns (43:1-9)
2. The law of worship given (43:10-12)
3. The dimensions of the brazen alter of sacrifice (43:13-17)
4. The altar consecrated (43:18-27)

II. The Millennial Worship (chs. 44-46)**A. The Millennial Prince and Priests (ch. 44)**

1. The gate of the Prince (44:1-3)
2. God's Glory fills the Temple (44:4-8)
3. The priesthood described (44:9-31)

B. The Millennial Regulations (ch. 45)

1. Regulations of the Holy Portion (45:1-5)
2. Regulations of the City (45:6)
3. Regulations of the Prince's Portion (45:7-12)
4. Regulations of the Prince's Offering (45:13-25)

C. The Millennial Sacrifices (ch. 46)

1. The law of the East Gate (46:1)
2. The sacrifices of the Prince (46:2-8)
3. The sacrifices of the people (46:9-14)
4. The inheritance of the Prince (46:15-18)
5. The place for boiling sacrifices (46:19-24)

III. The Millennial Land (chs. 47-48)**A. The Land Watered by a New River (47:1-12)**

1. The Temple is the source of the river (47:1-3)
2. The depth of the river measured (47:4-6)
3. The living water described (47:7-11)
4. Fruit Trees grow along the river (47:12)

B. The Land Divided (47:13-48:35)

1. The borders of the land defined (47:13-23)
(instructions for dividing the land)
2. The land divided by tribes (48:1-35)
 - a. Seven tribes inherit land in the north (1-7)
 - b. The priests and Levites are assigned a portion (8-20)
 - c. The Prince is assigned a portion (21-22)
 - d. Five tribes inherit land in the south (23-29)
 - e. The City of Jerusalem and its gates described (30-35)