

Ezekiel 45 - The Holy Oblation/Millennial Mountain; Duties of David, the Prince; Government in the Kingdom; Offerings for New Year, Passover, Feast of Tabernacles

III. Restoration of Israel (Ezek 33:1–48:45)

- (7) Restored Temple (Ezek 40:1–48:35)
 - (B) Worship (Ezek 44:1–46:24)
 - (c) Temple priests (44:10–45:8)
 - (ii) Privileges (44:28–45:8)
 - (b) Land (45:1–8)
 - (d) Offerings (45:9–46:24)
 - (i) Priests to be honest (45:9–12)
 - (ii) Offerings for and by priests (45:13–17)
 - (iii) Offerings on certain days (45:18–25)
 - (a) New Year's (45:18–20)
 - (b) Passover (45:21–24)
 - (c) Tabernacles (45:25)

Ezekiel 45

- (b) Land (45:1–8)

1 "Now when you divide the land by lot for inheritance, you shall offer an allotment to the LORD, a holy portion of the land; the length shall be a length of twenty-five thousand cubits, and the width shall be twenty thousand. It shall be holy within its entire surrounding boundary.

1 "And when you divide by lot the land for inheritance, you shall offer an allotment to the LORD, a holy portion of the land; the length shall be the length of 25,000 *cubits*, and the width shall be 20,000. It shall be holy within all its boundary round about.

1 "When you divide the land for an inheritance, you are to present a Terumah to the LORD, a consecrated portion of the land 25,000 cubits long and 20,000 cubits wide. Everything within this area is to be treated as holy.

1 Moreover, when ye shall divide by lot the land for inheritance, ye shall offer an oblation unto the LORD, 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.

- They are actually going to divide the land. We will see that in Ezek 47-48.
- What we are dealing with here is 25,000 by 10,000 cubits, or about 8.3 miles by 6.6 miles on a side
- Length refers to East and West, and breadth is North and South (Cf. Ezek 48:8-22)

2 Out of this there shall be for the sanctuary a square encompassing five hundred by five hundred cubits, and fifty cubits for its open space round about.

2 Out of this there shall be for the holy place a square round about five hundred by five hundred *cubits*, and fifty cubits for its open space round about.

2 A Holy Place is to be dedicated from this area in the form of a square measuring 500 by 500 cubits, with a 50 cubit buffer zone surrounding it.

2 Of this there shall be for the sanctuary five hundred in length, with five hundred in breadth, square round about; and fifty cubits round about for the suburbs thereof.

3 From this area you shall measure a length of twenty-five thousand cubits and a width of ten thousand cubits; and in it shall be the sanctuary, the Most Holy Place.

3 From this area you shall measure a length of 25,000 *cubits* and a width of 10,000 *cubits*; and in it shall be the sanctuary, the most holy place.

3 From this area a measure is to be made 25,000 cubits long and 10,000 cubits wide, which is to contain the sanctuary, the holiest of holy objects.

3 And of this measure shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand: and in it shall be the sanctuary and the most holy place.

4 It shall be the holy portion of the land; it shall be for the priests, the ministers of the sanctuary, who come near to serve the LORD, and it shall be a place for their houses and a holy place for the sanctuary.

4 It shall be the holy portion of the land; it shall be for the priests, the ministers of the sanctuary, who come near to minister to the LORD, and it shall be a place for their houses and a holy place for the sanctuary.

4 It is to be a holy portion of the land, set aside for the priests who serve the sanctuary, who approach the LORD to serve him. It is to be a place for their houses, as well as the Holy Place of the sanctuary.

4 The holy portion of the land shall be for the priests the ministers of the sanctuary, which shall come near to minister unto the LORD: and it shall be a place for their houses, and an holy place for the sanctuary.

5 An area twenty-five thousand cubits in length and ten thousand in width shall be for the Levites, the ministers of the house, and for their possession cities in which to live.

5 *An area 25,000 cubits* in length and 10,000 in width shall be for the Levites, the ministers of the house, *and for their possession cities to dwell in.*

5 An area 25,000 cubits long by 10,000 cubits wide is to be set aside for use by the Levite servants of the Temple, 20 parcels for their residential properties.

5 And the five and twenty thousand of length, and the ten thousand of breadth, shall also the Levites, the ministers of the house, have for themselves, for a possession for twenty chambers.

6 "And you shall give the city possession of an area five thousand cubits wide and twenty-five thousand cubits long, alongside the allotment of the holy portion; it shall be for the entire house of Israel.

6 "You shall give the city possession of *an area 5,000 cubits* wide and 25,000 cubits long, alongside the allotment of the holy portion; it shall be for the whole house of Israel.

6 The land allocation for the city is to be set at 5,000 cubits wide and 25,000 cubits long, adjacent to the sanctuary district, reserved for the entire house of Israel."

6 And ye shall appoint the possession of the city five thousand broad, and five and twenty thousand long, over against the oblation of the holy portion: it shall be for the whole house of Israel.

- Yielding a square with the priests and Levites portions: 8.3 miles/side

Portion for the Prince

7 "And the prince shall have land on either side of the holy allotment and the property of the city, adjacent to the holy allotment and the property of the city, on the west side toward the west and on the east side toward the east, and in length comparable to one of the portions, from the west border to the east border.

7 "The prince shall have *land* on either side of the holy allotment and the property of the city, adjacent to the holy allotment and the property of the city, on the west side toward the west and on the east side toward the east, and in length comparable to one of the portions, from the west border to the east border.

7 "The Regent Prince is to have a portion on both sides of the consecrated allotment for the sanctuary and the city's land allotment, adjacent to both on the west and the east sides, comparable in length to one of the portions from the west border to the east border.

7 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.

8 This shall be his land as a possession in Israel; so My **princes** shall no longer oppress My people, but they shall give the rest of the land to the house of Israel according to their tribes."

8 This shall be his land for a possession in Israel; so My princes shall no longer oppress My people, but they shall give *the rest of* the land to the house of Israel according to their tribes."

8 This property in Israel is to belong to the Regent Prince, so my regent princes will no longer mistreat my nation. The remaining portion of the land is to be allotted to the house of Israel, that is, to its tribes."

8 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.

- "...princes" - the King reigning in righteousness will be the Lord Jesus, but along with Him are "princes" who will be in positions of authority and just in character (Cf. Is 32:1; Haggai 2:20-23)

Duties of the Princes (Ezek 45:9–46:18)

Three things are stated concerning the duties of the princes:

(1) Unlike in Israel's past history when the princes of Israel used false measures, the law of measurements in v9-12 will be characterized by true, faithful, and just balances.

(2) The duties will involve the carrying out of the laws of the offerings in 45:13–46:15. After listing some general instructions in v13-17, Ezekiel describes the law relating to the New Year offerings in v18-20, the Passover offerings in v21-24, the offerings for the Feast of Tabernacles in v25, and the Sabbath offerings in 46:1-5, which will take place at the inner eastern gate. The inner eastern gate will be shut for the six working days, but will always be open on the Sabbath throughout the Kingdom period. Then, the New Moon offerings are described in v6-8, along with the special festival offerings in v9-12, and the daily sacrifices in v13-15.

(3) In v16-18 the prince will have some special rights because of his exalted position in relation to the Temple.

Who is the Prince? Messianic Kingdom: Basis for Belief, Characteristics, Government, Israel's Role, Gentiles

The absolute monarchy of the Messiah will extend to Israel as well as to the Gentile nations. But directly under the Messianic King, having authority over all Israel, will be the

resurrected David, who is given both titles of king and prince. He will be a king because he will rule over Israel, but he will be a prince in that he will be under the authority of the Messiah. Just as all the Gentile nations will have kings, so will Israel. The difference is that the Gentile kings will all have their natural bodies, while David will have his resurrected body. Four passages illustrate David's role as prince over Israel:

- Jer 30:9: David will be king over Israel and prince under King Jesus. Not only will Israel in the future serve Jehovah their God, but they will also serve "David their king."
- Ezek 34:23-24: When Israel is restored, it will no longer be two kingdom, each having their own king. They will be a reunited nation with one king, the resurrected David, who will serve as their prince. So while Jesus will serve as their God and absolute King, David will serve under Him as God's prince over Israel.
- Ezek 37:24-25: Ezekiel reiterates the fact that they will have David to function as the king of Israel. He will be their prince and shepherd, and under his guidance Israel will be able to keep the righteous commands of God. The Land and David their king will be restored to them.
- Hosea 3:5: In the future restoration, Israel will not only be subservient to Jehovah their God, but also to David their king.
- Haggai 2:20-23: One of the princes will likely be Zerubbabel. He is promised an exalted position after the "shaking of the heavens and earth" and the "destruction of the invading armies," both which will occur at the Second Coming.

There will also be "judges and counselors" (Is 1:26). This position of authority will be related to the City of Jerusalem. They will be responsible for dispensing justice in a judicial sense, and there will be no perversion of this justice.

While all these passages are often explained as actually referring to David's greater Son, nothing in the text indicates that *David* is to be taken symbolically. If the prophets wanted to refer to the Messiah in connection with David, they used terms such as "Root of Jesse," "Branch of David," "Son of David," or "Seed of David." None of these expressions are used here. The text simply states, *David*. In keeping with literal interpretation, it is best to take the text as it reads, meaning the literal David, who, in his resurrected form, will function as the king over Israel and as a prince in subjection to the King of the world. It is in this sense that David will serve both as king and prince. From the viewpoint of Israel, David will be their king ruling over them. But from the viewpoint of the Messiah, David will be a prince.

The Chain of Command in the Jewish Branch of Government in the Kingdom

- Jesus Christ, King
- David, the Prince of Israel (also called a "king")
- 12 Apostles, ruling over the 12 Tribes
- Princes

- Judges and Counselors

- (d) Offerings (45:9—46:24)

- (i) Priests to be honest (45:9-12)

9 'This is what the Lord GOD says: "Enough, you princes of Israel; get rid of violence and destruction, and practice justice and righteousness. Revoke your evictions of My people," declares the Lord GOD.

9 'Thus says the Lord GOD, "Enough, you princes of Israel; put away violence and destruction, and practice justice and righteousness. Stop your expropriations from My people," declares the Lord GOD.

9 "This is what the Lord GOD says, 'Enough of you, you regent princes of Israel! Abandon your violence and destruction. Practice what is just and right instead! Stop confiscating property from my people!' declares the Lord GOD.

9 Thus saith the Lord GOD; 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 Lord GOD.

- Kings confiscate property: 1 Kings 21 (Naboth)

— Also: Num 36:7-9; Is 5:8; Hosea 5:10; Micah 2:1-2

— Most commentators tend to view the princes as in an administrative role here during the Millennium, for the House of Israel. So they are literally princes as such (Cf. Num 1).

10 "You shall have accurate balances, an accurate ephah, and an accurate bath.

10 "You shall have just balances, a just ephah and a just bath.

10 'You're to use an honest scale, an honest dry measure, and an honest liquid measure!

10 Ye shall have just balances, and a just ephah, and a just bath.

11 The ephah and the bath shall be the same quantity, so that the bath will contain a tenth of a homer, and the ephah a tenth of a homer; their standard shall be according to the homer.

11 The ephah and the bath shall be the same quantity, so that the bath will contain a tenth of a homer and the ephah a tenth of a homer; their standard shall be according to the homer.

11 The ephah and the bath are to be of equal volume; that is, the bath is to contain one tenth of an omer and the ephah one tenth of an omer. The omer is to be the standard on which their volume measurement is to be based.

11 The ephah and the bath shall be of one measure, that the bath may contain the tenth part of an homer, and the ephah the tenth part of an homer: the measure thereof shall be after the homer.

12 And the shekel shall be twenty gerahs; twenty shekels, twenty-five shekels, and fifteen shekels shall be your mina.

12 The shekel shall be twenty gerahs; twenty shekels, twenty-five shekels, *and* fifteen shekels shall be your maneh.

12 The shekel is to weigh 20 gerahs. The mina is to be comprised of three coins weighing 20, 25, and fifteen shekels, respectively."

12 And the shekel shall be twenty gerahs: twenty shekels, five and twenty shekels, fifteen shekels, shall be your maneh.

(ii) Offerings for and by priests (45:13-17)

13 "This is the offering that you shall offer: a sixth of an ephah from each homer of wheat; a sixth of an ephah from each homer of barley;

13 "This is the offering that you shall offer: a sixth of an ephah from a homer of wheat; a sixth of an ephah from a homer of barley;

13 "Here are the standards for presenting offerings: a sixth of an ephah that is based on the standard omer of wheat, and a sixth of an ephah based on the standard omer of barley.

13 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:

14 and the prescribed portion of oil (namely, the bath of oil), a tenth of a bath from each kor (which is ten baths or a homer, for ten baths are a homer);

14 and the prescribed portion of oil (namely, the bath of oil), a tenth of a bath from each kor (which is ten baths or a homer, for ten baths are a homer);

14 The olive oil quota is to be based on the bath, measured at ten baths to each omer, which is equal to one kor.

14 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:

15 and one sheep from each flock of two hundred from the watering places of Israel—for a grain offering, for a burnt offering, and for peace offerings, to make atonement for them," declares the Lord GOD.

15 and one sheep from each flock of two hundred from the watering places of Israel—for a grain offering, for a burnt offering and for peace offerings, to make atonement for them," declares the Lord GOD.

15 The sheep quota is to be one from each flock of 200 taken from the pastures of Israel. From all of these you are to present grain offerings, burnt offerings, and peace offerings, to make atonement for them," declares the Lord GOD.

15 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 Lord GOD.

16 "All the people of the land shall give to this offering for the prince in Israel.

16 "All the people of the land shall give to this offering for the prince in Israel.

16 "The entire nation living in the land is to present this offering to the Regent Prince in Israel.

16 All the people of the land shall give this oblation for the prince in Israel.

17 And it shall be the prince's part to provide the burnt offerings, the grain offerings, and the drink offerings, at the feasts, on the new moons, and on the Sabbaths, at all the appointed feasts of the house of Israel; he shall provide the sin offering, the grain offering, the burnt offering, and the peace offerings, to make atonement for the house of Israel."

17 It shall be the prince's part *to provide* the burnt offerings, the grain offerings and the drink offerings, at the feasts, on the new moons and on the sabbaths, at all the appointed feasts of the house of Israel; he shall provide the sin offering, the grain offering, the burnt offering and the peace offerings, to make atonement for the house of Israel."

17 The Regent Prince is to provide the burnt offerings, grain offerings, and drink offerings at the festivals, on the New Moons and Sabbaths, and at all of the prescribed festivals of the house of Israel. He is to provide the grain offerings, burnt offerings, and peace offerings in order to make atonement for the house of Israel."

17 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.

Taxation

This tithe or tax will be required of each of the people for use by the prince in Israel: a 60th of their wheat and barley (v13); 1% of their olive oil (v14); and one sheep from every 200 of their flocks (v15).

(iii) Offerings on certain days (45:18-25)

(a) New Year's (45:18-20)

18 'This is what the Lord GOD says: "In the first month, on the first of the month, you shall take a bull without blemish and cleanse the sanctuary from sin.

18 'Thus says the Lord GOD, "In the first *month*, on the first of the month, you shall take a young bull without blemish and cleanse the sanctuary.

18 "This is what the Lord GOD says, 'On the first day of the first month, you are to present a young bull without defect in order to cleanse the sanctuary.

18 Thus saith the Lord GOD; In the first month, in the first day of the month, thou shalt take a young bullock without blemish, and cleanse the sanctuary:

19 And the priest shall take some of the blood from the sin offering and put it on the door posts of the house, on the four corners of the ledge of the altar, and on the posts of the gate of the inner courtyard.

19 The priest shall take some of the blood from the sin offering and put *it* on the door posts of the house, on the four corners of the ledge of the altar and on the posts of the gate of the inner court.

19 The priest is to place some of the blood from the sin offering on the door posts of the Temple, on the four corners of the ledge around the altar, and on the posts of the gate leading to the inner court.

19 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.

- That the first month, Abib (Nisan), was intended is apparent from v21 (Cf. Ex 12:2; Num 9:1)

20 And you shall do this on the seventh day of the month for everyone who does wrong inadvertently or is naive; so you shall make atonement for the house.

20 Thus you shall do on the seventh day of the month for everyone who goes astray or is naive; so you shall make atonement for the house.

20 You are also to do this on the seventh day of the month, to make atonement for any person who wanders away or who sins through ignorance in order to make atonement for the Temple.

20 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.

- It is a practice we see in the NT, and certainly in the current rabbinical literature; but here in Scripture we have, in effect, a basis for that.

- Something else that is kind of strange is that that they do not wait for the 7th month to cleanse the sanctuary, which is the Mosaic procedure (Lev 16).

- The year is to begin with a consecration service, not mentioned under the Levitical law; but an earnest of it is given in the Feast of Dedication of the second temple, which celebrated its purification by Judas Maccabeus, after its defilement by Antiochus IV (i.e., *Hanukkah*; Cf. John 10:22).

(b) Passover (45:21-24)

21 "In the first month, on the fourteenth day of the month, you shall have the Passover, **a feast of seven days**; unleavened bread shall be eaten.

21 "In the first *month*, on the fourteenth day of the month, you shall have the Passover, a feast of seven days; unleavened bread shall be eaten.

21 "On the fourteenth day of the first month, you are to observe the Passover as a festival for seven days. Unleavened bread is to be eaten.

21 In the first month, in the fourteenth day of the month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten.

- Here several feasts are combined as one feast: Passover and Unleavened Bread (and Firstfruits). (No lambs are involved.)

- "...a feast of seven days" - literally, a feast of *hebdomad* of days, or a feast of weeks of days. *Shavout?* Cf. Ex 34:22; Deut 16:1

Parallelisms

Under the Mosaic Torah, the Passover began on the 10th day of the 1st month by the selection of a lamb (Ex 12:3-6).

Corresponding to which the great Day of Atonement in the 7th month fell upon the 10th day (Lev 23:27).

In the Torah of Ezekiel, the ceremonies introducing and leading up to the Passover should begin with the 1st day of the month; under the Law, the Feast of Trumpets on the 1st day of the 7th month began the solemnities which culminated in the Feast of Tabernacles.

22 On that day the **prince** shall provide for himself and all the people of the land a bull as a sin offering.

22 On that day the prince shall provide for himself and all the people of the land a bull for a sin offering.

22 On that day, the Regent Prince is to provide, both for himself and for all the people who live in the land, a bull for a sin offering.

22 And upon that day shall the prince prepare for himself and for all the people of the land a bullock for a sin offering.

- "...prince" - the priest

— Notice that the priest ("prince") provides a sacrifice for his own sins; this shows that he must be in his mortal body, not in his resurrected body

23 And during the seven days of the feast he shall provide as a burnt offering to the LORD seven bulls and seven rams without blemish on every day of the seven days, and a male goat daily as a sin offering.

23 During the seven days of the feast he shall provide as a burnt offering to the LORD seven bulls and seven rams without blemish on every day of the seven days, and a male goat daily for a sin offering.

23 Each day during the seven days of the festival, he is to provide a burnt offering to the LORD, consisting of seven bulls and seven rams without defect, offered each day throughout the seven days, along with a male goat offered each day as a sin offering.

23 And seven days of the feast he shall prepare a burnt offering to the LORD, seven bullocks and seven rams without blemish daily the seven days; and a kid of the goats daily for a sin offering.

- The fact that the prince is to make a sin offering for himself shows that he is not Christ

24 And he shall provide as a grain offering an ephah with a bull, an ephah with a ram, and a hin of oil with an ephah.

24 He shall provide as a grain offering an ephah with a bull, an ephah with a ram and a hin of oil with an ephah.

24 "The Regent Prince is also to present a grain offering consisting of an ephah with each bull and an ephah with each ram, along with a hin of olive oil mixed with an ephah of grain.

24 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.

(c) Tabernacles (45:25)

25 In the seventh month, on the fifteenth day of the month, at the feast, he shall provide like these, seven days for the sin offering, the burnt offering, the grain offering, and the oil."

25 In the seventh month, on the fifteenth day of the month, at the feast, he shall provide like this, seven days for the sin offering, the burnt offering, the grain offering and the oil."

25 On the fifteenth day of the seventh month, during a seven day festival, the Regent Prince is to present these as daily sin offerings, burnt offerings, and grain offerings mixed with oil!"

25 In the seventh month, in the fifteenth day of the month, shall he do the like in the feast of the seven days, according to the sin offering, according to the burnt offering, and according to the meat offering, and according to the oil.

- Corresponding to the Feast of Tabernacles (Zech 14:18-19)

Missing Feasts?

Only four of the seven annual feasts under the Levitical system are reported (Lev 23:4-44). Passover, Unleavened Bread, & Firstfruits are combined as one feast, which will point back to Christ's death and resurrection. The Feast of Tabernacles will celebrate Israel's new position in God's Millennial Kingdom. Why did Ezekiel omit Israel's other national feasts, the

Feast of Pentecost, the Feast of Trumpets, and the Day of Atonement? The fulfillment of Israel's Kingdom (& the Church) promises may render those three feasts obsolete.

Levitical Difficulties

The rabbis of the Talmud remarked that only the prophet Elijah, who will herald the ultimate redemption, will elucidate the discrepancies with the Torah laws and the terms which do not occur elsewhere. [*Babylonian Talmud*, Menahot 45a.]

Moreover, said they, had it not been for Rabbi Chanina ben Hezekiah, who explained away several of these difficulties, the Book of Ezekiel would have been excluded from the Canon of Scripture. [*Babylonian Talmud* , Hagiga 13a.]