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*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.*

The Zadokite priests would live in the land outside the open space around the temple complex within this larger area (48:10-12).

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## Ezekiel 45:5

*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.*

The other Levites would occupy another 25,000 by 10,000 cubits (8.3 miles by 3.3 miles) area beside the one just described (48:13).

It would evidently be immediately to the north.

Under the Mosaic system the priests and Levites lived scattered throughout Israel, not all in very close proximity to the temple, as here.

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## Ezekiel 45:6

*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.*

Another parcel of land 25,000 by 5,000 cubits (about 8.3 miles by 1.7 miles), apparently immediately to the south, would contain the city of Jerusalem.

All the Israelites would have access to it.

Later Ezekiel clarified that the city itself would occupy the center of this portion of land, and suburbs, or city lands, would flank it on the east and west (48:15, 17-19).

All this land designated as the portions of lands for priests and Levites yields a square 8.3 miles/side.

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## Ezekiel 45:7

*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.*

The prince (44:3) would also receive a special land allotment to the west and to the east of the city portions and the holy areas occupied by the Zadokites and the Levites (48:21-22).

There was no specially designated area in which the kings of Israel lived in former times except the royal palaces, which were much smaller.

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## Ezekiel 45:8

*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.*

The rest of the Promised Land would be the portion of the other Israelites (*ch. 48*).

The whole arrangement would contribute to the equitable governing of the Israelites and would discourage rulers from oppressing the people (*11:1-13; 14:1-11; 20:1-23:49; 34:1-10*).

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## Ezekiel 45:8-9

*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.*

*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; Isa 5:8; Hos 5:10; Mic 2:1-2*.

Most commentators intend 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 (*Num 1*).

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## Ezekiel 45:9

*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.*

The Lord next commanded the leaders of the Israelites to stop destroying the people, treating them violently, and appropriating their possessions for themselves.

This is a common cry in the Bible (*Lev. 19; 35; Deut. 25:13-16; Prov. 11:1; Amos 8:5; Mic. 6:10-12; Matt. 5:23-24*).

Rather they should treat them fairly and do what was right.

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## Ezekiel 45:10-12

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

*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, five and twenty shekels, fifteen shekels, shall be your maneh.*

Unlike the unfair leaders in Israel's past, the prince of the future would be faithful to the Lord and upright in his dealings with the Israelites.

Messiah will be the chief ruler during the Millennium, but this prince will serve under Him and will oversee temple offerings (and probably other things).

Ezekiel delineated the proper standard of volume measure in the terms of his day.

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# Measures

Honest measures are called for here.

## Volume

- Bath is a liquid measure of about 9 gallons.
- Ephah was a dry measure of just over ½ bushel.
- Each of these were about 1/10<sup>th</sup> of an Homer or about 5-6 bushels or a “donkey load.”

The homer (or, *cheroot*) is to be distinguished from the omer of *Exodus 16:36*, which was the tenth part of an ephah.

## Monetary Measures

- The shekel is to consist of 20 gerahs.  
A “shekel” weighed just under 11½ grams or about 2/5 ounce.
- The gerah was Israel’s smallest unit of weight;  
20 gerahs = 1 shekel (*Ex 30:13; Lev 27:25; Num 3:47*).
- Ezekiel stated that 60 shekels (20+25+15, coins of different value) equal one mineh.  
*(The standard weights were lost when the Chaldeans destroyed the temple.)*

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# Ezekiel 45:13-15 Taxation

*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] 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 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.*

This tithe or tax will be required of each of the people for use by the prince in Israel:

- a 60<sup>th</sup> of their wheat and barley (v.13);
- 1% of their olive oil (v.14); and
- one sheep from every 200 of their flocks (v.15).

The Israelites in the future would bring offerings to the temple periodically, but how often is not clear.

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# Ezekiel 45:16-17

*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 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.*

The people should bring these offerings to the prince for him to offer on their behalf on special occasions: feasts, new month celebrations, and Sabbaths.

He would make these offerings for the people as a whole to secure their corporate atonement.

These sacrifices would be memorials of Christ’s death and or the means whereby the uncleanness of their sins as believers would be removed so they could continue to enjoy intimate fellowship with God.

These sacrifices will not result in the peoples’ salvation any more than the sacrifices of the Mosaic system provided salvation (*Heb. 10:10*).

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# Ezekiel 45:18-19

*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 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 verse 21 (*Ex12:2; Num 9:1*).

On the first new year’s day of each year the people should offer a young bull without blemish to cleanse the accumulated sinful defilement of the sanctuary.

The priest in charge was to apply some of the blood of a sin offering to the door frames of the temple proper, the four corners of the altar of sacrifice, and the door frames of the inner court of the temple.

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## Ezekiel 45:20

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.

Another offering was to occur on the 7<sup>th</sup> day of the new year, and it would cover the guilt of sins committed ignorantly.

It would also result in the cleansing of the temple for another year.

They do not wait for the 7<sup>th</sup> 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; *Jn 10:22*).

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## Ezekiel 45:21

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.

Thus, Shavout? (*Ex 34:22; Deut 16:1*).

On the 14<sup>th</sup> day of the 1<sup>st</sup> month of the year the Israelites were to celebrate the Passover and then a 7 day feast using unleavened bread (*Ex 12:1-14; Lev 23:5-8; Nu 28:16-25*).

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## The Two Calendars

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This month shall be unto you the beginning of months: it shall be the first month of the year to you. Exodus 12:2

Months	Civil Religious		
	Old	New	
<b>Tishri, (Ethanim)</b>	<b>1</b>	<b>7</b>	Civil: <i>Tishri (in the Fall) Rosh Hoshana</i>
Cheshvan, (Bul)	2	8	
Chisleu	3	9	
Tevet	4	10	
Sh'vat	5	11	
Adar	6	12	
<b>Nisan, (Aviv)</b>	<b>7</b>	<b>1</b>	Religious: <i>Nisan (in the Spring)</i>
Ilyar (Zif)	8	2	
Sivan	9	3	
Tammuz	10	4	
Av	11	5	
Elul	12	6	

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## Parallelisms

Under the Mosaic Torah,

the Passover began on the 10<sup>th</sup> day of the 1<sup>st</sup> month by the selection of a lamb (*Ex 12:3-6*).

Corresponding to which the great Day of Atonement in the 7<sup>th</sup> month fell upon the 10<sup>th</sup> day (*Lev 23. 27*).

In the Torah of Ezekiel,

the ceremonies introducing and leading up to the Passover should begin with the 1<sup>st</sup> day of the month; under the Law,

the Feast of Trumpets on the 1<sup>st</sup> day of the 7<sup>th</sup> month began the solemnities which culminated in the Feast of Tabernacles.

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## Ezekiel 45:22-24

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.

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.

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.

On the day of the Passover the prince would offer a bull as a sin offering for himself and the people.

During the 7 days of this Passover festival the prince would offer 7 bullocks and 7 rams without blemish as a burnt offering of worship and 1 ram for a sin offering on each day.

With each bull and ram he would offer 1 ephah (about ½ bushel) of grain as a grain offering and a hin (about 1 gallon) of oil with the grain.

This celebration commemorates Jesus sacrificial death as the Lamb of God who takes away the sins of the world and the importance of living sin-free in view of that sacrifice.

That the prince makes a sin offering for himself shows that he is not Christ.

## Torah Comparisons

- Mosaic (*Num 28:19-21*):
  - 2 bullocks;
  - 1 ram;
  - 7 lambs;
  - 1 oblation of fine flour and oil
- Ezekiel (*Ezek 45:25*):
  - 7 bullocks;
  - 7 rams;
  - no lambs.

In Chapter 46 we find more of the same of these observances, but we find a major emphasis on the Sabbath, New Moon: a very, very Jewish setting...

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## Ezekiel 45:25

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.

On the 15<sup>th</sup> day of the 7<sup>th</sup> month, at the feast on that day, the prince would repeat the cycle of offerings he made during the Passover.

This feast corresponds to the 7 day feast of Tabernacles under the Mosaic system (*Zec 14:18-19, Lev 23:39-43; Nu 29:12-38*).

In the Millennium this will be a celebration of God's faithfulness in bringing the Israelites securely and permanently into the Promised Land, which the feast of Tabernacles anticipated.

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## Missing Feasts?

Only 4 of the 7 annual feasts under the Levitical system are reported (*Lev 23:4-44*).

- 'Passover and Unleavened Bread' and First fruits 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.

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## 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.*]