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Ezekiel 45

(2019)

Bible House of Grace contains an easy to read New and Old Testament commentary full of spiritual treasures and pearls, complete with an insightful resource guide illuminating God's love and grace.



Although I believe my aim is pure and God's will perfect this document is still the product of a human man, as to such I neither claim perfect knowledge or perfect understanding.

Ezekiel 45.

Topics.

- The land allotted for the LORD and for the Sanctuary.
- The land allotted for the Levites and for the people of Israel.
- The land allotted for the prince and laws for princes of Israel.
- The purification of the sanctuary and the sin offering.
- The sin offering for individual sin.
- Passover in the Old and New Testament.
- Passover and Christ's crucifixion.
- Eating the Lords flesh and drinking his blood.
- The theme of the last nine chapters of Ezekiel.

INTRODUCTION TO THE BOOK OF EZEKIEL

Ezekiel, a prophet and priest, was exiled to Babylon in 597 B.C. His ministry extended over at least twenty-three years. The book opens with his first dramatic vision of the "likeness" of the LORD". Ezekiel was keenly aware of God's presence and power in human affairs. He addressed both the exiles and the people left in Judah with messages of warning and judgment, predicting the fall of Jerusalem. After its fall (586), Ezekiel prophesied of hope and reassurance for the people of Judah, who had then lost the focus of God's covenant and the temple in Jerusalem. His vision of the valley of dry bones (chpt. 37) is a classic picture of God's ability to breathe new life into those who are spiritually dead. Ezekiel is prophesying about the Jews that did not go into captivity to Babylon, but remained against the word of the LORD in Jerusalem. Ezekiel's message is primarily directed to the people in the land of Judah and the inhabitants of Jerusalem (the two tribes), but often it is difficult to separate the message from Judah and Israel (the ten tribes) because much of what the LORD says can be applied to both Judah and Israel because the two are so intertwined and both nations were guilty of the same gross sins. For a greater overview of the entire book, visit the introduction to the book of Ezekiel in chapter one.

FOR INFORMATION: concerning people, places and the meaning of words see the title: "Map Locations and People of the Bible," and the title: "Bible Dictionary" on Website Menu.

THE PREVIOUS CHAPTER

The focus of chapter forty-four was upon the ministry of the priests when the glory of the LORD fills the temple. The primary focus of this chapter is upon the land allotted to the LORD, the Sanctuary, the Prince of Israel and the priests and the focus of the following three chapters continue with the rebuilding of the Temple with chapter forty-seven shinning a brilliant light upon a river flowing out from the altar of the Temple of God and bringing life to everyone who enters its water.

EZEKIEL 45:1

The Land allotted for the LORD.

- **Ezekiel 45:1:** When you allot the land as an inheritance, you shall set apart for the LORD a portion of the land as a holy district, 25,000 cubits long and 20,000 cubits broad. It shall be holy throughout its whole extent.

The history and different measures of a cubit: there are varying ideas concerning the exact measurement of a cubit this is because it is not an exact measurement. A cubit is the Hebrew measure of length it arose (as did the English foot) from the simple estimating of distance in terms of the body. Farmers today measure the height of horses by hands. The word cubit comes from the Hebrew word ('ammah). Strong's Concordance states that a cubit is a unit of measure of the fore-arm (below the elbow to the hand) (approximately 12 inches (300mm) while a long cubit is the length of the fore-arm plus the length of the hand (approximately 18 to 20 inches (450 to 500 mm) and a hand breath is the length of the hand (approximately 8 inches (200mm)).

NOTE: because I do not have knowledge concerning the symbolism that maybe contained in the following measurement concerning the cubit in this chapter I will leave that for those who love to study such things since I am sure they will be rewarded for their efforts and find many symbolic meanings as they do their own enjoyable studies.

The land set apart for the LORD as a holy district is to be:

- 25,000 cubits long.
- 20,000 cubits wide.

The entire area of the land is to be holy throughout.

EZEKIEL 45:2-4

The Land Allotted for the Sanctuary.

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- **Ezekiel 45:2-4:** Of this a square plot of 500 by 500 cubits shall be for the sanctuary, with fifty cubits for an open space around it. ³And from this measured district you shall measure off a section 25,000 cubits long and 10,000 broad, in which shall be the sanctuary, the Most Holy Place. ⁴It shall be the holy portion of the land. It shall be for the priests, who minister in the sanctuary and approach the LORD to minister to him, and it shall be a place for their houses and a holy place for the sanctuary.

The land set apart for the Sanctuary is to be:

- 500 cubits long.
- 500 cubits wide.

The open space around the Sanctuary is to be:

- 50 cubits.

The land for the Sanctuary the Most Holy Place is to be:

- 25,000 cubits long.
- 10,000 cubits wide.

This area is to be Most Holy for the priests, who minister in the sanctuary (the Most Holy Place) and who approach the LORD to minister to him and in the place for their houses.

NOTE: the priests who minister in the Sanctuary are the Sons of Zadok.

After the seventy year Babylonian captivity and the re-building of Jerusalem and the Temple of God, the LORD appointed the Levites to be ministers of the Temple and do all its service and bear the oversight of the Gates, the burnt offerings and the sacrifices, but because they

ministered to idols, prior to the Babylonian captivity and stumbled Israel, the LORD said they cannot come near to Him or serve Him as priests or come near the things that are Most Holy. Only the Levitical sons of Zadok were to enter the inner court and minister to the LORD and stand before Him to offer the sacrifices, because they kept charge of His sanctuary when the people of Israel turned to idols and went astray. (Ezekiel 44:9-17).

EZEKIEL 45:5

The Land allotted for the Levites.

- **Ezekiel 45:5:** Another section, 25,000 cubits long and 10,000 cubits broad, shall be for the Levites who minister at the temple, as their possession for cities to live in.

The land for the Levites who minister at the Temple refers to all the Levites who do not belong to the family of Zadok (see sons of Zadok above).

The land for the Levites is to be:

- 25,000 cubits long.
- 10,000 cubits wide.

This land is for cities for the Levites to live in.

EZEKIEL 45:6

The Land Allotted for the People of Israel.

- **Ezekiel 45:6:** Alongside the portion set apart as the holy district you shall assign for the property of the city an area 5,000 cubits broad and 25,000 cubits long. It shall belong to the whole house of Israel.

The Land area assign alongside the portion set apart as the holy district for the property of the city and for all the people of Israel is to be:

- 25,000 cubits long.
- 5,000 cubits wide.

EZEKIEL 45:7-8

The Land Allotted for the Prince.

- **Ezekiel 45:7-8:** And to the prince shall belong the land on both sides of the holy district and the property of the city, alongside the holy district and the property of the city, on the west and on the east, corresponding in length to one of the tribal portions, and extending from the western to the eastern boundary ⁸of the land. It is to be his property in Israel. And my princes shall no more oppress my people, but they shall let the house of Israel have the land according to their tribes.

The land for the prince of Israel is to be:

- The area on both sides of the holy land.
- The property of the city alongside the holy area.
- This is to be the land and property in Israel for the prince.

The LORD'S princes are not to oppress the LORD'S people, but let them have the land rightfully allotted to them. This is why the LORD says to the priests and those in authority, "Let the people have the land according to their tribes" (v8). Prior to the seventy-year captivity the rulers were

perverting justice so they could take possession of the homes and land of the poor and the less fortunate. It becomes very clear to the passionate reader of the Old Testament that one of the greatest things that offend the LORD'S heart is people who oppress others for their own gain.

EZEKIEL 45:9-12

The Laws for Princes of Israel.

- **Ezekiel 45:9-12:** Thus says the Lord GOD: Enough, O princes of Israel! Put away violence and oppression, and execute justice and righteousness. Cease your evictions of my people, (take away your exactions in the KJV) declares the Lord GOD. ¹⁰You shall have just balances, a just ephah, and a just bath. ¹¹The ephah and the bath shall be of the same measure, the bath containing one tenth of a homer, and the ephah one tenth of a homer; the homer shall be the standard measure. ¹²The shekel shall be twenty gerahs; twenty shekels plus twenty-five shekels plus fifteen shekels shall be your mina.

The LORD basically tells Israel He has had enough it is time for them to:

- Put away violence and oppression.
- Execute justice and righteousness.
- Cease from evicting the LORD'S people out of their homes for their own gain and extracting excessive tithes and taxes from the people.
- Be honest in their business dealings (just balances).

EZEKIEL 45:13-16

The Offering to the Prince of Israel.

- **Ezekiel 45:13-16:** This is the offering that you shall make: one sixth of an ephah from each homer of wheat, and one sixth of an ephah from each homer of barley, ¹⁴and as the fixed portion of oil, measured in baths, one tenth of a bath from each cor (the cor, like the homer, contains ten baths). ¹⁵And one sheep from every flock of two hundred, from the watering places of Israel for grain offering, burnt offering, and peace offerings, to make atonement for them, declares the Lord GOD. ¹⁶All the people of the land shall be obliged to give this offering to the prince in Israel.

The offerings the people are to give to the prince of Israel:

- One 6th of an ephah from each homer of wheat.
- One 6th of an ephah from each homer of barley.
- One 10th of a bath from each cor.
- One sheep from every flock of 200.

All Israel living on the land are to give this offering to the prince to make atonement for them.

EZEKIEL 45:17

The Duty of the Prince.

- **Ezekiel 45:17:** It shall be the prince's duty to furnish the burnt offerings, grain offerings and drink offerings, at the feasts, the new moons, and the Sabbaths, all the appointed feasts of the house of Israel: he (the Prince) shall provide the sin offerings, grain offerings, burnt offerings, and peace offerings, to make atonement on behalf of the house of Israel.

The duty of the prince is to:

- Oversee all the appointed feasts, offerings and the Sabbaths.
- Make atonement on behalf of the house of Israel.

EZEKIEL 45:18-19

The Purification of the Sanctuary and the Sin Offering.

- **Ezekiel 45:18-19:** Thus says the Lord GOD: In the first month, on the first day of the month, you shall take a bull from the herd without blemish, and purify the sanctuary.
¹⁹The priest shall take some of the blood of the sin offering and put it on the doorposts of the temple, the four corners of the ledge of the altar, and the posts of the gate of the inner court.

To purify the Sanctuary: the Prince was to take for a sin offering a bull without blemish on the first day of the first month and put some of its blood on the doorposts of the Temple, the four corners of the ledge of the altar, and the posts of the gate of the inner court.

EZEKIEL 45:20

The Sin Offering for Individual Sin.

- **Ezekiel 45:20:** You shall do the same on the seventh day of the month for anyone who has sinned through error or ignorance; so you shall make atonement for the temple.

To purify the individual person the Prince on the seventh day of the first month was to take for a sin offering a bull without blemish and put some of its blood on the doorposts of the Temple, the four corners of the ledge of the altar, and the posts of the gate of the inner court

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NOTICE: atonement in this context is for sin done in error or ignorance meaning sins people are not even aware of or sins they have done by mistake. This is atonement for those who love the LORD, but cannot attain to His perfect standard. Deliberate sin that causes another person harm physically, financially, sexually, emotionally or spiritually requires honest repentance before the LORD and a change of behaviour. New Testament Christians are saved by their faith in Christ and not by their good deeds or actions, but by God's grace, so when they sin in error or ignorance salvation is still credited to them, but if they deliberately set about to cause others harm physically, financially, sexually, emotionally or spiritually they are in danger of being judged accordingly.

Matthew wrote:

- Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but the one who does the will of my Father who is in heaven. On that day many will say to me, 'Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name? (Matt. 7:21-22).

Luke says:

- Why do you call me 'Lord, Lord,' and not do what I tell you? (Luke 6:46).

EZEKIEL 45:21-25

The Celebration of the Passover Feast.

- **Ezekiel 45:21-25:** In the first month, on the fourteenth day of the month, you shall celebrate the Feast of the Passover, and for seven days unleavened bread shall be eaten.
²²On that day the prince shall provide for himself and all the people of the land a young bull for a sin offering. ²³And on the seven days of the festival he (the prince) shall provide

as a burnt offering to the LORD seven young bulls and seven rams without blemish, on each of the seven days; and a male goat daily for a sin offering. ²⁴And he (the prince) shall provide as a grain offering an ephah for each bull, an ephah for each ram, and a hin of oil to each ephah. ²⁵In the seventh month, on the fifteenth day of the month and for the seven days of the feast, he (the prince) shall make the same provision for sin offerings, burnt offerings, and grain offerings, and for the oil.

It is interesting to notice that the celebration of Passover Feast follows the sin offerings.

The Passover Feast: on the fourteenth day of the first month Israel was to begin to celebrate the Feast of Passover then for seven days unleavened (no yeast) bread was to be eaten and on each of the seven days the prince was to provide daily for himself and the people a sin offering of:

- 7 young bulls without blemish.
- 7 rams without blemish.
- A male goat without blemish.
- An ephah of grain for each bull.
- An ephah of grain for each ram.
- A hin of oil to each ephah.

On the fifteenth day of the seventh month of the feast, the prince was to make the same provision for the sin, burnt, grain and oil offerings.

NOTE: this feast is a celebration of Israel's deliverance from their bondage in Egypt the sacrifices and offerings became food for the Levitical priesthood and their families.

Following is the history of the Passover Feast
in the Old and New Testament

PASSOVER IN THE OLD TESTAMENT

Passover and the Feast of Unleavened Bread were to celebrate and remember that God in haste delivered Israel out of Egypt by night. On the 10th day of the first Jewish calendar month of the year (called Abib) all Israel were to take from their own flock one male lamb from their sheep or goats a year old and without blemish for each household and keep it until the 14th day. On the 14th day in the evening at sunset the entire nation of Israel was to kill and eat the Passover at the place God choose to make His name dwell. If the members of a household were too few to eat a complete lamb, they could invite their neighbour. (This was because all the flesh of the Passover had to be eaten by morning). The people who had gone to their neighbours to eat the Passover could not return to their own tents until the morning. Immediately following Passover Day was the Feast of Unleavened Bread, the first day (15th) and the last day (21st) of the seven Day Feast of Unleavened Bread were Sabbath Days in which no secular work could be done. Food offering were to be presented to the LORD during these seven days (they became food for the priesthood and their families). If any Israelite ate leavened bread during the Feast they were to be cut off from Israel because only unleavened bread was to be eaten. (Unleavened bread was a symbol of affliction).

PASSOVER IN THE NEW TESTAMENT

Two days prior to Passover Day: during the two days prior to the Passover the chief priests and the elders gathered in the palace of Caiaphas of the high priest to plot and plan how they could kill Jesus without the people knowing. Judas no-doubt aware of their hatred toward the Lord goes to them and agrees to betray Jesus for the lowly sum of thirty pieces of silver. While this is going on a woman with an alabaster flask does a beautiful thing and anoints and prepares Jesus for burial. During these two days Jesus tells his disciples the Son of Man will be delivered up to be crucified. (Matt. 26:2-4) (Matt. 26:14-16) (Matt. 26:6-13).

Early in the evening of Passover Day: on Passover Day (the first day of unleavened bread) the disciples ask Jesus, where will they eat the Passover and Jesus tells them to go into the city and find a man carrying a jar of water and say to him, "Where is the teachers guest room where he may eat the Passover with his disciples?" And the man will show them a large upper room already furnished and ready for them to eat the Passover. So the disciples went to the city and found it just as the Lord had told them. Later when it was evening and Jesus was eating the Passover in the room with the twelve, he said, "One of those who are eating with him will betray him." (Matt. 26:17-18) (Mark 14:12-18).

After Jesus and the apostles had eaten the Passover Jesus goes to Gethsemane, and prays. While he is praying Judas comes with the chief priests the elders a great crowd carrying swords and clubs. They seize Jesus and take him to Caiaphas the high priest, where the scribes and the elders had gathered. The chief priest and elders spit in Jesus face beat and slap him and condemn Jesus to death. (Matt. 26:36) (Matt. 26:47) (Matt. 26:57) (Matt. 26:66-67).

The morning of Passover Day: Peter denies Jesus the third time and immediately the rooster crowed (Matt. 26:74-75). When morning came the counsel of the chief priests and elders had condemned Jesus to death so they took him to Pilate the Roman governor of Judea. To calm the crowd and appease the chief priests and elders Pilate scourges Jesus and releases Barabbas. Jesus is given over to be crucified, he is led out and nailed to the cross at which time the soldiers cast lots to divide his garments among themselves. (Matt. 27:1-2) (Matt. 27:26) (Matt. 27:35).

Jesus is crucified: Jesus was given over to be crucified at 9am (the 3rd hour), he was nailed to the cross at 12 noon (the 6th hour) at which time darkness covered the land and he breathed his last breath at 3pm (the 9th hour) on the day of Passover (Friday) (Matthew 27:45-50) (Mark 15:25-46).

The evening of Passover Day: Joseph of Arimathea, took courage and went to Pilate and asked for the body of Jesus, Pilate gives him permission and Just prior to the end of Passover Day and the beginning of the Jewish weekly Sabbath (Saturday) and the first day of the seven Day Feast of Unleavened Bread Joseph takes Jesus off the cross, wraps him in a linen shroud and laid him in a tomb (Matthew 27:55-56) (Mark 15:42-46).

After the Jewish Sabbath (Saturday) and early Sunday: after the Sabbath (Saturday) on the first day of the week (Sunday) very early toward dawn Mary Magdalene with other women took spices they had prepared and went to the tomb. When they arrive, they find that the stone had rolled away from the tomb and the body of the Lord Jesus was gone.

(Matthew 28:1) (Mark 16:1-2) (Luke 24:1-5) (John 20:1-2).

PASSOVER AND CHRIST'S CRUCIFIXION

Generally, the Sabbath Days that are mentioned throughout the Bible regarding the Passover Feast were separate from the Jewish weekly Sabbath that the Jews kept every Saturday. God delivered Israel from Egypt (called the house of bondage) on the 14th Day of the month of Abib

(also called Nisan) and it was on this day that God commanded the Jews to keep the Passover Feast, regardless of what day of the week it fell on, it had to be kept on the 14th Day of Abib. The day after Passover Day was also a Sabbath Day because it was the first day of the seven-day Feast of Unleavened Bread (15th), which immediately followed Passover Day so Passover Day and the Sabbath Day connected with the Seven Day Feast could have fallen on any day of the week. Obviously over their 4000 years of keeping this feast, there were times when the Sabbath of the seven Day Feast of Unleavened Bread did fall on Saturday (the Jewish weekly Sabbath) when this happened it was called a High Sabbath (meaning double Sabbath). The day after Christ's Crucifixion was a Jewish weekly Sabbath (Saturday) and also the first day of the seven-day Feast of Unleavened bread so it was a High Sabbath.

The Passover Day was a day of unleavened Bread (Matt. 26:17-18) (Mark 14:12-18) and was from Sunset to Sunset of the 14th Day of Abib (also called Nisan) therefore the actual Passover meal was not eaten until sunset thus it was eaten in the evening when Passover day began. Prior to the Passover meal, Christ's disciples would have been preparing for Passover Day and for the Sabbath of the seven Day Feast of Unleavened Bread which immediately followed Passover Day. Jesus was crucified on Passover Day Friday (14th) lay in the tomb all day Saturday (15th) the weekly Sabbath and the Sabbath of the Feast of Unleavened bread and rose early on the first day of the week Sunday morning (16th). We know this because all four gospels records that the two Mary's went to the Tomb after the Sabbath Day near the dawn of the First Day of the week (Sunday).

(Matt. 28:1) (Mark 16:1-2) (Luke 24:1-5) (John 20:1-2).

For further information see the title:

- Three Days and Three Nights.
- In, Various Topics (ON WEBSITE MENU).

EATING THE LORDS FLESH AND DRINKING HIS BLOOD

- Jesus took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you (Luke 22:19-20).

In this verse the word supper comes from the Greek word (deipneo) and means to dine and carries the idea of it being the principal or chief meal (usually in the evening). There is no mention of Jesus and the disciples actually eating a roasted Passover lamb at the Last Supper, nevertheless it is most likely that they did have a cooked lamb, especially since they are still under the law, it is in the evening, their normal meal time and it is hardly likely Jesus would send disciples out to prepare a room simply so they could have one sip of wine and one bite of bread to eat and drink. But! This is the beauty and wonder of Bible language, because there is no mention of a Passover Lamb the astute Bible student leaps for joy, because the discerning reader quickly realises that the Passover Lamb is deliberately not mentioned, because that very day, Jesus Christ himself became the Passover Lamb that was to be slain. This is why Christians are called to continually eat (spiritually) of Christ the eternal Passover Lamb without blemish.

The following verses explain what it means to eat Christ's Flesh:

after breaking the bread Jesus told the twelve apostles that the bread was a symbol of his body and after pouring out a cup of wine tells them that it is a symbol of his blood. Jesus then says that his flesh is true food and his blood is true drink whoever feeds on his flesh and drinks his blood which is poured out for many for the forgiveness of sins abides in him,

and he in them and that whoever feeds on him has eternal life because he is the true bread that came down from heaven and on the last day will raise those who feed on him up (Matt. 26:26-28) (John 6:53-60). Every Roman soldier knew that when a Roman king said to those who would follow him that they must be prepared to eat and drink the blood of their king to be a loyal Roman soldier it meant they must be prepared to lay down their lives for him, this is the reason Jesus disciples said that it was a hard saying (John 6:60). But! Jesus also tells his followers not to labour for food that perishes, but for the food that endures to eternal life (John 6:27) so not only does eating the flesh and drinking the blood of Christ mean being prepared to die for him, it also embraces the things that are eternal such as:

- Believing Jesus words and that he is the Son of God and was sent by God.
- Trusting in Jesus and God's grace for salvation and not works of the law.
- Endeavouring to live a life that honours God and the Lord Jesus Christ.
- Helping the poor and the less fortunate when able (Romans 14:17) (John 4:32-34).
- Living in the fruits of the Spirit (love, compassion, kindness, mercy, grace and forgiveness etc.).

For further information see the title:

- Eating the Lords Supper (1 Corinthians 11:17-34)
- In, Commentary New Testament (ONE WEBSITE MENU)

THE THEME OF THE LAST NINE CHAPTERS OF EZEKIEL

1. The theme of chapter forty is the rebuilding of the Temple of God starting from the wall of the outer court.
2. The theme of chapter forty-one is the rebuilding of central part of the Temple of God.
3. The theme of chapter forty-two is the rebuilding of the priest quarters in the outer court of the Temple of God.
4. The theme of chapter forty-three is cleansing the altar and preparing yourself for the glory of the LORD is coming to the Temple.
5. The theme of chapter forty-four is the ministry of the priests when the glory of the LORD fills the temple.
6. The theme of chapter forty-five is the land allotted to the LORD and the land allotted to the Sanctuary, the Prince of Israel and the priests.
7. The theme of chapter forty-six is the Prince entering the Most Holy Place and the people of the land bowing down in peace and entering the Temple with the Prince from their freewill and upon the prince providing a freewill offering and giving an everlasting inheritance to his sons forever.
8. The theme of chapter forty-seven is a river flowing from the threshold of the Temple of the LORD that begins as a trickle then becomes ankle-deep, then waist-deep, then deep enough to swim in. The river has trees on both sides and as it flows into the sea it turns the salt water to fresh water and brings life to every living creature that comes to its water.
9. The theme of chapter forty-eight is the land being divided up between the twelve tribes of Israel.

As the founder of Bible House of Grace, I would like to thank the many Christian scholars, commentators and theologians who have gone before me, and the many today, who have freely made available their works to enhance the knowledge of the Bible to all people worldwide. It is only with the help of these faithful writers that much of Bible House of Grace exists as it does today.

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