

WEDNESDAY SERMON

Willow, Alaska

Date: December 19, 2018

Scripture Reading: Ezekiel 45:1-25

Text: Ezekiel 45:1-25

Subject: EZEKIEL SERIES – Portion of the Land for the LORD and for the Prince

- **The Lord's Oblation – a Holy Portion of the land (Verse 1)**

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.

You will remember that the land of Canaan was divided in the days of Joshua as he and the children of Israel conquered the land. Ezekiel prophesies of a new division of the land. And when this land is divided by lot for inheritance of the children of Israel – an oblation (offering) of the land is given to the LORD. It is an holy portion of twenty five thousand reeds long and ten thousand reeds wide. That is 25000 x 6 cubits which = 150,000 cubits in length and 10000 x 6 cubits which = 60,000 cubits in width. In our modern terms, so we get an idea of the size of the land offering – (150,000 x 21 inches = 3,150,000 inches. 3,150,000 inches / 12 inches = 1,575,000 feet. 1,575,000 feet / 5,280 feet in a mile = 298.295 miles long). In terms of width (60,000 x 21 inches in a cubit = 1,260,000 inches. 1,260,000 inches / 12 inches in a foot = 105,000 feet. 105,000 feet / 5280 feet in a mile = 19.88 miles wide). Thus the offering for the LORD is a parcel of land approximately 19.88 miles wide and 298.295 miles long.

Modern Israel stretches 424 km (263 mi) from north to south, and its width ranges from 114 km (71 mi) to, at its narrowest point, 15 km (9.3 mi). So you can see that offering up a parcel of land this size in modern Israel is impossible humanly speaking. But the land is going to be changed drastically during the last days. God's promise of this land to Abraham is found in Genesis 15. Let us notice that passage:

Ge 15:18-21 (KJV) *In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: **19** The Kenites, and the Kenizzites, and the Kadmonites, **20** And the Hittites, and the Perizzites, and the Rephaims, **21** And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.*

Notice that the land extends from the river of Egypt (which is in the extreme south of Israel to the great river Euphrates. This means that the land would extend from the eastern coast of the Mediterranean all the way across Jordan to the Euphrates River. Given the fact that the land is going to be altered (probably by the great earthquake near the coming of the LORD), we do know that this is a sufficient area to fulfil the Lord's promise and sufficient for this dividing of the land.

- **The Lord's Oblation – Land for the Sanctuary (Verses 2 & 3)**

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.

Of this oblation of land, shall be for the sanctuary (the millennial temple) five hundred (reeds) in length, and five hundred (reeds) in

breadth, square round about. So this portion for the temple is **(500 x 6 cubits = 3,000 cubits. 3,000 cubits x 21 inches in a cubit = 63,000 inches. 63,000 inches / 12 inches in a foot = 5,250 feet.)** As we can see that is approximately one-mile square for the sanctuary.

And fifty cubits round about for the suburbs thereof. -- Then around the temple area there are fifty cubits round about for the suburbs of the temple area.

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.

Meaning that within the 25000 x 10000 measure, the sanctuary and the most holy place shall be.

- **The Lord's Oblation – a Holy Portion for the priests (Verses 4 & 5)**

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 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.

Also in that holy portion for the Lord, the land shall be for the priests who minister in the sanctuary, which come near to minister unto the LORD – a place for their houses, and an holy place for the sanctuary. It shall also be for the Levites, the ministers of the house, to have for themselves a possession for twenty chambers.

- **The Lord's Oblation – a portion for the city (Verse 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.

Within that offering for the Lord, a possession shall be appointed for the city five thousand cubits broad and twenty-five thousand cubits long; this shall be over against the offering for the holy portion – and the city shall be for the whole house of Israel.

- **The Lord's Oblation – a portion for the prince (Verses 7 & 8)**

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.

This description is a bit difficult, but it appears that the portion for the prince is on both the eastern and western boundaries of the oblation for the sanctuary, for the Levites, and for the City. (See attached drawing).

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.*

In the land shall be his possession in Israel: -- That is, the prince shall have this land as described.

And my princes shall no more oppress my people; -- They shall not henceforth oppress the house of Israel as some of them have been wont to do in the past.

And the rest of the land shall they give to the house of Israel according to their tribes. -- The land besides the offering for the sanctuary, the priests, the Levites, the City & Suburbs, and the land for the prince shall go to the house of Israel by their tribes.

- **Warning and general exhortations to the princes of Israel.**

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.*

This verse underscores God's will for the princes to execute judgment and justice and remove all violence and spoil from the people. Notice the phrase "take away your exactions..." The word exactions comes from a Hebrew word which literally means "exclusion, violence, or dispossession." Such was King Ahab who used violence to remove Nabob from his vineyard when Jezebel had Nabob killed in order that Ahab could have his wish.

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

Just weights and measures has always been God's will for his people. Balances speaks of sales and commerce with honesty and integrity. Ephah speaks of dry measure and the bath speaks of liquid measure.

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.

The ephah and the bath shall be of one measure, -- both the dry and liquid measures are the same. Each of them may contain the tenth part of an homer (which is the standard). A homer is a dry measure of about 11 bushels.

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

Having laid down the standard for weight and measure in that which is sold for money, now the standard is set down for the money which shall be their medium of exchange. The first mentioned in the text is the shekel, which, saith the text, is twenty gerahs.

(CF) Ex 30:13 (KJV) *This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary: (a shekel is twenty gerahs:) an half shekel shall be the offering of the LORD.*

(CF) Le 27:25 (KJV) *And all thy estimations shall be according to the shekel of the sanctuary: twenty gerahs shall be the shekel.*

twenty shekels, five and twenty shekels, fifteen shekels, shall be your maneh; -- these were individual pieces of money; one was a twenty-shekel piece; another was a five and twenty shekel piece; and a third was a fifteen-shekel piece. Together, these made a maneh which consisted of sixty shekels. The maneh is not mentioned elsewhere in the Old Testament.

- **Offerings of the people given to the prince in Israel (Verses 13-17)**

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. 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.

This speaks of the offerings to be made by the people through the prince for the service of the sanctuary. Under the Mosaic Law the offerings for the sacrifices of the ordinary festivals were left to the free will of the people. In the time of the millennial temple, these offerings are reduced to regular order and the amounts are clearly set forth.

- **Manner of the Offerings offered by the prince (Verses 18-25)**

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.

Here is the beginning of the year, which is altogether new, and not instituted by the law of Moses. It is the annual cleansing of the sanctuary. (1.) *On the first day of the first month* (upon new-year's day) they were to offer a sacrifice for the *cleansing of the sanctuary*. The blood of that sacrifice was to be put upon the posts of the house, on the four corners of the settle of the altar, and upon the post of the inner court gate.

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.

And so thou shall do the seventh day of the month, -- In the first month Nisan, on the seventh day, we read of another new rule or law, of which no mention is made in the law of Moses.

For every one that erreth; -- For all the errors of all the house of Israel, in all that had erred or gone astray.

For him that is simple; -- that is, of weak intellectuals, half-witted, those destitute of understanding - or a fool. Let us remember that

these Israelites have been given a new heart and have the Spirit of God – but are still in the body.

So shall ye reconcile the house, -- Meaning to cleanse ceremonially those defiled by their going astray. The Hebrew word which is translated house is also translated as household and appears to mean the house of Israel.

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.

This is same time the Passover and feast of unleavened bread was observed under the Mosaic law. However, this seems to be all connected together.

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.

On that day, the fourteenth day of the first month shall the prince prepare for himself and 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.

The feast of unleavened bread shall be observed by the prince with daily offerings of seven bullocks and seven rams without blemish – 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.

Continuing to speak of the prince who 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. This expands and clarifies the daily sacrifices during the feast of unleavened bread.

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.

The prince shall again offer on the fifteenth day of the seventh month like the daily sacrifices of the feast of unleavened bread *according to the sin offering, according to the burnt offering, and according to the meat offering, and according to the oil.*

(CF) Le 23:34 (KJV) *Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the LORD.*

As you can see, there are similarities, but marked differences in the times and sacrifices during the millennium than that of the Old Testament Mosaic Law. In my view, these sacrifices all point back to the cross where the once-for-all sacrifice of Jesus Christ was made for all the sins of those under the terms of the New Covenant. Israel has, at this point, been brought into the bond of the New Covenant. In that covenant, the LORD will not remember their sins and iniquities no more. In Ezekiel, the instructions for the various offerings never mention forgive, forgiven, forgiveness, clean, cleaned, cleansing, or pardon, pardoned. Here is an example from the Old Covenant:

Le 4:20 (KJV) *And he shall do with the bullock as he did with the bullock for a sin offering, so shall he do with this: and the priest shall make an atonement for them, and it shall be **forgiven** them.*

Le 4:26 (KJV) *And he shall burn all his fat upon the altar, as the fat of the sacrifice of peace offerings: and the priest shall make an atonement for him as concerning his sin, and it shall be **forgiven** him.*

Le 4:35 (KJV) *And he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace offerings; and the priest shall burn them upon the altar, according to the offerings made by fire unto the LORD: and the priest shall make an atonement for his sin that he hath committed, and it shall be **forgiven** him.*

Ten times, in the book of Leviticus, is this word used in connection with the offerings, but never is it used in Ezekiel's account of the Millennial Temple.