

EZEKIEL 35:1-48:35 | THE RESTORATION

EZEKIEL 40:1-48:35 | RESTORATION OF ISRAEL

EZEKIEL 45:1-46:18 | RESTORATION OF THE LAND

- Ezekiel 45:1-25 – *see session 33*
- [Ezekiel 46:1-8](#) | Sabbath and New Moon Regulations
 - Ezekiel is given instructions for the Sabbath and the **new moon** (v. 1), that is, the first day of the Jewish month. On these days, the eastern gate of the inner court will be opened (unlike other days), the prince shall enter, with burnt offering prepared by the priests, and the prince **shall worship at the threshold of the gate** (v. 2). The detail of the offerings is given in verses 4-8.
 - The **people of the land** (v. 3) are worshipers but do not sacrifice. They **worship at the door of this gate** (v. 3).
- [Ezekiel 46:9-11](#) | Instructions for the Solemn Feasts
 - The **solemn feasts** (v. 9) are not enumerated, but *presumably* they are the seven feasts of the Torah. These feasts are led by **the prince in the midst of them** (v. 10), and the instructions are given for entry and exit and for the **meat offering** (v. 11).
 - Notice that one would be hard-pressed to argue that the Millennium is an extension of the age of grace, for the legalistic structures are undeniable.
- [Ezekiel 46:12-15](#) | Instructions Concerning Voluntary Offerings of the Prince
 - The voluntary offerings were given during the six days of the week, not on the Sabbath.
 - While these instructions are about **when the prince shall prepare a voluntary burn offering or peace offerings** (v. 12), it is not known whether the offerings are *from himself or prepared by him on behalf of those who bring them*.
 - The pronouns of this section (as in the broader section) are perplexing.
 - Verse 12 - third person - the prince and the **one** that **shall then open him the gate**.
 - Verses 13-14 - second person singular - **thou**
 - Verse 15 - third person plural - **they**
 - While verse 12 is self-explanatory, verses 13-15 are challenging.
 - Who is referenced with the pronoun **thou** of verses 13-14? Would it be Ezekiel himself? Could Ezekiel possibly be **the prince** of verses 12 (and of the broader section)? Does Ezekiel (who was a priest) have a specific and special role in the millennial Temple?
 - Then who is **they** of verse 15? Is this the priests? The people?
 - In the end, there is very little study on this topic, it is perhaps completely ignored in both Christian and Jewish commentaries.
- [Ezekiel 46:16-18](#) | Instructions Concerning A Gift of Inheritance by the Prince
 - These verses confirm that **the prince** (v. 16) is not the Messiah, for Jesus Christ does not have nor will He have sons.
 - In the future, should the prince give a gift (presumably of land) to his sons, it shall be theirs forever. However, if he gives a gift **to one of his servants** (v. 17), then it will be

returned to one of the sons in **the year of liberty** (v. 17), which is presumably the year of Jubilee, taking place every 50th year. Only here to we learn that there is an observance of Jubilee in the millennium.

- The priest is instructed not to take land **by oppression** (v. 18), and thus all the land he gives to his sons is to be **out of his own possession** (v. 18).
- The economic system of Torah was based in capitalism, namely in the ownership of property.
 - No family would be without *capital* save for one generation, until Jubilee arrived.
 - Land could thus be *leased* but not *purchased*.
 - In the millennium, this returns to the millennial economy so that **my people be not scattered every man from his possession** (v. 18).
 - It is interesting that *even in the millennium* private property ownership and rights are held sacred.

EZEKIEL 46:19-24 | RESTORATION OF THE TEMPLE

- Ezekiel writes about a place in the inner court (vv. 19-20) for the boiling and baking of the **trespass offering and the sin offering** (v. 20) offerings. These offerings were not to be brought outside of the inner court where they would **sanctify the people** (v. 20) and disqualify the offerings.
- Ezekiel also writes about four places in the outer court (vv. 21-24) for the cooking of other offerings. There was one **in every corner of the court** (v. 21). According to Rashi, these offerings “do not become unfit by going out of the Israelites’ Court as do the sin-offering and the guilt-offering.”

(https://www.chabad.org/library/bible_cdo/aid/16144/jewish/Chapter-46.htm/showrashi/true)

EZEKIEL 47:1-48:35 | RESTORATION OF THE LAND

- [Ezekiel 47:1-12](#) | The Healing of the Land
 - Ezekiel is shown a place where waters flowed at a growing volume with each distance forward, from “a trickle” (the literal translation of the Hebrew word translated **ran out** in verse 2) until they were ankle deep (v. 3), waist deep (v. 4), and then **a river that could not be passed over** (v. 5).
 - These waters flowed to the east and into the Dead Sea, where **the waters shall be healed** (v. 8). In addition, the waters will bring **a great multitude of fish** (v. 9), making a fishing village of **En-gedi** (v. 10, currently on the northwest shores of the Dead Sea) and **En-eglaim** (v. 10, nowhere else named in the Bible, and of uncertain location, though Eusebius places it in Moab). There are certain locations that are *not* refreshed by the waters, but are **given to salt** (v. 11).
 - Even more striking are the trees that are on either side of the river. These trees will bring forth new fruit each month. The **fruit thereof shall be for meat, and the leaf thereof for medicine** (v. 12). We have, in a sense, the restoration of the Garden of Eden.