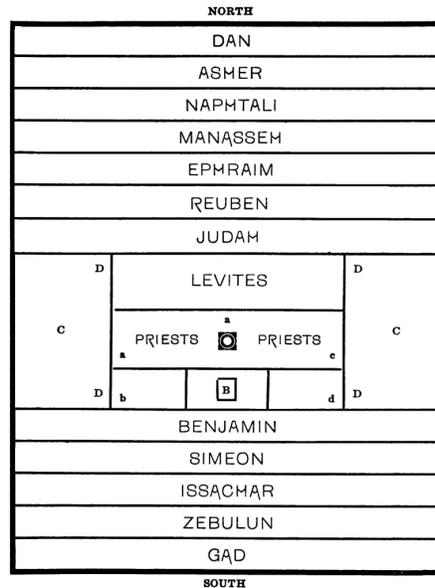


EZEKIEL 35:1-48:35 | THE RESTORATION

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

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

- [Ezekiel 45:1-6](#) | The Holy Portion of the Land
 - The allotment of the land in the Millennium is different than anything seen in the previous allotments. It included **an oblation unto the Lord** which was **an holy portion of the land** (v. 1). The word **oblation** comes from a Hebrew root meaning “high above.” The English word comes from Latin and is exclusively a word for offerings to God (one does not give an *oblation* to anyone other than God). The **holy portion** (v. 1) was to be 25,000, and the KJV assumes **reeds** (v. 1) based on comparison with [Ezekiel 42:16-20](#) and other passages. The measuring reed is defined in [Ezekiel 40:5](#) as six extra-long cubits (a cubit and a handbreadth per cubit). The reed being therefore approximately 10.5 feet, making this holy section of land to be about 50 miles in length and 20 miles in width.
 - The description of the length and breadth of the various portions is not perfectly clear, but clearly the land of Israel will undergo great change. We trust that it accurately describes a land as it is not currently configured.
 - An example from Gaebelein, Arno C., *The Prophet Ezekiel: An Analytical Exposition*



- [Ezekiel 45:7-12](#) | The Portion for the Prince and Instruction for the Princes
 - The **prince** was discussed in [Ezekiel 44:3](#).
 - There is a section on both sides of the holy oblation that is the possession of the prince.
 - The phrase **In the land shall be his possession in Israel** (v. 8) is simply to say, “this is the prince’s land” (see Young’s Literal Translation).
 - The Lord then begins to give instruction to **my princes** (v. 8).

- At one time they would **oppress my people** but no longer.
 - They are now instructed to **remove violence and spoil** as well as to **execute judgment and justice** and to **take away your exactions from my people** (v. 9).
 - An *exaction* is “demanding more than is due” (Oxford English Dictionary). They are required to be honest in their dealings.
 - Illustrations of justice are given in verses 10-12.
- [Ezekiel 45:13-25](#) | Ordinances for the Future
 - The priests are instructed in the **oblation that ye shall offer** (v. 13), described of produce (vv. 13-14) and a lamb (v. 15). The priests were to do so **to make reconciliation for them** (v. 15).
 - The **people of the land** (Israel) were to give this **for the prince in Israel** (v. 16). However, we should interpret this with the KJV translators note and marginal note.
 - The translator note replaces **shall give this oblation** with *shall be for this oblation* and the marginal note changes **for the prince** to *with the prince*.
 - That is, there is *one national offering* (v. 16) given by the prince on behalf of the nation (v. 17).
 - These national offerings will be given according to the timetable in verses 18-25.
 - There is a cleansing sacrifice on the first and seventh days of the first month (vv. 18-20).
 - On the 14th day of the first month the nation will observe Passover (vv. 21-24).
 - On the 15th day of the seventh month the nation will observe a feast which corresponds to the current Feast of Tabernacles.
 - If one compares the observance of Passover and of Tabernacles in Ezekiel with that given in the Torah, it can be seen that they are clearly a new and different observance. The two cannot be reconciled. We must conclude that this is a *future dispensation* not to be equated with the dispensation of law.
 - Also, it cannot be denied that, while the observances are *different*, they still involve blood sacrifices.
 - Furthermore, it cannot be denied that these sacrifices **make reconciliation** (v. 15, 17, 20) and that they are for *sin offerings* (v. 19, 22, 23, 25).
 - Rather than force our dispensation unto the millennium (as is done in almost the whole of Christianity, even dispensational Christianity), we must accept [Ezekiel 45](#) as inspired and truthful revelation.
 - How do sin offerings for reconciliation align with [Hebrews 10:10](#) where we are told that Jesus died **once for all**?
 - In actuality, when this verse is looked at closely, the phrase **once for all** is an *adverb* that modifies the verb **sanctified**. That is, those who are sanctified by Christ’s death are sanctified *once and for all*.
 - But this verse (and those like it) do *not prohibit* that Jesus Christ (**Lord of both the dead and the living** - [Romans 14:9](#)) can rule over a future dispensation in which **the blood of bulls and of goats...sanctifieth to the purifying of the flesh** ([Heb. 9:13](#)).