

# Pentwater Bible Church

*Ezekiel Message 102*  
*September 24, 2017*



The Second Coming Artist Unknown.

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# Pentwater Bible Church

The Book of Ezekiel

Message One-Hundred Two

THE LORD'S LAND PORTION IN MESSIAH'S KINGDOM

September 24, 2017

Daniel E. Woodhead

EZEKIEL 45:1-17

<sup>1</sup> Moreover, when ye shall divide by lot the land for inheritance, ye shall offer an oblation unto Jehovah, a holy portion of the land; the length shall be the length of five and twenty thousand reeds, and the breadth shall be ten thousand: it shall be holy in all the border thereof round about. <sup>2</sup> Of this there shall be for the holy place five hundred in length by five hundred in breadth, square round about; and fifty cubits for the suburbs thereof round about. <sup>3</sup> And of this measure shalt thou measure a length of five and twenty thousand, and a breadth of ten thousand: and in it shall be the sanctuary, which is most holy. <sup>4</sup> It is a holy portion of the land; it shall be for the priests, the ministers of the sanctuary, that come near to minister unto Jehovah; and it shall be a place for their houses, and a holy place for the sanctuary. <sup>5</sup> And five and twenty thousand in length, and ten thousand in breadth, shall be unto the Levites, the ministers of the house, for a possession unto themselves, for twenty chambers. <sup>6</sup> And ye shall appoint the possession of the city five thousand broad, and five and twenty thousand long, side by side with the oblation of the holy portion: it shall be for the whole house of Israel. <sup>7</sup> And whatsoever is for the prince shall be on the one side and on the other side of the holy oblation and of the possession of the city, in front of the holy oblation and in front of the possession of the city, on the west side westward, and on the east side eastward; and in length answerable unto one of the portions, from the west border unto the east border. <sup>8</sup> In the land it shall be to him for a possession in Israel: and my princes shall no more oppress my people; but they shall give the land to the house of Israel according to their tribes.

<sup>9</sup> Thus saith the Lord Jehovah: Let it suffice you, O princes of Israel: remove violence and spoil, and execute justice and righteousness; take away your exactions from my people, saith the Lord Jehovah. <sup>10</sup> Ye shall have just balances, and a just ephah, and a just bath. <sup>11</sup> The ephah and the bath shall be of one measure, that the bath may contain the tenth part of a homer, and the ephah the tenth part of a homer: the measure thereof shall be after the homer. <sup>12</sup> And the shekel shall be twenty gerahs; twenty shekels, five and twenty shekels, fifteen shekels, shall be your maneh.

<sup>13</sup> This is the oblation that ye shall offer: the sixth part of an ephah from a homer of wheat; and ye shall give the sixth part of an ephah from a homer of barley; <sup>14</sup> and the set portion of oil, of the bath of oil, the tenth part of a bath out of the cor, which is ten baths, even a homer; (for ten baths are a homer); <sup>15</sup> and one lamb of the flock, out of two hundred, from the well-watered pastures of Israel;— for a meal-offering, and for a burnt-offering, and for peace-offerings, to make

atonement for them, saith the Lord Jehovah. <sup>16</sup>All the people of the land shall give unto this oblation for the prince in Israel. <sup>17</sup>And it shall be the prince's part to give the burnt-offerings, and the meal-offerings, and the drink-offerings, in the feasts, and on the new moons, and on the sabbaths, in all the appointed feasts of the house of Israel: he shall prepare the sin-offering, and the meal-offering, and the burnt-offering, and the peace-offerings, to make atonement for the house of Israel (ASV, 1901).

## THE FIRST DIVISION OF THE LAND

### EZEKIEL 45:1-5

<sup>1</sup> Moreover, when ye shall divide by lot the land for inheritance, ye shall offer an oblation unto Jehovah, a holy portion of the land; the length shall be the length of five and twenty thousand reeds, and the breadth shall be ten thousand: it shall be holy in all the border thereof round about (ASV, 1901).

This section of Scripture begins to describe in great detail the holy mountain of Jehovah's House. Referred to here as the Holy Oblation unto Jehovah. As we have noted earlier the Mountain will be where the Holy Temple, Holy rituals, and the city of Jerusalem will be located. It will be the highest mountain in the world. The first verse here describes how the land will be divided to the priests and the people. It will be done by lot or a drawing to see who gets what. This is not a game of chance since it was also done in Joshua's day (Numbers 34:13; Joshua 13:6-7; 14:3; Proverbs 16:33). Before the Church began at Pentecost the method of determining God's will was to cast lots and so will it be in the Messianic Kingdom. Now since the inception of the Church as Pentecost we discern God's Will through the leading of the Holy Spirit and comparing these leadings with Scripture for validation.

The first portion will be a *Terumah* sometimes translated as heave or wave offering (Exodus 29:27; Numbers 15:18-19). This is a Hebrew word for the offering of part of one's wealth that is separated and dedicated to a holy purpose. This is different than a sacrifice or offering for temporary atonement of sin. The *Terumah* is analogous to our offerings in the Church Age. We do it out of love and thankfulness to God for His blessings on us and acknowledgement of what He has done for us in Christ Jesus. It will be sacred to Jehovah since it is His generosity that this bountiful gift has been received in acknowledgement that the Lord has graciously restored the Land fully to the Nation Israel. This sacred *Terumah* is the northern most strip where the Temple will be built (see red square in diagram). This will be given first which is an acknowledgement that all the land is actually His. Ezekiel will be provided with a more detailed description of these divisions in chapter 48:8-12. The square flat top of the mountain will be fifty-miles square. This square plateau will be subdivided into three sections.

# The Millennial Mountain

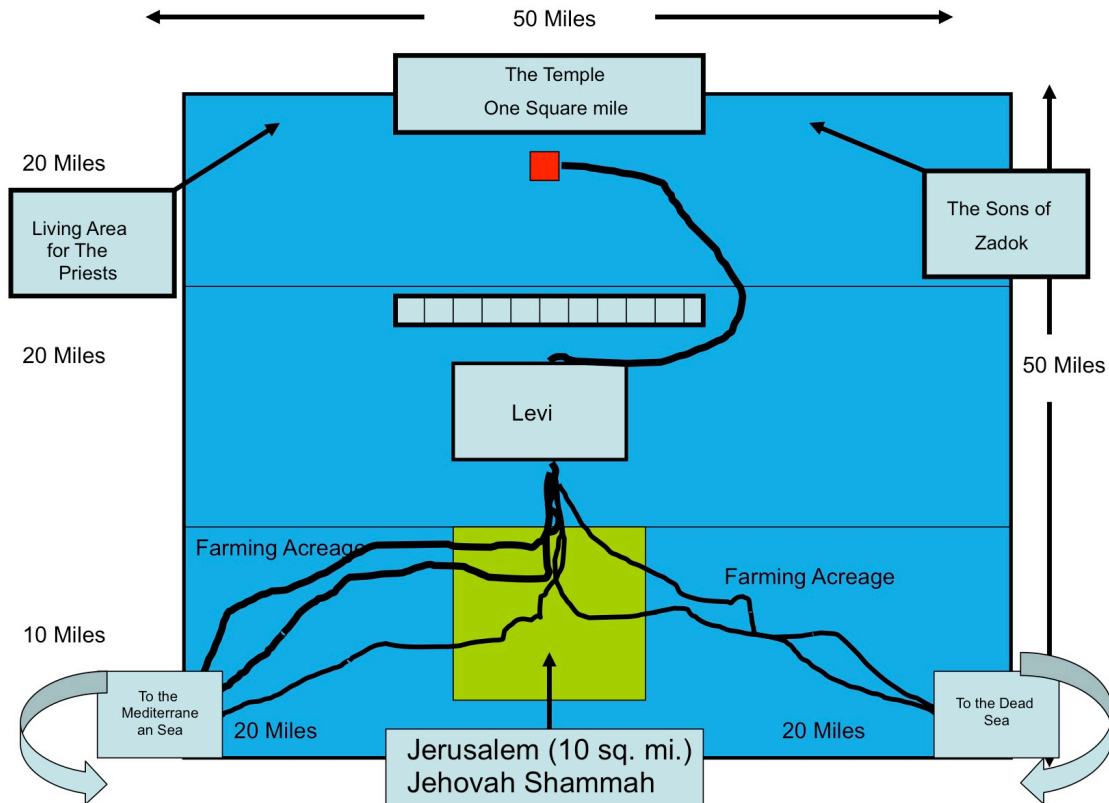


Diagram drawn by Author – Daniel E. Woodhead

## THE LOCATION OF THE TEMPLE

Ezekiel 45:2-5

<sup>2</sup>Of this there shall be for the holy place five hundred in length by five hundred in breadth, square round about; and fifty cubits for the suburbs thereof round about. <sup>3</sup>And of this measure shalt thou measure a length of five and twenty thousand, and a breadth of ten thousand: and in it shall be the sanctuary, which is most holy. <sup>4</sup>It is a holy portion of the land; it shall be for the priests, the ministers of the sanctuary, that come near to minister unto Jehovah; and it shall be a place for their houses, and a holy place for the sanctuary. <sup>5</sup>And five and twenty thousand in length, and ten thousand in breadth, shall be unto the Levites, the ministers of the house, for a possession unto themselves, for twenty chambers (ASV, 1901).

This very high mountain, the highest in the world, will itself have a fifty-mile square plateau on top (v. 1). This square plateau will be subdivided into three sections. The northern section (vv. 2-4) will be twenty miles by fifty miles, having in its center the Millennial Temple, which will be about one mile square. The rest of the area of the northern section will be reserved for the Zadokites to live. These are *the priests, the ministers of the sanctuary, that come near to minister unto Jehovah*. The central section (v. 5) will also be twenty miles by

fifty miles and will be reserved for the members of the Tribe of Levi. Chapter forty-eight will explain their allotment and positioning in greater detail. The text of verse five cites specific buildings for the Levites who will care for the more mundane activities in the Temple. Referred to as *for a possession unto themselves, for twenty chambers*, there is no explanation as to exactly how these chambers will be used. Instead of being scattered throughout Israel as before the captivity (Joshua 21:1-42) they will now live close to the Temple where they will minister.

#### MILLENNIAL JERUSALEM IN THE SOUTHERN SECTION

##### Ezekiel 45:6-8

*<sup>6</sup>And ye shall appoint the possession of the city five thousand broad, and five and twenty thousand long, side by side with the oblation of the holy portion: it shall be for the whole house of Israel. <sup>7</sup>And whatsoever is for the prince shall be on the one side and on the other side of the holy oblation and of the possession of the city, in front of the holy oblation and in front of the possession of the city, on the west side westward, and on the east side eastward; and in length answerable unto one of the portions, from the west border unto the east border. <sup>8</sup>In the land it shall be to him for a possession in Israel: and my princes shall no more oppress my people; but they shall give the land to the house of Israel according to their tribes.*

The southern section (vv. 6–8) will be ten miles by fifty miles, the smallest of the three. The city of Millennial Jerusalem, which will be ten miles by ten miles square. The city proper will belong to all people not to any particular tribe. On either side of the city will be field areas, each measuring ten by twenty miles, for growing food. These areas will be overseen by the prince, the resurrected David, who will apportion the Land according to tribe, as detailed in chapter forty-eight. This section will be considered as ordinary (Hebrew *chol*) because of the city and fields for produce for the people living in the city. This is different than the designation of the two northern section that are called holy or sanctified (Hebrew *kadosh*).

David the Prince will be the Prince under King Jesus but, a King over the nation Israel. The leaders referred to here in verse eight as princes are not to be confused with the Prince/King David. These will be the future leaders of the nation Israel. God clearly states that, “*my princes shall no more oppress my people; but they shall give the land to the house of Israel according to their tribes,*” under the administration of King David. They will no longer oppress the people as they did before in many situations. Regarding the land they were guilty of obtaining property by violence. The most notable instance is found in I Kings 21, where Ahab seized the vineyard of Naboth. Other examples of confiscation by the Israeli princes can be found in Numbers 36:7-9; Isaiah 5:8; Hosea 5:10; and Micah 2:1-2. With the Messiah running the government of the world from this location in the Holy Mountain there will be righteousness and justice that this world has never seen.

## GOD'S REMINDER TO THE PRINCES OF ISRAEL

### Ezekiel 45:9-12

<sup>9</sup>Thus saith the Lord Jehovah: Let it suffice you, O princes of Israel: remove violence and spoil, and execute justice and righteousness; take away your exactions from my people, saith the Lord Jehovah. <sup>10</sup>Ye shall have just balances, and a just ephah, and a just bath. <sup>11</sup>The ephah and the bath shall be of one measure, that the bath may contain the tenth part of a homer, and the ephah the tenth part of a homer: the measure thereof shall be after the homer. <sup>12</sup>And the shekel shall be twenty gerahs; twenty shekels, five and twenty shekels, fifteen shekels, shall be your maneh (ASV, 1901).

This section of the text reverts back to the time contemporaneous to Ezekiel. It is to address the Israeli prisoners of war in Babylon with the prophet who were formerly kings. They have been demoted by the Babylonians in humiliation. God will no longer tolerate oppression and thievery especially at the hand of those who have general governmental control. Here He also cites the various terms of ancient units of measurement in Israel. He states that they will involve the use of these measures as *just balances*. Honesty and absolute truthfulness will be utilized so the people can rely on just weights and measures in commercial transactions. The *ephah* was a little less than seven quarts (a dry measure). The *bath* was a liquid measure slightly over six gallons. The *homer* was a little over two quarts. The *shekel*, a term used today in Israel as a unit of money, was a unit of weight and it contained 176.2 grains. The *gerah* was 8.81 grains and the *maneh* was fifty *shekels* or 20.148 ounces. This fairness and honesty in commercial measurement was part of the Mosaic Law that the kings violated.

### Leviticus 19:35-37

<sup>35</sup>Ye shall do no unrighteousness in judgment, in measures of length, of weight, or of quantity. <sup>36</sup>Just balances, just weights, a just ephah, and a just hin, shall ye have: I am Jehovah your God, who brought you out of the land of Egypt. <sup>37</sup>And ye shall observe all my statutes, and all mine ordinances, and do them: I am Jehovah (ASV, 1901).

## DUES TO THE PRINCE DAVID

### Ezekiel 45:13-17

<sup>13</sup>This is the oblation that ye shall offer: the sixth part of an ephah from a homer of wheat; and ye shall give the sixth part of an ephah from a homer of barley; <sup>14</sup>and the set portion of oil, of the bath of oil, the tenth part of a bath out of the cor, which is ten baths, even a homer; (for ten baths are a homer); <sup>15</sup>and one lamb of the flock, out of two hundred, from the well-watered pastures of Israel;—for a meal-offering, and for a burnt-offering, and for peace-offerings, to make atonement for them, saith the Lord Jehovah. <sup>16</sup>All the people of the land shall give unto this oblation for the prince in Israel. <sup>17</sup>And it shall be the prince's part

*to give the burnt-offerings, and the meal-offerings, and the drink-offerings, in the feasts, and on the new moons, and on the sabbaths, in all the appointed feasts of the house of Israel: he shall prepare the sin-offering, and the meal-offering, and the burnt-offering, and the peace-offerings, to make atonement for the house of Israel (ASV, 1901).*

The people will pay dues as in taxes to the Prince David. He will in turn provide the sacrifices for the public worship. These offerings are all carefully specified both to quality and quantity. Each holiday including the weekly sabbaths will have celebratory offerings and sacrifices. The various components of the offerings will be all to remember through the various festivals the atonement that King Jesus made for the entire population entering the Messianic Kingdom.

It does appear that from Ezekiel Chapters 44-46 there is some confusion of exactly which festivals of the original seven will be carried out in the Millennium. In fact this obscurity has caused some exegetes to completely avoid it including Rashi. Some think that since Passover and Booths are specifically cited in Ezekiel and Zechariah that they are the only ones to be performed during the Millennial Kingdom. Others believe that the command to use unleavened bread which is mentioned in Ezekiel 45:21 will be held as a millennial feast. Still others hold that the mere mention of any feasts in the Millennium passages assures that all seven will be observed.

Those seven are:

1. Passover
2. Feast of unleavened Bread
3. First Fruits
4. Pentecost
5. Trumpets
6. Day of Atonement
7. Feast of Tabernacles

The only two Millennial Festivals listed in the Bible passages regarding the Millennium are in the Zechariah 14:16 passage (Tabernacles) and the Ezekiel 45:21 passage (Passover and the use of unleavened bread). The rest do not have any mention but some commentators seem to see all of them in those passages.

The Millennial passage which seems to cause the confusion is Ezekiel 45:17 which the American Standard of 1901 states: *in all the appointed feasts of the house of Israel*. The words translated as appointed feasts in the Hebrew only say "Appointed Times." Translators and commentators add feasts to it thinking it is referencing the feasts from Exodus 23:15 or Deuteronomy 16:16. The actual Hebrew word is "bahmoadeem", which just means at the appointed times and that can mean any calling to an event for which there is to be an assembly. This word and its morphology appears 223 times in the Old Testament and is not used exclusively to refer to the feasts.



It is not known why the Lord in Millennium passages omits explicit discussion of the other agrarian feasts. Those are the Feast of Unleavened Bread, the Feast of Pentecost, the Feast of Trumpets, and the Day of Atonement & Firstfruits. It is possible with the New Covenant (Jeremiah 31:31-34) fully implemented the others will be unnecessary, as they have been already fulfilled. It is also possible that the Lord Jesus our Messiah will command a new version.

We must remember that the Jews will finally be the head of the world instead of the tail (Deuteronomy 28:13). The theocratic governmental system under King Jesus will be strongly Jewish in nature. So we can expect to have celebrations strongly influenced by the Jewish feasts. So even though only two of the six annual feasts under the Levitical system (Leviticus 23:4-44) are explicitly stated in the Millennial passages of Scripture possibly more will be carried out.

The Feast of Passover which celebrates national cleansing clearly continues, which ceremonially will point back to Christ's death, and the Feast of Tabernacles that will finally be fulfilled pointing to Israel's new position in God's Millennial Kingdom. Secondly, Ezekiel might have employed a figure of speech known as a merism, which is a type of synecdoche which means that by simply mentioning two festivals the author actually refers to all of them. For example when referencing the Law in the Scriptures as a single unit it is referencing all 613 commandments. By naming in Scripture the Passover and the last one Tabernacles, Ezekiel may have by implication written that all Israel's feasts would be re instituted. To be sure there will be festivals in the Millennium. Scripture does not clearly define which of the seven except for Tabernacles and Passover will be celebrated. Perhaps the Lord wants to surprise us with this gift of celebration to Him for all He has done! What a glorious future all of God's children have to look forward to.

NEXT MESSAGE: THE PROPHECY AGAINST PART XVI OF THE MESSIANIC KINGDOM  
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