

The Visions of Ezekiel

Lesson 34

With the LORD in His Holy Sanctuary in the vision of the future millennial Temple and speaking directly to Ezekiel, He, the LORD, describes His altar and gives Ezekiel the measurements. Remember, the bronze man who had previously measured everything for Ezekiel was still standing by the prophet. He was not measuring as before. The LORD spoke the following instruction for the design of the altar.

(i) The Altar (43:13-27)

(a) The Measurements (43:13-17)

43:13 "And these are the measurements of the altar by cubits (the cubit being a cubit and a handbreadth): the base shall be a cubit and the width a cubit, and its border on its edge round about one span; and this shall be the height of the base of the altar. 43:14 "From the base on the ground to the lower ledge shall be two cubits and the width one cubit; and from the smaller ledge to the larger ledge shall be four cubits and the width one cubit. 43:15 "The altar hearth shall be four cubits; and from the altar hearth shall extend upwards four horns. 43:16 "Now the altar hearth shall be twelve cubits long by twelve wide, square in its four sides. 43:17 "The ledge shall be fourteen cubits long by fourteen wide in its four sides, the border around it shall be half a cubit and its base shall be a cubit round about; and its steps shall face the east."

Many commentators have attempted to explain clearly this passage in an understandable way. I have yet to find one who actually describes it with the same details as spoken by the LORD. I will attempt to draw in words a clear picture of this passage.

Ezekiel could see the altar as the LORD described it. First came the foundation. This foundation will be sitting on the ground (43:14); it will not be buried in the ground as most writers indicate. From the top of the ground the foundation stands one cubit (21 inches) high. He can also see that the foundation appears to be one cubit (21 inches) thick (43:13). Later in the description of this altar we will discover that this same foundation layer can be seen all around the four edges of the altar. We might assume correctly that this foundation will actually be solid under the entire altar, but Ezekiel can see only the exposed portion of the foundation that will be one cubit tall and wide (21 inches by 21 inches). This one cubit (21 inches) tall foundation base will have a border or trim at the top going all the way around the foundation. This border will be *one span* wide. A span is the length of a man's hand stretched wide open from the tip of the thumb to the tip of the little finger. The average span of a man is 7.5 inches (43:13). This ledge is called the *lower ledge* of the foundation base (43:14).

Second, sitting on the foundation and inset by one cubit all around will be the second stage of the altar. It will be two cubits (42 inches) tall and one cubit (21 inches) thick. Just as with the foundation, we might rightly assume that this second level will be solid all the way across the altar and it will be centered on the foundation with a one-cubit (21 inches) ledge of the foundation showing all the way around at its bottom. But like the foundation below, it, too, will have a one-cubit (21 inches) ledge on its top that can be seen (43:14). This ledge will be called the *smaller ledge* on the second stage above the foundation base (43:14).

Third, the next stage up will be a section that is four cubits (84 inches) tall and it will be one cubit (21 inches) wide. As with the foundation and the second stage, we can assume that this stage will be solid across the entire structure of the altar and, as with the other stages, inset one cubit (21 inches) from the

stage below and all the way around the altar. This stage will have a ledge too and it will be called the *larger ledge* (43:14).

Fourth, the following stage will be the *altar hearth*, and we would be right to assume that this was not a solid piece on top of the lower sections. It was a hearth where the fire would be built inside and a grill on top where the meat would be cooked and the juices would fall down into the hearth during the cooking process. This hearth will be one cubit (21 inches) wide all the way around and it will be inset one cubit (21 inches) from the stage below. Each corner of this hearth has a horn pointing up. This hearth will be four cubits (84 inches) tall. Here we discover that the hearth will be 12 cubits (21 feet) square. We are not told the length and width of the stages and foundation below, but with this measurement we can calculate those sizes as the following (43:16).

Levels of the Altar	
The upper level called the hearth	21 feet square
The third level	24.5 feet square
The second level	28 feet square
The foundation	31.5 feet square

The upper ledge on the stage below the hearth will be 14 cubits (24.5 feet) square which matches our explanation of the third level (43:17). That third level will also have a border or trim at its top that will be half a cubit (10.5 inches) wide. Then, Ezekiel confirmed that the third level will be inset on the second level with a one-cubit (21 inches) ledge (43:17).

Finally, steps ascend from the ground to the top of the hearth on the east side of the altar (43:17). We do not know how many steps are needed to reach a working height for the hearth.

In the future, with the completion of the altar, the LORD will require that it be commissioned before the regular offerings begin.

(b) The First Day Commissioning (43:18-24)

43:18 And He said to me, "Son of man, thus says the Lord GOD, 'These are the statutes for the altar on the day it is built, to offer burnt offerings on it and to sprinkle blood on it. 43:19 'You shall give to the Levitical priests who are from the offspring of Zadok, who draw near to Me to minister to Me,' declares the Lord GOD, 'a young bull for a sin offering. 43:20 'You shall take some of its blood and put it on its four horns and on the four corners of the ledge and on the border round about; thus you shall cleanse it and make atonement for it. 43:21 'You shall also take the bull for the sin offering, and it shall be burned in the appointed place of the house, outside the sanctuary.

The commissioning service will begin with a gift ceremony. The descendants of the sons of Zadok who will minister to the LORD will be given "a young bull for a sin offering." It will be slain. Some of its blood will be rubbed on each horn of the altar and on the four corners of the ledge and boarder. The bull will then be burned on the grill of the hearth in the middle of the inner court directly in front of the door to the Temple sanctuary. The blood will be used to cleanse the altar, not water.

At this point we must notice something that is not directly pointed out. The Zadok priests are to take some of the blood and put it on the *ledge and the border* of the level below the hearth. That means that the one-cubit (21 inches) ledge will be wide enough for the priest to walk around and put the blood on the larger ledge.

(c) The Second Day of Commissioning (43:22-23)

43:22 'On the second day you shall offer a male goat without blemish for a sin offering, and they shall cleanse the altar as they cleansed it with the bull. 43:23 'When you have finished cleansing it, you shall present a young bull without blemish and a ram without

blemish from the flock. 43:24 'You shall present them before the LORD, and the priests shall throw salt on them, and they shall offer them up as a burnt offering to the LORD.

The second day of commissioning will occur in two stages. First, a male goat will be offered as a sin offering in the same manner as the bull was offered the day before. Its blood will be placed on the horns and ledge of the altar to cleanse it. Once again, blood will be used to cleanse, not water.

The second stage of the commissioning will require another bull and a male lamb, both spotless, "without blemish." These two animals will be rubbed with salt and then offered on the hearth as burnt offering as the bull and the goat were previously.

(a) The Seven Day Atonement (43:25-26)

43:25 'For seven days you shall prepare daily a goat for a sin offering; also a young bull and a ram from the flock, without blemish, shall be prepared. 43:26 'For seven days they shall make atonement for the altar and purify it; so shall they consecrate it.

After the two days of commissioning, the following step will require seven days of offering for the atonement of the altar to purify it. We think of these days as a seven-day consecration ceremony. Each day, a goat, bull and lamb will be offered in the same manner as on the first two commissioning days. With each offering, the blood will be placed on the altar as before.

(b) The Eighth Day Offerings (43:27)

43:27 'When they have completed the days, it shall be that on the eighth day and onward, the priests shall offer your burnt offerings on the altar, and your peace offerings; and I will accept you,' declares the Lord GOD."

Finally, on the eighth day, the altar will be ready for the regular offering of these priests that will take place every day for 1,000 years. According to this verse, after completing the commissioning and consecration ceremonies, the LORD will accept the Zadok descendants as His ministers and allow them to approach Him and perform their work in His presence.

(d) The Gate of the House (44:1-2)

44:1 Then He brought me back by the way of the outer gate of the sanctuary, which faces the east; and it was shut. 44:2 The LORD said to me, "This gate shall be shut; it shall not be opened, and no one shall enter by it, for the LORD God of Israel has entered by it; therefore it shall be shut.

The focus on the altar will be over. The altar will stand in the middle of the inner court that we have already discovered will be 100 cubits (175 feet) square. In this passage we see that the LORD took Ezekiel "back by the way of the outer gate of the sanctuary ... and it was shut." The altar will be east of the gate of the sanctuary. By saying that the LORD took him "back by the way of the outer gate," it means that the LORD led Ezekiel west, past the altar, to the Temple sanctuary where he found the gate to be shut permanently. We discovered this at the end of lesson 32 and spoke about it again at the beginning of lesson 33 (Ezekiel 40:48-49). The gate at the steps of entrance to the Temple sanctuary will swing in two sections. Each section will be three cubits (5.25 feet) wide. This means that the gate at the steps to the Temple will be six cubits, one rod or 10 feet 6 inches wide. It will be closed and locked because when the LORD enters His Holy Temple on that day, it will be His dwelling for the next 1,000 years. For clarity, this is the eastern gate to the Temple, not the eastern inner gate or the eastern outer gate where we discovered the guardrooms and shuttered windows.

(e) The Prince of the House (44:3)

44:3 "As for the prince, he shall sit in it as prince to eat bread before the LORD; he shall enter by way of the porch of the gate and shall go out by the same way."

We have already discovered that the prince will be the original King David in his spiritual body. He will go and come to the entrance of the Temple sanctuary to do his work, but not by the permanently closed gate. The entry way to the sanctuary will have a gate that will be closed in front of eight steps that will lead to a porch area. The porch will be 20 cubits (35 feet) wide and 11 cubits (19.25 feet) deep. At the front two corner edges of the porch will stand a pillar five cubits (8.75 feet) square. The porch will be 11 cubits deep which means that behind the five-cubit pillar there will be an open on each side that will be six cubits, one rod (10.5 feet) wide. The prince will enter to take his place of service through these openings either on the north or south side. Most likely, David will enter the porch from the north because of the next verse.

(f) The Glory of the House (44:4-31)

44:4 Then He brought me by way of the north gate to the front of the house; and I looked, and behold, the glory of the LORD filled the house of the LORD, and I fell on my face.

Taking Ezekiel from the closed front gate to the Temple, the LORD had Ezekiel enter the porch of the Temple from the north side of the porch. From there he was able to stand in the doorway of the Temple and “behold, the glory of the LORD” that filled the house. In that awe-inspiring moment, Ezekiel did what I would hope you would do too. He fell to the ground and bowed his face before the LORD of creation.

(i) Record the Statutes of the House (44:5)

44:5 The LORD said to me, "Son of man, mark well, see with your eyes and hear with your ears all that I say to you concerning all the statutes of the house of the LORD and concerning all its laws; and mark well the entrance of the house, with all exits of the sanctuary.

On his face, Ezekiel heard the LORD say, “Son of man, mark well ...!” Record it accurately. But now, look, see, hear, for these laws are to be warnings to all Israelites, even those living with Ezekiel at the Chebar River.

(ii) Reject the Uncircumcised in Heart and Flesh (44:6-9)

44:6 "You shall say to the rebellious ones, to the house of Israel, 'Thus says the Lord GOD, "Enough of all your abominations, O house of Israel, 44:7 when you brought in foreigners, uncircumcised in heart and uncircumcised in flesh, to be in My sanctuary to profane it, even My house, when you offered My food, the fat and the blood; for they made My covenant void—this in addition to all your abominations. 44:8 "And you have not kept charge of My holy things yourselves, but you have set foreigners to keep charge of My sanctuary." 44:9 'Thus says the Lord GOD, "No foreigner uncircumcised in heart and uncircumcised in flesh, of all the foreigners who are among the sons of Israel, shall enter My sanctuary.

Early in my life as a Christian I learned of a Bible interpretation principle called *duel prophecy*. As a high school student, I can remember my preacher using that principle to explain passages in the Bible. I encountered the same principle in college and seminary throughout my education. Frankly, I bought into the principle and even used it to explain Bible passages for several years. *Duel prophecy* holds that some of the prophecies in the Bible were to be fulfilled in both the near and far future after its delivery. It is used quite often by teachers explaining passages found in hard books such as Psalms, Isaiah, Ezekiel, Zechariah, Matthew and the Revelation. However, over the past 30 years I have constantly struggled with the idea of *duel prophecy* specifically because with the passing of 2000 years since the last word of the Bible was completed, volumes of events in world history have been completed and recorded which include all the archeological findings from ancient days that we now have at our finger tips. I have now discovered that simply proclaiming that some passage has a *duel prophecy* set in its future is a lazy way to explain a passage.

With research, I have yet, in the last 30 years, failed to find a true *duel prophecy* passage in the Holy Writ. The book of Isaiah is the most famous for defaulting to the *duel prophecy* position. Without due diligence, it seems that most Bible teachers look at a passage and claim the position because they have read that a portion of the passage has been fulfilled but the same promise is set to be fulfilled again in another part of the Bible. The issue at hand is, in every case where Isaiah seems to be speaking about a near and a distant fulfillment of his words, the near fulfillment had already happened. In every prophecy in Isaiah he tells a story which sums up what has already occurred that the listener of Isaiah's day already knew to be true. Then he makes a statement about something the listener was living through at the time and a then he proclaims the prophecy that will occur in the future. Most Bible students today recognize the past history in Isaiah's story, but they fail to recognize that the events they were living through in his story were not prophecies but current facts well known to the listener. The only prophecy in the passage is the last part of the story. Therefore, no *duel prophecy* exists. The same is true in Ezekiel.

Looking at this current passage, it would be easy to be lazy and proclaim that it is *duel prophecy*, but it is not. In this passage the LORD is prosecuting the nation of Israel for what they had done that caused Him to send their ancestors into exile 150 years before this vision was given in verses 6-8. But in verse 9 the LORD gives the warning prophecy for the Israelites and Gentiles during the age of the millennial kingdom. It is basically this warning, *no uncircumcised of heart and flesh will be allowed in His sanctuary*.

(iii) Refuse the Levites to Minister to the LORD (44:10-14)

44:10 "But the Levites who went far from Me when Israel went astray, who went astray from Me after their idols, shall bear the punishment for their iniquity. 44:11 "Yet they shall be ministers in My sanctuary, having oversight at the gates of the house and ministering in the house; they shall slaughter the burnt offering and the sacrifice for the people, and they shall stand before them to minister to them. 44:12 "Because they ministered to them before their idols and became a stumbling block of iniquity to the house of Israel, therefore I have sworn against them," declares the Lord GOD, "that they shall bear the punishment for their iniquity. 44:13 "And they shall not come near to Me to serve as a priest to Me, nor come near to any of My holy things, to the things that are most holy; but they will bear their shame and their abominations which they have committed. 44:14 "Yet I will appoint them to keep charge of the house, of all its service and of all that shall be done in it.

The past sins of the Levite priests, excluding the Zadok family, would limit the Levite's ability to participate in the offerings presented to the LORD during the time of the millennial kingdom. That prosecutorial message has nothing to do with the Levites of the millennium time but of their ancestors who committed the listed acts (43:10-13). Then comes the prophecy in verse 14. In the millennium, the Levites will still serve as priests as they were set aside to do at Mt. Sinai. They will be allowed to serve in the Temple but not perform the duties in the work of the offerings to the LORD. Why? Because of the historical sins of their ancestors.

(iv) Release the Sons of Zadok to Minister to the LORD (44:15-31)

44:15 "But the Levitical priests, the sons of Zadok, who kept charge of My sanctuary when the sons of Israel went astray from Me, shall come near to Me to minister to Me; and they shall stand before Me to offer Me the fat and the blood," declares the Lord GOD.

The Levitical line of Zadok had remained faithful to the LORD in the years prior to the exile; therefore, it will be rewarded in the millennial kingdom. The Zadoks will be allowed to present the offerings to the LORD at His altar and table.

(a) Their Place (44:16)

44:16 "They shall enter My sanctuary; they shall come near to My table to minister to Me and keep My charge.

The table mentioned here will be located in the nave of the Temple directly in front of the bi-fold doors leading into the Holy of Holies. It is three cubits high and two cubits square.

(b) Their Dress (44:17-19)

44:17 "It shall be that when they enter at the gates of the inner court, they shall be clothed with linen garments; and wool shall not be on them while they are ministering in the gates of the inner court and in the house. 44:18 "Linen turbans shall be on their heads and linen undergarments shall be on their loins; they shall not gird themselves with anything which makes them sweat. 44:19 "When they go out into the outer court, into the outer court to the people, they shall put off their garments in which they have been ministering and lay them in the holy chambers; then they shall put on other garments so that they will not transmit holiness to the people with their garments.

Here we have the second entry in this vision about the dress of the priests. The clothing worn in their service to the LORD will not be allowed to leave the inner court area. When they step off the inner court, they must be dressed in their regular street clothing.

(c) Their Grooming (44:20)

44:20 "Also they shall not shave their heads, yet they shall not let their locks grow long; they shall only trim the hair of their heads.

The hair of the priests must be kept trimmed. Not completely shaved. Not allowed to be long.

(d) Their Drink (44:21)

44:21 "Nor shall any of the priests drink wine when they enter the inner court.

Sobriety in the service of the LORD will be mandatory. Wine is a drug that dulls the mind and the work of the inner court must be performed in all sobriety!

(e) Their Marriage (44:22)

44:22 "And they shall not marry a widow or a divorced woman but shall take virgins from the offspring of the house of Israel, or a widow who is the widow of a priest.

The intention of this sentence addresses the selecting of a wife for a man in the priestly line. Children will be born among all the people of the world in the millennium and that includes the children of the priests. At some point in their maturity, the male children of the priests will desire to marry. They will be restricted from marrying widows and divorced women. This confirms a separate fact – there will be deaths during the millennial reign of the LORD. Furthermore, it confirms that divorces will also occur in families across the world. Even though Satan will be bound for the 1,000 years, sin will still be alive and well in the lives of human across the world. Profane things will still occur. Therefore, the sons of the priests will be required to marry Jewish women who are not widows, or divorced unless they are widows of a priest.

(f) Their Teaching (44:23)

44:23 "Moreover, they shall teach My people the difference between the holy and the profane, and cause them to discern between the unclean and the clean.

Sin will still be alive and well in the millennial kingdom. The people of the world will still need to be instructed in the moral desires of the LORD for daily life. That moral education will be vested in the work of the priests.

(g) Their Authority (44:24)

44:24 "In a dispute they shall take their stand to judge; they shall judge it according to My ordinances. They shall also keep My laws and My statutes in all My appointed feasts and sanctify My sabbaths.

To further describe the duties of the priests, they will also be the judges of the people and regulate the laws of the LORD in everyday life during the millennial years.

(h) Their Restrictions (44:25-28)

44:25 "They shall not go to a dead person to defile themselves; however, for father, for mother, for son, for daughter, for brother, or for a sister who has not had a husband, they may defile themselves. 44:26 "After he is cleansed, seven days shall elapse for him. 44:27 "On the day that he goes into the sanctuary, into the inner court to minister in the sanctuary, he shall offer his sin offering," declares the Lord GOD. 44:28 "And it shall be with regard to an inheritance for them, that I am their inheritance; and you shall give them no possession in Israel—I am their possession.

Once again, we see that deaths will occur during the millennial kingdom. The priest will not be allowed to attend to these deaths except in the case of his immediate family. With the death of an immediate family member, the priest will become unclean and require a cleansing ritual for seven days before returning to the inner court to work. In addition, upon arrival, he must present a sin offering.

Another restriction will be placed on the priests in the millennial age. They will not be allowed to own land. That was the case under the Mosaic law, and it will be the case in the millennial law.

(i) Their Food (44:29-31)

44:29 "They shall eat the grain offering, the sin offering and the guilt offering; and every devoted thing in Israel shall be theirs. 44:30 "The first of all the first fruits of every kind and every contribution of every kind, from all your contributions, shall be for the priests; you shall also give to the priest the first of your dough to cause a blessing to rest on your house. 44:31 "The priests shall not eat any bird or beast that has died a natural death or has been torn to pieces.

Two instructions are presented for the priests in the millennial kingdom. First, all the offering brought to the LORD during the millennium kingdom will be for the feeding of the priestly line and their families. Many people have struggled with requiring sacrificing and offering in the millennium when the LORD was the final sacrifice for sin. The grain, sin and guilt offerings that are required to be presented to the LORD are not for the redemption from sin but in reverence to the LORD for all that He has done and to provide for His priests and their families in their service to Him.

Second, if any animal is presented as an offering but has died of natural causes or been killed by another animal, it is not to be eaten by the priests or their families. The animal has to be killed in the proper way at the proper time by the priests.

d) The Land of the House (45:1-17)

(1) The LORD's Allotment (45:1-2)

45:1 "And when you divide by lot the land for inheritance, you shall offer an allotment to the LORD, a holy portion of the land; the length shall be the length of 25,000 cubits, and the width shall be 20,000. It shall be holy within all its boundary round about. 45:2 "Out of this there shall be for the holy place a square round about five hundred by five hundred cubits, and fifty cubits for its open space round about.

In the past passages of this vision we have become aware of the 500 cubits by 500 cubits (875 feet) square Temple district with its gates, chambers, and the Temple. We have also been introduced to the 500 rod by 500 rod (5250 feet by 5250 feet square) land portion around the Temple district. This portion of land will be almost a square mile in size. Now, up on this high plateau where the Temple sits, the surrounding land will be divided into strips from east to west and assigned to different groups. The metes and bounds for the priests and their families will be explained first.

In simple terms that we can understand, the priests will be given a strip of land 8.28 miles long (east to west) and 6.62 miles wide (north to south). The Temple district that we have described in detail that is one-mile square will sit right in the middle of this priestly strip. However, the priestly land will not start next to the Temple district. A free, open space will surround the Temple district that is 87.5 feet wide all around.

(2) *The Priest's Allotment (45:3-4)*

45:3 "From this area you shall measure a length of 25,000 cubits and a width of 10,000 cubits; and in it shall be the sanctuary, the most holy place. 45:4 "It shall be the holy portion of the land; it shall be for the priests, the ministers of the sanctuary, who come near to minister to the LORD, and it shall be a place for their houses and a holy place for the sanctuary.

In the simplest terms, the priests' strip of land will be divided into two sections from east to west with 3.31 miles to the east of center and 3.31 miles to the west. The priests will have their homes on each side except in the middle where the Temple district will sit. One side or the other, but most likely the east side, will be specifically for the families of the Kohath Levites who had remained faithful to the LORD through all the years and were granted the job of ministering to the LORD in the sanctuary and allowed to approach the LORD in His house.

(3) *The Levite's Allotment (45:5)*

45:5 "An area 25,000 cubits in length and 10,000 in width shall be for the Levites, the ministers of the house, and for their possession cities to dwell in.

On the opposite side of the Temple District, most likely the west side, all the rest of the Levites, who had not been faithful through all the years, were allowed to build their houses.

(4) *The City's Allotment (45:6)*

45:6 "You shall give the city possession of an area 5,000 cubits wide and 25,000 cubits long, alongside the allotment of the holy portion; it shall be for the whole house of Israel.

Below the strips of land for the priests, a strip will be designated for the city. It will be 1.65 miles wide (east to west) and 8.28 miles tall (north to south). This city will be available for the visits of every Jew from every tribal area in the Promised Land.

(5) *The Prince's Allotment (45:7-17)*

45:7 "The prince shall have land on either side of the holy allotment and the property of the city, adjacent to the holy allotment and the property of the city, on the west side toward the west and on the east side toward the east, and in length comparable to one of the portions, from the west border to the east border.

Prince David will be granted two portions of land on either side of the city. The city will be 1.65 miles wide (east to west) and 8.28 miles tall (north to south). The two portions of land on the east and west side of the city will be 8.28 miles tall but they will be 3.315 miles wide. The whole square of the plateau will be 8.28 miles wide and long. Translated into cubits, it is 25,000 cubits wide and long. The city's portion was 5,000 cubits wide and 25,000 cubits tall (long). To figure the width of each side strip we deduct 5,000 cubits from the width of the whole land and discover that each side is 10,000 cubits wide.

(a) *A Prince's Reason (45:8)*

45:8 "This shall be his land for a possession in Israel; so My princes shall no longer oppress My people, but they shall give the rest of the land to the house of Israel according to their tribes."

The land on either side of the city was given to Prince David so that he would not ever have a need to issue any kind of tax on any of the Jewish tribes in the Promised Land. David will not have any need to use or abuse the belongings of the Jewish tribes although they will regularly donate gifts to him.

(b) A Prince's Instruction (45:9-12)

45:9 "Thus says the Lord GOD, "Enough, you princes of Israel; put away violence and destruction, and practice justice and righteousness. Stop your expropriations from My people," declares the Lord GOD. 45:10 "You shall have just balances, a just ephah and a just bath. 45:11 "The ephah and the bath shall be the same quantity, so that the bath will contain a tenth of a homer and the ephah a tenth of a homer; their standard shall be according to the homer. 45:12 "The shekel shall be twenty gerahs; twenty shekels, twenty-five shekels, and fifteen shekels shall be your maneh.

After describing the land assigned to the final prince of the people who will reign during the millennial kingdom, the LORD return His message to chastise the rulers in Ezekiel's day and those who will follow in the generations to come. All the items mentioned in this passage were historically used and misused by the rulers of Israel to oppress, cheat and steal from the people. Here the LORD warn the rulers that they need to be above reproach and fair in every transaction.

(c) A Prince's Offering (45:13-16)

45:13 "This is the offering that you shall offer: a sixth of an ephah from a homer of wheat; a sixth of an ephah from a homer of barley; 45:14 and the prescribed portion of oil (namely, the bath of oil), a tenth of a bath from each kor (which is ten baths or a homer, for ten baths are a homer); 45:15 and one sheep from each flock of two hundred from the watering places of Israel—for a grain offering, for a burnt offering and for peace offerings, to make atonement for them," declares the Lord GOD. 45:16 "All the people of the land shall give to this offering for the prince in Israel.

But how will the prince obtain the items needed to make his offering before the LORD? We know how the priests will do it. The priests will present their offerings from the offerings of the people. In the past passages we learned that the LORD gave all the offerings to the priests as their possessions. Where, then, does this prince obtain his offerings? The people will joyfully give items to the prince. The items will include wheat, barley, oil, sheep, and grain.

(d) A Prince's Part (45:17)

45:17 "It shall be the prince's part to provide the burnt offerings, the grain offerings and the drink offerings, at the feasts, on the new moons and on the sabbaths, at all the appointed feasts of the house of Israel; he shall provide the sin offering, the grain offering, the burnt offering and the peace offerings, to make atonement for the house of Israel."

When will the prince present his offerings to the LORD? He will present them on the appointed feast days, the new moon of each month and every sabbath.

e) The Offerings of the House (45:18-25)

(1) Month One, Day One (45:18-19)

45:18 "Thus says the Lord GOD, "In the first month, on the first of the month, you shall take a young bull without blemish and cleanse the sanctuary. 45:19 "The priest shall take some of the blood from the sin offering and put it on the door posts of the house, on the four corners of the ledge of the altar and on the posts of the gate of the inner court.

After giving the instruction concerning how the prince will obtain his items for the special offering at the festivals, new moons and sabbaths, the LORD describes those offerings. The prince will deliver his offering to the priest who will present it to the LORD. The first specific day will be the first day of each

new year. It will be a young bull. Some of its blood will be spread on the door posts of the Temple, the four corners of the ledge of the altar and the posts at the gate of the inner court. That gate will be the eastern gate next to the inner court that will be directly in line with the outer gate. Later, we will find that this gate will be closed six days of the week and only the prince will use this gate. On the Jewish calendar, the month will be Nisan. It will be the first day of the New Year.

(2) Month One, Day Seven (45:20)

45:20 "Thus you shall do on the seventh day of the month for everyone who goes astray or is naive; so you shall make atonement for the house.

The prince must make the same offering on every sabbath day. That offering will be designated on behalf of the Jews who have faltered in their faith or those who do not know any better.

(3) Month One, Day Fourteen (45:21-24)

45:21 "In the first month, on the fourteenth day of the month, you shall have the Passover, a feast of seven days; unleavened bread shall be eaten. 45:22 "On that day the prince shall provide for himself and all the people of the land a bull for a sin offering. 45:23 "During the seven days of the feast he shall provide as a burnt offering to the LORD seven bulls and seven rams without blemish on every day of the seven days, and a male goat daily for a sin offering. 45:24 "He shall provide as a grain offering an ephah with a bull, an ephah with a ram and a hin of oil with an ephah.

The next important day for the offering from the prince will be the 14th day of the first month of every year. It is known as the Passover Celebration. The feast begins on the 14th but it continues daily for seven days. The prince's offering will be for himself and all the people of the land. On the Jewish calendar, the month is Nisan. It is called the Passover and it continues until Nisan 21.

(4) Month Seven, Day Fifteen (45:25)

45:25 "In the seventh month, on the fifteenth day of the month, at the feast, he shall provide like this, seven days for the sin offering, the burnt offering, the grain offering and the oil."

The last feast that the prince will be responsible for begins on the 15th day of the seventh month and continues for seven days. On the Jewish Calendar the month is Tishri. It is called the seven-day Feast of Tabernacles.

f) The Gate of the House (46:1-15)

(1) Operation of the Gates (46:1)

46:1 "Thus says the Lord GOD, "The gate of the inner court facing east shall be shut the six working days; but it shall be opened on the sabbath day and opened on the day of the new moon.

Of the six gates, this inner gate will be directly in front of the Temple porch in the middle of the complex facing east. It will also be in line with the outer gate where the man began measuring all of the complex for Ezekiel. That gate complex will be closed during the six-day work week, but it will be open on Saturdays and the first day of each month called the *new moon*.

(2) Operation of the Prince (46:2)

46:2 "The prince shall enter by way of the porch of the gate from outside and stand by the post of the gate. Then the priests shall provide his burnt offering and his peace offerings, and he shall worship at the threshold of the gate and then go out; but the gate shall not be shut until the evening.

The inner gate will be used only by Prince David. He will bring his required offerings at the appointed times through this gate. The gate will open for David at sunrise on those days and close at the beginning of evening which is noon on our western clocks. The twenty-four-hour clock on the Jewish system begins with night at 6:00 PM. Night is followed by day which begins at 6:00 AM. Day is followed by evening which begins at 12:00 PM or high noon when the sun begins its descent. We would not use the term “evening” in this text in a modern version of the Bible in the western world. We would use the word “afternoon.”

(3) Operation of the Sabbath Day (46:3-5)

46:3 "The people of the land shall also worship at the doorway of that gate before the LORD on the sabbaths and on the new moons. 46:4 "The burnt offering which the prince shall offer to the LORD on the sabbath day shall be six lambs without blemish and a ram without blemish; 46:5 and the grain offering shall be an ephah with the ram, and the grain offering with the lambs as much as he is able to give, and a hin of oil with an ephah.

When Prince David makes his offerings on the required days, the people of the land will join him in a time of worship every Saturday and on the first day of the months. The Saturday offering will be six lambs and one ram. It will also include a grain and oil offering.

(4) Operation of the New Moon (46:6-7)

46:6 "On the day of the new moon he shall offer a young bull without blemish, also six lambs and a ram, which shall be without blemish. 46:7 "And he shall provide a grain offering, an ephah with the bull and an ephah with the ram, and with the lambs as much as he is able, and a hin of oil with an ephah.

The offering from the prince on the first days of the months will be a young bull, six lambs and a ram with a specific grain and oil offering for each one.

(5) Operation of the Entrance (46:8)

46:8 "When the prince enters, he shall go in by way of the porch of the gate and go out by the same way.

This prince will have the privilege of entering and exiting the inner court through the same porch. This will not be the case for all the other people. They will not be allowed to enter and exist on this inner gate porch – it will be used exclusively by Prince David. How will the people join David during these times of worship?

(6) Operation of the Appointed Feasts (46:9-15)

(a) The Path in Worship (46:9)

46:9 "But when the people of the land come before the LORD at the appointed feasts, he who enters by way of the north gate to worship shall go out by way of the south gate. And he who enters by way of the south gate shall go out by way of the north gate. No one shall return by way of the gate by which he entered but shall go straight out.

David will use the inner porch gate for his entrance and exit but the people who come to worship with him will be required to enter the inner court by way of the north or south gate. Those coming from the north gate must exit the south gate; those coming from the south gate must exit the north gate. No one will be allowed to enter and exit the same gate and the eastern gate will be off limits to all except Prince David.

(b) The Fellowship in Worship (46:10)

46:10 "When they go in, the prince shall go in among them; and when they go out, he shall go out.

Here we see that the people of the land will arrive in their places to worship before Prince David arrives. We also see that when David leaves the inner court, the people will then leave too.

(c) The Offerings in Worship (46:11-15)

(i) From the Congregation (46:11)

46:11 "At the festivals and the appointed feasts the grain offering shall be an ephah with a bull and an ephah with a ram, and with the lambs as much as one is able to give, and a hin of oil with an ephah.

The offerings from Prince David are specific; however, the offerings from the people are not as specific. For the festivals and feasts the people must bring an ephah of grain for the bull and ram offering they present, but for the lambs that are required, the size of the grain offering is not stated. The people are to give "as much as one is able to give." It is a freewill offering and up to the people to decide. The oil offering is to be a hin.

(ii) From the Prince (46:12)

46:12 "When the prince provides a freewill offering, a burnt offering, or peace offerings as a freewill offering to the LORD, the gate facing east shall be opened for him. And he shall provide his burnt offering and his peace offerings as he does on the sabbath day. Then he shall go out, and the gate shall be shut after he goes out.

Just because Prince David will be responsible for specific offerings for holy days and festivals, that does not mean that he cannot give a freewill offering when he desires at other times through the days and years. If David wants to make a freewill offering on Tuesday, he can do so. He will arrive at his designated gate with his offering and the gate will be opened for him and he will spend his time in worship. When he leaves, the gate will be shut behind him.

(iii) From the People (46:13-15)

(a) The Daily Offering – Morning by Morning (46:13)

46:13 "And you shall provide a lamb a year old without blemish for a burnt offering to the LORD daily; morning by morning you shall provide it.

But the offerings to the LORD do not occur just on the special days assigned to Prince David. Every other day of the week for the entire 1,000 years has a required offering to the LORD. First, we see the morning offering. Every day at daybreak a lamb will be offered to the LORD.

(b) The Continual Offering – Morning by Morning (46:14-15)

46:14 "Also you shall provide a grain offering with it morning by morning, a sixth of an ephah and a third of a hin of oil to moisten the fine flour, a grain offering to the LORD continually by a perpetual ordinance. 46:15 "Thus they shall provide the lamb, the grain offering and the oil, morning by morning, for a continual burnt offering."

Continuing, we see that the lamb offering of every morning will be accompanied by an offering of oil, fine flour and grain. Notice that the morning offering will be a "perpetual ordinance" which means it will be never cease. There will never be a day without an offering. It will even occur on the days when the prince brings his offering.

(g) The Law of the House (46:16-18)

(1) The Inheritance of the Prince (46:16-17)

46:16 "Thus says the Lord GOD, "If the prince gives a gift out of his inheritance to any of his sons, it shall belong to his sons; it is their possession by inheritance. 46:17 "But if he gives a gift from his inheritance to one of his servants, it shall be his until the year of

liberty; then it shall return to the prince. His inheritance shall be only his sons'; it shall belong to them.

Prince David will be wealthy. He will also be in a position to give gifts to different people. When he gives a gift to his direct relatives, it will belong to the relative forever. However, if he gives a gift to a worker who is not his direct relative, it will be a temporally gift until the “year of liberty” when it must be given back to David’s family. The “year of liberty” is also called the *year of jubilee* because there was a general release and instruction that at that specific year all property must be returned to the original owner. This year occurs every fifty years. Therefore, any property given by the generous Prince David will be returned to him or his sons in the fiftieth year.

(2) The Inheritance of the People (46:18)

46:18 "The prince shall not take from the people's inheritance, thrusting them out of their possession; he shall give his sons inheritance from his own possession so that My people will not be scattered, anyone from his possession.""

Prince David will be a giver, not a taker. What Prince David has at the beginning of the millennium, given to him from the LORD as an inheritance, will suffice for him and his sons for the entire kingdom age. He will not be allowed to take anything from any other person’s inheritance by force.

h) The Holy Chambers of the House (46:19-20)

46:19 Then he brought me through the entrance, which was at the side of the gate, into the holy chambers for the priests, which faced north; and behold, there was a place at the extreme rear toward the west. 46:20 He said to me, "This is the place where the priests shall boil the guilt offering and the sin offering and where they shall bake the grain offering, in order that they may not bring them out into the outer court to transmit holiness to the people."

The inner courtyard will be holy to the LORD; the outer courtyard will not. Some of the offerings will need to be boiled and baked and which must occur on the holy part of the property. Therefore, back at the western wall on the north side will be a chamber for boiling and baking the offerings. Not mentioned here, these boiled and baked offerings will feed the priests and their families. Also, the cooked offerings on the altar in front of the Temple will be fed to the priests and their families. As we have already discovered in this lesson, when the offerings are delivered to the Temple, they become the property of the priests for their livelihood. Those offerings must not leave the holy inner court area. If they do, they will be considered defiled. Holy things must not become common.

i) The Outer Court of the House (46:21-24)

46:21 Then he brought me out into the outer court and led me across to the four corners of the court; and behold, in every corner of the court there was a small court. 46:22 In the four corners of the court there were enclosed courts, forty cubits long and thirty wide; these four in the corners were the same size. 46:23 There was a row of masonry round about in them, around the four of them, and boiling places were made under the rows round about. 46:24 Then he said to me, "These are the boiling places where the ministers of the house shall boil the sacrifices of the people."

Not all of the offerings are to be eaten by the priests. Some will be cooked for the people who are visiting the LORD. At each of the four corners of the complex Ezekiel was shown four kitchens where the priests would cook meals for the common people who come to visit. The priests will not eat this food; their food will be cooked at the chamber situated on the inner court property next to the western wall. On the four corners of the property each kitchen will be 70 feet long and 52.5 feet wide. These kitchens will be blocked off from the rest of the complex with a masonry wall. Masonry means *stone or brick*. It is the first material identified by name for any of the construction of this Temple complex.

For the first time in all of this discussion concerning the offerings in the millennium to the LORD we see the word “sacrifices.” We will not see the word used again in the rest of the book. It is used only this one time in this thirteenth vision. The word simply means *to kill*. It does not mean *to do without*. There are those in the Church today who will tell you that “*you need to do without so the Church can have or do something its leadership wants to do.*” That definition is never supported in the Scripture. A person cannot and should not give what he does not have or cannot afford to give. Even the woman who threw two pennies in the treasury had not given up her livelihood with her offering. She had not sacrificed and put in jeopardy her next meal because in those days all the widows and orphans could eat every meal they needed at the tables of the synagogue or Temple with food taken from the offerings of the people. The LORD does not ask us to give something that is needed to sustain life. Remember, even in this lesson we have heard the LORD say that a person should give “as much as one is able to give” (46:11).

Throughout this entire thirteenth vision, the LORD calls the gifts of the prince and the people “offerings;” He does not call them “sacrifices.” Under the Mosaic Law, “sacrifices” were required for the redemption of sin, but that is not the case in the millennium. The offerings of the people were not to ask for forgiveness of sin but to acknowledge that they were sinners. They understood they were sinners and they gave their offerings to the LORD in order to show their trust in Him. He gave the offerings to the priests for food to feed their families. But the priests would take some of the animals to the kitchens in the four corners of the complex, out in the common areas, behind the masonry wall, kill the animals and cook them to feed the common people coming to worship the LORD.

Are the offerings of the people sacrificed to the LORD in the millennial kingdom? Not all of them. As soon as they are given, they become the property of the priests. Some of the offerings will end up in the homes of the priestly families outside the Temple district and ultimately used for food. Then, some of the offerings will be killed and cooked on the altar in front of the Temple according to the regulations of the LORD for the appointed offerings. These offerings are not for the redemption of sin; these offerings are for obedience to the commands of the LORD. The priests are to present the offerings simply because they are told to do so, and it is part of their daily jobs. To the LORD, the offerings cause a sweet aroma that He loves, and He sees the faithfulness of His priests in their required duties. Even though the items are brought to the house as burnt, sin, guilt and freewill offerings, the giving acts as a reminder to the millennial people of what the LORD has done for them and it also acts as means of provisions for the livelihood of the priestly servants.

And, there is still more to see and learn about this incredible place that will be established in the future.