



Welcome back!

Let's pray.

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The slide features a vertical title 'EZEKIEL' on the left, with each letter aligned with a corresponding image of a person in a dramatic, low-key lighting. The main title 'OVERVIEW' is in a blue box at the top center. Below it, the text 'History of Israel Part 5; Ordinances for the Prince, People, Priests; Holy District; (Ezek 44-46)' is followed by a bulleted list of historical events and topics. At the bottom, there is a date '03/30/2018', a name 'B. G. Hirsch - Ezekiel 44 - 46', and a page number '2'.

EZEKIEL

OVERVIEW

History of Israel Part 5; Ordinances for the Prince, People, Priests; Holy District; (Ezek 44-46)

- UN Announces Partition & Britain Leaves
- Israel Becomes a Nation Again
- 1948-49 War of Independence
- 1956 Sinai Campaign
- 1964 PLO Founded in Cairo
- 1967 Six Day War
- 1973 Yom Kippur War
- The Prince, The People, The Priests
- Land for the Holy District and the Prince
- The City
- Ordinances for the Prince, Sabbaths, Feasts, etc.

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In this lesson we will study chapters 44 through 46 of the book of Ezekiel.

As before, we will continue with the next major events in the founding of the modern nation of Israel.

We will then study chapters 44 through 46, which will present a number of ordinances for the Prince, the People, and the priests.

In the last five chapters of Ezekiel, we will deal with a number of questions that are at once odd and sometimes troubling. Several things in these chapters will provoke questions that have been debated for a very long time. And I will say right now, that in many cases I won't have an answer, at least not a definitive answer.

This means that once again you will have to pray and conduct your own study to reconcile these issues in your mind and heart.

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Review

- Ezekiel, a priest, a prophet, and a watchman in Babylon continues his ministry to the exiles in 573 B.C.
- Studied the British Limit and Blockade of Jewish Immigration to Palestine
- Learned about Arab Violence with British Help
- Discussed the impact of WWII
- Learned about the structure of the Temple in the Millennium
- Discussed why there are sacrifices during the Millennium



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Let's review.

Ezekiel, a priest from Jerusalem, was taken to Babylon in Nebuchadnezzar's second conquest in 598 B.C. As the LORD's prophet and watchman Ezekiel is continuing to give the LORD's prophetic messages regarding the future of the nation of Israel to the exiles in Babylon. It is approximately 573 B.C. as we begin our study.

The last time we met, we continued the history of the modern nation of Israel.

We learned that Lord Passfield, who was in charge of the Colonial Office, placed strict controls on Jewish immigration to Palestine.

We noted that Adolf Hitler came to power in Germany in 1933. And we saw that Haj Amin al-Husseini, the Grand Mufti of Jerusalem, collaborating with the British, terrorized the country for 3 years, killing 500 Jews and wounding many others. In 1941 al-Husseini relocated to Germany. The picture on this slide is Haj Amin al-Husseini inspecting Nazi troops.

We also observed that the British set up the Peel Commission in 1937, which recommended giving only 5% of the originally mandated land of Palestine to the Jewish people. Then in 1939, PM Neville Chamberlain issued a white paper ending the Balfour Declaration and blockading Palestine to prevent Jewish immigration. We learned this blockade lasted 10 years and hundreds of thousands of Jews died because of it.

Lastly, we discussed the Nazi plan to kill all the Jews in Europe, known as the Final Solution. We noted WWII's end in 1945, the subsequent efforts to smuggle Jews into Palestine, and the start of the Jewish campaign to oust the British.

Next, we resumed our study in the Book of Ezekiel, where we saw that the LORD took Ezekiel far into the future to Israel where he saw a yet to be Temple and Temple Compound. We took an illustrated tour of the future Temple Compound, and we learned that it will be far larger than any prior Temple. We saw that Ezekiel met a "man" who measured each feature of the new Temple and gave the measurements to Ezekiel to record.

We also saw the LORD give instructions for cleansing the Temple and for the implementation of regular sacrifices. We also discussed that the sacrifices were for burnt, sin, and guilt offerings.

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UN Announces Partition & Britain Leaves

- Jewish campaign causes drain of British after the end of the war
- Public opinion back in Britain demanded troops come home
- UN Partition (Res 181) 11/29/1947 granted 10% of Palestine to Jews
- British end Mandate on 5/15/1948



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Now we will continue our history of the modern nation of Israel.

By 1947, the British dream of an expanded empire including the Arab countries was crumbling. And the Jewish campaign against the British in Palestine was draining Britain's limited resources, which were already severely limited after WWII.

These factors caused the people back in Britain to begin to demand that the British troops come home. Finally, Britain declared its intention to evacuate Palestine, and the UN then took over what to do with the country. The British left on May 15, 1948 a day after Israel's independence.

The UN November 29, 1947 passed Resolution 181 that partitioned the remainder of Palestine, giving a tiny 10% of the original mandate to the Jews, and the rest to the Arabs.

The Jews of Palestine accepted the partition, but the Arab world "unanimously and unequivocally rejected it."

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Israel Becomes a Nation Again

- Israel becomes a nation on May 14, 1948
- US recognizes Israel



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David Ben-Gurion, the Executive Head of the World Zionist Organization and Chairman of the Jewish Agency for Palestine, proclaimed the “Declaration of the Establishment of the State of Israel” on May 14, 1948.

At this time the land mass of Israel was nearly indefensible, as you can see from the darker area in the map on the right hand side of the slide. In fact at this point, the war for independence against the Arab nations was already underway. At this time there were approximately 600,000 Jews in Israel.

From Wikipedia, “Eleven minutes after midnight, the United States de facto recognized the State of Israel. This was followed by Shah Mohammad Reza Pahlavi's Iran (which had voted against the UN partition plan), Guatemala, Iceland, Nicaragua, Romania, and Uruguay. The Soviet Union was the first nation to fully recognize Israel de jure on May 17, 1948, followed by Poland, Czechoslovakia, Yugoslavia, Ireland, and South Africa. The United States extended official recognition after the first Israeli election, as Truman had promised on January 31, 1949. By virtue of General Assembly Resolution 273, Israel was admitted to membership in the United Nations on May 11, 1949.

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1948-49 War of Independence

- Israel's forces were severely outnumbered and ill equipped, with no tanks, no artillery, and aircraft
- 20 months of fighting; armistice agreed to on July 24, 1949
- 6,000 Israelis died (equivalent to 3.2 mill US today)



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In 1948 when the war for independence started the Jewish forces, thanks to the British, were very poorly equipped. They were also seriously outnumbered.

Six thousand Israelis died in the war. This would be equivalent to around 3.2 million deaths in the population size of the USA today. The Arabs signed the armistice agreement on July 24, 1949.

The world looked much more favorably on Israel in 1948 and 49 soon after the Holocaust than it has in more recent years. And 700,000 Jews immigrated to Israel in the three years following the war for independence.

Between 1948 and 1952, 800,000 Jews fled or were expelled from Arab nations with most coming to and being absorbed by Israel.

At the same time 650,000 Arabs fled to Arab nations and were confined to refugee camps.

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1956 Sinai Campaign

- Nasser closes the Suez canal to Israeli shipping
10/29 – 11/5
- Israel captures Sinai from Egypt
- US-Soviet pressure forces Israeli withdrawal without a peace treaty



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The Sinai Campaign, called Operation Kadesh, was fought in 1956 to end the terrorist incursions into Israel and to remove the Egyptian blockade of Eilat.

In 1956 President Nasser nationalized the Suez Canal and closed it to Israel. Egypt was working with other nations to conduct terrorist actions in Israel, and they were blockading Eilat, Israel's access to the Straits of Tiran and its access to the Red Sea.

Moshe Dayan was the Chief of the General Staff.

This operation marked the transformation of the Israeli Defense Forces (the IDF) into a professional army capable of large-scale operations.

Israel's mode of warfare utilized the Armored Corps and the Air Force. The Air Force was still deficient, but this was one of the lessons learned from the 1956 war.

The Israelis defeated Egypt and took over the Sinai. However, Egypt blocked the Suez Canal rendering it useless for the next 6 months.

President Eisenhower guaranteed protection of Israeli shipping, and the US and Soviets pressured Israel to relinquish the Sinai without a peace treaty.

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1964 PLO Founded in Cairo

- Gamal Abdel Nasser Hussein, the 2nd president of Egypt, started the PLO in 1964
- Aim was to “liberate” Palestine
- PLO charter called for the destruction of Israel
- Campaign of terror attacks



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In 1964 President Gamal Abdel Nasser the 2nd President of Egypt founded the Palestine Liberation Organization (PLO) during the Arab League Summit in Cairo as an umbrella organization for the various Palestinian armed groups, with the explicit aim of achieving, through armed struggle, the "liberation of Palestine" from "the Zionist Entity."

The group quickly splintered into various factions. The most notable of these groups were the Popular Front for the Liberation of Palestine (PFLP), Popular Democratic Front for the Liberation of Palestine (DFLP), Popular Front for the Liberation of Palestine - General Command (PFLP-GC), and the Fatah. While each of these factions were independently controlled, they all remained more-or-less under the umbrella of the PLO.

The PLO charter called for the destruction of Israel. This goal was the primary focus of the massive terrorist campaign by which their reputation was formed.

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1967 Six Day War

- June 5th to 10th
- Egypt sends in troops to Sinai and blockades Israeli shipping – US promise to protect Israel fails
- Israel defeats forces of Egypt, Syria, Iraq, and Jordan
- Israel captured Sinai, Judea, Samaria, and the Golan Heights



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In 1967, there were increased tensions and skirmishes along Israel's northern border with Syria. Syria intensified its bombardment of Israeli settlements across the border, and Israel struck back by shooting down six Syrian MiG fighters. Egypt then sent large numbers of troops into Sinai, and they blockaded Israel's shipping in the Red Sea.

With all the signs of a pan-Arab attack in the works, Israel's government on June 4 authorized its armed forces to launch a surprise preemptive strike. On June 5, the Six-Day War began with an Israeli assault against Arab air power.

The Israeli air force caught the formidable Egyptian air force on the ground and largely destroyed the Arabs' most powerful weapon. The Israeli air force then turned against the lesser air forces of Jordan, Syria, and Iraq, and by the end of the day had decisively won air superiority.

By June 8th, the Egyptian forces were defeated, and Israel held the Gaza Strip and the Sinai to the Suez Canal.

In the north, Israel bombarded Syria's fortified Golan Heights for two days before launching a tank and infantry assault on June 9. Syria began a retreat from the Golan Heights on June 10.

On June 11, a U.N.-brokered cease-fire took effect throughout the three combat zones, and the Six-Day War was at an end. Israel had more than doubled its size in the six days of fighting.

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1973 Yom Kippur War

- Egypt and Syria launch surprise attack on 10/6/1973
- Israel has heavy casualties
- Israeli army reverses tide and advances on Cairo and Damascus
- Negotiated a disengagement agreement



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The Yom Kippur war was initiated by Egypt and Syria on October 6, 1973, on the Jewish holy day of Yom Kippur and during Ramadan, the month of fasting in Islam, and it continued until October 26, 1973.

On the afternoon of October 6, Israel was attacked simultaneously on two fronts by Egypt and Syria. Egyptian forces successfully crossed the Suez Canal, while Syrian forces were able to launch their offensive against Israeli positions and break through to the Golan Heights.

When called on by PM Golda Meir, the United States was reluctant to help Israel. This stance changed when the Soviet Union commenced its own resupply effort to Egypt and Syria. U.S. President, Richard Nixon, countered by establishing an emergency supply line to Israel, even though the Arab countries imposed a costly oil embargo and various U.S. allies refused to facilitate the arms shipments.

Israel succeeded in disabling portions of the Egyptian air defenses, which allowed Israeli forces commanded by Gen. Ariel Sharon to cross the Suez Canal and surround the Egyptian Third Army.

On the Golan front, Israeli troops, at heavy cost, repulsed the Syrians and advanced to the edge of the Golan plateau on the road to Damascus.

On October 22 the United Nations Security Council adopted resolution 338, calling for an immediate end to the fighting. However, hostilities continued for several days thereafter and finally ceased on October 26. Israel and Egypt signed a cease-fire agreement in November and peace agreements on January 18, 1974.

Now let's return to our study in the Book of Ezekiel.

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The Prince – Who is He?

- NOT Jesus
- Not called a king (nasiy, not melek)
- No priestly rights (Messiah is king & priest)
- Can't go into the inner courtyard
- Has sons
- Sacrifices for sin
- Verses 34:24 and 37:24 speak of David – probably a reference to Jesus (called king)
- Verses in chapters 44 – 48 do not reference David

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Let's read Ezekiel chapter 44 verses 1 - 3. *(Read 1-3.)*

Ezekiel is taken by the "man" to the East Outer Gateway, apparently facing it from the outside of the Temple Compound. The Gate is shut. We will discuss the gates on the next slide.

For now, I want to discuss verse 3. In verse 3, we are introduced to an enigmatic figure called the Prince. Just who is this person?

The Prince is obviously important as he is the only other person that may enter the East Outer Gate other than the LORD. But this makes it clear that he is not the LORD. Instead, the Prince is allowed to eat before the LORD in the vestibule of the East Outer Gate.

Okay, you are asking yourself, how do I know that the Prince is not Jesus? Well there are some definite issues if this is Jesus.

The Hebrew word used for the Prince is "nasiy", which means chief or prince or ruler. So, in theory this could be a king, but the Hebrew word that is used of kings in the Old Testament is "melekh". We will see later that the Prince is given land, but he is not allowed to take anyone else's land. So his authority is limited.

The Prince has no priestly rights, but Jesus is our High Priest and King. The Prince is not allowed to go into the inner courtyard, which means that he can't even approach the Temple. Obviously, Jesus has access to the Temple and the Most Holy Place.

The Prince has to do sacrifices for sin. Jesus was our sacrifice for sin, and that was once period.

The Prince has earthly sons.


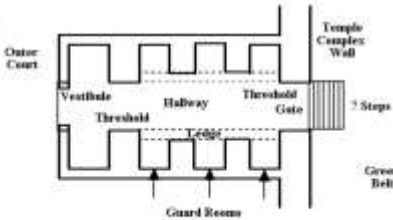
So, if the Prince is not Jesus, then who is he? I don't know. Verse 34:24 and 37:25 talk about the LORD making David his prince and king. However, I think those verses do refer to Jesus, and not to the Prince in chapters 44 to 48.

Could the Prince be the resurrected David? Yes, but why doesn't the text say so? We will just have to wait and see. (next slide)

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East Gate

- Prince only enters/exits the vestibule of outer or inner gates
- Not same gate as current East/Golden Gate

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Here on the left is a depiction of the East Outer and East Inner Gates. They are across the outer courtyard from each other and there is a distance of 175 feet between them. In this picture the gates are open and you can see the East Inner Gate beyond the end of the East Outer Gate passage. However, when Ezekiel is shown the East Outer Gate it is closed, and it will remain closed because the LORD had entered by it as we saw in chapter 43 last week.

Remember that each of the gates whether outer or inner has the same structure, which is depicted in the diagram on the right. Other than the LORD, only the Prince is allowed to enter the East Outer Gate. However, the Prince may only enter from the East Outer Gate vestibule. And he has to enter and leave the vestibule from the outer courtyard side of the gate. Therefore, the Prince must enter and exit the Temple Compound with the people through the North or South Outer Gates as it says in chapter 46 verse 10.

Earlier this week I watched "Israel a Royal Tour", which is an hour-long tour of Israel, done in 2014 with Benjamin Netanyahu as the guide. During the tour, Netanyahu shows the East or Golden Gate. We discussed this gate before studying chapters 12 -14. Netanyahu relates that the rabbis say the gate will remain closed until the Messiah comes through it. In Zech 14:1-4, it says the LORD will put his foot on the Mount of Olives, and the mount will cleave creating an east to west valley. There is supposed to be a fault line that runs east, right under the Golden Gate. The Mount of Olives is the place where Jesus ascended into Heaven, and it is the place where He will return.

However, while I think this prophesy is true for the current East Gate, it does not really connect to chapter 44, because that is a different East Gate, which has a similar ordinance. This is actually another reason why I think the Ezekiel Temple is the Fourth Temple.

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The People

- Ezekiel brought to the Temple
- Told to pay close attention to the statutes of the temple and the entrances and exits
- Ezekiel is to tell the “rebellious house” to end their abominations
- The people had allowed foreigners to have charge in the sanctuary violating the covenant
- No uncircumcised foreigner (in heart and flesh) may enter the sanctuary

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Now, let's read Ezekiel chapter 44 verses 4 - 9. *(Read 4-9.)*

Ezekiel is brought to the front of the Temple by way of the North Gate, which presumably means through the North Outer and then North Inner Gates.

The glory of the LORD filled the Temple, and Ezekiel fell on his face. The LORD then tells Ezekiel to pay very close attention to all that Ezekiel will see and hear. Ezekiel is to be very clear on the statutes and laws of the Temple and where all the entries and exits to the Temple and sanctuary are located.

The LORD, harkening back to the language in the earlier chapters from 1 to 24, then tells Ezekiel to speak to the “rebellious house”, which the LORD says is “the house of Israel”.

Ezekiel is to tell the Israelites that the LORD says to end their abominations. The LORD says that they have broken the covenant and not kept charge of His holy things.

The LORD then appears to indict the people for allowing foreigners to have charge of the Temple and to profane the Temple.

When did this occur? Well, as this is within the prophecy of the future, it has not happened yet. It is possible that this is a reference to the abomination of desolation, which the anti-christ would have carried out during the Tribulation in the Tribulation Temple.

In any event, the LORD will not permit anyone that is not circumcised in heart and flesh to enter the sanctuary. Since only the priests of Zadok are allowed to minister in the inner area and Temple, this seems to be covered.

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The Priests

- The LORD demotes the Levites who “went far from Me”
 - Will bear their punishment
 - Will now be Temple caretakers
 - Will do sacrifices for the people
 - Not allowed to come near to the LORD
- Sons of Zadok will be priests before LORD
 - Given specific duties in Temple and courtyard
 - Have to obey ordinances
 - Will act as judges

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B. G. Hirsch - Ezekiel 44-46

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Let's read Ezekiel chapter 44 verses 10 - 31. (*Read 10-31.*)

Next, the LORD speaks concerning the Levites who had not stayed true to their calling. Because the Levites had gotten into idolatry, the LORD says they will have to live with their punishment.

The LORD forbids the unfaithful Levites from ministering in His presence as priests. Instead, they will now be the caretakers of the Temple grounds outside of the inner courtyard and Temple. They are tasked with conducting the sacrifices for the people, and they are to stand to minister to the people. They will have to bear their shame.

On the other hand, the sons of Zadok will be the Levitical priests before the LORD. They will be allowed to approach and minister to the LORD.

The Zadokites are given instructions regarding what they are to do, what they are to wear, how to cut their hair, who to marry, and how to conduct themselves in other circumstances.

In addition to their usual priestly duties, they will act as judges in disputes. They will adhere to the LORD's laws and statutes and maintain the appointed feasts and Sabbaths.

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When Joye asked me to teach the Book of Ezekiel I was not concerned with the difficulty of presenting the first 39 chapters, even though I knew it would be a lot of hard work. I was the most concerned about teaching the last 9 chapters, because of the many unanswered and very difficult questions that arise in chapters 40 through 48.

After last week, I thought I had passed the hardest material, and we would coast through the last two lessons. I was incredibly wrong!

While working out today's study I ran into some things that really shook me. I was both blessed and very freaked out by chapters 44 through 46, particularly chapter 45. I literally did not want to attempt to teach this material today. But, it would be unfair to quit now, and it would be dishonest to not present the things I wrestled with the last couple of days. I apologize if this lesson upsets you, because it certainly has upset me.

So, even though you are all probably pretty scared now, I am going to go ahead and do my very best to present this material.

Let me also say, that I may be completely wrong about all that I am now going to present! So, do not trust what I will tell you. Check it out for yourselves and show me why I am wrong. Please!

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Land for the Holy District and the Prince

- The LORD gives Ezekiel the measurements for the Holy District
- The overall size is 25,000 by 25,000 what?
 - Standard cubits $\approx 7.1 \times 7.1$ miles
 - Long cubits $\approx 8.3 \times 8.3$ miles
 - Reeds $\approx 50 \times 50$ miles
- The Sanctuary, Levites, Priests, “the City”, and the Prince are given designated areas

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So, let's read Ezekiel chapter 45 verses 1 - 8. (*Read 1-8.*)

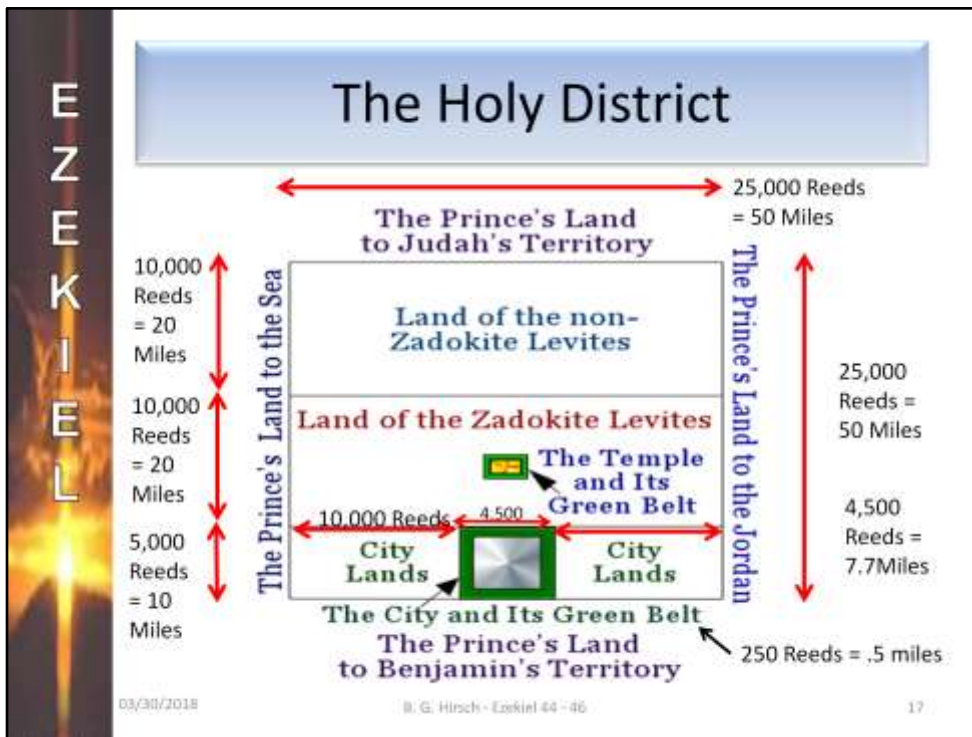
In chapter 45, the LORD sets aside a portion of the land of Israel as a Holy District for Himself. He gives Ezekiel specific measurements for this area, and instructions regarding how the land is apportioned. The measurements we read (rēd) were in cubits. However, the actual text does not include the Hebrew word for cubit, which is '*ammah*, except in verse 2.

This means, if you look at different diagrams, translations, and commentaries you will see that the measurements for the Holy District range from approximately 7 miles wide to 50 or 60 miles wide. I will address this in more detail on the next slide.

The Zadokite priests and the Levites are each given 40% of the Holy District. The remaining 20% of the Holy District is given to “the city” and its supporting area.

The Prince is given the land to the east and west of the Holy District. The Prince's land runs to the borders on the east (the Jordan River) and the west (the Mediterranean Sea).

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Here is a diagram of the Holy District. You will notice that I am using reeds rather than standard or long cubits.

The fact that Ezekiel makes a distinction in verse 2 by specifically using "cubit" only in that verse is significant. Ezekiel is making the distinction between the Temple compound, which is measured in long cubits at 875 feet square versus the rest of the measurements, which are in reeds. Hence, by my reckoning, I believe that the Holy District is about 50 miles square.

This is the point at which I started to struggle.

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The City

- “The City” is in the southernmost 20% of the Holy District
- The City is 4,500 square with a 250 green belt
- Produce grown outside the City is for the workers of the City
- 12 gates named for the tribes of Israel
- Called Yhovah shammah = “The LORD Is There.”

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B. G. Hirsch - Ezekiel 44 - 46

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Chapter 45 gives us this mysterious place called “the city”, which is set within a separate section of the Holy District. The city is given a portion that is 5,000 reeds by 25,000 reeds or 10 miles by 50 miles. We get the detail for the measurements of “the city” in chapter 48.

We are told that “the city” itself is 4,500 square with a green belt of 250 around it. The areas outside of this are for growing food for the workers of the city.

Unfortunately, the text does not tell us what measure is used for the city. Is it reeds or cubits, and are they standard or long or something else?

What city is this? I had been praying for understanding.

Well, when I saw that the city has 12 gates named for the tribes of Israel, and that the name of the city is **Yhovah shammah**, which means “The LORD is There”. A cold chill ran through my body. Because this matches another city in the Book of Revelation called New Jerusalem.

But, you are saying, New Jerusalem is huge, the size of the Moon. You may also have been taught that New Jerusalem will orbit the earth. This in fact is what I had been taught for years.

However, Revelation 21 says that “the holy city Jerusalem” comes down from Heaven from God, not that it goes into orbit. The city is like a cube, in that it has the same length, width, and height, which is measured by a reed at 12,000 stadia. This is usually presumed to be 12,000 stadia for each dimension, but I believe that it is the overall volume, which is found by multiplying length times width, times height. 12,000 stadia is about 459 cubic miles. The cube root of 459 cubic miles is 7.7 miles per each dimension.

I then calculated the size of “the city” in Ezekiel 48 using a reed of long cubits, and the dimensions were 8.9 miles, which was close, but not a match for New Jerusalem. I then calculated using a reed of standard cubits and the dimensions were 7.7 miles, just like New Jerusalem. That is a pretty amazing coincidence.

Also, Revelation says that New Jerusalem has no Temple, because its temple is “the Lord God the Almighty and the Lamb”. In Ezekiel, there is also no Temple in the city, the Temple is in the Zadokite area. In both cities, the LORD is there forever. If you are not disturbed yet, then you have not been listening.

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EZEKIEL

Ordinances for the Prince and the People

- The LORD tells the princes of Israel to act righteously and not oppress “my people”
- All weights and measures are to be honest
- All the “people of the land” are obligated to give the specified offering to the Prince
- The Prince is obligated to provide the burnt, grain, and drink offerings at the feasts, Sabbaths, new moons, and “appointed” feasts
- Sacrifices for sins through “error or ignorance”

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So, let's read Ezekiel chapter 45 verses 9 - 25. (*Read 9-25.*)

In the remainder of chapter 45 the LORD gives instructions to the Princes in Israel, the people in the land, the Prince, and the priests regarding their behavior and the conduct of His Sabbaths and feasts.

The LORD begins by admonishing the princes of Israel not to oppress His people. Here again, the Hebrew word used for “prince” is “nasiy”. However, here the LORD is addressing the leaders of each of the tribes of Israel. These princes are forbidden from taking anyone's land or driving them off the land.

The LORD then commands the princes that they ensure that all weights, measures, and coinage are just and honest. I wish the LORD would do that in this country.

The LORD commands that all the “people of the land” bring a prescribed offering to the Prince so that the Prince will have what is needed to fulfill his obligations to the LORD and the people. This presumably means that all the people, Jew or foreigner, living in the land of Israel must bring this offering.

The Prince is then required to provide the burnt, grain, and drink offerings for all of the feasts and Sabbaths. I don't know what is meant by “appointed feasts” unless it means that, from time to time, the LORD may specify a special feast for some reason.

The LORD also gives directions to the Zadokite priests. The priests are to yearly, in the month of Nisan, sacrifice a bull to purify the sanctuary. This is the start of the religious new year.

The priests are also to sacrifice a bull six days after purifying the sanctuary as an atonement for anyone who has sinned, not willfully, but “through error or ignorance”. The Hebrew word for atonement here is **kaphar**, which means to cover or placate.

The people are also in the month of Nisan supposed to celebrate the Passover and eat unleavened bread for 7 days. At the end of that time, the Prince is required to offer a bull for a sin offering for himself and the people of the land. The Prince is also to offer sacrifices during the 7 days of unleavened bread.

Then in the seventh month, Cheshvan, the civil new year of Rosh Hashanah, the Prince is to offer the same sacrifices as he did for the Passover period.

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More Ordinances for Feasts and Sabbaths

- The East Inner Gate is closed except on the Sabbath and new moons
- The Prince enters and stands at the post just before the entry to the inner courtyard
- The priests offer the Prince's offerings
- The people bow before the East Inner Gate on the Sabbath and new moons
- People/Prince enter by North or South Outer Gate and exit by opposite gate

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Let's read Ezekiel chapter 46 verses 1 - 15. *(Read 1-15.)*

In chapter 46 the LORD gives more ordinances concerning Sabbaths, new moons, and daily offerings.

On the Sabbath and new moons, the East Inner Gate is opened. On all other days, the East Inner Gate is closed.

On the Sabbaths and New moons, the Prince is required to bring his burnt and peace offerings by way of the vestibule of the East Inner Gate. The Prince is not allowed to enter the inner courtyard. Instead he stands at the column or post at the entryway to the inner courtyard while the priests make the offering on the altar. The Prince is supposed to worship there at the threshold of the gate. When the Prince leaves, the gate is left open until evening, when it is shut.

The people who are in the Temple Compound in the outer courtyard are not allowed to enter the East Inner Gate. They are supposed to bow down at the entrance to the East Inner Gate on Sabbaths and new moons.

Instructions are given for the Prince with regard to his burnt offering, his grain offering, for the new moon offering, for the feasts, and the appointed festival offerings.

If the Prince wishes to offer a burnt or peace freewill offering, the East Inner Gate is opened for him. The Priests do the offering as they do for the Prince on the Sabbaths and new moons. However, when the Prince leaves, the gate is not kept open. It is shut.

Instructions are given, presumably for the priests, for a daily burnt offering. This offering is done each morning.

When a person enters the Temple Compound, they enter by the North or South outer Gate. The Prince does this too. You may not go out by the same gate that you entered. So everyone, including the Prince, has to exit by the opposite gate that they entered. Why? Because the LORD says so.

(next slide)

The Prince and His Posterity

- When the Prince has sons, he may give them an inheritance within his land
- The gifted property belongs to the son
- If a gift of property is given to a servant, then that property returns to the Prince at the year of liberty
- The Prince may not take any property from the people of the land

03/30/2018

B. G. Hirsch - Ezekiel 44 - 46

22

Let's read Ezekiel chapter 46 verses 16 - 18. (*Read 16-18.*)

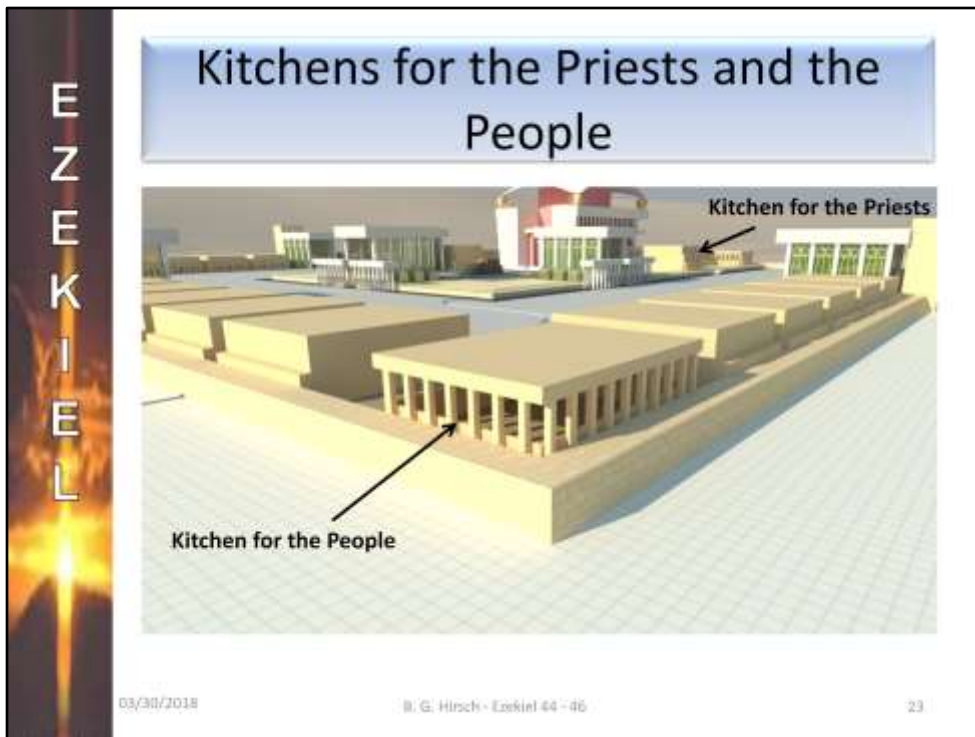
The LORD gives instructions to the Prince about the Prince's sons inheriting the Prince's property.

The Prince is permitted to give his sons an inheritance from his portion of property. The property that is thus given becomes the possession of the Prince's son.

However, if the Prince gives a gift of property to a servant, that property returns to the Prince in the year of liberty or jubilee. The year of jubilee occurs every 50th year on the tenth day of the seventh month. The LORD says that this is because the land is to go ultimately to the Prince's sons.

The Prince is not allowed to take any land from any other person. He is not allowed to drive anyone off their property.

(next slide)



Let's read chapter 46 verse 19 – 24. (*Read 19-24.*)

In this last section of chapter 46, the LORD details the cooking of sacrifices for the priests and for the people.

Ezekiel is brought through the side entrance from the outer courtyard into the North Dining Rooms for the priests. Within the building at the far western end there is a kitchen. This kitchen is where the priests boil the portion of the sin and guilt offerings and where they bake the grain offerings which belong to the priests. They are not allowed to bring the offering meant for the priests into the outer courtyard.

There are different kitchens in the outer courtyard for boiling the sacrifices of the people. The Levites who are not allowed to minister before the LORD do the boiling of these sacrifices.

The kitchens for the people are in the four corners of the outer courtyard. They are forty by thirty in size. Once, again there is no indication of the measure. The word cubit is not there. So either this is in long cubits or it is in reeds. If it is long cubits, then the kitchens are 70 feet by 52½ feet. If the measurement is in reeds, then the kitchens are 420 feet by 315 feet, which is quite a bit larger than a football field, and it would take up almost half the 875 feet on each wall. As the text describes the kitchens as "small courts", I believe that they are 70 feet by 52½ feet.

Questions?

Please read chapters 47 through 48 for next week. This will be the last lesson in our Ezekiel study.

Let's pray.