EZEKIEL 45

Holy Land, Honest Rulers

> *“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.”*
> EZEKIEL 45:9

Where Ezekiel has brought us

1. Ezekiel 45 sits deep in the book's last vision, chapters 40–48, given in 573 BC, the twenty-fifth year of the exile (40:1).

2. Chapter 45 moves outward.

The LORD's Portion First

A holy district, a city for all Israel, and land for the prince

EZEKIEL 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.

DAVID GUZIK

Guzik places the temple at the heart of the land: 'The temple (and Jerusalem) will be in the special district for Yahweh.'

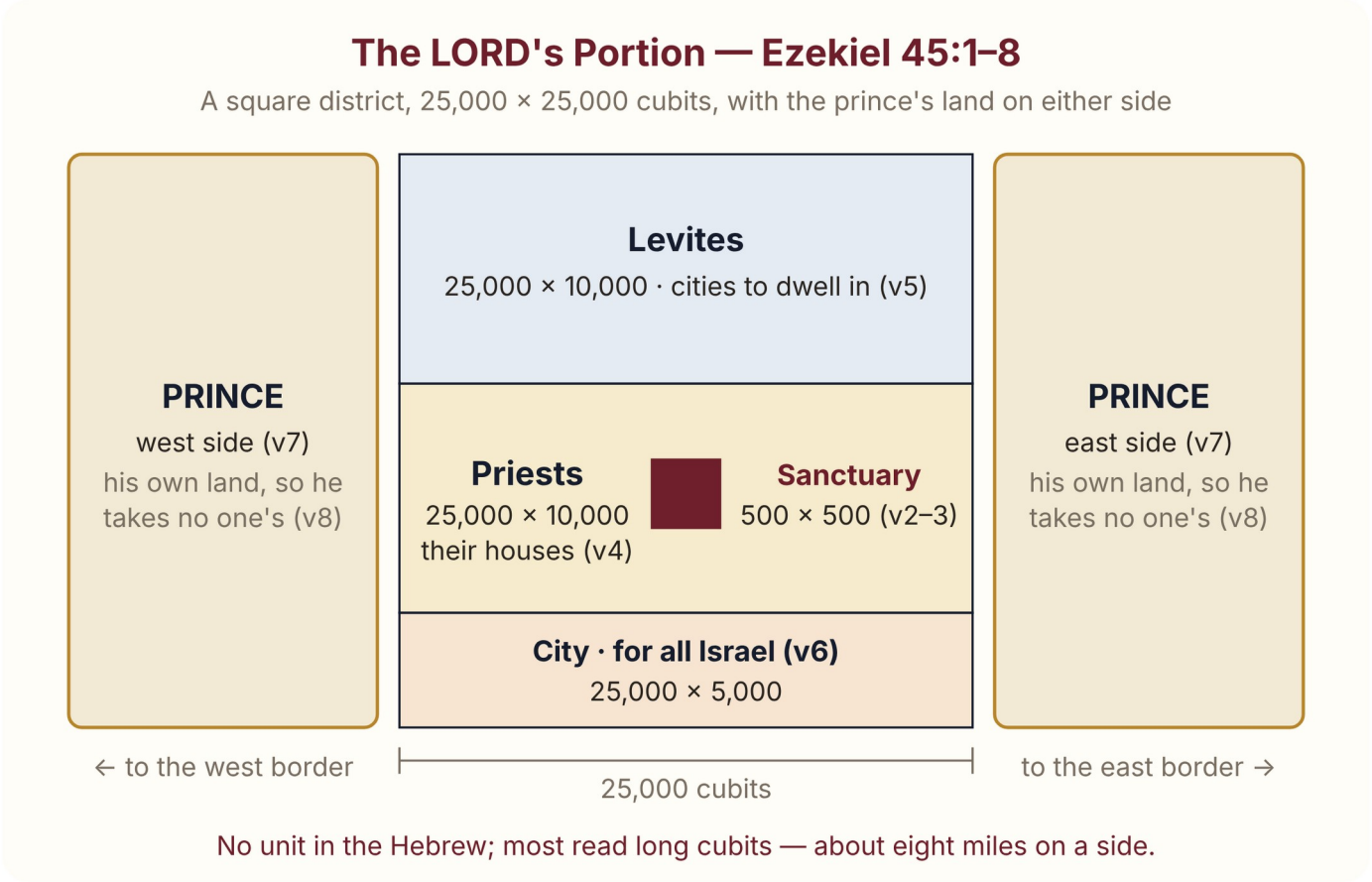
WHAT IT MEANS

God starts at the center. Before any tribe gets a field, the LORD's portion comes off the top, and in it a square of five hundred cubits holds "the sanctuary, the most holy place."

Allotment (תְּרוּמָה)
TERUMAH · "CONTRIBUTION"

Terumah is a contribution, something lifted off and set apart — the same word used for a heave offering. Before the tribes receive their land in chapter 48, God's share comes off the top.

The LORD's Portion



The holy district of 45:1–8: priests with the sanctuary at the center, the Levites beside them, the city strip for all Israel, and the prince's land on both sides.

Enough, You Princes

God turns from the future to the rulers of Ezekiel's own day

EZEKIEL 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.

DAVID GUZIK

Guzik sees God turning from the future to the present.

WHAT IT MEANS

God doesn't wait for the kingdom to demand this. He says "Enough" to rulers who were already grabbing land and crushing people.

Just (צֶדֶק)
TSEDEQ · "RIGHT, HONEST"

Tsedeq means right, honest, accurate. It is the word behind "just balances, a just ephah and a just bath" in v10, and it belongs to the same family as tsedaqah (H6666), the righteousness God demands of the princes in v9.

The People Give, the Prince Provides

Everyone brings a share; the prince turns it into worship for the nation

EZEKIEL 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;

DAVID GUZIK

Guzik cites Alexander, who calls these rituals 'picture-lessons and reminders' of Christ's finished work.

WHAT IT MEANS

Every Israelite gives a fixed share — about a sixtieth of the wheat and barley, a hundredth of the oil, one sheep in two hundred. "All the people of the land shall give to this offering for the prince in Israel."

Atonement (כָּפַר)
KAPHAR · "TO COVER, ATONE"

Kaphar means to cover, to atone, to make reconciliation — the KJV renders it 'reconciliation' here. It comes three times in the chapter (vv15, 17, 20).

Cleansing and the Feasts

A new-year cleansing, then Passover and the feast of the seventh month

EZEKIEL 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.

DAVID GUZIK

Guzik, citing Clarke, notes that the new-year cleansing of the sanctuary is a rite not found in Moses' law. He also notices what is missing from Ezekiel's calendar, above all the Day of Atonement.

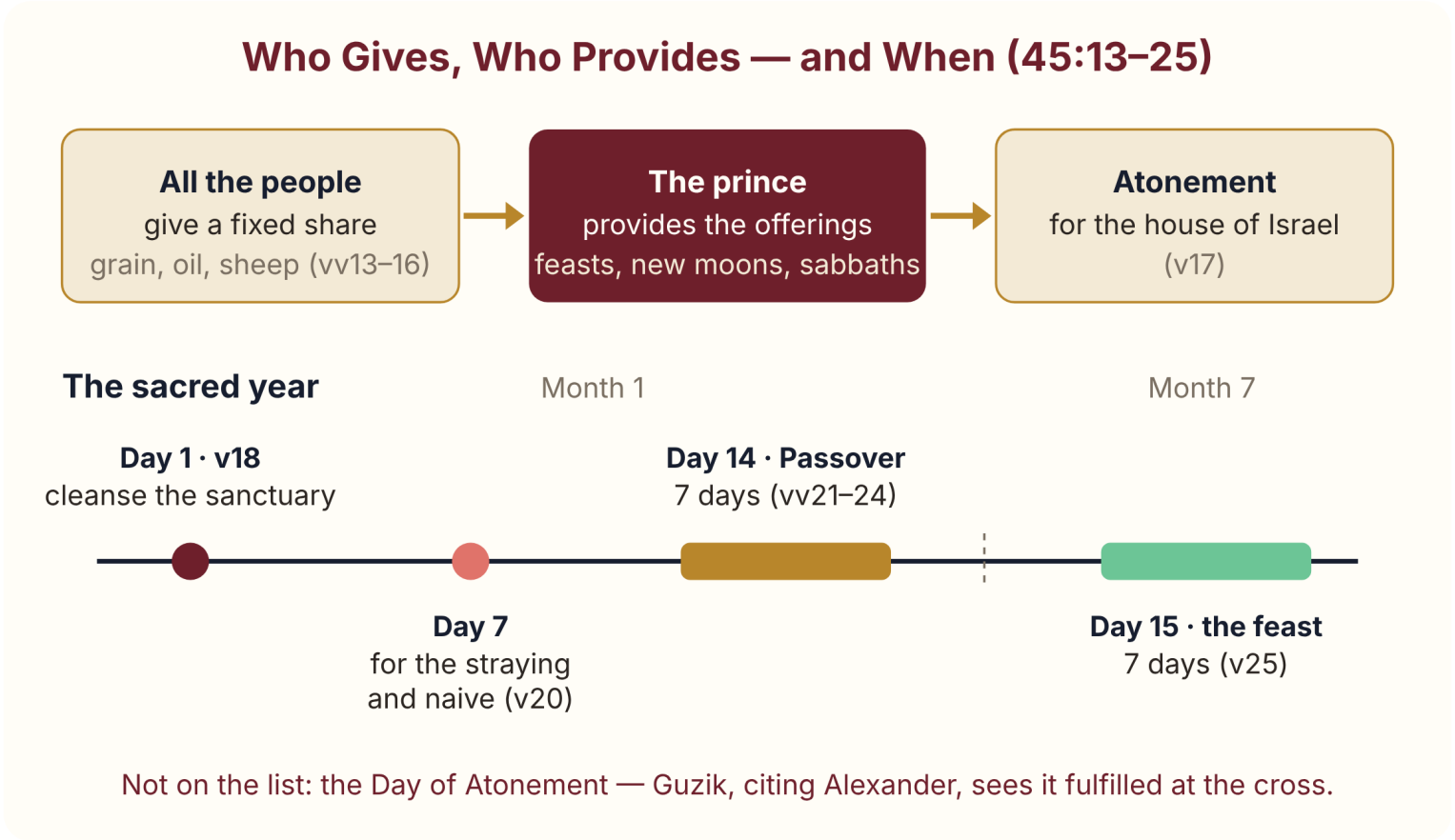
WHAT IT MEANS

The year opens with cleansing. On the first of the first month a young bull without blemish is offered, and its blood goes on the door posts of the house, the corners of the altar ledge and the posts of the inner gate.

Goes astray (שָׁגָה)
SHAGAH · "TO ERR, WANDER"

Shagah means to err, to wander, to sin by mistake. Beside it in v20 stands pethi (H6612), the naive — simple, open-minded, easily led.

Who Gives, Who Provides — and When



The people give a fixed share to the prince, the prince provides the offerings for all Israel, and the sacred year runs from a new-year cleansing to the feast of the seventh month.

What to carry from this chapter

1

God's share comes first.

The LORD's allotment is lifted off the land before any tribe receives its portion (v1).

2

Terumah means lifted up.

The “allotment” is the word for a contribution set apart to God, a heave offering.

3

A city for everyone.

Guzik: Jerusalem will be the heritage of all Israel, not any one tribe (v6).

4

Land given so land isn't taken.

The prince gets his own portion “so My princes shall no longer oppress My people” (v8).

More to carry

5

“Enough” is a present word.

Guzik says the vision of coming righteousness could move Ezekiel's own leaders to act now (v9).

6

Justice and the scale are kin.

Tsedeq, ‘just’ in v10, belongs to the same family as tsedaqah, ‘righteousness’ in v9.

7

No Day of Atonement.

Guzik cites Alexander: that day found its full fruition in Christ's atonement on the cross.

8

Cover for the wanderer.

The seventh-day rite is “for everyone who goes astray or is naive” (v20).

Talk it through

1. Why do you think God measures out His own portion before the tribes receive theirs?

2. What were the princes of Ezekiel's day doing that God told them to stop?

3. Where is your ‘scale’ — the place in work or money where small dishonesty tempts you?

4. How does the prince show leadership that receives in order to give?

5. What hope does this verse hold for a man who was led into sin when he was young?

CLOSING

God starts at the center and works out to the edges — the land, the city, the ruler, the scale and the calendar. Give Him the first portion of your life, put away the crooked scale, and lead by giving. For the man who strayed and the man who was led, there is atonement, and Jesus is our Passover.

Teaching the Word. Watching the Times. — Smith For Christ

O·I·A study, slides and reflection journal: see the Ezekiel study page.