Ezekiel 45

Holy Land, Honest Rulers: The Prince and the Feasts

OBSERVATION · INTERPRETATION · APPLICATION

"These were more noble-minded than those in Thessalonica, for they received the word with great eagerness, examining the Scriptures daily to see whether these things were so."
Acts 17:11

CHAPTER THEME

When God sets up His kingdom, He starts at the center — His holy house — and works out to the land, the city, the ruler, the market scale and the feast calendar. Nothing is outside His concern. The leaders who used to grab and crush now give and serve. Holiness in worship and honesty in business go together.

Ed Smith · Started 20 October 2026

Scripture in the text and key-verse cards: King James Version (public domain). Quotations in the notes: New American Standard Bible® (NASB 1995), © The Lockman Foundation; used by permission. Commentary sources: David Guzik, Enduring Word.

00 The Text

EZEKIEL 45 (KJV), MARKED

Gold God — His character & actions | Green Command / instruction | Sky Key repeated word
Rose Sin / warning | Violet Promise / blessing | Amber Time / place / contrast

1 Moreover, when ye shall divide by lot the land for inheritance, ye shall offer an oblation unto the LORD, an holy portion of the land: the length shall be the length of five and twenty thousand reeds, and the breadth shall be ten thousand. This shall be holy in all the borders thereof round about.

2 Of this there shall be for the sanctuary five hundred in length, with five hundred in breadth, square round about; and fifty cubits round about for the suburbs thereof.

3 And of this measure shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand: and in it shall be the sanctuary and the most holy place.

4 The holy portion of the land shall be for the priests the ministers of the sanctuary, which shall come near to minister unto the LORD: and it shall be a place for their houses, and an holy place for the sanctuary.

5 And the five and twenty thousand of length, and the ten thousand of breadth, shall also the Levites, the ministers of the house, have for themselves, for a possession for twenty chambers.

6 And ye shall appoint the possession of the city five thousand broad, and five and twenty thousand long, over against the oblation of the holy portion: it shall be for the whole house of Israel.

7 And a portion shall be for the prince on the one side and on the other side of the oblation of the holy portion, and of the possession of the city, before the oblation of the holy portion, and before the possession of the city, from the west side westward, and from the east side eastward: and the length shall be over against one of the portions, from the west border unto the east border.

8 In the land shall be his possession in Israel: and my princes shall no more oppress my people; and the rest of the land shall they give to the house of Israel according to their tribes.

9 Thus saith the Lord GOD; Let it suffice you, O princes of Israel: remove violence and spoil, and execute judgment and justice, take away your exactions from my people, saith the Lord GOD.

10 Ye shall have just balances, and a just ephah, and a just bath.

11 The ephah and the bath shall be of one measure, that the bath may contain the tenth part of an homer, and the ephah the tenth part of an homer: the measure thereof shall be after the homer.

12 And the shekel shall be twenty gerahs: twenty shekels, five and twenty shekels, fifteen shekels, shall be your maneh.

13 This is the oblation that ye shall offer; the sixth part of an ephah of an homer of wheat, and ye shall give the sixth part of an ephah of an homer of barley:

14 Concerning the ordinance of oil, the bath of oil, ye shall offer the tenth part of a bath out of the cor, which is an homer of ten baths; for ten baths are an homer:

15 And one lamb out of the flock, out of two hundred, out of the fat pastures of Israel; for a meat offering, and for a burnt offering, and for peace offerings, ▲ to make reconciliation for them, saith the Lord GOD.

16 All the people of the land shall give this oblation for the prince in Israel.

17 And it shall be the prince's part to give burnt offerings, and meat offerings, and drink offerings, in the feasts, and in the new moons, and in the sabbaths, in all solemnities of the house of Israel: he shall prepare the sin offering, and the meat offering, and the burnt offering, and the peace offerings, to make ⇄ reconciliation for the house of Israel.

18 Thus saith the Lord GOD; In the first month, in the first day of the month, thou shalt take a young bullock without blemish, and cleanse the sanctuary:

19 And the priest shall take of the blood of the sin offering, and put it upon the posts of the house, and upon the four corners of the settle of the altar, and upon the posts of the gate of the inner court.

20 And so thou shalt do the seventh day of the month ⚠ for every one that erreth, and for him that is simple: ★ so shall ye reconcile the house.

21 In the first month, in the fourteenth day of the month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten.

22 And upon that day ⚠ shall the prince prepare for himself and for all the people of the land a bullock for a sin offering.

23 And seven days of the feast he shall prepare a burnt offering to the LORD, seven bullocks and seven rams without blemish daily the seven days; and a kid of the goats daily for a sin offering.

24 And he shall prepare a meat offering of an ephah for a bullock, and an ephah for a ram, and an hin of oil for an ephah.

25 In the seventh month, in the fifteenth day of the month, shall he do the like in the feast of the seven days, according to the sin offering, according to the burnt offering, and according to the meat offering, and according to the oil.

Marked in the text

- **v1** ye shall offer an oblation unto the LORD, an holy portion of the land
- **v1** This shall be holy in all the borders thereof round about
- **v3** in it shall be the sanctuary and the most holy place
- **v4** ★ which shall come near to minister unto the LORD
- **v6** ★ it shall be for the whole house of Israel
- **v7** a portion shall be for the prince
- **v8** ★ my princes shall no more oppress my people
- **v9** ⚠ Let it suffice you, O princes of Israel
- **v9** remove violence and spoil
- **v9** execute judgment and justice
- **v9** take away your exactions from my people
- **v10** Ye shall have just balances
- **v15** ▲ to make reconciliation for them
- **v15** ⇄ reconciliation *(every occurrence)*
- **v16** All the people of the land shall give this oblation
- **v17** it shall be the prince's part to give burnt offerings
- **v18** In the first month, in the first day of the month
- **v18** cleanse the sanctuary
- **v20** ⚠ for every one that erreth, and for him that is simple
- **v20** ★ so shall ye reconcile the house

- **v21** ye shall have the passover, a feast of seven days
- **v22** shall the prince prepare for himself and for all the people of the land a bullock for a sin offering
- **v25** In the seventh month, in the fifteenth day of the month

Marks are drawn on the KJV text. Quotations in the notes are from the NASB95, so their wording may differ from the KJV above.

01 Observation

WHAT DOES THE TEXT SAY?

KEY VERSE · EZEKIEL 45:9 (KJV)

9 Thus saith the Lord GOD; Let it suffice you, O princes of Israel: remove violence and spoil, and execute judgment and justice, take away your exactions from my people, saith the Lord GOD.

Setting

Still in Ezekiel's temple vision (chs 40–48; 573 BC, 40:1). Chapter 44 settled who may come near God's house. Chapter 45 moves outward to the land around it — a holy district for the LORD, land for the priests, the Levites, the city and the prince — and then to the prince's duties: honest rule, honest measures, and providing the offerings for Israel's feasts. Chapters 47–48 finish dividing the land among the tribes.

Structure

- vv1–5 — **the holy district:** when the land is divided, "you shall offer an allotment to the LORD, a holy portion of the land," 25,000 long and 20,000 wide; "It shall be holy within all its boundary round about" (v1). In it a 500-square plot holds "the sanctuary, the most holy place" (vv2–3). The priests live there — "the ministers of the sanctuary, who come near to minister to the LORD" (v4) — and the Levites have an equal strip beside it (v5).
- vv6–8 — **the city and the prince:** a strip for the city, and "it shall be for the whole house of Israel" (v6). The prince's land runs out on both sides (v7), "so My princes shall no longer oppress My people" (v8).
- vv9–12 — **a charge to the rulers:** "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 (v9). "You shall have just balances, a just ephah and a just bath" (v10), with fixed standards for every measure and weight (vv11–12).
- vv13–17 — **the people's offering:** a set share of wheat, barley, oil and sheep "to make atonement for them" (vv13–15). "All the people of the land shall give to this offering for the prince in Israel" (v16). The prince provides the offerings "at the feasts, on the new moons and on the sabbaths ... to make atonement for the house of Israel" (v17).
- vv18–20 — **cleansing the sanctuary:** on the first day of the first month, "a young bull without blemish and cleanse the sanctuary" (v18), with blood on the doorposts, the altar ledge and the inner

gate (v19); again on the seventh day "for everyone who goes astray or is naive; so you shall make atonement for the house" (v20).

- vv21–25 — **two feasts:** "you shall have the Passover, a feast of seven days" (v21); "the prince shall provide for himself and all the people of the land a bull for a sin offering" (v22), plus daily offerings for seven days (vv23–24). "In the seventh month, on the fifteenth day of the month," the same for seven days (v25).

Repeated words

holy (vv1, 2, 3, 4, 6, 7); allotment (vv1, 6, 7); possession (vv5, 6, 8); prince (vv7, 16, 17, 22); princes (vv8, 9); atonement (vv15, 17, 20); sin offering (vv17, 19, 22, 23, 25); seven days (vv21, 23, 25); Lord GOD (vv9, 15, 18).

Contrasts

princes who oppress (v8) ⟷ a prince who provides (v17). Violence and destruction ⟷ justice and righteousness (v9). Rulers who take the people's land (v9) ⟷ a prince with his own land, given by God (vv7–8). Crooked weights ⟷ "just balances" (v10). The people give to the prince (v16) ⟷ the prince gives for the people (v17).

Chapter theme (my words)

When God sets up His kingdom, He starts at the center — His holy house — and works out to the land, the city, the ruler, the market scale and the feast calendar. Nothing is outside His concern. The leaders who used to grab and crush now give and serve. Holiness in worship and honesty in business go together.

02 Interpretation

WHAT DOES THE TEXT MEAN?

KEY VERSE · EZEKIEL 45:15 (KJV)

15 And one lamb out of the flock, out of two hundred, out of the fat pastures of Israel; for a meat offering, and for a burnt offering, and for peace offerings, ▲ to make reconciliation for them, saith the Lord GOD.

The LORD's portion first (vv1–5)

Before the tribes get their land (ch 48), God's share comes off the top — an "allotment" (*terumah*), the same word used for a contribution lifted up and set apart to God. The units are not stated in Hebrew; most take them as long cubits (as NASB supplies), making the district roughly eight miles long. The KJV, following the Hebrew, reads the width as ten thousand; NASB follows the Greek Old Testament with twenty thousand, counting the priests' and Levites' strips together. Guzik: "The temple (and Jerusalem) will be in the special district for Yahweh." He cites Feinberg, who calls this detail "the strongest and most irrefutable argument against taking these chapters in an allegorical" sense —

though readers who take the vision symbolically see the perfect squares and borders as a picture of God's ordered, holy presence among His people (compare Rev 21:16).

A city for everyone (v6)

Guzik: "The city of Jerusalem itself will be the heritage of all Israel, not any one particular tribe." No tribe can claim the city of God as its own.

No more oppression (vv7–9)

The prince receives land on purpose, so he won't need to take anyone else's. Guzik: "The period of time connected to Ezekiel's temple will be a time of righteousness and just rulership among God's leaders." Feinberg, in Guzik, points to Ahab taking Naboth's vineyard (1 Kgs 21; Mic 2:1–2). Ezekiel's own generation knew this well — Jeremiah condemned King Jehoiakim for building his palace with unpaid labor (Jer 22:13–17). So God turns from the future to the present: "Enough, you princes of Israel" (v9). Guzik says the vision of coming righteousness could move the leaders of Ezekiel's own day to act now. As for who the prince is, Guzik holds he is likely David (34:23–24; 37:25); others see a human ruler of Israel, and a few see the Messiah — though here the prince offers a sin offering for himself (v22).

Honest scales (vv10–12)

God gives fixed standards for the ephah (dry measure), the bath (liquid measure), the homer, the shekel and the mina. Guzik: "God cares greatly about simple honestly and integrity among men" (Lev 19:35–36; Prov 11:1; 16:11; 20:10, 23; Mic 6:10–11). Cheating on weights was a common sin of Israel's merchants and rulers (Amos 8:5).

The people's offering, the prince's duty (vv13–17)

Every Israelite gives a fixed share — roughly a sixtieth of grain, a hundredth of oil, one sheep in two hundred — to the prince, and the prince provides the public sacrifices for the whole nation. Guzik cites Alexander, who calls these rituals "picture-lessons and reminders" of Christ's finished work, not means of atonement in themselves. Those who read the temple symbolically see the same truths — a people united in worship around atonement — described in the terms Ezekiel's hearers knew.

Cleansing and feasts (vv18–25)

The new year opens with cleansing the sanctuary — a rite not found in Moses' law, as Clarke noted (cited by Guzik). It covers those who sin by straying or naivety, not those who sin in open rebellion (compare Lev 4:2; Num 15:27–31). Then come Passover and Unleavened Bread (v21) and, on the fifteenth of the seventh month, the feast Moses called Booths or Tabernacles (v25; Lev 23:34). Some feasts of the Law are missing here, notably the Day of Atonement. Guzik cites Alexander, who says there is no special Day of Atonement in the millennium because that day found its full fruition in Christ's atonement on the cross. Passover remains — the remembrance of redemption by the blood of a lamb (Exod 12; 1 Cor 5:7).

Word study (Hebrew)

- **allotment — *terumah* (H8641):** a contribution, something lifted off and set apart, a heave offering.
- **holy — *qodesh* (H6944):** holiness, set-apartness.
- **possession — *ʾachuzzah* (H272):** a holding, property.
- **prince — *nasi* (H5387):** a chief, leader, prince.

- **oppress — *yanah* (H3238):** to oppress, maltreat, wrong.
- **violence — *chamas* (H2555):** violence, wrong, cruelty.
- **destruction — *shod* (H7701):** ruin, havoc, plunder.
- **justice — *mishpat* (H4941):** judgment, justice, right ruling.
- **righteousness — *tsedaqah* (H6666):** right conduct, righteousness.
- **expropriations — *gerushah* (H1646):** an expulsion, dispossession.
- **just — *tsedeq* (H6664):** right, honest, accurate.
- **balances — *moznayim* (H3976):** scales, a pair of balances.
- **atonement — *kaphar* (H3722):** to cover, atone, make reconciliation.
- **goes astray — *shagah* (H7686):** to err, wander, sin by mistake.
- **naive — *pethi* (H6612):** simple, open-minded, easily led.
- **Passover — *pesach* (H6453):** the Passover feast and lamb.

Cross-references

Exod 12:1–20; Lev 4:2; Lev 19:35–36; Lev 23:5–8, 33–36; Num 15:27–31; Num 18:20–24; Num 36:7–9; Deut 25:13–16; 1 Kgs 21:1–19; Prov 11:1; Prov 16:11; Prov 20:10, 23; Isa 9:6–7; Jer 22:13–17; Jer 23:5–6; Ezek 34:23–24; Ezek 37:25; Ezek 48:8–22; Amos 8:4–6; Mic 2:1–2; Mic 6:10–11; Zech 14:16; 1 Cor 5:7–8; Heb 9:23; Rev 21:16.

03 Application

HOW DOES IT CHANGE ME?

KEY VERSE · EZEKIEL 45:1 (KJV)

[1]Moreover, when ye shall divide by lot the land for inheritance, ye shall offer an oblation unto the LORD, an holy portion of the land: the length shall be the length of five and twenty thousand reeds, and the breadth shall be ten thousand. This shall be holy in all the borders thereof round about.

Command to obey — "Put away violence and destruction, and practice justice and righteousness"

(v9). God didn't wait for the future kingdom to demand this; He said "Enough" to the leaders of Ezekiel's own day. I run a business and lead in ministry. Where I hold any power — over clients, over people who depend on me — I'll use it to give, not to take.

Sin to confess — a crooked scale

God cares about the ephah and the bath. I confess the small dishonesties I let slide — the padded hours, the half-true word, the corner cut because no one would know. For the men coming out of the hustle life, this is where new faith gets tested first: honest money, honest work, a just scale.

Warning to heed — power that oppresses

Israel's princes had land, but they kept grabbing more (v8). Power without God always reaches for what isn't its own. Any leader — a father, a boss, a man with some authority on a cellblock — can become a small oppressor. I have to watch for that in myself.

Promise to trust — atonement for the straying and the naive

(v20). God made provision for "everyone who goes astray or is naive." Many of the men I disciple were led into sin young and simple, before they knew what they were doing. God doesn't excuse sin, but He has made a way to cover it. In Christ, the One who is our Passover (1 Cor 5:7), there is cleansing for the man who wandered and the man who was led.

Example to follow — a prince who provides

The prince takes the people's offerings and turns them into worship for the whole nation (v17). That's leadership the way God designs it — receiving in order to give. I want to lead my home and the men God sends me that way.

Worship

The LORD claims the first and the center. He is holy, and He is just — down to the last shekel. He makes atonement for His people, and He keeps the Passover memory alive forever.

Prayer

Lord GOD, You care about my worship and about my scale. Take the first and best of my life as holy to You. Root out any dishonesty in my business and any desire to use power for myself. Thank You for atonement for those who stray, and for Jesus, our Passover Lamb. Make me a leader who gives, and let the men I serve see justice and righteousness in how I live. Amen.