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Ezekiel 46

(2019)

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Although I believe my aim is pure and God's will perfect this document is still the product of a human man, as to such I neither claim perfect knowledge or perfect understanding.

Ezekiel 46.

Topics.

- The east gate and the inner court.
- The prince will enter by the vestibule.
- The burnt offerings the prince is to offer to the LORD.
- The people of the land are to come before the LORD.
- The feasts and the appointed festivals.
- The princes' freewill offering.
- A perpetual statute morning by morning.
- The princes' gift to his sons.
- The holy chambers for the priests.
- The Temple kitchens.
- The theme of the last nine chapters of Ezekiel.

INTRODUCTION TO THE BOOK OF EZEKIEL

Ezekiel, a prophet and priest, was exiled to Babylon in 597 B.C. His ministry extended over at least twenty-three years. The book opens with his first dramatic vision of the "likeness" of the LORD". Ezekiel was keenly aware of God's presence and power in human affairs. He addressed both the exiles and the people left in Judah with messages of warning and judgment, predicting the fall of Jerusalem. After its fall (586), Ezekiel prophesied of hope and reassurance for the people of Judah, who had then lost the focus of God's covenant and the temple in Jerusalem. His vision of the valley of dry bones (chpt. 37) is a classic picture of God's ability to breathe new life into those who are spiritually dead. Ezekiel is prophesying about the Jews that did not go into captivity to Babylon, but remained against the word of the LORD in Jerusalem. Ezekiel's message is primarily directed to the people in the land of Judah and the inhabitants of Jerusalem (the two tribes), but often it is difficult to separate the message from Judah and Israel (the ten tribes) because much of what the LORD says can be applied to both Judah and Israel because the two are so intertwined and both nations were guilty of the same gross sins. For a greater overview of the entire book, visit the introduction to the book of Ezekiel in chapter one.

FOR INFORMATION: concerning people, places and the meaning of words see the title: "Map Locations and People of the Bible," and the title: "Bible Dictionary" on Website Menu.

THE PREVIOUS CHAPTER

The focus of chapter forty-five was upon the land allotted to the LORD, the Sanctuary, the Prince of Israel and the priests. In this chapter Ezekiel sees the Prince entering the Most Holy Place and the people of the land bowing down in peace and entering the Temple with the Prince from their freewill and he speaks of the prince providing a freewill offering and giving an everlasting inheritance to his sons forever. The focus of the following two chapters continue with the rebuilding of the Temple with chapter forty-seven shining a brilliant light upon a river flowing out from the altar of the Temple of God and bringing life to everyone who enters its water.

The East Gate and the Inner Court.

- **Ezekiel 46:1:** Thus says the Lord GOD: The gate of the inner court that faces east shall be shut on the six working days, but on the Sabbath day it shall be opened, and on the day of the new moon it shall be opened.

The gate of the inner court that faces east was to be:

- Shut on the six working days.
- Open on the Sabbath day and the day of the new moon.

EZEKIEL 46:2-3

The Prince will Enter by the Vestibule.

- **Ezekiel 46:2-3:** The prince shall enter by the vestibule (small room) of the gate (East Gate) (v1) from outside, and shall take his stand by the post of the gate. The priests shall offer his burnt offering and his peace offerings, and he shall worship at the threshold of the gate. Then he shall go out, but the gate shall not be shut until evening. ³The people of the land shall bow down at the entrance of that gate (East Gate) before the LORD on the Sabbaths and on the new moons.

A vestibule: can refer to a small room or a porch.

Prince: from Strong's Concordance means an exalted one (i.e. a king captain, chief, governor, prince or ruler).

Princes: in this context refer to the priests (Ezek. 45:8-12).

The prince: in this context refers to the high priest (Ezek. 45:7-8) (Ezekiel 45:16-17).

The Prince and the East Gate.

- The prince was to enter from the outside by the vestibule of the East Gate and stand by the post of the gate.
- The priests would then offer the prince's burnt offering and his peace offerings.
- The prince would then worship at the steps of the East Gate.
- Then the prince was to go out, but leave the East Gate open until evening.
- On the Sabbaths and on the new moons the people of the land were to bow down at the entrance of the East Gate before the LORD.

EZEKIEL 46:4-8

The Burnt Offerings the Prince is to offer to the LORD.

- **Ezekiel 46:4-8:** The burnt offering that the prince offers to the LORD on the Sabbath day shall be six lambs without blemish and a ram without blemish. ⁵And the grain offering with the ram shall be an ephah, and the grain offering with the lambs shall be as much as he is able, together with a hin of oil to each ephah. ⁶On the day of the new moon he (the prince) shall offer a bull from the herd without blemish, and six lambs and a ram, which shall be without blemish. ⁷As a grain offering he (the prince) shall provide an ephah with

the bull and an ephah with the ram, and with the lambs as much as he (the prince) is able, together with a hin of oil to each ephah. ⁸When the prince enters, he shall enter by the vestibule of the gate (East Gate) (v1), and he shall go out by the same way.

The offerings of the Prince.

On the Sabbath day the prince is to offer with his burnt offering:

- 6 lambs without blemish.
- 1 ram without blemish.

The prince is to provide the following for a grain offering:

- 1 ephah of grain with the ram.
- As much grain as he is able with the lambs together with a hin of oil to each ephah.

On the day of the new moon the prince is to offer:

- 1 bull without blemish.
- 6 lambs.
- 1 ram without blemish.

The prince is to provide a grain offering:

- 1 ephah of grain with the bull.
- 1 ephah of grain with the ram.
- As much grain as the prince is able with the lambs together with a hin of oil to each ephah.

The prince was to enter by the vestibule (a small room) of the East Gate (v1) and go out the same way.

EZEKIEL 46:9-10

The people of the Land are to Come Before the LORD.

- **Ezekiel 46:9-10:** When the people of the land come before the LORD at the appointed feasts, he who enters by the north gate to worship shall go out by the south gate, and he who enters by the south gate shall go out by the north gate: no one shall return by way of the gate by which he entered, but each shall go out straight ahead. ¹⁰When they enter, the prince shall enter with them, and when they go out, he shall go out.

When the people come before the LORD at the feasts:

- Whoever entered by the North Gate to worship is to go out by the South Gate.
- Those who entered by the South Gate were to go out by the North Gate.
- No-one was to go out through the gate by which they entered.
- They were all to continue going straight ahead.
- When the people entered the prince was to enter with them, and when they went out, the prince was also to go out.

EZEKIEL 46:11

The Feasts and the Appointed Festivals.

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

The grain offerings at the feasts and the appointed festivals is:

- 1 ephah of grain with a bull.
- 1 ephah of grain with a ram.
- With a lamb as much grain as they were able to give plus a hin of oil to every ephah.

EZEKIEL 46:12

The Princes Freewill Offering.

- **Ezekiel 46:12:** When the prince provides a freewill offering, either a burnt offering or peace offerings as a freewill offering to the LORD, the gate facing east shall be opened for him. And he (the prince) shall offer his burnt offering or his peace offerings as he (the prince) does on the Sabbath day. Then he shall go out, and after he has gone out the gate shall be shut.

The prince was to provide a burnt or peace offering as a freewill offering to the LORD.

- The East Gate was to be opened for the prince.
- The offering was to be offered the same way as it is offered on a Sabbath day.
- After the prince has gone out through the East Gate it was to be shut.

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EZEKIEL 46:13-15

A Perpetual Statute Morning by Morning.

- **Ezekiel 46:13-15:** You (the people) shall provide a lamb a year old without blemish for a burnt offering to the LORD daily; morning by morning you shall provide it. ¹⁴And you shall provide a grain offering with it morning by morning, one sixth of an ephah, and one third of a hin of oil to moisten the flour, as a grain offering to the LORD. This is a perpetual statute. ¹⁵Thus the lamb and the meal offering and the oil shall be provided, morning by morning, for a regular burnt offering.

Every morning the prince was to provide for a burnt offering:

- A lamb one year old without blemish.
- One 6th of an ephah of grain.
- One 3rd of a hin of oil to moisten the flour.

The lamb, the meal (grain) and the oil offering was to be provided every morning for a regular burnt offering.

EZEKIEL 46:16-18

The Princes Gift to His Sons.

- **Ezekiel 46:16-18:** Thus says the Lord GOD: If the prince makes a gift to any of his sons as his inheritance, it shall belong to his sons. It is their property by inheritance. ¹⁷But if he makes a gift out of his inheritance to one of his servants, it shall be his to the year of

liberty. Then it shall revert to the prince; surely it is his inheritance—it shall belong to his sons. ¹⁸The prince shall not take any of the inheritance of the people, thrusting them out of their property. He shall give his sons their inheritance out of his own property, so that none of my people shall be scattered from his property.

If the prince gives a gift of land out of his inheritance as an inheritance to his sons it becomes their property by inheritance forever, but if the prince gives a gift to his servants the following three rules applied:

1. It would only belong to the servant until the year of liberty, and then the land was to revert back to the prince or his sons.
2. The prince could not take the land that had been gifted to the people as their inheritance and give it to his sons for their inheritance.
3. The prince could only give an inheritance of land to his sons from his own property this was so that the LORD'S people would be not be scattered from their property.

The year of liberty: refers to the year of jubilee. The Jewish year of Jubilee was an extraordinary Sabbatical year. Every seven years there would be a Sabbatical year (i.e. a year for the land to rest) at the end of seven of these Sabbatical years was the fiftieth year, this fiftieth was called the Jubilee year and was celebrated every fiftieth year. In the year of Jubilee, the land was completely left to rest, as in the ordinary Sabbatical year. (Ordinary Sabbatical years were celebrated every seventh year.) All debts were remitted; land that had been alienated was restored to its original owners; and all Jews who, through poverty, had been obliged to hire themselves out as servants were released from bondage (Leviticus 25). The expression, "The LORD'S people would be not be scattered from their property" (v18) reflects back to Israel prior to the Babylonian captivity and is contrasting the wicked way the priests at that time were treating the people. At that time the priests and those in authority were perverting justice and distorting the laws of God so they could take possession of the homes and land of the poor and the less fortunate and in this manner the common people were being scattered.

EZEKIEL 46:19-20

The Holy Chambers for the Priests.

- **Ezekiel 46:19-20:** Then he brought me through the entrance, which was at the side of the gate, to the north row of the holy chambers for the priests, and behold, a place was there at the extreme western end of them. ²⁰And 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 not to bring them out into the outer court and so communicate holiness to the people."

The place to boil the guilt, the sin and grain offering was at the extreme end of the living quarter of the priests so they would not have to go out into the outer court. The expression, "And so communicate holiness to the people" (v20) could mean the following three things or a combination of them all:

1. The common people might esteem the priests and exalt them as being holier than they are (i.e., without sin) rather than men with sins that are common all mankind.
2. The common people may begin to believe that they must also be holy if the priests go wandering amongst them in their holy garments.
3. The common folk may feel intimidated and unclean should the priests go wandering amongst them in their holy garments.

EZEKIEL 46:21-24

The Temple Kitchens.

- **Ezekiel 46:21-24:** Then he brought me out to the outer court and led me around to the four corners of the court. And behold, in each corner of the court there was another court—²²in the four corners of the court were small courts, forty cubits long and thirty broad; the four were of the same size.²³On the inside, around each of the four courts was a row of masonry, with hearths made at the bottom of the rows all around.²⁴Then he said to me, "These are the kitchens where those who minister at the temple shall boil the sacrifices of the people."

There are varying ideas concerning the exact measurement of a cubit this is because it is not an exact measurement. A cubit is the Hebrew measure of length it arose (as did the English foot) from the simple estimating of distance in terms of the body. Farmers today measure the height of horses by hands. The word cubit comes from the Hebrew word ('ammah). Strong's Concordance states that a cubit is a unit of measure of the fore-arm (below the elbow to the hand) (approximately 12 inches (300mm) while a long cubit is the length of the fore-arm plus the length of the hand (approximately 18 to 20 inches (450 to 500 mm) and a hand breath is the length of the hand (approximately 8 inches (200mm)).

There was a smaller court (all of the same size) in each of the four corners of the outer court.

- The length of the smaller court is 40 cubits (40 feet).
- Width of the smaller court is 30 cubits (30 feet).

The kitchens for boiling the sacrifices of the people were in the corner of each of these four smaller courts.

THE THEME OF THE LAST NINE CHAPTERS OF EZEKIEL

1. The theme of chapter forty is the rebuilding of the Temple of God starting from the wall of the outer court.
2. The theme of chapter forty-one is the rebuilding of central part of the Temple of God.
3. The theme of chapter forty-two is the rebuilding of the priest quarters in the outer court of the Temple of God.
4. The theme of chapter forty-three is cleansing the altar and preparing yourself for the glory of the LORD is coming to the Temple.
5. The theme of chapter forty-four is the ministry of the priests when the glory of the LORD fills the temple.
6. The theme of chapter forty-five is the land allotted to the LORD and the land allotted to the Sanctuary, the Prince of Israel and the priests.
7. The theme of chapter forty-six is the Prince entering the Most Holy Place and the people of the land bowing down in peace and entering the Temple with the Prince from their freewill and upon the prince providing a freewill offering and giving an everlasting inheritance to his sons forever.
8. The theme of chapter forty-seven is a river flowing from the threshold of the Temple of the LORD that begins as a trickle then becomes ankle-deep, then waist-deep, then deep enough to swim in. The river has trees on both sides and as it flows into the sea it turns the salt water to fresh water and brings life to every living creature that comes to its water.
9. The theme of chapter forty-eight is the land being divided up between the twelve tribes of Israel.

As the founder of Bible House of Grace, I would like to thank the many Christian scholars, commentators and theologians who have gone before me, and the many today, who have freely made available their works to enhance the knowledge of the Bible to all people worldwide. It is only with the help of these faithful writers that much of Bible House of Grace exists as it does today.

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