

# EZEKIEL

## Chapter 46

“This is what the Sovereign LORD says: The gate of the inner court facing east is to be shut on the six working days, but on the Sabbath day and on the day of the New Moon it is to be opened. <sup>2</sup> The prince is to enter from the outside through the portico of the gateway and stand by the gatepost. The priests are to sacrifice his burnt offering and his fellowship offerings. He is to worship at the threshold of the gateway and then go out, but the gate will not be shut until evening. <sup>3</sup> On the Sabbaths and New Moons the people of the land are to worship in the presence of the LORD at the entrance to that gateway. <sup>4</sup> The burnt offering the prince brings to the LORD on the Sabbath day is to be six male lambs and a ram, all without defect. <sup>5</sup> The grain offering given with the ram is to be an ephah, and the grain offering with the lambs is to be as much as he pleases, along with a hin of oil for each ephah. <sup>6</sup> On the day of the New Moon he is to offer a young bull, six lambs and a ram, all without defect. <sup>7</sup> He is to provide as a grain offering one ephah with the bull, one ephah with the ram, and with the lambs as much as he wants to give, along with a hin of oil with each ephah. <sup>8</sup> When the prince enters, he is to go in through the portico of the gateway, and he is to come out the same way. <sup>9</sup>” “When the people of the land come before the LORD at the appointed feasts, whoever enters by the north gate to worship is to go out the south gate; and whoever enters by the south gate is to go out the north gate. No one is to return through the gate by which he entered, but each is to go out the opposite gate. <sup>10</sup> The prince is to be among them, going in when they go in and going out when they go out. <sup>11</sup>” “At the festivals and the appointed feasts, the grain offering is to be an ephah with a bull, an ephah with a ram, and with the lambs as much as one pleases, along with a hin of oil for each ephah. <sup>12</sup> When the prince provides a freewill offering to the LORD—whether a burnt offering or fellowship offerings—the gate facing east is to be opened for him. He shall offer his burnt offering or his fellowship offerings as he does on the Sabbath day. Then he shall go out, and after he has gone out, the gate will be shut. <sup>13</sup>” “Every day you are to provide a year-old lamb without defect for a burnt offering to the LORD; morning by morning you shall provide it. <sup>14</sup> You are also to provide with it morning by morning a grain offering, consisting of a sixth of an ephah with a third of a hin of oil to moisten the flour. The presenting of this grain offering to the LORD is a lasting ordinance. <sup>15</sup> So the lamb and the grain offering and the oil shall be provided morning by morning for a regular burnt offering. <sup>16</sup>” “This is what the Sovereign LORD says: If the prince makes a gift from his inheritance to one of his sons, it will also belong to his descendants; it is to be their property by inheritance. <sup>17</sup> If, however, he makes a gift from his inheritance to one of his servants, the servant may keep it until the year of freedom; then it will revert to the prince. His inheritance belongs to his sons only; it is theirs. <sup>18</sup> The prince must not take any of the inheritance of the people, driving them off their property. He is to give his sons their inheritance out of his own property, so that none of my people will be

separated from his property.”<sup>19</sup> Then the man brought me through the entrance at the side of the gate to the sacred rooms facing north, which belonged to the priests, and showed me a place at the western end.<sup>20</sup> He said to me, “This is the place where the priests will cook the guilt offering and the sin offering and bake the grain offering, to avoid bringing them into the outer court and consecrating the people.”<sup>21</sup> He then brought me to the outer court and led me around to its four corners, and I saw in each corner another court.<sup>22</sup> In the four corners of the outer court were enclosed courts, forty cubits long and thirty cubits wide; each of the courts in the four corners was the same size.<sup>23</sup> Around the inside of each of the four courts was a ledge of stone, with places for fire built all around under the ledge.<sup>24</sup> He said to me, “These are the kitchens where those who minister at the temple will cook the sacrifices of the people.”

**46:1** *gate of the inner court.* While the east gate of the outer court was permanently closed (44:2), the east gate of the inner court could be opened on festival days. (CSB)

Presumably, the gate was to prevent unauthorized persons from entering the inner court when the prince was not standing guard in the gate. (TLSB)

*on the Sabbath day ... the new moon.* The prince was to provide various offerings also for these minor festivals (Ezk 45:17). On these occasions, he would pass through the gate leading into the inner court but was to stop at the threshold of the sanctuary, which only priests and Levites were allowed to enter. (TLSB)

**46:2** *through the portico of the gateway.* The portico of the gate of the inner court faced the outer court. (CSB)

*stand by the gatepost.* Which had been ritually cleansed (45:19). From there the prince could observe the sacrifices being performed on the great altar in the inner court, but he was not allowed into the inner court itself. (CSB)

*worship at the threshold.* From this vantage point, he could observe the priests bringing the specified offerings. (TLSB)

**46:3** *at the entrance to that gateway.* But in the outer court. (CSB)

People were to remain in the outer court. In order to keep the assembly orderly, worshipers who entered by the north gate were to leave by the south gate and vice versa. On the six working days, when the prince did not represent the people, he was also to observe this ordinance. (TLSB)

**46:4–8** Describes the prince’s offerings for the Sabbath and new-moon sacrifices. Compared with the regulations in Nu 28:29, the prince makes a greater offering. (TLSB)

**46:4** *six male lambs and a ram.*† Another example of a difference from Pentateuchal laws (see [note](#) on 45:18–46:24). Nu 28:9 calls for two lambs and no ram on the

Sabbath. The ceremonial laws of the old covenant, “a shadow of the things that were to come,” are no longer to be observed, since “the reality ... is found in Christ” (Col 2:16–17). (CSB)

**46:5** *ephah*. Contrast Nu 28:9. (CSB)

**46:6** *day of the New Moon*. The first day of the month. Contrast the requirement of Nu 28:11. (CSB)

**46:7** *as a grain offering one ephah*. Contrast Nu 28:12. (CSB)

**46:9–10** People would move in and out of the court in a continuous line, providing better flow and crowd control. (TLSB)

**46:9** *whoever enters by the north gate*. These appear to be crowd control measures. If so, the new era would see masses of people thronging the sanctuary on the festival day. (CSB)

**46:11–15** Specifies three things. The first is the size of the grain offering to supplement the animal sacrifices (v 11). Second, there is an exception to the rule laid down in v 1—the east gate is to be opened when the prince provides a freewill offering (i.e., a voluntary gift not required by law; v 12). Also described is the kind of daily offering to be brought “morning by morning” (vv 13–15). (TLSB)

**46:11** *as much as one is able to give*. Could mean the maximum one could offer or a voluntary amount. (TLSB)

**46:12** *freewill offering*. Above and beyond what was required of the prince. (CSB)

**46:13** *You*. Singular, possibly addressed to the prince or to Ezekiel. (TLSB)

*morning by morning*.† Contrast Nu 28:3–8, where the daily sacrifice consists of one lamb in the morning and one in the evening (see 1Ch 16:40; 2Ch 13:11; 31:3). But see 2Ki 16:15, where a burnt offering was offered in the mornings, a grain offering in the evenings. (CSB)

**46:14** *sixth of an ephah ... third of a hin*. Contrast Nu 28:5. (CSB)

*perpetual statute*. A similar expression, “a statute forever,” is common in the Books of Moses (Ex 12:14, 17; Lv 3:17; 10:9; 16:29, 31, 34). (TLSB)

**46:16** *his descendants*. Ezekiel pictured a hereditary rulership. (CSB)

Only sons of the prince were to inherit gifts of real estate and hold them in perpetuity. (TLSB)

**46:17** *until the year of freedom.* The Year of Jubilee—held, theoretically, every 50th year (see Lev 25:8–15, especially v. 13). (CSB)

As the inheritance of the prince was not to be diminished in size, so it was not to be increased by dispossessing the people and acquiring their property in any kind of transaction. For the abuse of royal power by Ahab; cf 1Ki 21. (TLSB)

*year of liberty.* When servants were to return such grants to the family estate (cf Jer 34:8–17). (TLSB)

**46:18** *The prince must not take.* See **note** on 45:7. (CSB)

**46:1–18** God presents Ezekiel with additional ordinances for the prince and for worship. The prince embodied Israel’s role in worship, enacting roles of both a priest and a king, as David and Solomon had. What Ezekiel describes anticipates the coming of the greatest Son of David, your Lord Jesus Christ, who hallows your worship and presents your prayers to the heavenly Father. • Lord Jesus, watch over my worship, I earnestly pray. Feed me and nourish me with Your Holy Word. Amen. (TLSB)

**46:20** *priests shall boil.* After Ezekiel learned about the kinds of sacrifices to be offered and the laws governing them, he finally was shown the kitchens (v 24) in which the priests and Levites cooked and baked the offerings. His angelic guide showed him the priests’ chambers in the inner court (42:1–12), for the kitchens were located “at the extreme western end of them” (v 19). (TLSB)

**46:21–24** Facilities to be manned by Levites for the purpose of preparing sacrifices were provided in the four corners of the outer wall.

**46:19–24** Ezekiel’s host escorts him to the far west end of the temple complex (v 19). Then the angel guides Ezekiel to the four corners of the outer court. God graciously provides regulations for the distinction between the sacred and the ordinary. Today, the Lord also distinguishes and hallows your life through Holy Baptism, Holy Communion, and the communion of saints. • Lord, make my life sacred in Your sight. Watch over me, I humbly pray, through Jesus Christ. Amen. (TLSB)