

Ezekiel 44 - Millennial System of Priesthood and Sacrifices

III. Restoration of Israel (Ezek 33:1–48:45)

(7) Restored Temple (Ezek 40:1–48:35)

(B) Worship (Ezek 44:1–46:24)

(a) East gate closed (44:1-3)

(b) Foreigners not admitted (44:4-9)

(c) Temple priests (44:10–45:8)

(i) Duties (44:10-27)

(a) Levites (44:10-14)

(b) Priest of Zadok (44:15-27)

(ii) Privileges (44:28–45:8)

(a) Inheritance (44:28-31)

Ezek 44-46 discuss the various laws regulating the millennial priesthood and sacrificial system. Although, the millennial sacrificial system will have some features similar to the Mosaic system, it will not reinstitute the Mosaic system: It will incorporate some things old and some things new for an entirely different purpose. For this reason, the millennial system of priesthood and sacrifices must not be viewed as a reinstitution of the Law of Moses, which ended permanently with the death of the Messiah. During the Messianic Kingdom, a whole new system of law, Kingdom Law, will be instituted. There will be no reinstitution of any previous code of law.

Those who argue against taking these verses literally frequently ask why such a system would be necessary. If Christ's death was the final sacrifice for sin, how could animal sacrifices provide an expiation for sin in the Millennial Kingdom? Thus, some say, these chapters of Ezekiel cannot be literal. Not so! For if it were not literal, much detail would suddenly become meaningless. Furthermore, if all that detail is merely symbolic, the symbols are never explained, forcing the non-literalist to speculate. The literal approach is the safest method to understand these passages without allegorical guesswork.

What will be the purpose of these sacrifices in light of Christ's death? To begin with, one must remember that the Mosaic sacrificial system did not remove sins (Heb 10:4), but only covered them (the meaning of atonement in Hebrew). It served as a physical and visual picture of what the Messiah would do (Is 53:10-12). The Bible commands the Church to keep the Lord's Supper as a physical and visual picture of Christ's work on the cross. In the

Millennial Kingdom, God will provide for Israel a physical and visual picture of Messiah's accomplishment on the cross. For Israel, however, it will be a sacrificial system instead of communion with bread and wine. The purpose of the sacrificial system in the kingdom will be the same as the purpose of communion: in remembrance of me.

Ezekiel 44

(B) Worship (Ezek 44:1—46:24)

(a) East gate closed (44:1-3)

1 Then He brought me back by way of the outer gate of the sanctuary, which faces east; and it was shut.

1 Then He brought me back by the way of the outer gate of the sanctuary, which faces the east; and it was shut.

1 Then the Lord GOD brought me back through the east-facing outer gate of the sanctuary. But it was shut.

1 Then he brought me back the way of the gate of the outward sanctuary which looketh toward the east; and it was shut.

2 And the LORD said to me, "This gate shall be shut; it shall not be opened, and no one shall enter by it, for the LORD God of Israel has entered by it; therefore it shall be shut.

2 The LORD said to me, "This gate shall be shut; it shall not be opened, and no one shall enter by it, for the LORD God of Israel has entered by it; therefore it shall be shut.

2 The LORD told me, "This gate is to remain shut. It will not be opened. No man is to enter through it, because the LORD God of Israel entered through it, so it is to remain shut.

2 Then said the LORD unto me; This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the LORD, the God of Israel, hath entered in by it, therefore it shall be shut.

- A difference between the new sanctuary and the old is that in the old sanctuary, the east gate was always open.

3 As for the **prince**, he shall sit in it as prince to eat bread before the LORD; he shall enter by way of the porch of the gate and shall go out by the same way."

3 As for the prince, he shall sit in it as prince to eat bread before the LORD; he shall enter by way of the porch of the gate and shall go out by the same way."

3 The Regent Prince will be seated there, as Regent Prince, and will dine in the LORD's presence, entering through the portico of the gate and exiting through it also."

3 It is for the prince; the prince, he shall sit in it to eat bread before the LORD; he shall enter by the way of the porch of that gate, and shall go out by the way of the same.

- "...prince" - likely David. There are references to David reappearing (Ezek 34:23-24; 37:24).
- The duties of this prince are outlined in Ezek 45:9–46:18.
- Since this gate will be permanently closed, entry and exit into and out of the porch will have to be from and into the outer court.

It should be pointed out that this passage of Scripture has nothing to do with the present eastern gate of Jerusalem, known as the Golden Gate. In its context, this passage is not dealing with Jerusalem today, but with the Temple Gate in the Millennium. The gate of Jesus' day was destroyed in 70 AD. The present Golden Gate was built in the seventh century.

Who Is the "Prince"?

There are at least three reasons why the indications are that the prince here is not the Messiah:

- (1) First of all, this prince has no priestly rights. Even some of the former kings of Israel picked up certain priestly rights (1 Kings 8:22,54; 9:25; 10:5).
 - Some of the kings of Judah even usurped some of the priestly rights (2 Kings 16:12-13; 2 Chr 26:16).
 - This prince has no priestly prerogatives as described in Ps 110:4 and very prominent in Zech 6:12-13. Clearly, the Messiah has a priestly role.
- (2) The second thing we are going to discover in the next chapter is that this prince offers a sin offering (Ezek 45:22).
 - The Messiah would not offer a sin offering; He offered Himself for sin. That offering was not ceremonial as we see here.
- (3) Thirdly, this prince has natural sons (Ezek 46:24)

The Lineage of David?

Not Messianic, but from David's lineage. No priestly rights, but favored above the people. He is not permitted to enter the inner court, but he can get closer to it than the people can. This prince is obligated to provide festival offerings, and certain solemnities on behalf of Israel (Ezek 45:13-22). There is a portion for the prince; but he is prohibited from usurping anybody else's inherited land (Ezek 45:7-8; 46:18; 48:21-22).

East Gate

- The prince cannot enter through the gate but is permitted to eat the sacrificial meal in its vestibule (v3; Cf. Jer 30:21)
- The East gate was the place where the Shekinah Glory left the Temple (Ezek 10)

- It is the same gate by which the Shekinah Glory just entered the Temple (Ezek 43:1-9). Shutting it demonstrates that the Spirit will never again leave Israel.
- The East Gate is special: It is used only by the Lord.
- It was an eastern tradition that one way to honor a king was to provide a gate for him that no one else used. So it is a point of honor.

There is a gate on the east, toward the Mount of Olives, sometimes called the Golden Gate, which has been sealed since 1543 AD; but this has nothing to do with the Temple Gate which is yet future.

Strangers

Part of the indictment was their permitting foreigners to enter and profane the Sanctuary. Under the Levitical laws, it was permissible under certain circumstances to allow foreigners to offer offerings (Lev 17:10,12; Num 15:4), but never was it allowed to have foreigners officiate in the Sanctuary. Not only had to be Jewish, but of the Tribe of Levi. We also have some apostate priests to deal with in v9.

(b) Foreigners not admitted (44:4-9)

4 Then He brought me by way of the north gate to the front of the house; and I looked, and behold, the glory of the LORD filled the house of the LORD, and I fell on my face.

4 Then He brought me by way of the north gate to the front of the house; and I looked, and behold, the glory of the LORD filled the house of the LORD, and I fell on my face.

4 Then he brought me through the north-facing gate to the front of the Temple. As I looked, the glory of the LORD filled the LORD's Temple, and I fell flat on my face!

4 Then brought he me the way of the north gate before the house: and I looked, and, behold, the glory of the LORD filled the house of the LORD: and I fell upon my face.

5 And the LORD said to me, "Son of man, pay attention, see with your eyes and hear with your ears **everything that I say** to you concerning all the statutes of the house of the LORD and all its laws; and pay attention to the entrance of the house, with all the exits of the sanctuary.

5 The LORD said to me, "Son of man, mark well, see with your eyes and hear with your ears all that I say to you concerning all the statutes of the house of the LORD and concerning all its laws; and mark well the entrance of the house, with all exits of the sanctuary.

5 Then the LORD told me, "Son of Man, watch carefully, listen closely, and remember everything I'm going to be telling you about all the statutes pertaining to the LORD's Temple and all of its laws. Pay careful attention to the entrance to the Temple, along with all of the exits to the sanctuary."

5 And the LORD said unto me, Son of man, mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of the house of the LORD, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary.

- "...everything that I say" - again, an instruction to take particular note

A Rebuke to the Rebellious

6 You shall say to the **rebellious** ones, to the house of Israel, 'This is what the Lord GOD says: "Enough of all your abominations, house of Israel,

6 You shall say to the rebellious ones, to the house of Israel, 'Thus says the Lord GOD, "Enough of all your abominations, O house of Israel,

6 "You are to tell the Resistance—that is, the house of Israel, 'This is what the Lord GOD says: "I've had enough of all of your loathsome behavior, you house of Israel!

6 And thou shalt say to the rebellious, even to the house of Israel, Thus saith the Lord GOD; O ye house of Israel, let it suffice you of all your abominations,

- The word "rebellious" is a very frequently used word by Ezekiel in the first 24 chapters.

— The words "rebellious," "abominations" and "iniquities" leap out at us here, because Ezekiel has not used those words for several sections; but now they come up again.

— As you recall, we went through chapter after chapter of Ezekiel bearing the heavy message on his people.

— Once Jerusalem fell, his message shifted to the future, and he talked positively, upliftingly.

7 when you brought in foreigners, uncircumcised in heart and uncircumcised in flesh, to be in My sanctuary to profane it, My house, when you offered My food, the fat, and the blood and they broke My covenant—*this* in addition to all your abominations.

7 when you brought in foreigners, uncircumcised in heart and uncircumcised in flesh, to be in My sanctuary to profane it, even My house, when you offered My food, the fat and the blood; for they made My covenant void—*this* in addition to all your abominations.

7 You kept on bringing in foreigners, those who were uncircumcised in heart and flesh, to profane my sanctuary by being inside my Temple, and by doing so you've emptied my covenant, all the while offering my food—the fat and the blood—in addition to all of the other loathsome things you've done.

7 In that ye have brought into my sanctuary strangers, uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it, even my house, when ye offer my bread, the fat and the blood, and they have broken my covenant because of all your abominations.

8 And you have not taken responsibility for My holy things yourselves, but you have appointed *foreigners* to take responsibility for My sanctuary."

8 And you have not kept charge of My holy things yourselves, but you have set *foreigners* to keep charge of My sanctuary."

8 Furthermore, you haven't paid attention to the requirements for my holy things. Instead, you placed foreigners in charge of my sanctuary."

8 And ye have not kept the charge of mine holy things: but ye have set keepers of my charge in my sanctuary for yourselves.

9 'This is what the Lord GOD says: "No foreigner uncircumcised in heart and uncircumcised in flesh, of all the foreigners who are among the sons of Israel, shall enter My sanctuary.

9 'Thus says the Lord GOD, "No foreigner uncircumcised in heart and uncircumcised in flesh, of all the foreigners who are among the sons of Israel, shall enter My sanctuary.

9 "This is what the Lord GOD says, 'No foreigner who is both uncircumcised in heart and flesh, of all the foreigners who are among the Israelis is to enter my sanctuary.

9 Thus saith the Lord GOD; No stranger, uncircumcised in heart, nor uncircumcited in flesh, shall enter into my sanctuary, of any stranger that is among the children of Israel.

- The Jews who returned from the Babylonian Captivity stressed this prohibition (Ezra 4:1-3; Neh 13:1-9); Cf. Acts 21:27-32.

Duties of the Levites

Because of their sinful practices before Israel's fall to Babylon, their position will be downgraded in the new temple from ministers to servants. They will be allowed to serve as gatekeepers, slayers of the sacrifices, and to help the worshipers. However, they will not be allowed to serve the Lord as priests or come near any of His holy things or offerings. The tasks of the Levites in Solomon's temple were more extensive (1 Chr 15:16; 16:4; 23:28-31).

(c) Temple priests (44:10—45:8)

(i) Duties (44:10-27)

(a) Levites (44:10-14)

10 But the Levites who went far from Me when Israel went astray, who went astray from Me following their idols, shall suffer the punishment for their wrongdoing.

10 But the Levites who went far from Me when Israel went astray, who went astray from Me after their idols, shall bear the punishment for their iniquity.

10 But the descendants of Levi, who went far away from me when Israel abandoned me, who left me to follow their idols, are to bear the punishment of their iniquity.

10 And the Levites that are gone away far from me, when Israel went astray, which went astray away from me after their idols; they shall even bear their iniquity.

11 Yet they shall be ministers in My sanctuary, having oversight at the gates of the house and ministering *in* the house; they shall slaughter the burnt offering and the sacrifice for the people, and they shall stand before them to minister to them.

11 Yet they shall be ministers in My sanctuary, having oversight at the gates of the house and ministering in the house; they shall slaughter the burnt offering and the sacrifice for the people, and they shall stand before them to minister to them.

11 Nevertheless, they are to serve in my sanctuary, overseeing the gates of the Temple, taking care of the Temple, slaughtering the burnt offerings and the sacrifices presented for the people, standing in the presence of the people, and ministering to them.

11 Yet they shall be ministers in my sanctuary, having charge at the gates of the house, and ministering to the house: they shall slay the burnt offering and the sacrifice for the people, and they shall stand before them to minister unto them.

12 Since they ministered to them before their idols and became a stumbling block of wrongdoing to the house of Israel, for that reason I have sworn against them," declares the Lord GOD, "that they shall suffer the punishment for their wrongdoing.

12 Because they ministered to them before their idols and became a stumbling block of iniquity to the house of Israel, therefore I have sworn against them," declares the Lord GOD, "that they shall bear *the punishment for* their iniquity.

12 Because they kept serving them in the presence of their idols, becoming a sin-filled stumbling block to the house of Israel,' declares the Lord GOD.

"I have sworn to them that they are to bear the consequences of their iniquity.

12 Because they ministered unto them before their idols, and caused the house of Israel to fall into iniquity; therefore have I lifted up mine hand against them, saith the Lord GOD, and they shall bear their iniquity.

13 And they shall not approach Me to serve as priests for Me, nor approach any of My holy things, to the things that are most holy; but they will bear their shame and their abominations which they have committed.

13 And they shall not come near to Me to serve as a priest to Me, nor come near to any of My holy things, to the things that are most holy; but they will bear their shame and their abominations which they have committed.

13 They are not to come near me to serve me as a priest, nor approach any of my holy things, including the most holy things. Instead, they are to bear the shame of the loathsome things that they have done.

13 And they shall not come near unto me, to do the office of a priest unto me, nor to come near to any of my holy things, in the most holy place: but they shall bear their shame, and their abominations which they have committed.

14 Nevertheless I will appoint them to take responsibility for the house, of all its service and of everything that shall be done in it.

14 Yet I will appoint them to keep charge of the house, of all its service and of all that shall be done in it.

14 Nevertheless, I will appoint them to take care of my Temple, including all of its service and everything that is to be done inside of it."

14 But I will make them keepers of the charge of the house, for all the service thereof, and for all that shall be done therein.

(b) Priest of Zadok (44:15-27)

15 "But the Levitical priests, the sons of Zadok, who took responsibility for My sanctuary when the sons of Israel went astray from Me, shall come near to Me to serve Me; and they shall stand before Me to offer Me the fat and the blood," declares the Lord GOD.

15 "But the Levitical priests, the sons of Zadok, who kept charge of My sanctuary when the sons of Israel went astray from Me, shall come near to Me to minister to Me; and they shall stand before Me to offer Me the fat and the blood," declares the Lord GOD.

15 "The descendants of Zadok, Levitical priests who took care of my sanctuary when the Israelites wandered away from me, are to come near me to minister to me. They are to stand before me to offer the fat and the blood to me," declares the Lord GOD.

15 But the priests the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the Lord GOD:

Priesthood History

The priesthood, at its institution, was entrusted to Aaron and his sons (Ex 27:20,21; 28:1-4; 29:9,44; Num 3:10; 16:40; 18:7; 25:13). On Aaron's death the high priesthood passed into the hands of Eleazar, his eldest (living) son (Num 20:26-28). After Eleazar's death unto Phinehas, his eldest son (Num 25:11-13). In the last days of the judges the high priesthood belonged to Eli, of the line of Ithamar (Cf. 1 Sam 14:3; 22:20; 1 Chr 24:3). It continued till the reign of David, when it was held conjointly by Abiathar of the line of Ithamar, and Zadok of the line of Eleazar (2 Sam 8:17; 20:25; 1 Kings 4:4).

This arrangement, however, Solomon eventually overturned, by deposing the former for espousing Adonijah's pretensions to the Throne (1 Kings 1:7; 2:26-27). From that time

forward until the exile the high priesthood remained with Zadok and his sons (1 Kings 2:35; 1 Chr 29:22). In Ezekiel he and his sons are mentioned a total of 4 times (Ezek 43:19; 44:15; 48:11). There is no high priest mentioned; which is consistent with Zech 6:12-13.

16 "They shall enter My sanctuary; they shall come near to My table to serve Me and assume the responsibility I give them.

16 "They shall enter My sanctuary; they shall come near to My table to minister to Me and keep My charge.

16 "They are to enter my sanctuary, approach my table to minister to me, and carry out my requirements.

16 They shall enter into my sanctuary, and they shall come near to my table, to minister unto me, and they shall keep my charge.

17 And it shall be that when they enter at the gates of the inner courtyard, they shall be clothed with linen garments; and wool shall not be worn by them while they are ministering in the gates of the inner courtyard or in the house.

17 It shall be that when they enter at the gates of the inner court, they shall be clothed with linen garments; and wool shall not be on them while they are ministering in the gates of the inner court and in the house.

17 Whenever they enter at the gates of the inner court, they are to be clothed with linen garments. They are not to wear wool when they are ministering within the gates of the inner courtyard or in the Temple.

17 And it shall come to pass, that when they enter in at the gates of the inner court, they shall be clothed with linen garments; and no wool shall come upon them, whiles they minister in the gates of the inner court, and within.

18 Linen turbans shall be on their heads and linen undergarments shall be around their waists; they shall not put on *anything that makes them sweat*.

18 Linen turbans shall be on their heads and linen undergarments shall be on their loins; they shall not gird themselves with *anything which makes them sweat*.

18 Linen turbans are to be on their heads, and they are to wear linen undergarments. Also, they are not to clothe themselves with anything that makes them perspire.

18 They shall have linen bonnets upon their heads, and shall have linen breeches upon their loins; they shall not gird themselves with any thing that causeth sweat.

19 And when they go out into the outer courtyard, into the outer courtyard to the people, they shall take off their garments in which they have been ministering and lay them in the

holy chambers; then they shall put on other garments, so that they will not transfer holiness to the people with their garments.

19 When they go out into the outer court, into the outer court to the people, they shall put off their garments in which they have been ministering and lay them in the holy chambers; then they shall put on other garments so that they will not transmit holiness to the people with their garments.

19 "When they enter the outer courtyard, that is, the outer courtyard where the people are, they are to take off their garments in which they were ministering, lay them in the consecrated chambers, and put on different garments so they will not transfer holiness to the people through their garments.

19 And when they go forth into the outer court, even into the outer court to the people, they shall put off their garments wherein they ministered, and lay them in the holy chambers, and they shall put on other garments; and they shall not sanctify the people with their garments.

20 Also they shall not shave their heads, yet they shall not let their locks grow long; they shall only trim *the hair* of their heads.

20 Also they shall not shave their heads, yet they shall not let their locks grow long; they shall only trim *the hair* of their heads.

20 Also, they are not to shave their heads nor let their hair grow long. Instead, they are certainly to trim the hair on their heads.

20 Neither shall they shave their heads, nor suffer their locks to grow long; they shall only poll their heads.

21 Nor shall any of the priests drink wine when they enter the inner courtyard.

21 Nor shall any of the priests drink wine when they enter the inner court.

21 None of the priests are to drink wine after entering the inner courtyard.

21 Neither shall any priest drink wine, when they enter into the inner court.

22 And they shall not marry a widow or a divorced woman, but shall take virgins from the descendants of the house of Israel, or a widow who is the widow of a priest.

22 And they shall not marry a widow or a divorced woman but shall take virgins from the offspring of the house of Israel, or a widow who is the widow of a priest.

22 They are not to marry a widow or a divorced woman. Instead, they are to marry virgins from the descendants of the house of Israel, or a widow who is the widow of a priest."

22 Neither shall they take for their wives a widow, nor her that is put away; but they shall take maidens of the seed of the house of Israel, or a widow that had a priest before.

Duties of Ministry

23 Moreover, they shall teach My people *thendifference* between the holy and the common, and teach them to distinguish between the unclean and the clean.

23 Moreover, they shall teach My people *thendifference* between the holy and the profane, and cause them to discern between the unclean and the clean.

23 "They are to teach my people how to discern what is holy in contrast to what is common, showing them how to discern between what is unclean and clean.

23 And they shall teach my people the difference between the holy and profane, and cause them to discern between the unclean and the clean.

24 In a dispute they shall take their stand to judge; they shall judge it according to My ordinances. They shall also keep My laws and My statutes in all My appointed feasts, and sanctify My Sabbaths.

24 In a dispute they shall take their stand to judge; they shall judge it according to My ordinances. They shall also keep My laws and My statutes in all My appointed feasts and sanctify My sabbaths.

24 When disputes arise, they are to serve as a judge, adjudicating matters according to my ordinances. They are to enforce my laws, my statutes, all of my appointed festivals, and they are to sanctify my Sabbaths.

24 And in controversy they shall stand in judgment; and they shall judge it according to my judgments: and they shall keep my laws and my statutes in all mine assemblies; and they shall hallow my sabbaths.

25 They shall not go to a dead person to defile *themselves*; however, for father, for mother, for son, for daughter, for brother, or for a sister who has not had a husband, they may defile themselves.

25 They shall not go to a dead person to defile *themselves*; however, for father, for mother, for son, for daughter, for brother, or for a sister who has not had a husband, they may defile themselves.

25 They are not to come in contact with a dead body, so they don't defile themselves, except in the case of their father, mother, son, daughter, brother, or for an unmarried sister, on whose behalf they may defile themselves.

25 And they shall come at no dead person to defile themselves: but for father, or for mother, or for son, or for daughter, for brother, or for sister that hath had no husband, they may defile themselves.

26 And after he is cleansed, seven days shall elapse for him.

26 After he is cleansed, seven days shall elapse for him.

26 After he is cleansed from that contact, he is to not to minister for seven days.

26 And after he is cleansed, they shall reckon unto him seven days.

- Death in the Millennium is also mentioned in Is 65:20

27 On the day that he goes into the sanctuary, to the inner courtyard to minister in the sanctuary, he shall offer his sin offering," declares the Lord GOD.

27 On the day that he goes into the sanctuary, into the inner court to minister in the sanctuary, he shall offer his sin offering," declares the Lord GOD.

27 On the day that he returns to the sanctuary's inner court to minister, he is to offer his own sin offering," declares the Lord GOD.

27 And in the day that he goeth into the sanctuary, unto the inner court, to minister in the sanctuary, he shall offer his sin offering, saith the Lord GOD.

(ii) Privileges (44:28—45:8)

(a) Inheritance (44:28-31)

28 "And it shall be regarding an inheritance for them, *that* I am their inheritance; and you shall give them no property in Israel—I am their property.

28 "And it shall be with regard to an inheritance for them, *that* I am their inheritance; and you shall give them no possession in Israel—I am their possession.

28 "Now with respect to the priests' inheritances, I am to be their inheritance, and you are to give them no possession in Israel, since I am their possession.

28 And it shall be unto them for an inheritance: I am their inheritance: and ye shall give them no possession in Israel: I am their possession.

29 They shall eat the grain offering, the sin offering, and the guilt offering; and everything banned from secular use in Israel shall be theirs.

29 They shall eat the grain offering, the sin offering and the guilt offering; and every devoted thing in Israel shall be theirs.

29 They are to eat the grain offerings, sin offering, and guilt offering. Everything consecrated in Israel is to belong to them.

29 They shall eat the meat offering, and the sin offering, and the trespass offering; and every dedicated thing in Israel shall be theirs.

30 And the first of all the first fruits of every kind and every contribution of every kind, from all your contributions, shall be for the priests; you shall also give to the priest the first of your dough, to make a blessing rest on your house.

30 The first of all the first fruits of every kind and every contribution of every kind, from all your contributions, shall be for the priests; you shall also give to the priest the first of your

dough to cause a blessing to rest on your house.

30 The first portion of all the first fruits of every kind and every offering of any kind is to be for the priests. You are to give the priest the first portion of your grain. As a result a blessing will rest on your household.

30 And the first of all the firstfruits of all things, and every oblation of all, of every sort of your oblations, shall be the priest's: ye shall also give unto the priest the first of your dough, that he may cause the blessing to rest in thine house.

31 The priests shall not eat any bird or animal that has died a natural death or has been torn to pieces by animals.

31 The priests shall not eat any bird or beast that has died a natural death or has been torn to pieces.

31 However, the priests are not to eat any bird or animal that has died a natural death or that has been torn apart."

31 The priests shall not eat of any thing that is dead of itself, or torn, whether it be fowl or beast.

Best Offering

In regard to the offerings here, they give nothing but the best. If you have studied the offerings in Lev 22:8 or 17:15 or Deut 14:21, etc., you know that the Lord is entitled to the best, not the leftovers. Not only without blemish, but the best of the series, whatever it is. It is something we usually forget when we are making a sacrifice of ourselves to the Lord Jesus Christ, whether it is an offering in the Sunday morning envelope, or whether it is some other kind of sacrifice that we are giving to the Lord. He is entitled to the firstfruits, and He is entitled to whatever is our best.