

Ezekiel 46 - Sabbath & New Moon Offerings; Daily Sacrifices; Rules Governing Prince David; Places for Preparing the Offerings

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

(7) Restored Temple (Ezek 40:1—48:35)

(B) Worship (Ezek 44:1—46:24)

(d) Offerings (45:9—46:24)

(iii) Offerings on certain days (45:18-25)

(d) Sabbaths, new moons (46:1-12)

(e) Daily sacrifices (46:13-15)

(iv) Rules for the Prince (46:16-18)

(v) Places for preparing the offerings (46:19-24)

The Laws of Sacrifices and Offerings (45:13—46:24)

Ezek 45:13—46:24 is a detailed section addressing the Millennial Law concerning sacrifices and offerings. This passage will be discussed in eleven parts:

- General instructions (45:13-17)
- New Year offering (45:18-20)
- Offerings for Passover (45:21-24)
- Offerings for Sukkot (45:25)
- Law of the inner eastern gate (46:1-3)
- Offerings for the Sabbath (46:4-5)
- Offerings for the New Moon (46:6-7)
- Laws of entrance and exit (46:8-12)
- Daily offerings (46:13-15)
- Prince and his inheritance (46:16-18)
- Boiling places (46:19-24)

Ezekiel 46

(d) Sabbaths, new moons (46:1-12)

1 'This is what the Lord GOD says: "The gate of the inner courtyard facing east shall be shut for the six working days; but it shall be opened on the Sabbath day and opened on the

day of the new moon.

1 'Thus says the Lord GOD, "The gate of the inner court facing east shall be shut the six working days; but it shall be opened on the sabbath day and opened on the day of the new moon.

1 "This is what the Lord GOD says: 'The inner, east-facing courtyard is to remain shut during the six working days of the week, but on the Sabbath day it is to be opened, as well as on the day of the New Moon.

1 Thus saith the Lord GOD; The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new moon it shall be opened.

- Unlike the East Gate of the Outer Court, which will remain closed throughout the duration of the Millennial Kingdom (once the *Shekinah* re-enters the Temple), the East Gate of the Inner Court will only be open on the Sabbath and on the New Moon (1st day of each month). Further explanation of these days are given in v4-7.

2 The **prince shall enter by way of the porch of the gate from outside and stand by the post of the gate**. Then the priests shall provide his burnt offering and his peace offerings, and he shall worship at the threshold of the gate and *then* go out; but the gate shall not be shut until the evening.

2 The prince shall enter by way of the porch of the gate from outside and stand by the post of the gate. Then the priests shall provide his burnt offering and his peace offerings, and he shall worship at the threshold of the gate and then go out; but the gate shall not be shut until the evening.

2 The Regent Prince is to enter through the portico of the gate from outside and is to stand at the doorframe of the gate where the priests are to present the Regent Prince's burnt offerings and peace offerings. Then the Regent Prince is to worship at the threshold of the gate and go out. The gate is not to be closed until evening.

2 And the prince shall enter by the way of the porch of that gate without, and shall stand by the post of the gate, and the priests shall prepare his burnt offering and his peace offerings, and he shall worship at the threshold of the gate: then he shall go forth; but the gate shall not be shut until the evening.

- "...prince shall enter by way of the porch of the gate from outside" - David will enter the inner eastern gate from the Outer Court. He is allowed to proceed as far as the inner threshold of the gate but no further, as only Levites may enter the Inner Court.

— From this position, David can view the sanctuary and the altar without stepping into the Inner Court. While the Zadokite priests prepare his burnt offerings and peace offerings, David will worship at the threshold of the gate on Sabbath days and New Moon days.

— After worshipping, David will leave the gate area, but the gate will remain open until evening allowing others to worship at the gate before its closed (v3).

3 The people of the land shall also worship at the doorway of that gate before the LORD on the Sabbaths and on the new moons.

3 The people of the land shall also worship at the doorway of that gate before the LORD on the sabbaths and on the new moons.

3 The people who live in the land are to worship at the doorway of the gate on the Sabbaths and New Moons in the LORD's presence."

3 Likewise the people of the land shall worship at the door of this gate before the LORD in the sabbaths and in the new moons.

Verses 1-3 establish the unique function of the Inner East Gate in the Messianic Kingdom. Unlike the permanently shut Outer East Gate, this gate will remain closed during the six working days but will open for Sabbaths and New Moons. David, as the prince, is granted specific privileges at this gate but is restricted from entering the Inner Court. The people of the land will also gather at the gate's threshold to worship on these appointed days.

4 The burnt offering which the prince shall offer to the LORD on the Sabbath day shall be six lambs without blemish and a ram without blemish;

4 The burnt offering which the prince shall offer to the LORD on the sabbath day shall be six lambs without blemish and a ram without blemish;

4 "'The burnt offering that the Regent Prince is to present to the LORD on the Sabbath day is to consist of six lambs without defect, a ram without defect,

4 And the burnt offering that the prince shall offer unto the LORD in the sabbath day shall be six lambs without blemish, and a ram without blemish.

- Specifics of the sacrifices for the Sabbath: the burnt offering is to include six lambs and one ram without blemish. This is notably greater than what was required under the Mosaic Law, which mandated only two lambs for the Sabbath burnt offering (Cf. Num 28:9).

5 and the grain offering shall be an ephah with the ram, and the grain offering with the lambs as much as he is able to give, and a hin of oil with an ephah.

5 and the grain offering shall be an ephah with the ram, and the grain offering with the lambs as much as he is able to give, and a hin of oil with an ephah.

5 a grain offering with the ram consisting of an ephah, a grain offering with the lambs consisting of whatever amount he brings with him, and a hin of oil with each ephah of grain.

5 And the meat offering shall be an ephah for a ram, and the meat offering for the lambs as he shall be able to give, and an hin of oil to an ephah.

- The specifics of the Sabbath meal offering: David is required to present an ephah of grain for the ram, but the meal offering for the lambs is left to his discretion, determined by his ability to give. However, for every ephah of grain offered, a hin of oil must accompany it.

— These requirements also exceed those of the Mosaic Law (Cf. Num 28:9).

6 On the day of the new moon *he shall offer* a bull without blemish, and six lambs and a ram, *which* shall be without blemish.

6 On the day of the new moon *he shall offer* a young bull without blemish, also six lambs and a ram, *which* shall be without blemish.

6 Furthermore, each New Moon there is to be a young bull presented without defect, six male lambs, and a ram without defect.

6 And in the day of the new moon it shall be a young bullock without blemish, and six lambs, and a ram: they shall be without blemish.

- Specifics for the burnt offering on the New Moon (1st day of the month): the required offerings include a young bull, six lambs, and one ram, all without blemish.

— These requirements differ from the Mosaic instructions (Num 28:11-15), where two bulls, one ram, and seven lambs were prescribed for the New Moon offerings.

7 And he shall provide a grain offering, an ephah with the bull and an ephah with the ram, and with the lambs as much as he is able, and a hin of oil with an ephah.

7 And he shall provide a grain offering, an ephah with the bull and an ephah with the ram, and with the lambs as much as he is able, and a hin of oil with an ephah.

7 The Regent Prince is to present an ephah of grain along with the bull, an ephah of grain along with the ram, a grain offering—consisting of as much as he is able to give—and a hin of olive oil with each ephah of grain.

7 And he shall prepare a meat offering, an ephah for a bullock, and an ephah for a ram, and for the lambs according as his hand shall attain unto, and an hin of oil to an ephah.

- Specifics for the meal offering on the New Moon: David is required to prepare an ephah for the bull, and an ephah for the ram, but for the lambs, the offering is left to his discretion, determined by as he is able. Each ephah offered must be accompanied by a hin of oil.

— The New Moon meal offering is essentially the same as the Sabbath offering described (v5) with the addition of the bull specified here.

Laws of Entrance and Exit

8 When the prince enters, he shall go in by way of the porch of the gate, and go out by the same way.

8 When the prince enters, he shall go in by way of the porch of the gate and go out by the same way.

8 "'The Regent Prince is to enter through the portico of the gate and is to leave the same way he came in.

8 And when the prince shall enter, he shall go in by the way of the porch of that gate, and he shall go forth by the way thereof.

- Specific regulations for David's entry and exit: as stated in v1-3, he will enter the Inner East Gate on Sabbaths and New Moon days by the way of the porch of the gate, coming from the Outer Court.

— However, he is not allowed to pass into the Inner Court itself, as only Levites are permitted entry there. Upon completing his worship, he is to exit the same way he entered.

9 But when the people of the land come before the LORD at the appointed feasts, one who enters by way of the north gate to worship shall go out by way of the south gate. And one who enters by way of the south gate shall go out by way of the north gate. No one shall return by way of the gate by which he entered, but shall go straight out.

9 But when the people of the land come before the LORD at the appointed feasts, he who enters by way of the north gate to worship shall go out by way of the south gate. And he who enters by way of the south gate shall go out by way of the north gate. No one shall return by way of the gate by which he entered but shall go straight out.

9 When the people who live in the land come into the LORD's presence during the festivals, whoever enters through the northern gate is to leave through the southern gate, and whoever enters through the southern gate is to leave through the northern gate. No one is to leave by the same route that he enters, but instead is to go straight out.

9 But when the people of the land shall come before the LORD in the solemn feasts, he that entereth in by the way of the north gate to worship shall go out by the way of the south gate; and he that entereth by the way of the south gate shall go forth by the way of the north gate: he shall not return by the way of the gate whereby he came in, but shall go forth over against it.

- Specific regulations for entry and exit of the people: when they come to worship during the appointed feasts—Passover, the Feast of Weeks (Pentecost), and the Feast of Tabernacles (Cf. Deut 16:16)—they will follow a specific system of entry and exit.

— Worshippers entering through the north gate must exit through the south gate, and those entering through the south gate must exit through the north gate.

— This system prevents congestion and ensures an orderly flow of worshippers. Since the Outer East Gate is permanently closed, only the North Gate and South Gate are open for

these activities.

10 And when they go in, the prince shall go in among them; and when they go out, he shall go out.

10 When they go in, the prince shall go in among them; and when they go out, he shall go out.

10 The Regent Prince is to enter when they are coming in, and he is to leave when they go out."

10 And the prince in the midst of them, when they go in, shall go in; and when they go forth, shall go forth.

- David will accompany the people during their worship. Like everyone else, David will use the north and south gates of the Outer Wall to enter and exit the Temple complex.

However, he still retains the privilege of stopping at the Inner East Gate to worship (Cf. v2).

11 "At the festivals and the appointed feasts, the grain offering shall be an ephah with a bull and an ephah with a ram, and with the lambs as much as one is able to give, and a hin of oil with an ephah.

11 "At the festivals and the appointed feasts the grain offering shall be an ephah with a bull and an ephah with a ram, and with the lambs as much as one is able to give, and a hin of oil with an ephah.

11 "'The grain offering for the festivals and appointed festivals is to include an ephah with a bull, an ephah with a ram, and as much grain with the lambs as the Regent Prince brings with him, along with a hin of oil with each ephah.

11 And in the feasts and in the solemnities the meat offering shall be an ephah to a bullock, and an ephah to a ram, and to the lambs as he is able to give, and an hin of oil to an ephah.

- Specifics on the required offerings for the people during these feast days (Passover, Feast of Weeks [Pentecost], and Tabernacles), as well as the Sabbaths and New Moons:
— For each bull or ram, the meal offering is set at an ephah, with the amount for the lambs determined by his ability to give. Additionally, each ephah of grain must be accompanied by a hin of oil.

12 And when the prince provides a voluntary offering, a burnt offering, or peace offerings as a voluntary offering to the LORD, the gate facing east shall be opened for him. And he shall provide his burnt offering and his peace offerings as he does on the Sabbath day. Then he shall go out, and the gate shall be shut after he goes out.

12 When the prince provides a freewill offering, a burnt offering, or peace offerings as a freewill offering to the LORD, the gate facing east shall be opened for him. And he shall

provide his burnt offering and his peace offerings as he does on the sabbath day. Then he shall go out, and the gate shall be shut after he goes out.

12 Whenever the Regent Prince presents a voluntary offering, burnt offering, or peace offering, he is to present it voluntarily to the LORD, and the east-facing gate is to be opened for him. He is to provide his burnt offering and peace offering as he does on the Sabbath. When he leaves, the gate is to be shut behind him.

12 Now when the prince shall prepare a voluntary burnt offering or peace offerings voluntarily unto the LORD, one shall then open him the gate that looketh toward the east, and he shall prepare his burnt offering and his peace offerings, as he did on the sabbath day: then he shall go forth; and after his going forth one shall shut the gate.

- Specifics on David's free will offering: these may include a burnt offering or peace offerings given spontaneously. On such occasions, someone will open the Inner East Gate for him.

— David will prepare his offerings as he does on the Sabbath, completing the same rituals described in v1-2. After completing his worship, he will leave the same way he entered.

— Unlike on Sabbaths and New Moon days, when the gate remains open until evening, it is closed immediately following the prince's departure on days of free will offerings.

(e) Daily sacrifices (46:13-15)

13 "And you shall provide a lamb a year old without blemish as a burnt offering to the LORD daily; morning by morning you shall provide it.

13 "And you shall provide a lamb a year old without blemish for a burnt offering to the LORD daily; morning by morning you shall provide it.

13 He is to present a one year old lamb without defect for a burnt offering to the LORD in the morning every day.

13 Thou shalt daily prepare a burnt offering unto the LORD of a lamb of the first year without blemish: thou shalt prepare it every morning.

- This regulation differs from the Mosaic system, which required two lambs for the daily offering (Ex 29:38-39; Num 28:3-4). Additionally, under Millennial Law, the offering is to be made morning by morning, whereas the Mosaic Law mandated sacrifices both morning and evening.

14 You shall also provide a grain offering with it morning by morning, a sixth of an ephah and a third of a hin of oil to moisten the fine flour, a grain offering to the LORD continually by a permanent ordinance.

14 Also you shall provide a grain offering with it morning by morning, a sixth of an ephah and a third of a hin of oil to moisten the fine flour, a grain offering to the LORD continually by a perpetual ordinance.

14 In addition, he is to present a grain offering with it every morning, consisting of a sixth of an ephah mixed with one third of a hin of oil. This grain offering is to be offered to the LORD as a permanent ordinance.

14 And thou shalt prepare a meat offering for it every morning, the sixth part of an ephah, and the third part of an hin of oil, to temper with the fine flour; a meat offering continually by a perpetual ordinance unto the LORD

- The meal offering, which will also be required morning by morning, consists of the sixth part of an ephah, and the third part of a hin of oil, to moisten the fine flour.

- This meal offering differs from the Mosaic requirements (Ex 29:40; Num 28:5).

15 So they shall provide the lamb, the grain offering, and the oil, morning by morning, as a continual burnt offering."

15 Thus they shall provide the lamb, the grain offering and the oil, morning by morning, for a continual burnt offering."

15 They are to present the lamb offering, the grain offering, and the oil every morning as an ongoing burnt offering.'"

15 Thus shall they prepare the lamb, and the meat offering, and the oil, every morning for a continual burnt offering.

- A summary of the daily sacrifices: the lamb, the meal offering, and the oil. All of which are to be presented morning by morning as a continual burnt offering.

(iv) Rules for the Prince (46:16-18)

16 'This is what the Lord GOD says: "If the prince gives a gift *from* his inheritance to any of his sons, it shall belong to his sons; it is their possession by inheritance.

16 'Thus says the Lord GOD, "If the prince gives a gift *out of* his inheritance to any of his sons, it shall belong to his sons; it is their possession by inheritance.

16 "This is what the Lord GOD says: 'If the Regent Prince gives a gift to someone, it is to remain with the man's descendants as their own inheritance.

16 Thus saith the Lord GOD; If the prince give a gift unto any of his sons, the inheritance thereof shall be his sons'; it shall be their possession by inheritance.

- Verses 16-18 provided additional details regarding the David's land inheritance. It has already been stated that David's land will be located on both the east and west sides of the 50x50 mile square plateau (Cf. 45:1).

- David will have the option to pass along any portion of his land inheritance to his sons, including resurrected individuals such as Solomon. The land inheritance will remain a continuous inheritance for his family throughout the Millennial Kingdom.

17 But if he gives a gift from his inheritance to one of his servants, it shall be his until the year of release; then it shall return to the prince. His inheritance *shall be* only his sons'; it shall belong to them.

17 But if he gives a gift from his inheritance to one of his servants, it shall be his until the year of liberty; then it shall return to the prince. His inheritance *shall be* only his sons'; it shall belong to them.

17 But if he gives a gift to any of his servants, it is to belong to the servant until the Year of Release, at which time it is to be returned to the Regent Prince. His inheritance is to belong only to his sons.

17 But if he give a gift of his inheritance to one of his servants, then it shall be his to the year of liberty; after it shall return to the prince: but his inheritance shall be his sons' for them.

- If David decides to give a portion of his land inheritance to one of his servants, it shall be his until the "year of release" (Jubilee Year, every 50th year). There will be 20 such "Jubilee Years" during the Millennial Kingdom.

— A servant who is given part of David's land inheritance can retain it until the next Jubilee Year, at which point the land reverts back to David. This provision reflects the principle found in the Mosaic Law (Lev 25:10-13; 27:24).

— The reason why it will revert back to David is that only the sons of King David may hold this land in perpetuity during the Millennial Kingdom. Servants are limited to a maximum tenure of 50 years.

18 And the prince shall not take from the people's inheritance, depriving them of their property; he shall give his sons inheritance from his own property, so that My people will not be scattered, anyone from his property.""

18 The prince shall not take from the people's inheritance, thrusting them out of their possession; he shall give his sons inheritance from his own possession so that My people will not be scattered, anyone from his possession.""

18 The Regent Prince is not to appropriate the nation's inheritance nor take advantage of them by taking their property from them. Instead, he is to provide an inheritance for his sons from his own possessions so that my people will not be separated from their possessions.'"

18 Moreover the prince shall not take of the people's inheritance by oppression, to thrust them out of their possession; but he shall give his sons inheritance out of his own possession: that my people be not scattered every man from his possession.

- This regulation prohibits David from confiscating land. This law counters the abuses of past kings, such as Ahab's actions (1 Kings 21:1-29). Instead, David is required to distribute an inheritance to his sons solely from his own holdings.

— This prohibition ensures that God's people are not scattered from their possession, preserving the stability and sanctity of tribal inheritance within the Messianic Kingdom.

(v) Places for preparing the offerings (46:19-24)

19 Then he brought me through the entrance, which *was* at the side of the gate, into the holy chambers for the priests, which faced north; and behold, a place was there at the extreme rear toward the west.

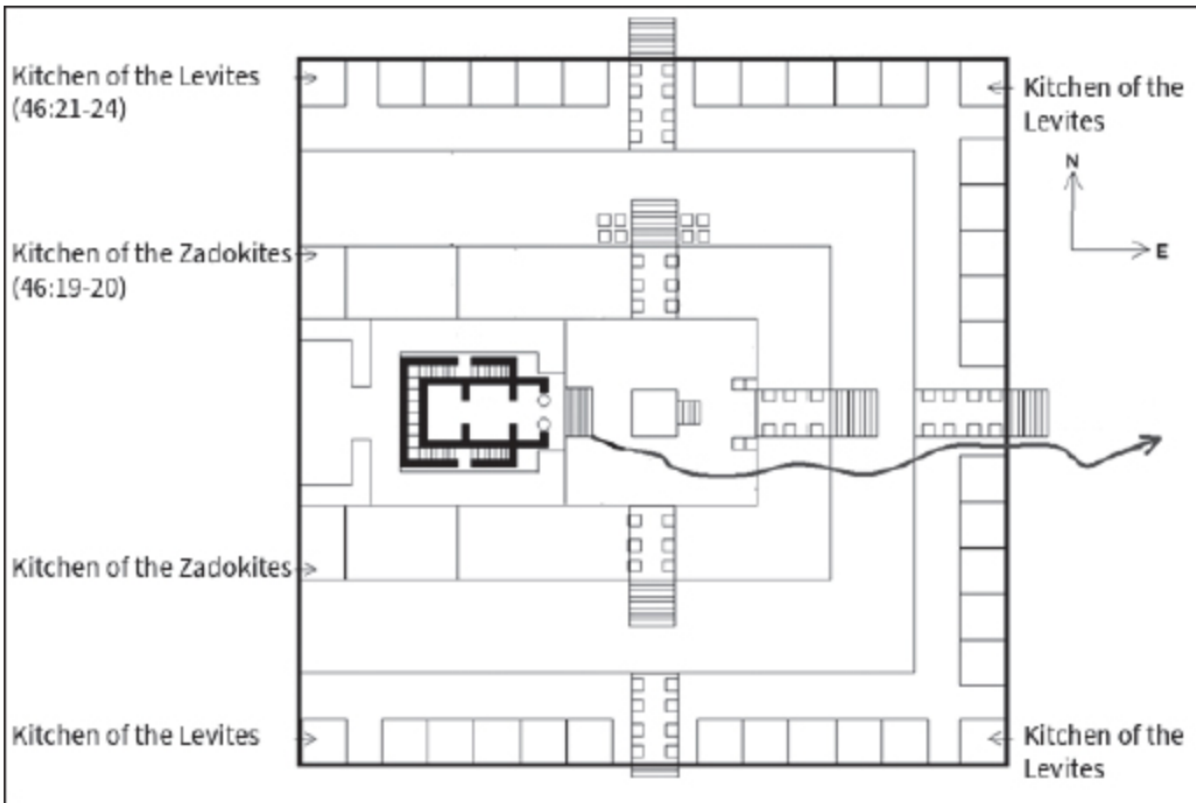
19 Then he brought me through the entrance, which *was* at the side of the gate, into the holy chambers for the priests, which faced north; and behold, there *was* a place at the extreme rear toward the west.

19 Then the angel brought me in through an entrance beside the gate into the north-facing chambers dedicated to the priests. As I looked toward the rear of the far western end, I saw a place

19 After he brought me through the entry, which was at the side of the gate, into the holy chambers of the priests, which looked toward the north: and, behold, there was a place on the two sides westward.

- Verses 19-24 described the designated areas for boiling sacrificial meat that may be eaten by the priests. Two locations are specified: one for the Zadokite priests (v19-20) and one for the Levites (v21-24).

- Here is another instance of prophetic transport as Ezekiel is led into the holy chambers for the priests. These chambers were described earlier in 42:1-9. They face north and open toward the Outer Court.



20 And 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, so that they do not bring *them* out into the outer courtyard and transfer holiness to the people."

20 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 that they may not bring *them* out into the outer court to transmit holiness to the people."

20 about which he said, "This is where the priests will be boiling the guilt and sin offerings and baking the grain offerings so they don't bring them through the outer courtyard, thus diminishing the people's holiness."

20 Then said he unto me, This is the place where the priests shall boil the trespass offering and the sin offering, where they shall bake the meat offering; that they bear them not out into the utter court, to sanctify the people.

- These chambers, located at the far west end of the northern block of chambers will serve as the boiling area for the Zadokite priests who minister in the Inner Court and the Temple building.

- Just as the priests were instructed in 44:19 to avoid carrying sacred garments into the Outer Court, they are similarly prohibited from bringing consecrated food into secular

areas. This distinction highlights the importance of maintaining a clear boundary between the sacred and the secular in the worship practices of the Messianic Kingdom.

21 Then he brought me out into the outer courtyard and led me across to the four corners of the courtyard; and behold, in every corner of the courtyard *there was a small* courtyard.

21 Then he brought me out into the outer court and led me across to the four corners of the court; and behold, in every corner of the court *there was a small* court.

21 Then he brought me out to the exterior courtyard and led me across to each of the four corners of the courtyard. There in each corner was an enclosed area set aside,

21 Then he brought me forth into the utter court, and caused me to pass by the four corners of the court; and, behold, in every corner of the court there was a court.

- Ezekiel now experiences another instance of prophetic transport as the angel brought him into the Outer Court and led him around to its four corners.

— At each corner, Ezekiel observed a smaller court or enclosure. These enclosures were the kitchens where the Levites prepared their allotted portions of the sacrifices.

22 In the four corners of the courtyard *there were* **enclosed** courtyards, forty *cubits* long and thirty wide; these four in the corners *were* the same size.

22 In the four corners of the court *there were* enclosed courts, forty *cubits* long and thirty wide; these four in the corners *were* the same size.

22 all of them the same size; that is, each was 40 cubits long and 30 cubits wide.

22 In the four corners of the court there were courts joined of forty cubits long and thirty broad: these four corners were of one measure.

- "...enclosed" - *katar*, may mean "roofless" implying that these kitchens were open air to allow smoke from the cooking fire to dissipate freely.

- The dimensions of these four smaller courts or enclosures were 70 feet (21 meters) in length and 52.5 feet (16 meters) in width.

23 And *there was* a row of *masonry* all around in them, around the four of them, and **cooking hearths were made under the rows** all around.

23 *There was* a row of *masonry* round about in them, around the four of them, and boiling places were made under the rows round about.

23 A low wall built of masonry surrounded each courtyard, with boiling places set in rows in the wall.

23 And there was a row of building round about in them, round about them four, and it was made with boiling places under the rows round about.

- Ezekiel observed walls by no roofs, further supporting the idea that these were open-air kitchens (patios).

- "...cooking hearths were made under the rows" - the shorter walls around each open-air kitchen/patio included recessed fireplaces along their base which served as fire pits with openings at the top for placing pots over the flames for boiling.

24 Then he said to me, "These are the cooking places where the ministers of the house shall cook the sacrifices of the people."

24 Then he said to me, "These are the boiling places where the ministers of the house shall boil the sacrifices of the people."

24 He told me, "This is where the ministers of the Temple will be preparing the sacrifices that will be presented by the people."

24 Then said he unto me, These are the places of them that boil, where the ministers of the house shall boil the sacrifice of the people.

- The purpose of these structures were for the Levites, who were caretakers of the Temple compound (Cf. 44:9-14), to boil the sacrifice of the people.

— After cooking the sacrificial portions allotted to them, they will eat before the Lord as an act of worship.