EZEKIEL 46

The Prince and the Gate: Morning by Morning

> *“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.”*
> EZEKIEL 46:9

Where Ezekiel has brought us

1. Ezekiel 46 is the seventh of the book's last nine chapters, one long vision given “in the twenty-fifth year of our exile” (40:1) — about 573 BC, fourteen years after Jerusalem fell.

2. Christians read chapters 40–48 in three main ways: a literal future temple in the millennial kingdom with real sacrifices — Guzik's view and this study's; a symbolic picture of true worship fulfilled…

The Prince at the Threshold

The inner east gate opens on sabbaths and new moons, and the ruler bows with his people

EZEKIEL 46:1

'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.

DAVID GUZIK

Guzik, quoting Block, explains why the prince stands at the gate post: 'This vantage point enables him, as guardian and patron of the cult, to observe the cultic activity of the priests.'

WHAT IT MEANS

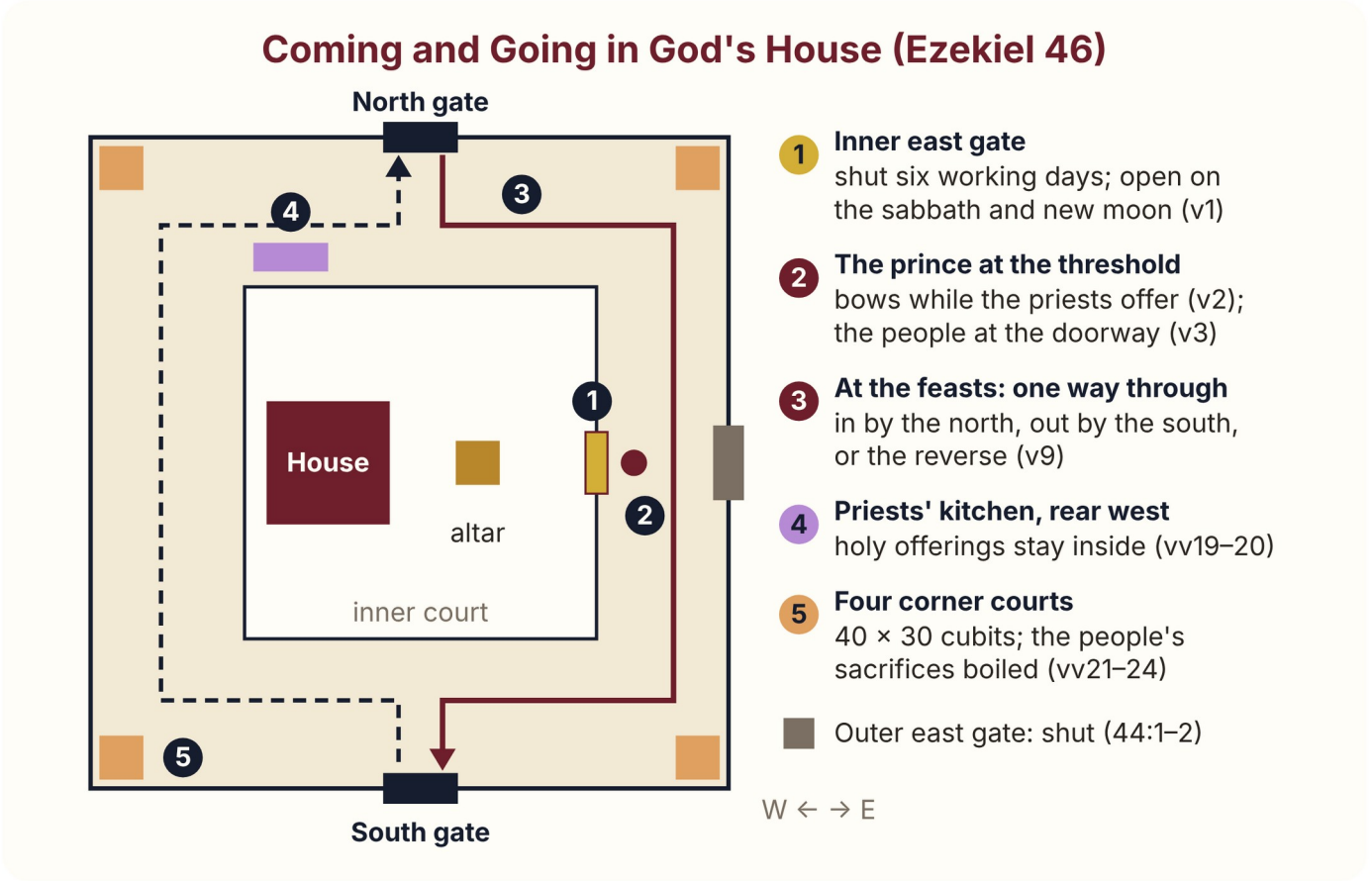
The outer east gate is shut for good, because the glory of the LORD entered by it (44:1–2). This is the inner east gate — shut the six working days, open on the sabbath and the new moon.

Worship (שָׁחָה)

SHACHAH · "TO BOW DOWN"

Shachah means to bow down, to lay oneself low before another. It is the posture of the prince "at the threshold of the gate" (v2) and of the people at the doorway on sabbaths and new moons (v3).

Coming and Going in God's House



The inner east gate, the prince at its threshold, the one-way flow of worshipers at the feasts, and the kitchens of 46:19–24.

Through the Gate and Out the Other Side

No one goes back out the way he came in, and the prince walks with the crowd

EZEKIEL 46:9

"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.

DAVID GUZIK

Guzik draws from Wiersbe that the prince will not isolate himself from the people on the feast days; when the crowd goes in, he goes in among them, and when they go out, he goes out.

WHAT IT MEANS

At the great feasts the crowds were huge, and one-way traffic kept order: in by the north, out by the south, and the reverse.

Freewill offering (נְדָבָה)
NEDABAH · "A VOLUNTARY GIFT"

Nedabah is a voluntary gift, something offered willingly rather than required. Most of this chapter is fixed — what day, what animal, how much grain.

Morning by Morning

A lamb every day, with grain and oil, by a perpetual ordinance

EZEKIEL 46:13

"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.

DAVID GUZIK

The Mosaic law had a lamb at morning and at evening (Exod 29:38–42; Num 28:3–8). Here only the morning is named; Poole, in Guzik, takes the evening offering as implied.

WHAT IT MEANS

"Morning by morning" comes three times in three verses. God wants to be met at the start of the day, before the work and the noise.

Continual (תָּמִיד)
TAMID · "CONTINUALLY, REGULARLY"

Tamid means continually, regularly — not once in a great while, but on schedule, without a break. Here it marks "a continual burnt offering" (v15) and a grain offering "continually by a perpetual ordinance" (v14).

What the Prince Brings

What the Prince Brings (46:4–15)

When	Animals	Grain and oil
Every morning vv13–15	1 lamb a year old a continual burnt offering	1/6 ephah of fine flour 1/3 hin of oil
Sabbath vv4–5	6 lambs + 1 ram all without blemish	an ephah with the ram; with the lambs, as he is able
New moon vv6–7	1 young bull + 6 lambs + 1 ram	an ephah each with bull and ram; with the lambs, as he is able
Feasts v11	as set for the feasts (see 45:21–25)	an ephah each with bull and ram; with the lambs, as one is able
Freewill v12	burnt or peace offerings given willingly	the east gate opened for him, then shut after he goes out

A hin of oil with every ephah (vv5, 7, 11) — God sets a floor, not a ceiling.

The offerings of 46:4–15 side by side — every morning, every sabbath, every new moon, at the feasts, and whenever the prince chooses to give.

The Prince May Not Take

Gifts to sons stay, gifts to servants come home, and the people's land is off limits

EZEKIEL 46:16

'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.

DAVID GUZIK

Guzik reads these rules as protection for ordinary people against royal greed. He cites Vawter and Hoppe: 'The prophet did not want royal property to grow at the expense of ordinary citizens.'

WHAT IT MEANS

A gift to a son stays in the family; a gift to a servant comes back at the year of liberty.

Liberty (דְּרוֹר)
DEROR · "FREEDOM, RELEASE"

Deror means freedom, release. "The year of liberty" (v17) is the jubilee of Leviticus 25:10–13, when land went back to the family that first held it.

The Kitchens of God's House

Holy offerings cooked apart; the people's sacrifices boiled in the corner courts

EZEKIEL 46:19

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.

DAVID GUZIK

Guzik notes that meals were part of worship and fellowship in Israel; many sacrifices ended with the worshipers eating before the LORD (Deut 12:7).

WHAT IT MEANS

Ezekiel is shown two kinds of kitchens. In the priests' area the most holy offerings are cooked, so they are not carried out "to transmit holiness to the people" (v20; compare 44:19).

Boil (בָּשַׁל)

BASHAL · "TO BOIL, COOK"

Bashal means to boil or cook. It is about as ordinary a word as the Bible has, and here it sits in the middle of a temple vision.

What to carry from this chapter

1

The ruler bows at the edge.

The prince worships at the threshold while the priests offer his sacrifices (v2).

2

Worship is a bowed body.

Shachah means to bow down, to lay oneself low before the LORD (vv2–3).

3

The sabbath sees Christ.

Trapp, in Guzik: the sabbaths were given so the people might see Christ in the ceremonies.

4

A floor, not a ceiling.

With the lambs the worshiper gives “as much as he is able to give” (v5).

More to carry

5

Out the other side.

“No one shall return by way of the gate by which he entered” (v9).

6

The prince walks with the crowd.

Guzik, from Wiersbe: the prince will not isolate himself from the people on feast days (v10).

7

Power has a fence.

Vawter and Hoppe, in Guzik: royal property must not grow at the expense of ordinary citizens (v18).

8

Release is built in.

Deror, “liberty,” is the jubilee word: what was given away comes home (v17).

Talk it through

1. Why do you think the prince stops at the threshold instead of going in to offer the sacrifices himself?

2. What does it mean for you not to leave God's presence by the same gate you came in?

3. What would “morning by morning” worship look like in your real schedule this week?

4. Where are you tempted to take what belongs to someone else — their time, credit or voice?

5. Why would God plan the kitchens as carefully as the altar?

CLOSING

God sets the gate, the day, the offering and even the kitchen — and He puts a fence around the powerful so the weak keep their ground. Meet Him morning by morning, walk in among the men He has given you, and don't go back out the way you came in.

Teaching the Word. Watching the Times. — Smith For Christ

O·I·A study, slides and reflection journal: see the Ezekiel study page.