

Having A Basic Understanding of Some Old Testament Truths

Part 391 – Gate Of The Inner Court Through The Lord Is There (Ezekiel 46:1-48:35)

1. When was the gate of the inner court that looketh toward the east to be opened?

On the sabbath and 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. (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. (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” (Ezekiel 46:1-3).*

- The six working days and then the Sabbath (**Exodus 20:9-11, Exodus 23:12, Exodus 34:21, Leviticus 23:3, and Deuteronomy 5:13-15**).
- Day of the new moon (**Psalms 81:3**).
- Now, these things are not so (**Colossians 2:14-16**).

2. What was the prince to offer during the sabbath day and the new moon?

“(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. (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. (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. (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. (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” (Ezekiel 46:4-8).

- As previously discussed in our studies of Ezekiel, the princes had expected offerings (**Ezekiel 45:17-20**).

3. Whether it was the prince or the people, were they to enter in and leave from the same gates when they came to worship?

Yes and no. In verses 8 and 12 it appears different for the prince in certain offerings. However, in verses 9-11, during the feasts, they were to go in one way and leave another: *“(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. (10) And the prince in the midst of them, when they go in, shall go in; and when they go forth, shall go forth. (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. (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” (Ezekiel 46:9-12).

- There were commanded feasts under the Law of Moses (**Exodus 23:14-19**, **Leviticus 23:34**, and **II Chronicles 8:13**).
- It may be these instructions were to keep things orderly (**I Corinthians 14:40**).

4. What was to be done daily?

A specific burnt offering: “(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. (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. (15) Thus shall they prepare the lamb, and the meat offering, and the oil, every morning for a continual burnt offering” (Ezekiel 46:13-15).

- Originally, it different and was morning and evening (**Exodus 29:38-42** and **Numbers 28:1-10**).

5. What was stated about a prince giving an inheritance to a son or a servant?

“(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. (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. (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” (Ezekiel 46:16-18).

- Rulers gave inheritances out (**II Chronicles 21:1-3**).
- The year of liberty or release (**Deuteronomy 15:1-23**).
- Not taking by oppression or force (**Proverbs 14:31**, **Proverbs 22:16**, **Proverbs 28:16**, **Ezekiel 22:29**, and **Micah 2:1-2**).

6. Was there specific places on the temple grounds for cooking offerings?

Yes: “(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. (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. (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. (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. (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. (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” (Ezekiel 46:19-24).

- God had long been specific on the preparations of offerings (**Leviticus 7:1-38**).

7. What was the point in the vision of rising waters under the house of God being shown to Ezekiel?

The barren land was going to be watered and fruitful for food, medicine, etc.:
“(1) Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house stood toward the east, and the waters came down from under from the right side of the house, at the south side of the altar. (2) Then brought he me out of the way of the gate northward, and led me about the way without unto the utter gate by the way that looketh eastward; and, behold, there ran out waters on the right side. (3) And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters were to the ankles. (4) Again he measured a thousand, and brought me through the waters; the waters were to the knees. Again he measured a thousand, and brought me through; the waters were to the loins. (5) Afterward he measured a thousand; and it was a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over. (6) And he said unto me, Son of man, hast thou seen this? Then he brought me, and caused me to return to the brink of the river. (7) Now when I had returned, behold, at the bank of the river were very many trees on the one side and on the other. (8) Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed. (9) And it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh. (10) And it shall come to pass, that the fishers shall stand upon it from Engedi even unto Eneglaim; they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many. (11) But the miry places thereof and the marishes thereof shall not be healed; they shall be given to salt. (12) And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine” (Ezekiel 47:1-12).

- **Isaiah 41:8-20, Jeremiah 30:10-20, Ezekiel 34:11-16, and Joel 3:17-21**

8. Who decided the borders of the land of Israel?

God did (**Ezekiel 47:13-48:29**).

- The land and people, for the most part, of the 10 tribes is gone (**II Kings 17:7-23**).
- God said He would gather the children of Israel from the heathen (**Ezekiel 37:21**).
- That is, the remnant that had remained faithful (**Micah 2:12**; cf. **II Kings 19:30-31, II Chronicles 34:9, Isaiah 1:9, Isaiah 10:20-22, and Ezekiel 6:1-10**) though they were delivered into the hand of their enemies (**II Kings 21:14-15**).
- Some had escaped out of the hands of Assyria and had remained in Jerusalem and abroad before Babylonian captivity (**II Chronicles 30:1-12**).
- This is a reminder to us that, no matter how dark things appear among God's people, there is always a remnant even if they are scattered abroad (**Romans 11:1-5**).
- From what I can tell, these lands originally belonged solely to Judah and Benjamin (**II Kings 14:28, I Chronicles 2:4**, etc.).
- This is a Scripturally supported conclusion (**Nehemiah 11:20**).
- This being fulfilled as those were found in the genealogy and even their servants that were among them: **Nehemiah 7:5-73**

9. Whose names were used on the gates of the city and what was the name of the city?

The tribes of Israel names were on the gates and the city was called "The LORD is there": *"(30) And these are the goings out of the city on the north side, four thousand and five hundred measures. (31) And the gates of the city shall be after the names of the tribes of Israel: three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi. (32) And at the east side four thousand and five hundred: and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan. (33) And at the south side four thousand and five hundred measures: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun. (34) At the west side four thousand and five hundred, with their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali. (35) It was round about eighteen thousand measures: and the name of the city from that day shall be, The LORD is there"* (**Ezekiel 48:30-35**).

- Thoughts arise here, such as: *"In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in"* (**Isaiah 26:1-2**).
- The restored body is referred similarly as to the twelve tribes being named even in the New Testament (**Revelation 21:1-13**).
- The naming of the city and what that represents (**Zechariah 8:3**).