

Ezekiel 44

Chapter 44 of 48 · 31 Verses · Authorized King James Version

The East Gate and the Prince

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 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.

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.

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 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.

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,

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

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

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 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 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 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 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.

The Levitical Priests

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:

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 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 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 forth into the utter court, even into the utter 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 Neither shall they shave their heads, nor suffer their locks to grow long; they shall only poll their heads.

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

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.

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 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 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, they shall reckon unto him seven days.

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.

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 meat offering, and the sin offering, and the trespass offering; and every dedicated thing in Israel shall be their's.

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 of any thing that is dead of itself, or torn, whether it be fowl or beast.

HEBREW & GREEK WORD STUDIES

Blood — דָּם (Dam)

Blood

The Hebrew **dam** (דָּם) means blood—representing life itself. 'The life of the flesh is in the blood' (Leviticus 17:11), and blood was required for atonement, foreshadowing Christ's sacrifice.

God — אֱלֹהִים (Elohim)

God (plural of majesty)

The Hebrew **Elohim** (אֱלֹהִים) is a plural form denoting majesty and fullness of deity. Though grammatically plural, it takes singular verbs when referring to the one true God, suggesting the Trinity's plurality within unity.

Covenant — בְּרִית (Berit)

Covenant, treaty

The Hebrew **berit** (בְּרִית) denotes a covenant—a binding agreement, often ratified by blood sacrifice. God's covenants (Abrahamic, Mosaic, Davidic) structure redemptive history, culminating in the New Covenant.

Holy — קָדוֹשׁ (Qadosh)

Holy, set apart

The Hebrew **qadosh** (קָדוֹשׁ) means holy or set apart—separated from common use for God's purposes. God is 'the Holy One of Israel,' utterly distinct from creation in moral perfection.

Forgive — נָשָׂא / סָלַח (Salach / Nasa)

To forgive, pardon, lift up

The Hebrew **salach** (סָלַח) is used exclusively of God's forgiveness—divine pardon that only He can grant. **Nasa** (נָשָׂא) means to lift up or carry away, picturing sin being removed.

Iniquity — אָוֶן (Avon)

Iniquity, guilt, punishment

The Hebrew **avon** (אָוֶן) encompasses iniquity, guilt, and its punishment—the twisted nature of sin. 'The LORD hath laid on him the iniquity of us all' (Isaiah 53:6), Christ bearing our guilt and penalty.

Glory — כְּבוֹד (Kavod)

Glory, weight, honor

The Hebrew **kavod** (כְּבוֹד) literally means 'weight' or 'heaviness,' metaphorically denoting glory, honor, or majesty. God's glory (Shekinah) filled the tabernacle (Exodus 40:34) and temple (1 Kings 8:11).

Judgment — מִשְׁפָּט (Mishpat)

Judgment, justice

The Hebrew **mishpat** (מִשְׁפָּט) means judgment or justice—God's righteous decisions and ordinances. God is the Judge of all the earth who 'shall do right' (Genesis 18:25), executing perfect justice.

Law — תּוֹרָה (Torah)

Law, instruction

The Hebrew **Torah** (תּוֹרָה) means law or instruction—God's revealed will for His people. The Law includes moral, civil, and ceremonial commandments, revealing God's character and humanity's need for a Savior.

Lord — יְהוָה / אֲדֹנָי (YHWH / Adonai)

The LORD / Lord

When 'LORD' appears in small capitals, it represents the Tetragrammaton **YHWH** (יהוה), God's personal covenant name meaning 'I AM.' When 'Lord' appears normally, it's **Adonai** (אֲדֹנָי), meaning 'my Lord,' emphasizing sovereignty.

Priest — כֹּהֵן (Kohen)

Priest

The Hebrew **kohen** (כֹּהֵן) denotes a priest—one who mediates between God and people through sacrifices and intercession. Aaron and his descendants served as Israel's priests, foreshadowing Christ the Great High Priest.

Sacrifice — זֶבַח (Zevach)

Sacrifice, offering

The Hebrew **zevach** (זֶבַח) denotes a sacrifice or offering—an animal slaughtered for worship. Old Testament sacrifices foreshadowed Christ, 'the Lamb of God' (John 1:29).

Sanctify — קָדַשׁ (Qadash)

To set apart, make holy

The Hebrew **qadash** (קָדַשׁ) means to set apart or consecrate—separating something for God's sacred purposes. God sanctified the seventh day (Genesis 2:3) and calls His people to 'be holy; for I am holy' (Leviticus 11:44).

Sin — חַטָּאת (Chatta'ah)

Sin, missing the mark

The Hebrew **chatta'ah** (חַטָּאת) means sin—missing the mark of God's standard. It encompasses rebellion, transgression, and falling short of divine holiness.

CROSS REFERENCES

Ezekiel 44:1 **Parallel theme:** Ezekiel 40:6; 40:17; 42:14; 43:1

Ezekiel 44:2 **References God:** Exodus 24:10

Ezekiel 44:3 **Parallel theme:** Ezekiel 37:25; 40:9; 46:2; Genesis 31:54. **References Lord:** Ezekiel 34:24; 2 Chronicles 34:31

Ezekiel 44:4 **Glory:** Ezekiel 1:28; 3:23; Haggai 2:7. **Parallel theme:** Ezekiel 40:20; 40:40; Revelation 1:17

Ezekiel 44:5 **Parallel theme:** Ezekiel 40:4; Deuteronomy 12:32. **Word:** Deuteronomy 32:46

Ezekiel 44:6 **References God:** Ezekiel 45:9. **Parallel theme:** Ezekiel 3:9; 1 Peter 4:3

Ezekiel 44:7

Parallel theme: Leviticus 22:25; 26:41; Deuteronomy 10:16; Jeremiah 4:4; 9:26; Acts 7:51.

Covenant: Genesis 17:14. **Temple:** Ezekiel 44:9; Acts 21:28

Ezekiel 44:9

References God: Joel 3:17. **References Lord:** Zechariah 14:21. **Temple:** Ezekiel 44:7. **Parallel theme:** Mark 16:16

Ezekiel 44:10

Parallel theme: Ezekiel 22:26. **References Israel:** Ezekiel 44:15; 48:11. **Sin:** 1 Timothy 5:22

Ezekiel 44:11 **Temple:** Numbers 16:9; 18:6. **Sacrifice:** 2 Chronicles 29:34. **Parallel theme:** Ezekiel 40:45; 44:14; 2 Chronicles 30:17

Ezekiel 44:12 **Parallel theme:** Ezekiel 20:15; 20:23; Psalms 106:26. **Sin:** Ezekiel 44:10

Ezekiel 44:13 **Parallel theme:** Numbers 18:3; 2 Kings 23:9

Ezekiel 44:14 **Parallel theme:** Numbers 18:4

Ezekiel 44:15 **References Lord:** Ezekiel 40:46; Deuteronomy 10:8. **References Israel:** Ezekiel 48:11. **Blood:** Ezekiel 44:7. **References God:** Ezekiel 43:19. **Parallel theme:** 1 Samuel 2:35; 2 Timothy 2:2

Ezekiel 44:16 **Parallel theme:** Ezekiel 41:22; Malachi 1:7; 1:12. **Temple:** Numbers 18:5

Ezekiel 44:17 **Parallel theme:** Exodus 28:43; Revelation 19:8

Ezekiel 44:19 **Parallel theme:** Ezekiel 46:20. **Holy:** Exodus 29:37; 30:29; Leviticus 6:27

Ezekiel 44:20 **Parallel theme:** Numbers 6:5; Deuteronomy 14:1; 1 Corinthians 11:14

Ezekiel 44:21 **Parallel theme:** Leviticus 10:9

Ezekiel 44:22 **Parallel theme:** Leviticus 21:7; 1 Timothy 3:2; Titus 1:6

Ezekiel 44:23 **Holy:** Ezekiel 22:26. **Parallel theme:** Hosea 4:6; Zephaniah 3:4

Ezekiel 44:24 **Judgment:** 1 Chronicles 23:4. **Word:** Ezekiel 22:26

Ezekiel 44:28 **References Israel:** Numbers 18:20; Joshua 13:33. **Parallel theme:** Ezekiel 45:4; Deuteronomy 10:9

Ezekiel 44:29 **References Israel:** Numbers 18:14. **Parallel theme:** Leviticus 6:29; 7:6; 27:21; 27:28. **Sin:** Leviticus 6:26

Ezekiel 44:30 **Parallel theme:** Exodus 13:2; 13:12; 22:29; 23:19; Numbers 3:13; Deuteronomy 18:4; James 1:18. **Sin:** 2 Chronicles 31:10

Ezekiel 44:31 **Parallel theme:** Exodus 22:31; Leviticus 22:8; Deuteronomy 14:21

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