

# Pentwater Bible Church

*Ezekiel Message 104*  
*October 8, 2017*



Passover Priestly Blessing in Israel Photographer unknown.

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# Pentwater Bible Church

The Book of Ezekiel

Message One-Hundred Four

WORSHIP PROCESSION IN MESSIAH'S KINGDOM

October 8, 2017

Daniel E. Woodhead

Ezekiel 46:9-24

<sup>9</sup>But when the people of the land shall come before Jehovah in the appointed feasts, he that entereth by the way of the north gate to worship shall go forth 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 straight before him. <sup>10</sup>And the prince, when they go in, shall go in in the midst of them; and when they go forth, they shall go forth together. <sup>11</sup>And in the feasts and in the solemnities the meal-offering shall be an ephah for a bullock, and an ephah for a ram, and for the lambs as he is able to give, and a hin of oil to an ephah. <sup>12</sup>And when the prince shall prepare a freewill-offering, a burnt-offering or peace-offerings as a freewill-offering unto Jehovah, one shall open for him the gate that looketh toward the east; and he shall prepare his burnt-offering and his peace-offerings, as he doth on the sabbath day: then he shall go forth; and after his going forth one shall shut the gate.

<sup>13</sup>And thou shalt prepare a lamb a year old without blemish for a burnt-offering unto Jehovah daily: morning by morning shalt thou prepare it. <sup>14</sup>And thou shalt prepare a meal-offering with it morning by morning, the sixth part of an ephah, and the third part of a hin of oil, to moisten the fine flour; a meal-offering unto Jehovah continually by a perpetual ordinance. <sup>15</sup>Thus shall they prepare the lamb, and the meal-offering, and the oil, morning by morning, for a continual burnt-offering.

<sup>16</sup>Thus saith the Lord Jehovah: If the prince give a gift unto any of his sons, it is his inheritance, it shall belong to his sons; it is their possession by inheritance. <sup>17</sup>But if he give of his inheritance a gift to one of his servants, it shall be his to the year of liberty; then it shall return to the prince; but as for his inheritance, it shall be for his sons. <sup>18</sup>Moreover the prince shall not take of the people's inheritance, to thrust them out of their possession; he shall give inheritance to his sons out of his own possession, that my people be not scattered every man from his possession.

<sup>19</sup>Then he brought me through the entry, which was at the side of the gate, into the holy chambers for the priests, which looked toward the north: and, behold, there was a place on the hinder part westward. <sup>20</sup>And he said unto me, This is the place where the priests shall boil the trespass-offering and the sin-offering, and

*where they shall bake the meal-offering; that they bring them not forth into the outer court, to sanctify the people. <sup>21</sup>Then he brought me forth into the outer 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. <sup>22</sup>In the four corners of the court there were courts inclosed, forty cubits long and thirty broad: these four in the corners were of one measure. <sup>23</sup>And there was a wall round about in them, round about the four, and boiling-places were made under the walls round about. <sup>24</sup>Then said he unto me, These are the boiling-houses, where the ministers of the house shall boil the sacrifice of the people (ASV, 1901).*

## THE WORSHIP PROCESSION

### Ezekiel 46:9

*<sup>9</sup>But when the people of the land shall come before Jehovah in the appointed feasts, he that entereth by the way of the north gate to worship shall go forth 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 straight before him (ASV, 1901).*

During the Messianic Kingdom there will be a orderly procession of all the people of the earth coming to Jerusalem to honor the King at the appointed festivals. This is a public display of worship and honor to God. In order to prevent congestion and confusion all the people will be entering the Temple compound through either the north or the south gate. The Temple proper, known as the *Heichal*, will be passed by as the worshippers stream through the inner court and prostrate themselves before the Messianic King of the universe. What ever gate they enter by they will proceed straight through to the other side and exit that opposite gate. So if they enter by the north gate they will go out by way of the south and visa-versa. God is very concerned with appropriate decorum in His House as well as worship practices and has stated that in the Mosaic Law as well as the New Testament.

### Deuteronomy 16:16

*<sup>16</sup>Three times in a year shall all thy males appear before Jehovah thy God in the place which he shall choose: in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles; and they shall not appear before Jehovah empty (ASV, 1901).*

This same concept holds true in the New Testament too. The apostle Paul when giving us rules of order in the proper expression of Spiritual Gifts (Greek *Charismata*), says that we should “*Let all things be done decently and in order*” (I Corinthians 14:40). Paul does not limit the proper order to charismata. He says, “*All Things*,” which focuses on the worship and honor we pay to the Lord. In fact the book of I Corinthians from Chapter 11:2 to 14:40 reveals the proper order of Christian worship leading up to this section’s conclusion of the proper functioning of charismata. It includes the state of women and headship as well as the state of all at the Lord’s Supper. *We will all stand before God to give and account.* (Romans

14:12; II Corinthians 5:10). God does not want us to follow the culture. He wants us to be obedient to Him in all things.

There will be an unknown number of people in the millions coming to Jerusalem during the Messianic Kingdom so order and decorum must prevail in our public display of worship. What is important for us to realize is that everything is divinely ordered. We may not understand it but God does everything for a reason. He wants our obedience.

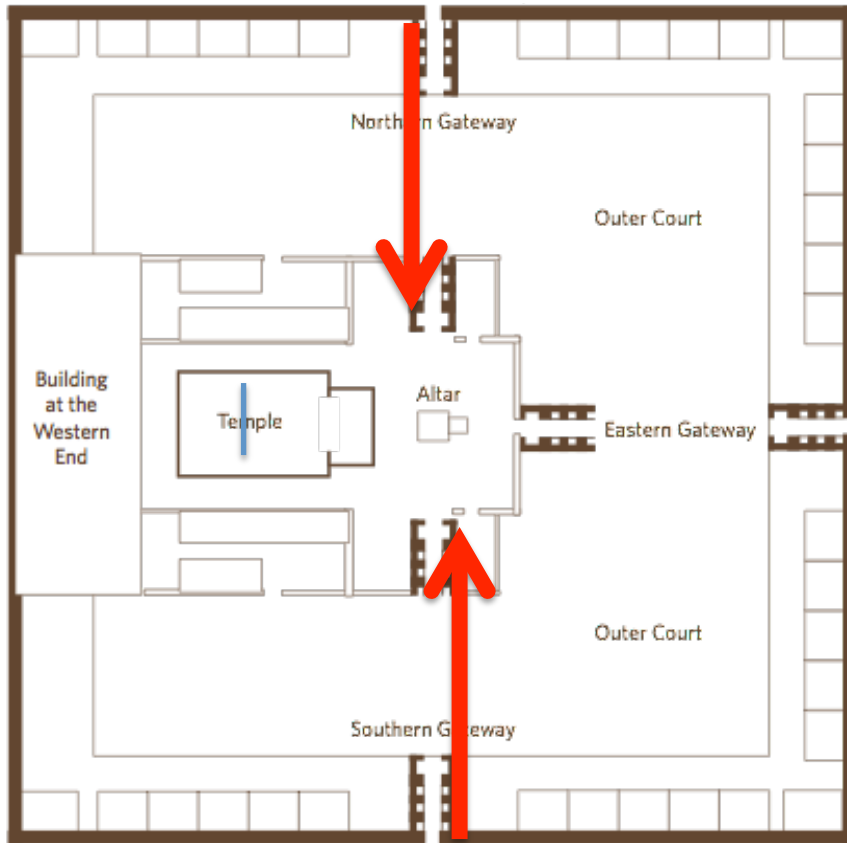


Diagram from Logos Bible Software

#### DAVID THE PRINCE WITH HIS PEOPLE

Ezekiel 46:10-12

<sup>10</sup>And the prince, when they go in, shall go in in the midst of them; and when they go forth, they shall go forth together. <sup>11</sup>And in the feasts and in the solemnities the meal-offering shall be an ephah for a bullock, and an ephah for a ram, and for the lambs as he is able to give, and a hin of oil to an ephah. <sup>12</sup>And when the prince shall prepare a freewill-offering, a burnt-offering or peace-offerings as a freewill-offering unto Jehovah, one shall open for him the gate that looketh toward the east; and he shall prepare his burnt-offering and his peace-offerings, as he doth on the sabbath day: then he shall go forth; and after his going forth one shall shut the gate (ASV, 1901).

One of the most precious views of the attitude of David the Prince and why he was chosen for this role is the love for and obedience he had for God. He as the great leader is not pushing the people to properly worship God. He is showing them how to obey by doing it with them. Here he is in the midst of them; and *when they go forth, they shall go forth together*, (David's Lament in I Samuel 26:19; Sons of Korah Psalm 42:4; David's Godly resolve in Psalm 132:1-5). God says that when David *shall prepare a freewill-offering, a burnt-offering or peace-offerings as a freewill-offering unto Jehovah, one shall open for him the gate that looketh toward the east; and he shall prepare his burnt-offering and his peace-offerings, as he doth on the sabbath day: then he shall go forth; and after his going forth one shall shut the gate*. So the gate on the east of the inner court will be open for him to make his obeisance to The King of the world. After he came in with the people he will then ceremonially go in and out of the eastern gate in obedience to God. The gate will be opened for him and closed after he has made his ceremonial offering leading the people in worship with the specified offerings in the volumes required. The outer eastern gate is permanently closed now after Messiah entered the Temple compound. The lesser leader David will obey a model of that with the inner eastern gate. The New Year offerings, the Passover offerings, the offerings for the Feast of Tabernacles, and the Sabbath offerings, will all take place at the inner eastern gate. The inner eastern gate will be shut for six days, but will always be opened on the Sabbath throughout the Kingdom period.

#### THE LAMB OF SACRIFICE

Ezekiel 46:13-15

*<sup>13</sup>And thou shalt prepare a lamb a year old without blemish for a burnt-offering unto Jehovah daily: morning by morning shalt thou prepare it. <sup>14</sup>And thou shalt prepare a meal-offering with it morning by morning, the sixth part of an ephah, and the third part of a hin of oil, to moisten the fine flour; a meal-offering unto Jehovah continually by a perpetual ordinance. <sup>15</sup>Thus shall they prepare the lamb, and the meal-offering, and the oil, morning by morning, for a continual burnt-offering (ASV, 1901).*

During the period of the Mosaic Law the daily offerings consisted of a lamb every morning and of a lamb every evening (Exodus 29:38-42; Numbers 28:1-8). In the Messianic Kingdom services the only burnt-offering mentioned is during the mornings. One more difference to the Mosaic law is that the offering volume is increased from one-tenth to one-sixth, and the oil from one-quarter of a hin to one-third. This difference is intentional even though not clearly explained why. One observation we can make is that as the blessings of grace abound under the Gospel dispensation, and we should abound in our thanksgiving to God. The blessings of the Messianic Kingdom will be greater than at any time before and offerings should represent this greater blessing to us. This then brings an end to the commands for the new order of worship in the Messianic Kingdom.



## THE RULES OF INHERITANCE OF THE PRINCE

Ezekiel 46:16-17

<sup>16</sup>Thus saith the Lord Jehovah: If the prince give a gift unto any of his sons, it is his inheritance, it shall belong to his sons; it is their possession by inheritance. <sup>17</sup>But if he give of his inheritance a gift to one of his servants, it shall be his to the year of liberty; then it shall return to the prince; but as for his inheritance, it shall be for his sons. <sup>18</sup>Moreover the prince shall not take of the people's inheritance, to thrust them out of their possession; he shall give inheritance to his sons out of his own possession, that my people be not scattered every man from his possession (ASV, 1901).

David the Prince will have some special rights or privileges because of his exalted position in the Temple. The fact that the Prince has sons, natural descendants is conclusive that the Prince of these last chapters of Ezekiel is not Christ. Clearly by decree in the Messianic Kingdom whatever gifts he bestows upon them shall be their possession by inheritance. During the one-thousand year Messianic Kingdom there will be twenty Jubilee years. In compliance with one of the laws for the Jubilee property will revert to its original owner as in the Mosaic Law. The Jubilee was celebrated after 7 sabbaths of years or 49 years. Then in the 50th year, counting from Israel's entry into the Promised Land certain practices were to be set free. The land was to lie fallow during the Jubilee year, Hebrew slaves were to be set free and, hereditary lands that had been sold were returned. The Jubilee was, in a sense, an entire year of festival, a year of liberty that restored the nation to the state it had enjoyed when God first established it. With the Messianic Kingdom being set free of sin, Satan and the curse on the earth at the Fall it will experience true liberty in Jubilee fashion too. So it is in this requirement of the Prince that when he gives gifts to those outside his family these gifts will revert to the original owner in the year of Jubilee which, is him. God sets limits on this practice referencing the abominable practices of the Jewish leaders in the confiscation of the people's land in the period leading up to the Babylonian captivity and unfortunately after. David while not guilty of these practices during his reign as Israel's king is nevertheless charged with providing for his offspring from his own personal property not that of others. The people will be protected as to their own personal property. This Jubilee return of gifts only pertains to that which Prince David gave to others outside his family.

Leviticus 25:23-24

<sup>23</sup>And the land shall not be sold in perpetuity; for the land is mine: for ye are strangers and sojourners with me. <sup>24</sup>And in all the land of your possession ye shall grant a redemption for the land (ASV, 1901).

## THE LAW OF THE BOILING OF THE SACRIFICES FOR THE OFFERINGS

Ezekiel 46:19-24

<sup>19</sup>Then he brought me through the entry, which was at the side of the gate, into

*the holy chambers for the priests, which looked toward the north: and, behold, there was a place on the hinder part westward.* <sup>20</sup>*And he said unto me, This is the place where the priests shall boil the trespass-offering and the sin-offering, and where they shall bake the meal-offering; that they bring them not forth into the outer court, to sanctify the people.* <sup>21</sup>*Then he brought me forth into the outer 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.* <sup>22</sup>*In the four corners of the court there were courts inclosed, forty cubits long and thirty broad: these four in the corners were of one measure.* <sup>23</sup>*And there was a wall round about in them, round about the four, and boiling-places were made under the walls round about.* <sup>24</sup>*Then said he unto me, These are the boiling-houses, where the ministers of the house shall boil the sacrifice of the people (ASV, 1901).*

This is a continuation of the discussion that the Messiah was providing Ezekiel which stopped at chapter 43:17. Starting at the side of the north gate He shows Ezekiel the spot where there is a one cubit gap in the northern wall of the inner wall and the knife depository. This is the place where the priests will boil *the trespass-offering and the sin-offering, and where they shall bake the meal-offering; that they bring them not forth into the outer court, to sanctify the people.*

The priests will cook the guilt offering and the sin offerings so as to not bring them out into the outer court. Since these sacrifices are of the highest quality and most holy, any transportation to the outer court would disqualify them for use in the services. If they went to the outer court then they would be exposed to non-priestly people wearing unsanctified apparel and this would render them unfit for use. The outer court where the Angel of Jehovah leads Ezekiel is also called the Women's Court. This is because it completely surrounds the Temple and Inner Courtyard. From Proverbs 12:4 we see that a virtuous women is the crown of her husband. So it is that the women of the Messianic Kingdom are all virtuous and the outer court surrounding the inner court as a crown is known as the women's court. In Solomon's Temple the women's court did not surround the inner court but stood east of it. The text in this section of Scripture ends with a description and location of the cooking chambers. Here the priests will cook portions of the sacrifices of the lesser holiness offerings such as the peace offerings and thanksgiving offerings, which are not disqualified if they are taken out of the inner courtyard.

One important aspect of the Messianic Temple to note is the absence of the Ark of the Covenant.

Jeremiah 3:16-17

<sup>16</sup>*And it shall come to pass, when ye are multiplied and increased in the land, in those days, saith Jehovah, they shall say no more, The ark of the covenant of Jehovah; neither shall it come to mind; neither shall they remember it; neither shall they miss it; neither shall it be made any more.* <sup>17</sup>*At that time they shall call Jerusalem the throne of Jehovah; and all the nations shall be gathered unto it, to the name of Jehovah, to Jerusalem: neither shall they walk any more after the stubbornness of their evil heart (ASV, 1901).*

Since the Messiah who is God Himself will be dwelling in and reigning from Jerusalem, there will be no need for any Ark of the Covenant. The contents of the Ark of the Covenant were the tablets of stone that were the embodiment of the Law of Moses, a jar of manna and Aaron's budding rod. The fact that the Law of Moses is no longer in effect is another reason why the Ark of the Covenant will be missing. Finally the Law of the Messianic Kingdom will be the New Covenant.

Jeremiah 31:31-34

*<sup>31</sup>Behold, the days come, saith Jehovah, that I will make a new covenant with the house of Israel, and with the house of Judah: <sup>32</sup>not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith Jehovah. <sup>33</sup>But this is the covenant that I will make with the house of Israel after those days, saith Jehovah: I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people. <sup>34</sup>And they shall teach no more every man his neighbor, and every man his brother, saying, Know Jehovah; for they shall all know me, from the least of them unto the greatest of them, saith Jehovah: for I will forgive their iniquity, and their sin will I remember no more (ASV, 1901).*

The Ark will not be needed because God says, “*I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people.*”

Next message: The Prophecy Against Part XVIII of The Messianic Kingdom  
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