

# Pentwater Bible Church

*Ezekiel Message 95*  
*August 6, 2017*



Messianic Temple <https://menorahbooksnews.files.wordpress.com/2014/07/messianic-temple3.jpg>

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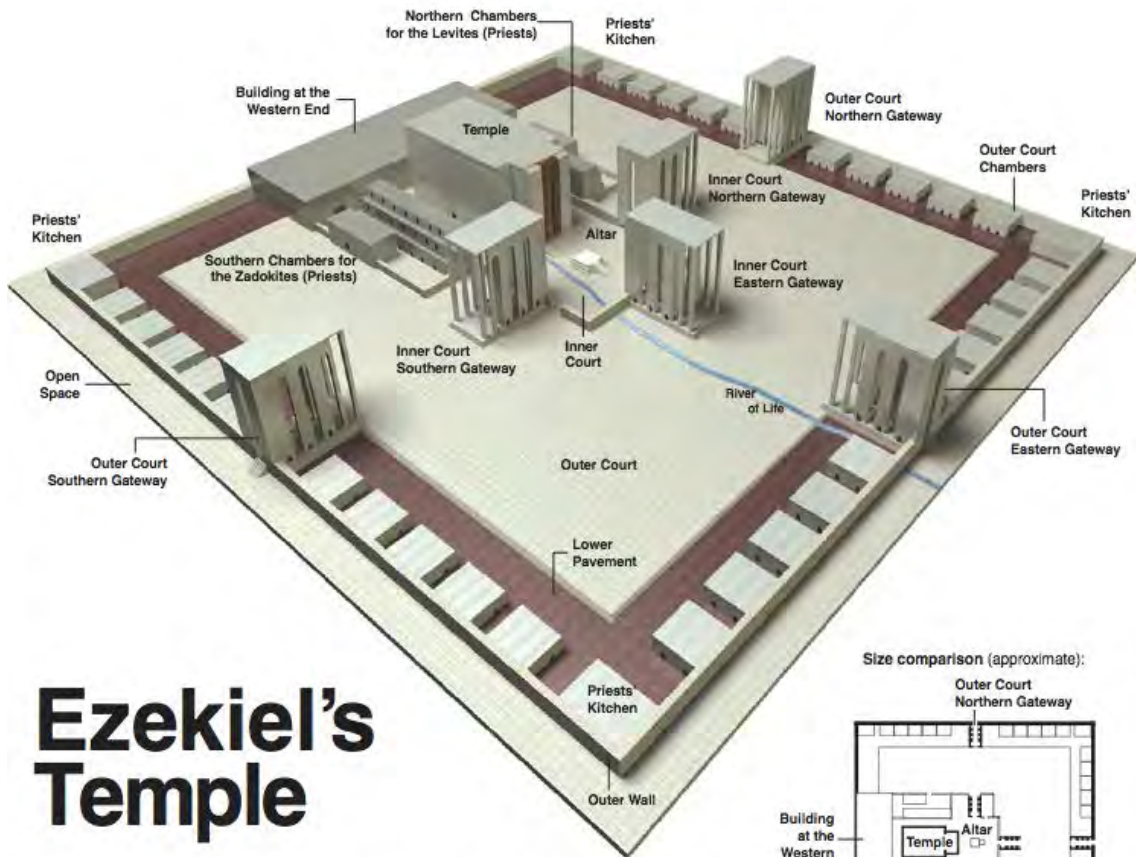
The Book of Ezekiel

Message Ninety-Five

THE MILLENNIAL TEMPLE

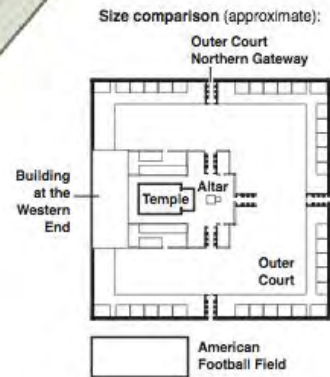
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## Ezekiel's Temple

The prophet Ezekiel was shown a vision of the Third Temple in 572 BC, just years after the First Temple was destroyed and before the Second Temple was built. Though the destruction of the Second Temple occurred in AD 70, a third temple has not yet been constructed.



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It may seem to the casual, or uninterested reader of Scripture that the minute details of this Temple are of little interest. Some may even say as they do with the various chronologies in the Bible that they are unnecessary and without any spiritual importance. However, God says to us through King David that His Word is of supreme importance.

Psalm 138:2-3

*<sup>2</sup>I will worship toward thy holy temple, And give thanks unto thy name for thy lovingkindness and for thy truth: For thou hast magnified thy word above all thy name. <sup>3</sup>In the day that I called thou answeredst me (ASV, 1901).*

Our God has given us much to be desired. We may not know the immediate importance of the facts and details of the Messianic Temple but God has *not* given us irrelevant, inconsequential or unnecessary plans and designs. These details of the future Temple provide us with an understanding of one of God's characteristics. He is a God of order, facts, truth, plan and decorum. He does nothing haphazardly. While we may not see the



importance of His order it is apparent that He had an everlasting interest in the manner in which we worship Him as the Creator and Redeemer. We must seek to realize that these details are important to Him as He has gone to great length to provide them. We must approach God in Spirit and truth as He wants us to know what He has in store for us when He established His Messianic Kingdom under the rule of the Messiah of Israel, King Jesus.

#### THE PROPHET IS LED TO THE OUTER COURT

Ezekiel 42:1-12

*<sup>1</sup>Then he brought me forth into the outer court, the way toward the north: and he brought me into the chamber that was over against the separate place, and which was over against the building toward the north, <sup>2</sup>Before the length of a hundred cubits was the north door, and the breadth was fifty cubits. <sup>3</sup>Over against the twenty cubits which belonged to the inner court, and over against the pavement which belonged to the outer court, was gallery against gallery in the third story. <sup>4</sup>And before the chambers was a walk of ten cubits' breadth inward, a way of one cubit; and their doors were toward the north. <sup>5</sup>Now the upper chambers were shorter; for the galleries took away from these, more than from the lower and the middlemost, in the building. <sup>6</sup>For they were in three stories, and they had not pillars as the pillars of the courts: therefore the uppermost was straitened more than the lowest and the middlemost from the ground. <sup>7</sup>And the wall that was without by the side of the chambers, toward the outer court before the chambers, the length thereof was fifty cubits. <sup>8</sup>For the length of the chambers that were in the outer court was fifty cubits: and, lo, before the temple were a hundred cubits. <sup>9</sup>And from under these chambers was the entry on the east side, as one goeth into them from the outer court.  
(ASV, 1901).*

The Angel of Jehovah leads Ezekiel out of the Temple into the inner court and through a door on the north side of the inner court leading to the outer court's north side. This gate is situated in the middle of the entire length of the Israelites' Court which was 150 feet in length. He is to see here the priest's *chamber* which will be immediately next to the separate building which was described earlier (Ezekiel 41:12). All the commentators both Jewish and Christian have had great difficulty understanding the measurements. This will all become clear when the Messianic Kingdom begins.

The chamber or cell building which contains the priests' implements, is a hundred and fifty feet long and seventy-five wide. As the building on the separate place was also that length it appears that it ran exactly parallel to that. These are very special chambers where the priests will deposit their sacrificial gifts and official garments. Verse two and three help to locate the position of the Chambers along the north-south line. The southern wall of the chamber ran along the twenty-cubit space (30 feet) between the chamber and

the Temple. The Northern wall of the chamber faced the balcony which runs along the wall of the outer courtyard (Ezekiel 40:18).

Now the chambers are three tiered and are stacked one upon another. There are several galleries with a fifteen foot passageway in front of the structure. The uppermost rooms are smaller because of the narrowing of the levels as they go up. Each higher level is narrower than those underneath them. The middle and lower stories had larger rooms, but the gallery on the second level was narrower than the third level. The first floor had no gallery. Since the third story of the stack rested entirely on the second level it did not need pillars. On the south side of the temple was an exact duplicate of the buildings on the north. Their size and orientation were exactly the same with entrances that faced east toward the outer court.

The chambers were approached by an entry which ran along the east side of the building, and led from the outer to the temple court.

#### THE PURPOSE OF THE CHAMBERS

Ezekiel 42:13-14

*<sup>13</sup>Then said he unto me, The north chambers and the south chambers, which are before the separate place, they are the holy chambers, where the priests that are near unto Jehovah shall eat the most holy things: there shall they lay the most holy things, and the meal-offering, and the sin-offering, and the trespass-offering; for the place is holy. <sup>14</sup>When the priests enter in, then shall they not go out of the holy place into the outer court, but there they shall lay their garments wherein they minister; for they are holy: and they shall put on other garments, and shall approach to that which pertaineth to the people (ASV, 1901).*

The angel now describes the purpose of the chambers to Ezekiel for him to convey to us. He again says where they are and then just as in the Mosaic Law says, “*the priests that are near unto Jehovah shall eat the most holy things.*” They will be able to have their own meals from the sacrifices that people will bring to them as offerings. They will use these buildings and rooms to eat the communal offering meals. The buildings and rooms will be used for both dining and storage of offerings until they will be needed. According to the Mosaic system, the priests received a portion of some offerings that were eaten. Such will also be the case in the Messianic Temple when the sacrificial system has been reinstated.

Leviticus 2:3

*<sup>3</sup>And that which is left of the meal-offering shall be Aaron's and his sons': it is a thing most holy of the offerings of Jehovah made by fire (ASV, 1901).*

## Leviticus 6:26-29

<sup>26</sup>The priest that offereth it for sin shall eat it: in a holy place shall it be eaten, in the court of the tent of meeting. <sup>27</sup>Whatsoever shall touch the flesh thereof shall be holy; and when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled in a holy place. <sup>28</sup>But the earthen vessel wherein it is boiled shall be broken; and if it be boiled in a brazen vessel, it shall be scoured, and rinsed in water. <sup>29</sup>Every male among the priests shall eat thereof: it is most holy (ASV, 1901).

From the whole burnt offering they received only the skin of the animal (Leviticus 7:8). A memorial portion of grain offerings was burned on the altar of burnt offering and the remainder given to the priests (Leviticus 2:3, 10; 6:16–18; 7:14–15). The priests received the portion of the breast and shoulder from the peace offering (Leviticus 7:30–34). The fat of the sin offering and trespass offering was burned on the altar of burnt offering and the remainder eaten by the priests (Leviticus 6:26; 7:6–7). These regulations for the priests were followed both in the tabernacle and the temple. The offerings were types or models of the perfect sacrifice, Jesus Christ the Messiah (Hebrews 10:1–39).

## Leviticus 7:7-10

<sup>7</sup>As is the sin-offering, so is the trespass-offering; there is one law for them: the priest that maketh atonement therewith, he shall have it. <sup>8</sup>And the priest that offereth any man's burnt-offering, even the priest shall have to himself the skin of the burnt-offering which he hath offered. <sup>9</sup>And every meal-offering that is baken in the oven, and all that is dressed in the frying-pan, and on the baking-pan, shall be the priest's that offereth it. <sup>10</sup>And every meal-offering, mingled with oil, or dry, shall all the sons of Aaron have, one as well as another (ASV, 1901).

## Ezekiel 42:15-20

<sup>15</sup>Now when he had made an end of measuring the inner house, he brought me forth by the way of the gate whose prospect is toward the east, and measured it round about. <sup>16</sup>He measured on the east side with the measuring reed five hundred reeds, with the measuring reed round about. <sup>17</sup>He measured on the north side five hundred reeds with the measuring reed round about. <sup>18</sup>He measured on the south side five hundred reeds with the measuring reed. <sup>19</sup>He turned about to the west side, and measured five hundred reeds with the measuring reed. <sup>20</sup>He measured it on the four sides: it had a wall round about, the length five hundred, and the breadth five hundred, to make a separation between that which was holy and that which was common (ASV, 1901).

Once the angel completed giving Ezekiel a tour of the Temple's, inner and outer courts He led them to observe the measurements of the outer perimeter of the entire complex.

From all these various measurements, we see that the Messianic Temple will be larger than all previous Temples, measuring about one mile square. The area of the present Temple Compound does not have sufficient land to allow for the Messianic Temple to be sited there. However since the Tribulation will cause many topographical changes to the earth the new Millennial Mountain will have sufficient area be able to site the Temple. Many commentators are unwilling to take these measurements at their stated value and try somehow to change them. The Septuagint translators took the liberty of changing the word “reeds” to “cubits.” There is no legitimate reason for doing this as the Millennial Mountain will be of sufficient size to accommodate a Temple Compound of one mile square. This is approximately an increase in area over the second temple by a factor of thirty-six. Now the measurements are temporarily halted. They will resume again starting in chapter 46:21.

Finally the wall was *to make a separation between that which was holy and that which was common*. Even though the outer Temple wall is within the area of the Millennial Mountain which is described as sacred (Ezekiel 40:5) the Angel references the division of that which is holy and that which is common. So the area inside the wall is essentially holier than the area outside. The area inside the wall has a greater level of sanctity. So even though all who enter the Messianic Kingdom will be saved there will still be a differentiation between that which is holy in the temple compound and its attendants and that outside which the Angel calls common. There is always a differentiation between out God and His children. He is our God and we are His people.

The same is true in a much greater sense today. Because the genuine invisible church is differentiated from the world. The world is profane, and wicked. Those of the world should not be in continual fellowship with the people of God. The people of God are always a distinct and separate people.

We are to separate out from the world. We are as if there is a building encompassed by a wall, and divided from it. This is the church of Christ in all ages and should consist of persons gathered out of the world, separated from it by the grace of God. As we draw closer to the Lord’s return the distinction between God’s people and the worldly will become more visible. We are distinguished from the world, by observing the purity of His doctrines and by the holy lives we should live. By the grace of God, He provides a wall of separation round about it, to keep out profane persons and things. The apostle Peter calls us *a royal priesthood, a holy nation, and God’s special possession* (I Peter 2:9).

II Timothy 4:3

*For the time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own passions, and will turn away from listening to the truth and wander off into myths (ESV).*

NEXT MESSAGE: THE PROPHECY AGAINST PART IX OF THE MESSIANIC KINGDOM  
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