

# *Regulations For Worship and Fellowship In the Millennial Kingdom*

Chapters 40-48 of Ezekiel are the highlight of the book because they describe how many of the prophecies in the book will be fulfilled. They are unique in the Bible for they reveal who the leadership will be in the millennial kingdom and how worship will occur.

In chapters 40 through 43, we were given the layout or the floor schematic of the temple that will exist in the millennial kingdom. But the layout is extremely different than that of the tabernacle in the wilderness, Solomon's temple, and Herod's temple. It will be very unique.

In chapters 43 and 44, various regulations for the altar of sacrifice, the sacrificial offerings, the Levitical priests, and the priests were given. We discovered that there will not be any furniture in the temple, except for one table that does

not match the table of shewbread or the altar of incense in the Holy Place. In fact, we stated in the last study that the description of the Holy of Holies is not given to us either. The ark of the covenant, the mercy seat, Aaron's rod, the tables of the law, cherubim, golden candlestick, table of shewbread, and the veil are not mentioned anywhere in Ezekiel 40-48.

There will not be any descendant from the tribe of Levi to serve as the high priest in the millennial kingdom. This is understandable since Jesus Christ will be the high priest. The book of Hebrews teaches us that Jesus is now our merciful and faithful high priest. So, there will not be a Levitical high priest in the millennial kingdom. We also learned that the ordinances of the Levitical priests and the



Sacrifices of the Prince and People Are Offered

serving priests will be different than those required of the Mosaic priests.

In addition, these priests will not be distributed throughout the kingdom and serving in various cities. They will all be located inside a sacred district. In chapter 45 we are told that the sacred district will contain the temple and be located near the city of Jerusalem. The administrator, that is the prince of the kingdom, will serve under the Messiah and live outside the sacred district on the west and east sides. All of the leadership will be located near Jerusalem. It is from this location that the worldwide millennial kingdom will be ruled by the Messiah, Jesus Christ. He will be located at the capital city of Jerusalem.

We also discovered in chapter 45 that all six of the Mosaic sacrifices will be offered at the temple. That was a surprise, since only three of the six feasts of the Mosaic Covenant will continue to be celebrated in the kingdom along with one new feast. The new feast will be the Feast of the New Year.

So, almost every description in these chapters is different than the temple life which took place under the Mosaic Law. Yet, some people think that Ezekiel 40-48 is an allegory that describes the church. But such a conclusion is difficult to accept for several reasons. The first reason is the millennial kingdom will have many extremely strong Jewish characteristics, while the church has primarily been composed of Gentiles.

Second, the times of the Gentiles (Luke 21:24; Romans 11:24-26) end at the conclusion of the tribulation period when the second coming of Christ will occur. Then the millennial kingdom begins and the promises given to Israel of a worldwide kingdom ruled by the Messiah will begin (Ezekiel 21:25-27; 34:11-24). The capitol of the kingdom is in Jerusalem which will be the center of the world, and Christ will rule the world. So, if these chapters are about the church, why will the Messiah's capitol not be centered in some Gentile nation?

Third, why take nine chapters to present an allegory about the church using such strong Jewish characteristics? It makes it more difficult to understand. Also, why use so very many little details and give us such meticulous measurements of the temple? What is the spiritual

meaning of all the numbers if this is an allegory about the church? The answer is these chapters are not about the New Testament church. It makes much greater sense to understand that it is about the millennial kingdom.

**Worship in the Millennial Kingdom.** Our study is from Ezekiel 46 and it is a continuation of the description of worship in the millennial kingdom. It has five sections. The first section is titled "Worship in the Millennial Kingdom." As we study this chapter, please notice that it is very Jewish in its characteristics. It is not Gentile in characteristic. It is God's design for His kingdom. Now think about that. Matthew 25:34 tells us that God the Father planned His kingdom from the foundation of the world. We will be the most important of His kingdom.

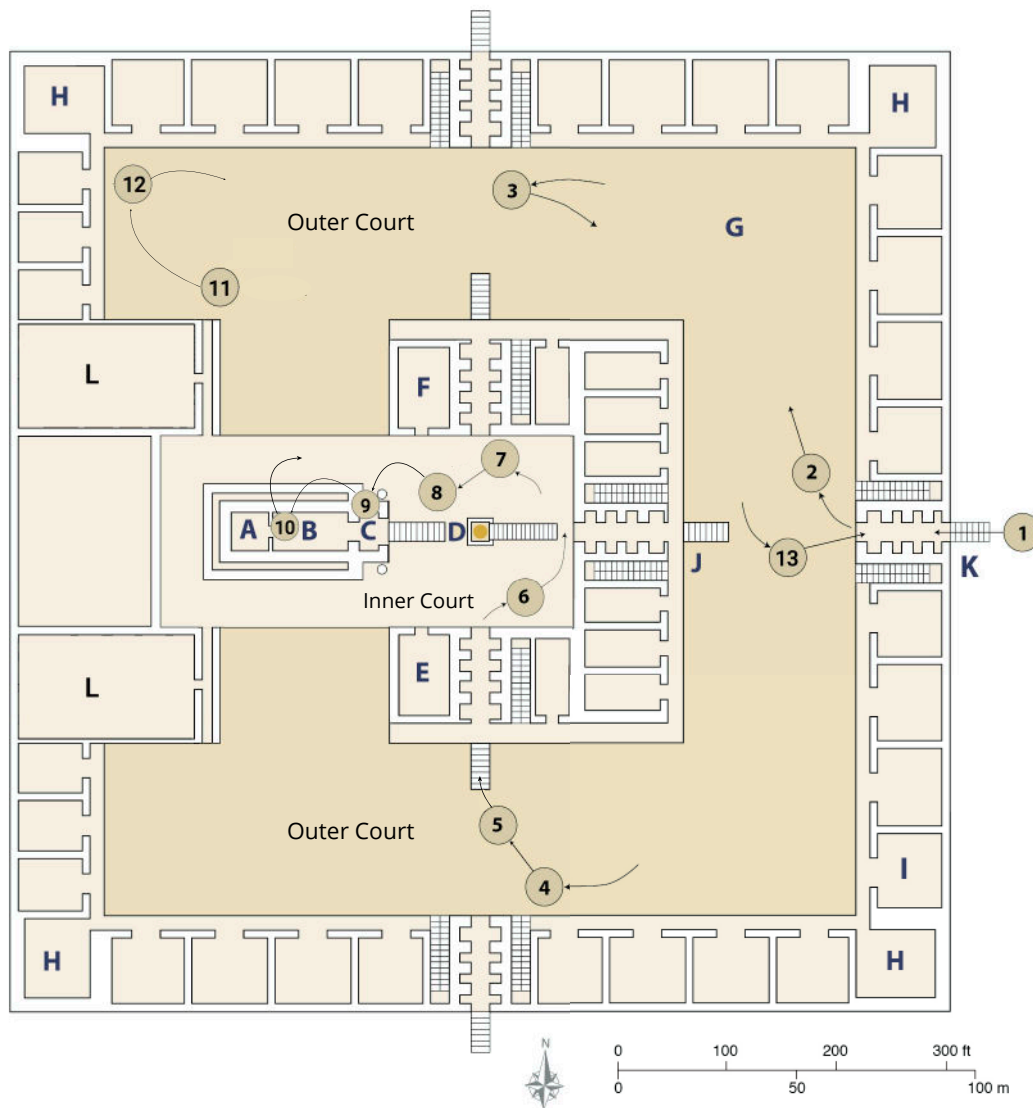
So, here are verses 1-2,

*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. The prince shall enter by way of the porch of the gate from outside and stand by the post of the gate. Then the priests shall provide his burnt offering and his peace offerings, and he shall worship at the threshold of the gate and then go out; but the gate shall not be shut until the evening." Ezekiel 46:1-2 (NASB)*

These verses give us the first regulation about how to worship in the millennial kingdom. We are told that the east gate of the inner court, which will be the entrance to the temple proper, will be closed every day of the week except on the Sabbath day and on the day of the new moon.

It is curious that the occurrence of the new moon is included in these verses. Why it is included is not given to us. But I am confident that God knows and I am sure we will know when we are in the millennial kingdom.

In addition, the prince will be allowed to enter the east gate and stand on the porch of the temple proper. Then the prince will provide his burnt and peace offerings to the Levitical priests who will offer them to the Lord. While they do this, the prince is to stand by the post of the gate and



Ezekiel's Temple In The Millennial Kingdom (Used by Permission of Crosswalk, edited.)

worship. Afterward, he will leave. This reveals the prince will not be a Levitical priest or any other priest either. The east gate to the temple proper will remain open until evening or 6:00 pm when the next day begins in the Hebrew calendar.

Verse 3 is about the people.

**“The people of the land shall also worship at the doorway of that gate before the LORD on the sabbaths and on the new moons.” Ezekiel 46:3 (NASB)**

We are told the people will worship at the same east gate of the temple, but not on the porch or at the post. Apparently, they will have to remain outside the east gate and stand in the outer court. So the prince will be allowed to step onto the porch and wait at the post, but the people will have to wait in outer court outside the east gate. This reveals that the prince as their administrator has higher authority than the people.

The next four verses describe the offerings that must be made on the Sabbath day and the day of the new moon as part of the worship. In verses 4-5, we are told the prince



### Temple Plan

The labels below are arranged from the innermost, and most sacred, area and moving outward. It must be borne in mind that “temple” can have two quite distinct references: it can refer generally to the entire “temple” complex, including the outer gates and court; in its more “strict” reference the “temple” is the innermost structure itself, which has a single (eastern) entrance and contains the Most Holy Place.

Reference	Explanation
A 41:4	The “Most Holy Place.”
B 41:3	The inner room of the temple.
C 42:2	The entrance to the temple.
D 43:13–17	The imposing altar; although the number of stairs is not given, the entire altar structure is about 16 feet (4.9 m) tall, so many steps would have been required. This area of the inner court was accessible only by priests—not even the prince was permitted entry.
E 40:46	Chamber for Zadokite priests.
F 40:45	Chamber for “priests who have charge of the temple.”
G 40:17–19	The outer court, with its 30 chambers in the outer wall (40:17).
H 46:21–24	The temple “kitchens,” one in each corner of the outer court.
I 40:17	The 30 outer chambers.
J 46:2	The “prince’s gate”: from its threshold he worships on each Sabbath while the priests bring the offerings into the inner court.
K 43:1	The main east gate, through which “the glory of the God of Israel” returns to his temple (cf. 10:19; 11:22–23).

Used by Permission of Crosswalk.

shall offer a burnt sacrifice which shall include six lambs and one ram, plus a grain offering on the Sabbath. In verses 6-7, the offering on the day of the new moon is described. It is identical to the offering that will be given on the Sabbath, except that a young bull will be added. Then in verse 8 we are told the prince must leave the temple complex the same way he entered.

So, what is the message for us? First, this is Yahweh's design for worship in His kingdom. Second, the sacrifices will be a reminder of Christ's atoning work on the cross for our sins. I wonder if the Levitical priests will explain the meaning?

**How Worshipers Must Enter and Exit.** In verses 9-10, Yahweh gives us instructions about how to enter and exit the temple on the Sabbaths and the days of the new moon. Verse 9 says,

*“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 (NASB)*

So, the worshipers cannot leave through the gate that they used to come to worship. If they entered from the north gate, they must leave through the south gate. If they entered through the south gate, they must leave through the north gate. This gives us insight about our God. He is a God of order. This insight is given to us in 1 Corinthians 14:33,

*For God is not a God of confusion but of peace, as in all the churches of the saints. 1 Corinthians 14:33 (NASB)*

That principle applies to every aspect of life whether in the home, church, or in the workplace. Verse 10 adds that the command also applies to the prince. It says,

*“When they go in, the prince shall go in among them;*

*and when they go out, he shall go out.” Ezekiel 46:10 (NASB)*

That proves the prince will not be superior to the people. This is another fact that reveals the prince cannot be the Messiah, Jesus Christ. The prince is simply a servant of the people who deserves some honor; but he is not exempt from Yahweh's commands. He is not a priest and he is not the Messiah. He is like the elders of any church. 1 Peter 5:2-3 reminds us that the elders in a church are shepherds and they are not to lord it over the people. They are to be examples. The same will be true of the prince. Biblical leaders are servants and the people are to follow their example according to Hebrews 13:17.

**Regulations for Worship on Other Occasions.** Verse 11 now describes the worship during the feasts. It simply describes the sacrifice that is to be offered at the four various feasts. In the last study we discovered that the feasts will be the Feast of the New Year, the Feast of Passover, the Feast of Unleavened Bread, and the Feast of Booths which is also known as the Feast of Tabernacles.

In verse 12 Yahweh says that the east gate will be opened for the prince only when he offers a freewill offering and a burnt offering.

Verses 13-15 states that a burnt offering and a grain offering will be made every morning. Verse 13 states,

*“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.” Ezekiel 46:13 (NASB)*

Under the Mosaic Law, the sacrifice was to be offered every morning and evening. Verse 15 adds,

*“Thus they shall provide the lamb, the grain offering and the oil, morning by morning, for a continual burnt offering.” Ezekiel 46:15 (NASB)*

So once again, this is a reminder that Ezekiel 40-48 is not

# EZEKIEL — THE GLORY OF THE LORD

Author: Ezekiel, son of Buzi  
Date Written: 590 -- 570 B.C.

Glory of God		Destruction of Jerusalem Prophesied				Judgment of Gentile Nations		Restoration of Jerusalem											
1:1	3:27	4:1	7:27	8:1	11:25	12:1	19:14	20:1	24:27	25:1	32:33	33:1	48:35						
Introduction		1st Cycle Prophecies		2nd Cycle Prophecies		3rd Cycle Prophecies		4th Cycle Prophecies		Prophecies Against Israel's Enemies		Promised Land, Millennial Kingdom & Glory of God							
*				*		**				***		****							
First Vision			2nd Vision		12:1 "Word of the Lord" Occurs Predominately In This Section (54 of the 60 times in the book)						40:2 Third Vision								
Ezekiel Called		Certainty of Judgment		Necessity of Judgment		Justification of Judgment		The Justice of God Is Revealed		God Will Restore Israel For He Keeps His Promises									
Before the Babylonian Empire's Siege of Jerusalem (593 – 588 B.C.)								During & After Siege (588-585, 571 B.C.)		After the Siege (Future)									
Dates of Prophecies While In Chebar, Babylonian Empire (July 593 – March/April 571 B.C.)†																			
593 B.C.		593 B.C.		592 B.C.		592 B.C.		591 B.C.		589 B.C.		588 B.C.		586 B.C.		585 B.C.		573 B.C.	

\*Visions of God with Cherubim.

\*\*Prophecy about the Messiah.

\*\*\*Prophecy about the fall of Satan.

\*\*\*\*Prophecies about Israel's restoration, Valley of Dry Bones, and Battle of Gog and Magog.

†Ezekiel 29:17-21 was given in 571/570 B.C.

about the Mosaic Law. It is also not for the church today. Some churches today teach that we should keep the Mosaic dietary laws, the moral law, and worship on the Sabbath day and not Sunday. But I find that these churches do not want to offer sacrifices on the Sabbath and each morning and evening of every day during the week. They pick and choose what parts of the Mosaic Law they will keep, but that will not be true in the millennial kingdom. But we should notice that during the millennial kingdom, the Mosaic dietary laws will not exist. We have already discovered in Ezekiel 44:31 that the only food that the priests will be prohibited from eating will be dead land animals. If the priests are to be examples for the people, then the same standard must apply for the people.

**Regulations About Inheritance.** When we come to verses 16-18, there is a shift. These verses introduce a special topic that does fit the theme of worship. In these verses we are now given regulations about inheritances given by the prince. Verse 16 is another very important verse that helps us understand that the prince is not the Messiah. He is not Jesus Christ. He will simply be an administrator in the millennial kingdom. Here is verse 16. Notice what it reveals about the prince.

“The prince shall not take from the people’s inheritance, thrusting them out of their possession; he shall give his sons inheritance from his own possession so that My people will not be scattered, anyone from his

possession.” Ezekiel 46:18 (NASB)

Here we are told the prince may give an inheritance to his sons. But the inheritance must not be land stolen from the people of Israel. That is the message of verse 18. But did you notice why this verse reveals the prince cannot be the Messiah? The answer is that this verse says he will have sons. Now Jesus Christ will not have sons because He is God and in the kingdom will not have mortal flesh. The prince will be an ordinary man with flesh and blood who will be the administrator in the kingdom. That is also why it says he will offer sacrifices for his own sins (Ezekiel 45:22).

Then in verse 19 the prince is told that if he does give a gift to one of his servants, the gift must return to the prince on the year of liberty. His inheritance can only be given to his sons. Verse 20 emphasizes that the prince cannot be like our politicians today who steal from the people and give to their own family members. He cannot steal from the people. Wow, the millennial kingdom will be very different. Imagine honest leaders who protect the people!

**Regulations for Meal Preparation.** When we come to verses 19-24, we are told Ezekiel was taken to the outer court near the priest’s chambers on the west side of the temple grounds. There the priests will prepare the guilt and sin offerings and bake the grain offering so that they do not consecrate the people in the outer court.

Then Ezekiel was taken back to the outer court. There he was shown four kitchens in the four corners of the temple grounds. In these kitchens verse 24 says the servants will cook the people’s sacrifices. This food was eaten by the people. This food was eaten after the time of worship at the various events. Most likely it will be a time of fellowship among the mortal and immortal saints. It appears that chapter 46 describes a time of worship and fellowship on the Sabbath, days of the new moon, and the various feasts.

**Conclusion.** What is the message of this chapter? First, worship will be a very important part of the millennial kingdom. Worship is the reason for the temple, the Levitical priests, the priests, and even the prince. We will worship Yahweh and Christ. The sacrifices will remind us of Christ’s atoning work for every saint in the millennial kingdom. It

will be a time of worship and praise to Christ and the Father. If you thought that we will be worshipping God every minute of every hour, month, and year in the millennial kingdom, then notice this chapter. It will occur on the Sabbath, new moons, and festivals. But I suspect that the saints will worship in many other ways and times.

Second, notice that the prince will be an example to the people of a righteous man or woman. He will be an example as a servant-leader to the Messiah and the people, as a spiritual leader, a worshiper, and a father. The priests will also be examples of holiness. The kingdom will be a wonderful place!

The third important message of the chapter is that Ezekiel 40-48 describes the millennial kingdom. It is not about the church as some teach. Ezekiel 40-48 is like a gift inside of a package. All the future prophecies are tied together.