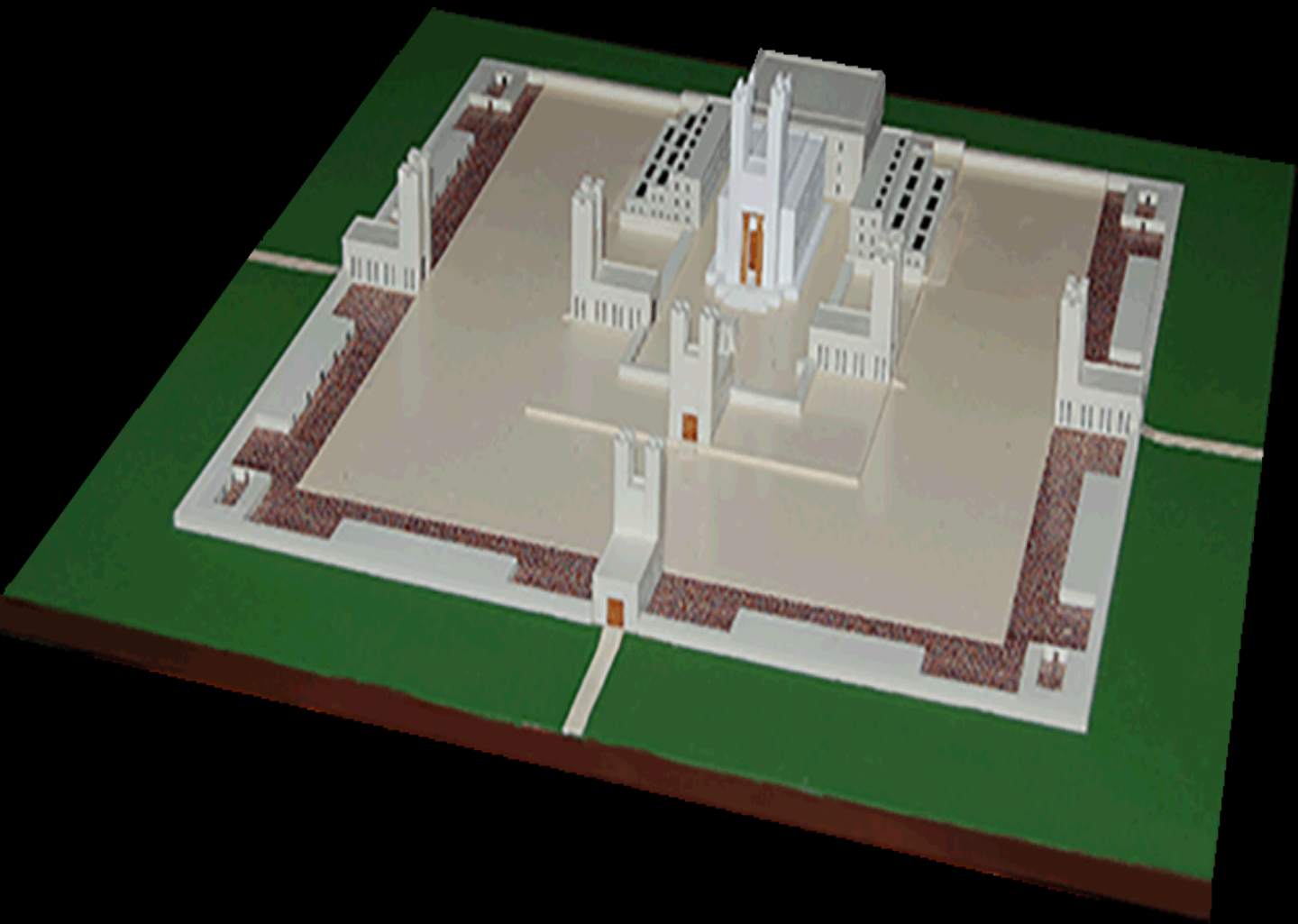


Pentwater Bible Church

Ezekiel Message 93
July 23, 2017



Ezekiel's Temple Artist Unknown

Daniel E. Woodhead – Pastor Teacher

Pentwater Bible Church

The Book of Ezekiel
Message Ninety-Three
THE MILLENNIAL TEMPLE
July 23, 2017
Daniel E. Woodhead



Ariel View of Outer Court of Gate to Inner Court From Messianic Temple
<https://menorahbooksnews.files.wordpress.com/2014/07/messianic-temple3.jpg>

THE INNER COURT'S SOUTH GATE

Ezekiel 40:28:31

²⁸Then he brought me to the inner court by the south gate: and he measured the south gate according to these measures; ²⁹and the lodges thereof, and the posts thereof, and the arches thereof, according to these measures: and there were windows in it and in the arches thereof round about; it was fifty cubits long, and five and twenty cubits broad. ³⁰And there were arches round about, five and twenty cubits long, and five cubits broad. ³¹And the arches thereof were toward the outer court; and palm-trees were upon the posts thereof: and the ascent to it had eight steps. ³²And he brought me into the inner court

toward the east: and he measured the gate according to these measures; ³³and the lodges thereof, and the posts thereof, and the arches thereof, according to these measures: and there were windows therein and in the arches thereof round about; it was fifty cubits long, and five and twenty cubits broad. ³⁴And the arches thereof were toward the outer court; and palm-trees were upon the posts thereof, on this side, and on that side: and the ascent to it had eight steps (ASV, 1901).

The Angel of the Lord who showed Ezekiel the Temple now brings him across the outer court to the inner court by the south gate. They now enter the inner court by way of the large inner gate on the south side going out of the outer court. This gate has the same dimensions as the three on the Outer court. Once inside the inner court we see alcoves in the walls of the inner courtyard. This was also the case with the measurements of the guard-rooms, pillars, and wall-projections, and with the position of the windows, and the length and breadth of the whole of the gate-building. The same is also true of both the east gate and north gate, the description of which in vv. 32–37.

The gate-buildings are not much different from those already described. One difference is that they do have eight steps, one more than the others, so that the level of the inner court is the height of these eight steps above that of the outer court.

And the arches thereof were toward the outward court. And so not within the gate of the inward court, but on the outside of it, towards the outward court, at the front of the gate as you went in: *and palm-trees were upon the posts thereof*, of the gate, or of these arches or porticos signifying that none should enter here but righteous persons; this is the gate of the righteous. The righteous will be all the people going in to the Messianic Kingdom. This probably is making reference to the Levites and Kohanime who will be there assisting in the services.

Psalm 118:19-20

¹⁹*Open to me the gates of righteousness: I will enter into them, I will give thanks unto Jehovah. ²⁰This is the gate of Jehovah; The righteous shall enter into it (ASV, 1901).*

Isaiah 26:2

²*Open ye the gates, that the righteous nation which keepeth faith may enter in. ³Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee (ASV, 1901).*

And the going up to it had eight steps; one more than the ascent to the outward gates. One way to look at this to add the eight to the seven and make this a total of fifteen. In the Second Temple there were fifteen steps. The Levites went up from the court of the women to the court of Israel, and sung upon them the fifteen songs of degrees, mentioned in the Psalms (Psalms 120-134). They would sing one on each step. The Psalms recited by the Levites were for the Rejoicing at the Drawing of the Water on Sukkot. Sukkot is

literally The Feast of Booths, and is commonly translated to English as Feast of Tabernacles, sometimes also as Feast of the Ingathering. It is celebrated on the 15th day of the month of Tishrei (varies from late September to late October). It is the final of the seven Festivals of the Lord during the year. This will be the only Festival that the Gentiles will be required to attend during the Messianic Kingdom's thousand year duration (Zechariah 14:16). During the existence of the Second Temple it was one of the Three Pilgrimage Festivals on which the Israelites were commanded to perform a pilgrimage to the Temple. So many came from the diaspora to Israel to celebrate.

In the Second Temple the (15 steps) were rounded to accommodate the choir members. Nevertheless here are only eight; and denote the gradual progress of believers in faith and holiness; and that the nearer they come to the holy of holies, the greater their awareness of divine things.



View From Outer Court of Gate to Inner Court From Messianic Temple
<https://menorahbooksnews.files.wordpress.com/2014/07/messianic-temple3.jpg>

THE NORTHERN GATE MEASUREMENTS

³⁵And he brought me to the north gate: and he measured it according to these measures; ³⁶the lodges thereof, the posts thereof, and the arches thereof: and there were windows therein round about; the length was fifty cubits, and the breadth five and twenty cubits. ³⁷And the posts thereof were toward the outer court; and palm-trees were upon the posts thereof, on this side, and on that side: and the ascent to it had eight steps.

As the angel describes the north gate of the inner court He repeats same minute specification of the guard-rooms, the pillars, wall-projections, windows, and steps. This is the same as the other too. All the gates wherein worshippers enter are equal implying that the salvation given to men from God is equal to all.

THE ARRANGEMENT FOR SACRIFICE

³⁸And a chamber with the door thereof was by the posts at the gates; there they washed the burnt-offering. ³⁹And in the porch of the gate were two tables on this side, and two tables on that side, to slay thereon the burnt-offering and the sin-offering and the trespass-offering. ⁴⁰And on the one side without, as one goeth up to the entry of the gate toward the north, were two tables; and on the other side, which belonged to the porch of the gate, were two tables. ⁴¹Four tables were on this side, and four tables on that side, by the side of the gate; eight tables, whereupon they slew the sacrifices. ⁴²And there were four tables for the burnt-offering, of hewn stone, a cubit and a half long, and a cubit and a half broad, and one cubit high; whereupon they laid the instruments wherewith they slew the burnt-offering and the sacrifice. ⁴³And the hooks, a handbreadth long, were fastened within round about: and upon the tables was the flesh of the oblation.

There are three items in this section of Scripture that the Angel wants to point out. They are:

1. The cells for washing
2. The tables for slaughtering
3. The meat hooks

These chambers (cells) are different from the guard rooms within the gates and the chambers on the inside of the outer walls. These rooms were designed for washing “the inwards and the legs” of the animals brought for sacrifice (Leviticus 1:9). These rooms will stand as the plural seems to indicate at all the gates but, are described only in connection with the north gate. The twelve tables in all and eight were equipped with meat hooks for hanging the animals during the dressing process to prepare them for sacrifice. The hooks (Hebrew *mishpatime*) occurs only three other times in Scripture in Psalm 68:13; Genesis 49:14; and Judges 5:16. The Psalm signifies it as “sheepfolds or stalls. The other books translated it a put, set or fix. This suggests that there are border guards on the tables to keep the instruments and blood from accidentally leaving the table. Other implements were also laid out on the tables to assist in the dressing process. Of the eight, four stood within the porch of the gate, two on each side, and four outside. This area is somewhat private in that it opens up to the north. It probably will be for the privacy of the worshippers who are bringing their sacrifices to the Temple as they confess their sins or to disguise the butchering process from the Priests and worshippers.

THE CHAMBERS OF THE SINGERS

⁴⁴And without the inner gate were chambers for the singers in the inner court, which was at the side of the north gate; and their prospect was toward the south; one at the side of the east gate having the prospect toward the north. ⁴⁵And he said unto me, This chamber, whose prospect is toward the south, is for the priests, the keepers of the charge of the house; ⁴⁶and the chamber whose prospect is toward the north is for the priests, the keepers of the charge of the altar: these are the sons of Zadok, who from among the sons of Levi come near to Jehovah to minister unto him.

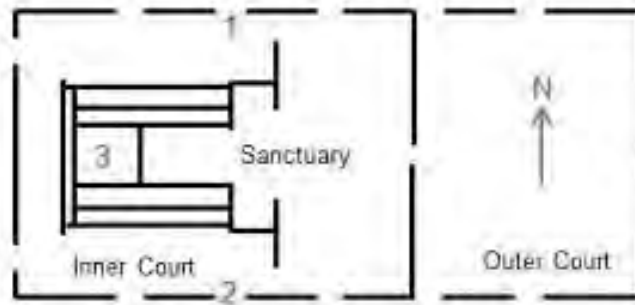
The numbers of the chambers for the singers, also called the chambers of the cloister, is not given but they were situated in the inner court, just outside of the three inner gates, therefore we can assume that there were at least three chambers by their location. No number of singers is given of which the rooms would accommodate. Since the singers of the Second Temple were Levites we can assume that this will be the case on the Messianic Temple as well. Even so the Kohanim were allowed to play in the orchestra. While the Levites sing and the Kohanim play wine is poured out on the altar during the sacrificial service. The purpose seems to be that music soothes the soul and people experience the Holy Spirit (Hebrew Ruach HaKodesh). This adds to the celebration of the atonement the Yeshua gave us. Some see the purpose of some of the three chambers for the Kohanim whose duties centered on care and maintenance of the altar in the Second Temple. If that is the case here too then they probably will be used for storing the priestly vestments or for the preparing the daily meal offering of the High Priest (Hebrew *Kohen Gadol*).

THE INNER COURTYARD

⁴⁷And he measured the court, a hundred cubits long, and a hundred cubits broad, foursquare; and the altar was before the house.

In the Second Temple there were several levels of sanctity (holiness). The women's courtyard was of a lower level of sanctity than the courtyard of the Israelites which in turn was less holy than the courtyard of the Kohanim. So generally the more holy and area the greater the restriction was to it. In this level of sanctity the inner courtyard of the Messianic Temple is equivalent of the both the courtyards of the Israelites and the Kohanim combined. The dimensions though are distinctly different than the Second Temple. The actual Temple building is also quite a bit different. The inner courtyard is called the Azarah. In the Second Temple the Azarah surrounded the actual Temple building on all four sides. Here though in the Messianic Temple the Azarah is only on one side, the eastern side. This inner courtyard will be 150 feet square (100 cubits). The altar stands precisely in the center of the courtyard and is in a direct line with the Sanctuary and its walls. The base of the altar is 32 cubits (48 feet) by 32 cubits. The width of the sanctuary is 20 cubits (north to south) and each of its walls is six cubits (times 2) causing the total width to be 32 cubits.

The Second Temple



The Millennial Temple Complex

As Shown to Ezekiel

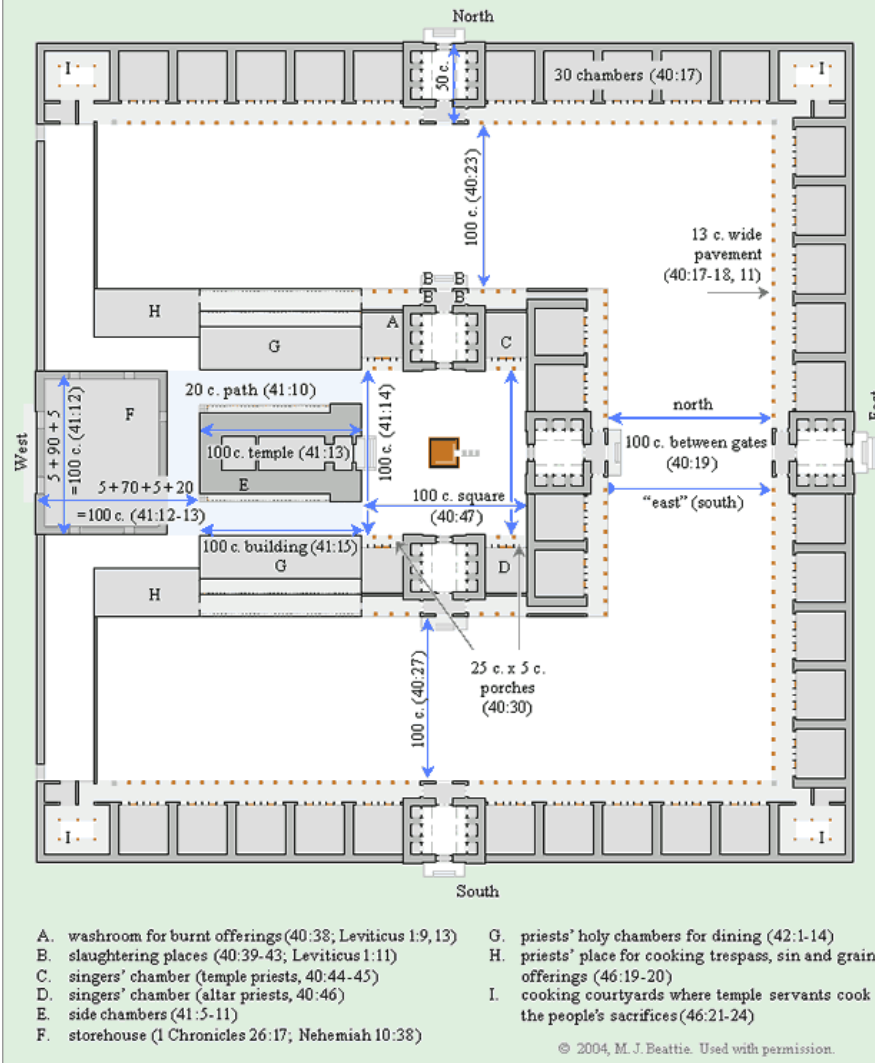


Diagram from <http://bible.ucg.org/bible-commentary/Ezekiel/Description-of-the-millennial-temple-complex/>

THE MESSIANIC TEMPLE BUILDING PROPER

⁴⁸Then he brought me to the porch of the house, and measured each post of the porch, five cubits on this side, and five cubits on that side: and the breadth of the gate was three cubits on this side, and three cubits on that side.
⁴⁹The length of the porch was twenty cubits, and the breadth eleven cubits; even by the steps whereby they went up to it: and there were pillars by the posts, one on this side, and another on that side (ASV, 1901).



Ezekiel is now brought to the Temple proper to view it. It has three main components.

1. The Entrance Hall
2. The Sanctuary
3. The Holy of Holies

In addition to these there were additional chambers, cells, and passageways that extended the building to a 100 cubits (150 feet) in length and 100 cubits wide. These verses here just describe the *Olam* or entrance hall. This is the beginning of the description of the Temple proper.

Having passed through the inner court, and measured that, Ezekiel was led to the house or Temple and first to the porch that led into it. This is the beginning of a new section of Scripture. Following this in chapter forty-one will be additional information regarding the Temple proper. This porch was a large roof, and with a covering. Christ the Messiah is the way in which the priests of the Lord go unto him, and pray before him; in whose name, and for whose righteousness-sake, they present their supplications to him for a thousand years. *And measured each post of the porch, five cubits on this side, and five cubits on that side.* These posts stood, one on the north side of the porch, and the other on the south, and were each five cubits thick: *and the breadth of the gate was three cubits on this side, and three cubits on that side;* this gate signifies Messiah, the door, or gate, or way of entrance into the spiritual temple, the church, too from John 10:1, 7, 9. It will have two leaves, that on the north was three cubits broad, and that on the south was of the same.

From east to west; from the first gate of it to the last, which led directly into the house, or temple: *and the breadth eleven cubits.* There will be two cubits for each post, and three for each leaf of the door that will hang upon them. There will be one cubit for the upright post in the middle on which they shut. This will be for a total of eleven. There will be an ascent of seven steps to the several gates that led into the outward court; and another of eight steps, which lead from that to the gates of the inner court. It is not revealed how many steps from the inner court to the porch of the Temple. The Septuagint says ten steps; and the Vulgate Latin version eight steps. According to the Mishnah¹, there were twelve in the second temple. Rabbi Kimchi, and Josephus² agree with the twelve. *And there were pillars by the posts, one on this side, and another on that side;* one on the north side, and the other on the south, somewhat like the two pillars of Jachin and Boaz, in Solomon's Temple. So the last two verses here only describe the dimensions and some characteristics of the entrance hall. No mention here is made of the knife depository.

NEXT MESSAGE: THE PROPHECY AGAINST PART VII OF THE MESSIANIC KINGDOM
E-mail: info@pentwaterbiblechurch.com Call: Toll Free 877-706-2479

¹ Middot, c. 2. sect. 3.

² De Bello Jud. l. 5. c. 5. sect. 4.