

# Ezekiel 45:8-25 - Worship during the Millennium - Part 1

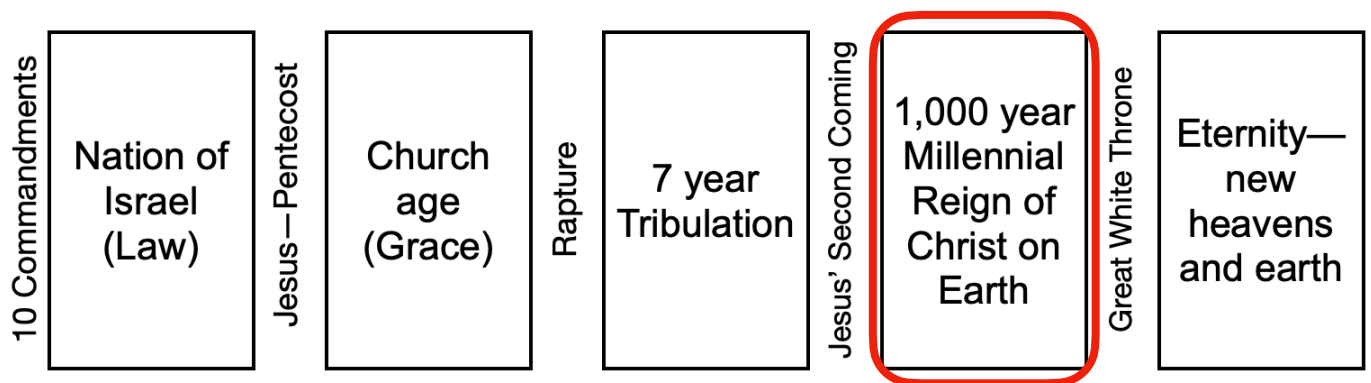
## Memory Verse

Ezekiel 36:26-27 NKJV

I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh. <sup>27</sup> I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do them.

## Introduction

Ezekiel chapters 40-48 describe places, buildings, land allocations, and worship that are a part of Jesus' Millennial Kingdom, when He comes back to earth from heaven and He reigns for a thousand years on a beautifully renovated earth. The chart below shows when this fits in God's plan of the ages (red outline). The vertical writing represents the events that mark the transition from one time period (or dispensation) to the next.



## Outline of Ezekiel 40-48

Chapter 40—The measurement of the courts of the temple

Chapter 41—The measurements of the temple

Chapter 42—The outer court being described

Chapter 43—The glory of God returns to the temple and the altar described.

Chapter 44—Only the sons of Zadok will be allowed to go into the inner court; the other priests were not faithful.

Chapter 45—Describes how the land around the temple/city is divided up, and that the Passover will be one of the feasts observed each year.

Chapter 46—Describes the sacrificial offerings that will be made, and how the temple will be closed throughout the week and only open on the sabbath.

Chapter 47—Describes the river of living water that flows from the temple, and the boundaries of the Land of Israel.

Chapter 48—Describes the divisions of the lands given to each of the 12 tribes of Israel, and the gates of the city of Jerusalem.

## Revision

So far we have seen in Ezekiel chapters 40-44:16:

- The angel give the measurements and pattern for the Millennial Temple to Ezekiel (40-42)
- God (Jesus) comes to take His rightful place on the throne which is inside the temple, which He calls “My Throne”. The throne represents authority over all creation. (43:1-12)
- The altar for burnt offerings and the instructions for it’s consecration including animal sacrifices (43:13-27)
- The shut eastern gate and the prince. The outer eastern gate of the temple complex will be shut forever because Jesus went in there, *and He will never leave—a picture of our eternal security*. The prince (very likely king David) will have access to the chamber of the gate where he will eat before the LORD. (44:1-3)
- Only the family of priests who had been faithful in Ezekiel’s day, the sons of Zadok (whose name means righteous), would be allowed to serve in the temple itself. They would enjoy the glorious, delightful, heavenly, and extraordinary privilege of ministering and fellowshiping in the direct presence of the LORD Jesus in the temple itself. The other priests who had followed the rest of the nation into idolatry in Ezekiel’s day would be limited to serving the people, as they loved to do when they offered sacrifices to the idols on behalf of the people. Each of us must choose—*will I be a man pleaser or a God pleaser—will I be motivated by what pleases God, or by what pleases man*. (44:4-16)
- Real holiness starts in the heart and is expressed in; who we marry, our appearance, teaching and doing what is right from the Word of God, and most importantly total surrender to the LORD God so that we are trusting and walking in His strength (rest) and not our own (sweat). (44:17-27)
- God promised that He would be the priest’s inheritance, that He would provide for them. The same is true for the believer today. Will I trust that God will provide for all my needs, and that what He has waiting for me is far greater and far more glorious than anything that this world can offer me. (44:28-31)

## Worship during the Millennium - Part 1 (45:8-25)

This week we will begin to see how we will be worshipping God throughout the Millennial Reign of Christ on earth. There are some similarities to the Old Covenant (the Mosaic law), but many differences. Overall, the rituals, feasts, and sacrifices that are a part of the New Covenant are much more simplified, with many of the feasts already fulfilled and therefore no longer required.

This section of Scripture can be broken down into several parts:

1. **Worship must be just and righteous**—Leaders must execute justice and righteousness (45:8-12)
2. **Worship must be sacrificial**—The offerings of the people and the prince (45:13-17)
3. **Worship must be contrite (repentant, Penitent)**—Annual sacrifices for the cleansing of the sanctuary and for sins done in ignorance (45:18-20)
4. **Worship both remembers and looks forward to all that God has done and will do for us**—Which of the seven annual feasts of the law of Moses will be observed during the Millennium? (45:21-25)

## 1. Worship must be just and righteous—Leaders must execute justice and righteousness

Ezekiel 45:8-12 NKJV

**8 The land shall be his possession in Israel; and My princes shall no more oppress My people, but they shall give the rest of the land to the house of Israel, according to their tribes.”**

**9 ‘Thus says the Lord God: “Enough, O princes of Israel! Remove violence and plundering, execute justice and righteousness, and stop dispossessing My people,” says the Lord God. 10 “You shall have honest scales, an honest ephah, and an honest bath. 11 The ephah and the bath shall be of the same measure, so that the bath contains one-tenth of a homer, and the ephah one-tenth of a homer; their measure shall be according to the homer. 12 The shekel shall be twenty gerahs; twenty shekels, twenty-five shekels, and fifteen shekels shall be your mina.**

v 10 **Ephah ... bath ... shekel:** These were measurements for dry volume (e.g. grain), liquid volume (e.g. oil), and weight (e.g. weighing out gold) respectively. Like we have our metric system where there are 1,000g in a kilogram, and 1,000mg in a gram, so the Israelites had their system of measurement with larger and smaller units. See <https://biblehub.com/weights-and-measures/> for a comprehensive and easy to use chart of all the common biblical units of measurement.

v 8 **The land shall be his possession in Israel:** The specific land given to the prince relates to the previous verses which we will cover next week. God will give the prince land in the nation of Israel and the prince will be satisfied with God’s provision.

v 8-9 **My princes shall no more oppress My people ... Enough, O princes of Israel! Remove violence and plundering, execute justice and righteousness, and stop dispossessing My people:** The Scriptures tell us that the Millennial Reign of Christ on earth will be a righteous reign.

Psalms 96:10 NKJV

Say among the nations, “The Lord reigns; The world also is firmly established, it shall not be moved; **He shall judge the peoples righteously.**”

Isaiah 32:1 NKJV

Behold, **a king will reign in righteousness, and princes will rule with justice.**

Jeremiah 23:25-6 NKJV

“Behold, the days are coming,” says the Lord, “That I will raise to David a Branch of righteousness; a King shall reign and prosper, **and execute judgment and righteousness in the earth.**

<sup>6</sup> In His days Judah will be saved, and Israel will dwell safely; now this is His name by which He will be called: **THE LORD OUR RIGHTEOUSNESS**

However, in Ezekiel’s day and in previous generations, the nation had suffered under many kings who did not reign righteously and who often oppressed the people, either through non-payment of wages, deceitful measures and weights, illegal confiscation of property, or physical violence and murder. Here, God is calling the generation of Ezekiel’s day to stop oppressing each other and be honest. Following are two passages that describe what it was like in Ezekiel’s day, and of course our day as well—this greed, corruption and deceit will not stop until Jesus returns.

Amos 8:4-6 NKJV

Hear this, you who swallow up the needy, and make the poor of the land fail, <sup>5</sup> saying: “When will the New Moon be past, that we may sell grain? And the Sabbath, that we may trade wheat? **Making the ephah small and the shekel large, falsifying the scales by deceit,** <sup>6</sup> that we may buy the poor for silver, and the needy for a pair of sandals—even sell the bad wheat?”

Sellers charged more for their goods (large shekel), but supplied less (small ephah) of inferior quality products (bad wheat). This is happening in our supermarkets every day. Nothing has changed. Prices go up and the quantity and quality decreases. The next example is of Jehoahaz, a king of Judah who exploited his people.

Jeremiah 22:13 NKJV

“Woe to him who builds his house by unrighteousness and his chambers by injustice, **who uses his neighbour’s service without wages and gives him nothing for his work.**

This is still going on today. Here’s an example reported on by Amir Tsarfati. “Excited about electric cars? You think you’re saving the planet by driving them? According to Amnesty International The Democratic Republic of Congo has the world’s largest reserves of cobalt, a mineral crucial to the global energy transition. Some 40,000 children are still reported to be working in mines in particularly perilous conditions, particularly in Kolwezi.”

v 10 **You shall have honest scales:** Integrity and honesty is very important to God. God hates dishonesty and deceit—see Leviticus 19:35–36; Proverbs 11:1; Proverbs 16:11; Proverbs 20:10; Proverbs 20:23; Micah 6:10–11. In all our dealings with money, taxes, goods, and services, we must be honest and fair, otherwise we are a very poor representation of our Lord.

Proverbs 11:1 NKJV

Dishonest [deceptive] scales are an abomination to the Lord, but a just weight is His delight.

## **2. Worship must be sacrificial—The offerings of the people and the prince**

Ezekiel 45:13-17 NKJV

<sup>13</sup> “This is the offering which you shall offer: you shall give one-sixth of an ephah from a homer of wheat, and one-sixth of an ephah from a homer of barley. <sup>14</sup> The ordinance concerning oil, the bath of oil, is one-tenth of a bath from a kor. A kor is a homer or ten baths, for ten baths are a homer. <sup>15</sup> And one lamb shall be given from a flock of two hundred, from the rich pastures of Israel. These shall be for grain offerings, burnt offerings, and peace offerings, to make atonement for them,” says the Lord God. <sup>16</sup> “All the people of the land shall give this offering for the prince in Israel. <sup>17</sup> Then it shall be the prince’s part to give burnt offerings, grain offerings, and drink offerings, at the feasts, the New Moons, the Sabbaths, and at all the appointed seasons of the house of Israel. He shall prepare the sin offering, the grain offering, the burnt offering, and the peace offerings to make atonement for the house of Israel.”

v 13 **This is the offering which you shall offer:** Here we have God directing every person living in Israel to give to supply what was needed for the running of the temple. We are reminded of what we learned about giving last time. God abundantly blesses the people, but so they don't forget the source of the blessing and fall into the deadly snare of materialism, they are required to give a certain portion of what they produce back to God. So we see that there are two main purposes for giving to the work of God—supplying what is needed for the effective running of the church/temple, and keeping people free from the snare of materialism. Remember, if I'm able to give something away, then it doesn't have a hold on me; but if I can't give it away, then it does. Money is a good and useful slave, but a terrible master.

v 14 **you shall give one-sixth of an ephah from a homer of wheat ... barley:** Ten **ephahs** make a **homer**. A homer represents a volume of about 220 litres, meaning a ephah is about 22 litres. The people were required to give only 1/6 of an ephah of each homer of barley and wheat that they produced, equating to about 1.7% of their grain production. The numbers are less for the oil and the lambs. The oil works out to be only 1% of the oil they produced, and giving one lamb for every two hundred in their flock equates to 0.5% of their flock each year. On top of this would be the other requirements (e.g. at passover) and voluntary offerings made by each person.

### **Application: The simple and low stress life**

As a side note, this also indicates that most people will be farming their own land, making them self-sufficient—remember that God promised that during the Millennium the land of Israel would become like the Garden of Eden (see Ezekiel 36:35). Also, we will see later that there will be relatively few people living in cities, as the city of Jerusalem will be comparatively small; but even then people living in the city of Jerusalem will be given land outside the city for them to grow their own food. This is God's best for us, to live a slower and low stress life, not to live on top of each other, and live simply, working with our own hands.

However, this is very different to the "*work yourself into the ground so you can have more stuff*" mentality of the world we live in today. How will I choose to live? Will I be willing to work less hours, be satisfied with less material things, and enjoy church and family relationships more?

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v 16 **All the people of the land shall give this offering for the prince in Israel:** The prince was the one responsible for collecting all the offerings from the people.

v 17 **Then it shall be the prince's part to give burnt offerings, grain offerings, and drink offerings ... at all the appointed seasons of the house of Israel:** The prince's role was to then supply to the priests what was needed as it was needed for the running of the temple. These things included wheat, barley, oil, and animals to be sacrificed.

"The people have a responsibility for contributing to the maintenance of the public worship of God. Ezekiel also assumes that one of the prince's duties is to administer the contributions made by the people." (Vawter and Hoppe)

v 17 **To make atonement:** “These rituals of atonement were commemorative of the complete and finished work of Christ for sin through the sacrifice of Himself. They were in no way efficacious [helpful to remove sin]. They were picture-lessons and reminders to the people of their Messiah’s marvellous saving work. What praise and worship they would give to the Lord for his gracious provision for sin as they viewed these sacrificial reminders in worship (compare Revelation 5:7–14)!” (Alexander)

Remember that in Hebrews it says that it was impossible for animal sacrifices to take away sins. The sacrifices only dealt with ceremonial or outward uncleanness, which is only a picture of the real problem—sin, the moral or inner uncleanness that separates us from God.

Hebrews 10:1-4 NKJV

For the law, having a shadow of the good things to come, and not the very image of the things, can never with these same sacrifices, which they offer continually year by year, make those who approach perfect. <sup>2</sup> For then would they not have ceased to be offered? For the worshipers, once purified, would have had no more consciousness of sins. <sup>3</sup> **But in those sacrifices there is a reminder of sins every year.** <sup>4</sup> **For it is not possible that the blood of bulls and goats could take away sins.**

v 16 **All the people of the land shall give this offering to the prince in Israel:** Who is this prince? Most likely it will be king David (see Ezekiel 34:23–25; 37:25; Isaiah 55:3–4; Jeremiah 30:8–9; Hosea 3:5).

### **3. Worship must be contrite (repentant, Penitent)—Annual sacrifices for the cleansing of the sanctuary and for sins done in ignorance**

Ezekiel 45:18-20 NKJV

<sup>18</sup> ‘Thus says the Lord God: “In the first month, on the first day of the month, you shall take a young bull without blemish and cleanse the sanctuary. <sup>19</sup> The priest shall take some of the blood of the sin offering and put it on the doorposts of the temple, on the four corners of the ledge of the altar, and on the gateposts of the gate of the inner court. <sup>20</sup> And so you shall do on the seventh day of the month for everyone who has sinned unintentionally or in ignorance. Thus you shall make atonement for the temple.

v 18, 20 **In the first month, on the first day of the month, you shall take a young bull without blemish and cleanse the sanctuary ... So you shall do on the seventh day of the month for everyone who has sinned unintentionally or in ignorance:** Instead of fireworks on new years day, there is a sacrifice for the ceremonial cleansing of the sanctuary, followed a few days later by a sacrifice for the unintentional sins of the people and priests. Why? Because the major theme of the temple and Jesus reign on earth is *holiness*.

Ezekiel 42:20 NKJV

He measured it on the four sides; it had a wall all around, five hundred cubits long and five hundred wide, **to separate the holy areas from the common.**

Ezekiel 43:12 NKJV

This is the law of the temple: The whole area surrounding the mountaintop is **most holy.** **Behold, this is the law of the temple.**

The message here is clear; there must be a separation of what is holy, clean or pure from what is profane, unclean or impure; and this separation is ongoing. Also interesting is that fact that there no longer seems to be the Day of Atonement or Yom Kippur; most likely because that was completely fulfilled when Jesus died on the cross.

“There is no special Day of Atonement in the Millennium. That special day had its full fruition in the special day of efficacious atonement provided by Christ on the cross.” (Alexander)

Again we see that the rules and regulations regarding temple worship under the New Covenant are very different from what was required under the Old Covenant.

“There is nothing of this in the Mosaic law; it seems to have been a new ceremony. An annual purification of the sanctuary may be intended.” (Clarke)

“Even the temple needs to be ‘cleansed’ once a year (Ezekiel 45:18–19, compare Hebrews 9:23) because its ministers are human and sinful, and even though they have kept from deliberate sin, there is much that contaminates (verse 20, compare Psalm 19:12).” (Wright)

### **Application: Remain humble and keep short accounts with God and others**

It’s so easy for us to develop a bad attitude and have unforgiveness towards others, or to have learnt a prideful and aggressive way of communicating with others. It may have been the way we were raised, but it doesn’t make it right, and it isn’t helpful. Many people grow up in homes where being defensive and responding in anger is a coping mechanism; it was the only way to protect yourself growing up in a hostile environment—demonstrating humility by being willing to listen and admit you could be at fault would only lead to greater hurt, so we put up a wall and become defensive.

Learning humility, good listening skills (active listening—back and forth repeating to the other person what you think they said until they agree that you understand what they mean), and becoming vulnerable (the opposite of defensive), gentle, understanding, and willing to forgive are all part of the process of sanctification (the Spirit of God transforming us into the image of Christ—see 2 Corinthians 3:18). We all have flaws or faults or in our communication skills, and this is the area that causes the most problems for most people. It would be good to pray and ask God to show us where our faults are, how we are being prideful and defensive, and ask for the grace to become humble and vulnerable, able to active listen.

Psalm 19:12-14 AMP

Who can discern his lapses and errors? **Clear me from hidden [and unconscious] faults.** <sup>13</sup> Keep back Your servant also from presumptuous sins; let them not have dominion over me! Then shall I be blameless, and I shall be innocent and clear of great transgression.

<sup>14</sup> Let the words of my mouth and the meditation of my heart be acceptable in Your sight, O Lord, my [firm, impenetrable] Rock and my Redeemer.

Psalm 139:23-24 NLT paraphrase

Search me, O God, and know my heart; test me and know my anxious thoughts. <sup>24</sup> **Point out anything in me [any wicked way] that offends You,** and lead me along the path of everlasting life.

It is good to study and pray these scriptures for ourselves each day.

Ephesians 4:29-32 AMP

Let no foul or polluting language, nor evil word nor unwholesome or worthless talk [ever] come out of your mouth, but only such [speech] as is good and beneficial to the spiritual progress of others, as is fitting to the need and the occasion, that it may be a blessing and give grace (God's favour) to those who hear it.

<sup>30</sup> **And do not grieve the Holy Spirit of God [do not offend or vex or sadden Him],** by Whom you were sealed (marked, branded as God's own, secured) for the day of redemption (of final deliverance through Christ from evil and the consequences of sin).

<sup>31</sup> **Let all bitterness and indignation and wrath (passion, rage, bad temper) and resentment (anger, animosity) and quarrelling (brawling, clamour, contention) and slander (evil-speaking, abusive or blasphemous language) be banished from you, with all malice (spite, ill will, or baseness of any kind).**

<sup>32</sup> And become useful and helpful and kind to one another, tenderhearted (compassionate, understanding, loving-hearted), forgiving one another [readily and freely], as God in Christ forgave you.

Colossians 3:12-17 NLT paraphrase

Since God chose you to be the holy people he loves, you must clothe yourselves with tenderhearted mercy, kindness, humility, gentleness, and patience. <sup>13</sup> Make allowance for each other's faults, and forgive anyone who offends you. Remember, the Lord forgave you, so you must forgive others. <sup>14</sup> Above all, clothe yourselves with love, which binds us all together in perfect harmony. <sup>15</sup> And let the peace that comes from Christ rule in your hearts. For as members of one body you are called to live in peace. And always be thankful.

<sup>16</sup> **Let the message about Christ, in all its richness, fill your lives. Teach and counsel each other with all the wisdom He gives.** Sing psalms and hymns and spiritual songs to God with thankful hearts. <sup>17</sup> And whatever you do or say, do it as a representative of the Lord Jesus, giving thanks through Him to God the Father.

Remember that when a brother or sister sins against us, we are to go to the other person and seek reconciliation. If we are not comfortable doing that by ourselves, or we try and it is unsuccessful, then we get someone else to mediate between the two parties. These simple steps are often overlooked, causing many problems as issues remain unresolved—this is the primary cause of bitterness and tension in many households.

Matthew 18:15-16 NKJV

“Moreover if your brother sins against you, go and tell him his fault between you and him alone. If he hears you, you have gained your brother. <sup>16</sup> But if he will not hear, take with you one or two more, that ‘by the mouth of two or three witnesses every word may be established.’

What happens when issues can't be resolved in families because one member refuses to humble themselves and won't listen or say sorry? We can't excommunicate our spouse or child or sibling. In these cases we need to put into practice Romans 12:18, “**If it is possible, as much as depends on you, live peaceably with all men.**” Then we will have a clear conscience and our own personal walk with God will not be disrupted by a hardened heart. Obviously, we need to be praying that God will soften the other person's (or persons') heart.

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**4. Worship both remembers and looks forward to all that God has done and will do for us—Which of the seven annual feasts of the law of Moses will be observed during the Millennium?**

**Ezekiel 45:21-25 NKJV**

<sup>21</sup> “In the first month, on the fourteenth day of the month, you shall observe the Passover, a feast of seven days; unleavened bread shall be eaten. <sup>22</sup> And on that day the prince shall prepare for himself and for all the people of the land a bull for a sin offering. <sup>23</sup> On the seven days of the feast he shall prepare a burnt offering to the Lord, seven bulls and seven rams without blemish, daily for seven days, and a kid of the goats daily for a sin offering. <sup>24</sup> And he shall prepare a grain offering of one ephah for each bull and one ephah for each ram, together with a hin of oil for each ephah.

<sup>25</sup> “In the seventh month, on the fifteenth day of the month, at the feast, he shall do likewise for seven days, according to the sin offering, the burnt offering, the grain offering, and the oil.”

v 21 **You shall observe the Passover ... A feast of seven days; unleavened bread shall be eaten:** It appears that of the seven main feasts described in the law of Moses, only three will be kept or celebrated during the Millennial period. These are the Passover, the associated feast of Unleavened Bread, and the feast of Tabernacles.

“Among the feasts celebrated at Ezekiel’s future temple will be **Passover**. God’s redemption of Israel from Egypt and His greater redemption through the work of Jesus on the cross will always be remembered.” (David Guzik)

v 25 **In the seventh month, on the fifteenth day of the month, at the feast:** This would be the feast of Tabernacles.

**Leviticus 23:34-44 NKJV (selected verses)**

Then the Lord spoke to Moses, saying, <sup>34</sup> “Speak to the children of Israel, saying: ‘**The fifteenth day of this seventh month shall be the Feast of Tabernacles for seven days to the Lord.** <sup>35</sup> On the first day there shall be a holy convocation. You shall do no customary work on it. <sup>36</sup> For seven days you shall offer an offering made by fire to the Lord. On the eighth day you shall have a holy convocation, and you shall offer an offering made by fire to the Lord. It is a sacred assembly, and you shall do no customary work on it.

<sup>37</sup> ‘These are the feasts of the Lord which you shall proclaim to be holy convocations, to offer an offering made by fire to the Lord, a burnt offering and a grain offering, a sacrifice and drink offerings, everything on its day—<sup>38</sup> besides the Sabbaths of the Lord, besides your gifts, besides all your vows, and besides all your freewill offerings which you give to the Lord.

<sup>39</sup> ‘Also on the fifteenth day of the seventh month, when you have gathered in the fruit of the land, you shall keep the feast of the Lord for seven days; on the first day there shall be a sabbath-rest, and on the eighth day a sabbath-rest. <sup>40</sup> And you shall take for yourselves on the first day the fruit of beautiful trees, branches of palm trees, the boughs of leafy trees, and willows of the brook; and you shall rejoice before the Lord your God for seven days. <sup>41</sup> You shall keep it as a feast to the Lord for seven days in the year. It shall be a statute forever in your generations. You shall celebrate it in the seventh month. <sup>42</sup> You shall dwell in booths for seven days. All who are native Israelites shall dwell in booths, <sup>43</sup> that your generations may know that I made the children of Israel dwell in booths when I brought them out of the land of Egypt: I am the Lord your God.’ ”

The feast of Tabernacles remembered God’s generous provision for Israel during their wilderness wanderings—the manner, water, quail, the fire and the cloud. However, it also looks forward to God’s provision for Israel (and the world) during the Millennial reign of Christ on earth.

Zechariah 14:16-21 NKJV

And it shall come to pass that **everyone who is left of all the nations which came against Jerusalem shall go up from year to year to worship the King, the Lord of hosts, and to keep the Feast of Tabernacles.** <sup>17</sup> And it shall be that whichever of the families of the earth do not come up to Jerusalem to worship the King, the Lord of hosts, on them there will be no rain. <sup>18</sup> If the family of Egypt will not come up and enter in, they shall have no rain; they shall receive the plague with which the Lord strikes **the nations who do not come up to keep the Feast of Tabernacles.** <sup>19</sup> **This shall be the punishment of Egypt and the punishment of all the nations that do not come up to keep the Feast of Tabernacles.**

<sup>20</sup> In that day “HOLINESS TO THE LORD” shall be engraved on the bells of the horses. The pots in the Lord’s house shall be like the bowls before the altar. <sup>21</sup> Yes, every pot in Jerusalem and Judah shall be holiness to the Lord of hosts. Everyone who sacrifices shall come and take them and cook in them. In that day there shall no longer be a Canaanite in the house of the Lord of hosts.

It’s good to understand the prophetic meaning of the seven annual feasts of Israel under the Old Covenant, and seek to understand why some will continue to be observed as a part of the New Covenant, and some not.

### The Seven Feasts Picture Salvation History

(adapted from Warren W. Wiersbe’s *With The Word Bible Commentary*)

Passover	<i>Christ, the Lamb, who died for us</i>	<i>John 1:29 1 Corinthians 5:7</i>
Unleavened Bread	<i>The Christian life of fellowship, separation from sin, and feeding on Christ</i>	<i>1 Corinthians 5:6–8</i>
Firstfruits	<i>The resurrection of Christ</i>	<i>1 Corinthians 15:20–23</i>
Pentecost	<i>The coming of the Holy Spirit</i>	<i>Acts 2</i>
Trumpets	<i>The gathering together of God’s people Israel [Second Coming] and the church [the rapture]</i>	<i>Isaiah 27:12–13 Matthew 24:29–31 1 Thessalonians 4:13–18</i>
Day of Atonement	<i>The future cleansing of God’s people</i>	<i>Zechariah 13:1–2 Romans 14:10</i>
Tabernacles	<i>The future joy of God’s people in His kingdom</i>	<i>Leviticus 23:34-44 Zechariah 14:16–21</i>

Let’s start with the four feasts that will not be observed (as far as we know) during the Millennium under the New Covenant.

**Firstfruits**: This feast was prophetic of or pointed to the resurrection of Christ. Christ has now risen, and so this feast is completely fulfilled. No one will doubt that Jesus is alive during the Millennium as He will be physically present at the temple. Therefore, it appears that this feast will not be observed during the Millennial reign of Christ on earth.

**Pentecost**: This feast was prophetic of the start of the church age when the Holy Spirit would both indwell and come upon believers. Again, this feast has already been completely fulfilled. Therefore, it appears that this feast will not be observed during the Millennial reign of Christ on earth.

**Trumpets**: This feast is prophetic of the gathering together of the nation of Israel when Christ returns. Many also take it to be prophetic of when Christ comes to gather the church to Himself at the Rapture, as there is also a trumpet blast at the time of the rapture. By the time of Jesus's Millennial reign, this feast will have been completely fulfilled. Therefore, it appears that this feast will not be observed during the Millennial reign of Christ on earth.

**Day of Atonement**: This feast was prophetic of the future cleansing of God's people, when all their sins would be covered or atoned by one sacrifice. Again, this feast has already been completely fulfilled when Jesus became the "once and for all" sacrifice that "atones for the sins of the whole world" (see Hebrews 7:27, 9:12, 10:10 and 1 John 2:2). Therefore, it appears that this feast will not be observed during the Millennial reign of Christ on earth.

Now we will look at the feasts that we know will still be observed during the Millennium.

**Tabernacles**: The Millennium is the fulfilment of God's promise to provide for and protect His people. Therefore, it make sense that this feast will be observed during the Millennium as a reminder of its then current fulfilment.

**Unleavened Bread**: This feast speaks of the Christian life of fellowship, separation from sin, and feeding on Christ. This is a necessary reminder for all believers in all dispensations or time periods. Therefore, it make sense that the feast of Unleavened Bread will be observed during the Millennium as a reminder of its then current fulfilment.

1 Corinthians 5:6-8 NKJV

Your glorying is not good. Do you not know that a little leaven [sin] leavens the whole lump? <sup>7</sup> Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us. <sup>8</sup> **Therefore let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.**

**Passover**: This feast will always be relevant—remember that the church's ordinance of communion is based on the Passover. Everybody needs to be saved from sin, and this feast reminds us of how Christ was punished and died in our place so that God's wrath would pass over us. There will be people born during the Millennium who will have to make up their own mind as to whether or not they will submit their lives to Christ, making Him Lord of their lives, being willing to love God more than the passing pleasures of sin (see John 3:16-21, 2 Thessalonians 2:11-12 and Hebrews 11:25). Passover is in effect the gospel message.

This feast will also be relevant for all believers, as it's in remembering what Christ has done for us that we learn to love God more and become more thankful and grateful for our eternal salvation. This is why believers take communion. We remember what Jesus has already done for us (our justification), and what He promises to complete (our sanctification and glorification).

Luke 22:14-20 NKJV

When the hour had come, He sat down, and the twelve apostles with Him. <sup>15</sup> Then He said to them, "With fervent desire I have desired to eat this Passover with you before I suffer; <sup>16</sup> for I say to you, I will no longer eat of it until it is fulfilled in the kingdom of God."

<sup>17</sup> Then He took the cup, and gave thanks, and said, "Take this and divide it among yourselves; <sup>18</sup> for I say to you, I will not drink of the fruit of the vine until the kingdom of God comes."

<sup>19</sup> And He took bread, gave thanks and broke it, and gave it to them, saying, "This is My body which is given for you; do this in remembrance of Me."

<sup>20</sup> Likewise He also took the cup after supper, saying, "This cup is the new covenant in My blood, which is shed for you."