

Millennial Temple

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On the 10th day of the first month, fourteen years after the nation of Judah went into Babylonian captivity, God gave His prophet Ezekiel precise details of a future temple to be located within the land of Israel (cf. Eze. 40:1-49; 41:1-26; 42:1-20).

Some have postulated that this temple might be in "New Jerusalem", which is described in the book of Revelation. However, this cannot be true because New Jerusalem has no temple in it,

*But **I** (John) **saw no temple in it** (New Jerusalem), for the Lord God Almighty and the Lamb (Jesus Christ) are its temple (Rev. 21:22; NKJV used throughout unless otherwise noted; Ed. notes in parentheses; emphasis added).*

The man revealing details about this temple to Ezekiel was Messiah, who had a measuring rod in his hand (Eze. 40:3; cf. Dan. 10:5-6; Rev. 1:12-15). He told Ezekiel to "declare to the house of Israel everything that was shown to him" (Eze. 40:4). When this prophecy was given, ten families from "the house of Israel" had already been in Assyrian captivity for at least one hundred and thirty years. Consequently, this prophecy can only come to fruition in the future when all twelve families are united,

*And the Lord said, "I will also remove Judah from My sight, **as I have removed Israel**, and I will cast off this city Jerusalem which I have chosen, and the house (temple) of which I said, 'My name shall be there.'"*

(2Kgs. 23:27; Ed. note in parenthesis; emphasis added).

The "man who had a measuring line" revealed that the vision of this new temple will be fulfilled when "God again chooses Jerusalem" (Zech. 2:1-13). Also, it will happen when many nations are joined to Christ (Zech. 2:11).

Isaiah 2:2-4 associates this same time frame with "the latter days" when both the house of Judah and the house of Israel will "live together with their children" as the following scriptures confirm,

I will strengthen the house of Judah (and Benjamin), and I will save the house of Joseph (leader of 10 families of Israel). I will bring them back, because I have mercy on them. They shall be as though I had not cast them aside; for I am the Lord their God, and I will hear them (Zech. 10:6; Ed. note in parenthesis).

*I will whistle for them and gather them, for I will redeem them; and they shall increase as they once increased. ⁹ I will sow them among the peoples, and they shall remember Me in far countries; **they shall live together with their children, and they shall return** (Zech. 10:8-9; emphasis added).*

We will see momentarily, the people of this united nation being involved in constructing the new temple described by Ezekiel, and once again there will be burnt offerings, sin offerings, and trespass offerings (Eze. 40:39). This means that the schoolmaster, or tutor, will be revived in order to teach the carnal-minded people, who survive into the one thousand year reign of Jesus Christ, about God's plan of salvation, which includes teaching why Christ's sacrifice was necessary (cf. Rev. 20:1-10). At

some point, this schoolmaster or tutor will no longer be required because it will have served its purpose,

Therefore, the law (of animal sacrifice; cf. Heb. 10:1-4) was our tutor (guardian responsible for the care and discipline of children) to bring us to (a correct understanding of) Christ, that we might be justified by faith. ²⁵ But after faith has come, we are no longer under a tutor (Gal. 3:24-25; Ed. notes in parentheses).

The family in charge of these offerings will be the descendants of Zadok (Eze. 40:46). However, other priests will be in charge of temple maintenance and various responsibilities associated with the offerings (Eze. 40:45; 46:19-24).

The activities being described in Ezekiel 42:13-14, and 43:2-12, are further confirmation that this temple will function in the physical realm, and not in the "New Jerusalem" described in Revelation 21:9-27).

Ezekiel 43:11 indicates that once the descendants of Israel repent of their sins, they will be responsible for constructing this future temple. And, it seems reasonable to conclude that this repentance will occur shortly after Christ's return because the citizenry of the planet will be "brought to their knees" as a result of their lawless conduct (per: Mt. 24:12, 22).

The dimensions of the altar in this new temple, as detailed in Ezekiel 43:13-17, are different from the altar used during the First Covenant period (cf. Exodus 27:1-8).

After "The Lord God of Israel" enters the east gate of this temple complex, it will be shut. No man, except the prince, shall have an audience

with the "The Lord", and this prince must enter by way of the vestibule of the gateway and then leave the same way (Eze. 44:1-3).

Based on Eze. 34:23-24 and 37:25, this prince will be the resurrected David, and may include one of his physical descendants. He will be responsible for coordinating the offerings associated with God's feasts, New Moons, and Sabbaths (Eze. 45:15-17; cf. Eze. 45:21-25),

*Great deliverance He gives to His king, and shows mercy to **His anointed, to David and his descendants forevermore** (Psalm 18:50; emphasis added).*

*I will bring forth descendants from Jacob, and **from Judah** (David's family) **an heir of My mountains** (Isa. 65:9a; emphasis added).*

*For thus says the Lord: '**David shall never lack a man to sit on the throne of the house of Israel;** ¹⁸ nor shall the priests, the Levites, lack a man to offer burnt offerings before Me, to kindle grain offerings, and to sacrifice continually.' (Jer. 33:17-18; emphasis added).*

Therefore, at any given time in history, Almighty God knows where the descendants of David are, as well as those of the Levitical priesthood, even though none of them will begin active service until this future temple is built. And, when it is finished, only descendants of Levi who have been consecrated can enter into it (Eze. 44:4-9). Therefore, even though a circumcised foreigner can be joined to the nation of Israel, it does not entitle them to serve in the temple. This is not meant as an indictment against foreigners. Instead, it is to serve as a constant reminder of Israel's rebellious conduct when they refused to obey

God's laws and ordinances regarding temple management (cf. Eze. 44:5-8),

Thus says the Lord God: "No foreigner, uncircumcised in heart or uncircumcised in flesh, shall enter My sanctuary, including any foreigner who is among the children of Israel (Eze. 44:9).

Even the descendants of Levi are limited in their temple service if they are not descendants of Zadok (Eze. 44:10-31). In order to cover, or atone for, the sins of everyone serving in this new temple, the officiating priest from the lineage of Zadok will put blood from the sin offering on the doorposts of the temple, on the four corners of the ledge of the altar, and on the gateposts of the inner court (Eze. 45:18-20). The future operation of this priesthood was prophesied during the time of Samuel,

Then I will raise up for Myself a faithful priest who shall do according to what is in My heart and in My mind. I will build him a sure house, and he shall walk before My anointed forever (1Sam. 2:35).

It is possible that the priesthood of Zadok may continue to offer sacrifices until New Jerusalem descends from heaven (per: Rev. 21:1-2, 10). Prior to New Jerusalem descending from heaven, the gateway mentioned in Ezekiel 46:1 will be open on the Sabbaths and New Moons for "the prince", but the people are to worship the Lord God of Israel at the entrance to this gateway (Eze. 46:2-3; cf. Eze. 44:2-3).

Central to this worship will be animal offerings as follows:

Weekly Sabbath in Eze. 46:4-5:
*(6) lambs and (1) ram
one ephah of grain for the ram*

as much grain as the prince wants to give for the lambs

Note: Compared to the weekly Sabbath offerings in Numbers 28:9 there is a distinct difference:

*(2) lambs and no ram
2/10ths of an ephah for the lambs*

New Moons in Eze. 46:6:

*(1) young bull
(1) ram
(6) lambs
one ephah of grain for the bull
one ephah of grain for the ram
as much grain as the prince wants to give for the lambs*

Note: Compared to the New Moon offerings in Numbers 28:11-12 there is a distinct difference:

*(2) young bulls
(1) ram
(7) lambs
3/10ths of an ephah of grain for each bull
2/10ths of an ephah of grain for the ram
1/10th of an ephah of each lamb*

In Eze. 46:11, on festivals and appointed feast days, the grain offering will be one ephah for a bull and a ram, and as much as the prince wants to give for the lambs.

In contrast, Numbers 28:20-21, 28-29; 29:3-4, 9-10, 14-15 states that the grain offering is to be 3/10ths of an ephah for a bull, 2/10ths for a ram, and 1/10th of an ephah for each lamb.

There is no evening sacrifice mentioned in the book of Ezekiel (Eze. 46:13-15) because Jesus Christ's death, around the time of the evening sacrifice (3 pm), fulfilled this aspect of God's sacrificial system. Instead, there is only a morning sacrifice of a lamb with 1/6th of an ephah of grain with 1/3rd of a hin of oil. This is

compared to the morning sacrifice of a lamb in Exodus 29:40 that was offered with 1/10th of an ephah of grain and 1/4th of a hin of oil.

In Ezekiel's vision, land is allocated to the descendants of Israel/Jacob, and it is not to be sold as freehold property. However, it may be leased temporarily, but must return to its original owner/family at the end of a fifty-year cycle, also known as the Year of Jubilee (Eze. 46:16-18; cf. Lev. 25:9-15; 28-54)).

The waters mentioned in the 47th chapter of Ezekiel precede those described in Revelation 22:1ff. The latter are in New Jerusalem. Therefore, Ezekiel saw a vision of waters that will be essential for healing earth's seas and other waterways that have been degraded; probably due to a cataclysmic war leading up to Christ's return (cf. Mt. 24:22).

When the prophet Isaiah wrote about this same period of man's history, he asked how long it would be before everyone understood God's word, and then sought to obey it. The answer, through Messiah, was that they will not desire to obey God's word until only 1/10th of the world's population remains,

Then I (Isaiah) said, "Lord, how long (until mankind begins to understand and obey God's word; cf. Isa. 6:9-10). And He answered: "Until the cities are laid waste and without inhabitant, the houses are without a man, the land is utterly desolate, ¹² The Lord has removed men far away, and the forsaken places are many in the midst of the land (Isa. 6:11-12; NKJV used throughout unless otherwise noted; Ed. notes in parentheses).

*Though **a tenth of the people remain**, it will be stripped like a terebinth (tree) of which, once felled, only the stock remains*

(Isa. 6:13; The Jerusalem Bible; Ed. note in parenthesis; emphasis added).

As over-fishing is seriously depleting the world's oceans, it is essential that these bodies of water be restored and revitalized as laid out in Ezekiel 47:8-11.

Currently, many scientists are concerned about deforestation in the Amazon basin because they believe there are trees and other plants that could provide important medicines, but we won't be able to discover them before they are completely destroyed. So the waters that proceed from Jerusalem will have a gradual restorative effect on many parts of earth's environment, including trees used for medicine (cf. Eze. 47:12).

These waters will also have a positive effect on areas that were negatively affected by man's desertification,

*For the Lord will comfort Zion, He will comfort all her waste places; **He will make her wilderness like Eden, and her desert like the garden of the Lord...** (Isa. 51:3a; emphasis added).*

*The wilderness and the wasteland (desert) shall be glad for them, and **the desert (arabah) shall rejoice and blossom as the rose** (Isa. 35:1; Ed. notes in parentheses; emphasis added).*

All of earth's systems are generally able to restore themselves if they are left alone for awhile, but it appears these systems are so badly degraded, by the time of Christ's return, that God must "kick-start them" using the miraculous healing waters that will proceed from Jerusalem.

The Promised Land will once again will be divided among the descendants of Abraham, Isaac, and Jacob because "the Lord God" lifted His hand in an oath to give it to them sooner or later; despite the rebellion of their descendants (Eze. 47:13-23). Foreigners will also inherit land based on whichever Israelite family they are grafted into (verses 22-23). The borders of this land division appear similar to those originally marked out in Numbers 34:1-15,

For the Lord will have mercy on Jacob, and will still choose Israel, and settle them in their own land. The strangers will be joined with them, and they will cling to the house of Jacob.² Then people will take them and bring them to their place (cf. Isa. 66:20-23), and the house of Israel will possess them for servants and maids in the land of the Lord; they will take them captive whose captives they were, and rule over their oppressors (Isa. 14:1-2; cf. Isa. 60:4-5, 9-18; Ed. note in parenthesis).

The gates of this millennial city are named after the twelve tribes of Israel (Eze. 48:30-35); as will the gates of New Jerusalem that descends out of heaven (Rev. 21:12). So there is no change to the overall consistency/continuity of God's plan. In keeping with this principle, although the ten families, often referred to as "Israel", will be united with their brothers from Judah and Benjamin after Christ's return, there are still millions of other relatives who died without being reunited. Therefore, during the time of the second resurrection, all those who repent of their sins will be joined again with their collective family as described in the next prophecy,

Therefore prophesy and say to them, 'Thus says the Lord God: "Behold, O My people, I will open your graves and cause you to come up (be resurrected) from your graves,

and bring you into the land of Israel.¹³ Then you shall know that I am the Lord, when I have opened your graves, O My people, and brought you up from your graves.¹⁴ I will put My Spirit in you, and you shall live, and I will place you in your own land. Then you shall know that I, the Lord, have spoken it and performed it," says the Lord"' (Eze. 37:12-14; Ed. note in parenthesis).

*As for you, son of man, take a stick for yourself and write on it: 'For Judah and for the children of Israel, his companions.' Then take another stick and write on it, 'For Joseph, the stick of (his son) Ephraim, and for all the house of Israel, his companions.'¹⁷ **Then join them one to another for yourself into one stick, and they shall become one in your hand** (Eze. 37:16-17; cf. 37:19; Ed. note in parenthesis; emphasis added).*

At this future point in time, the following scripture will be fulfilled,

*Now when all things are made subject to Him (Almighty God), then the Son himself will also be subject to Him (Almighty God) who put all things under him, **that God (Almighty) may be all in all** (1Cor. 15:28; Ed. notes in parentheses; emphasis added).*

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