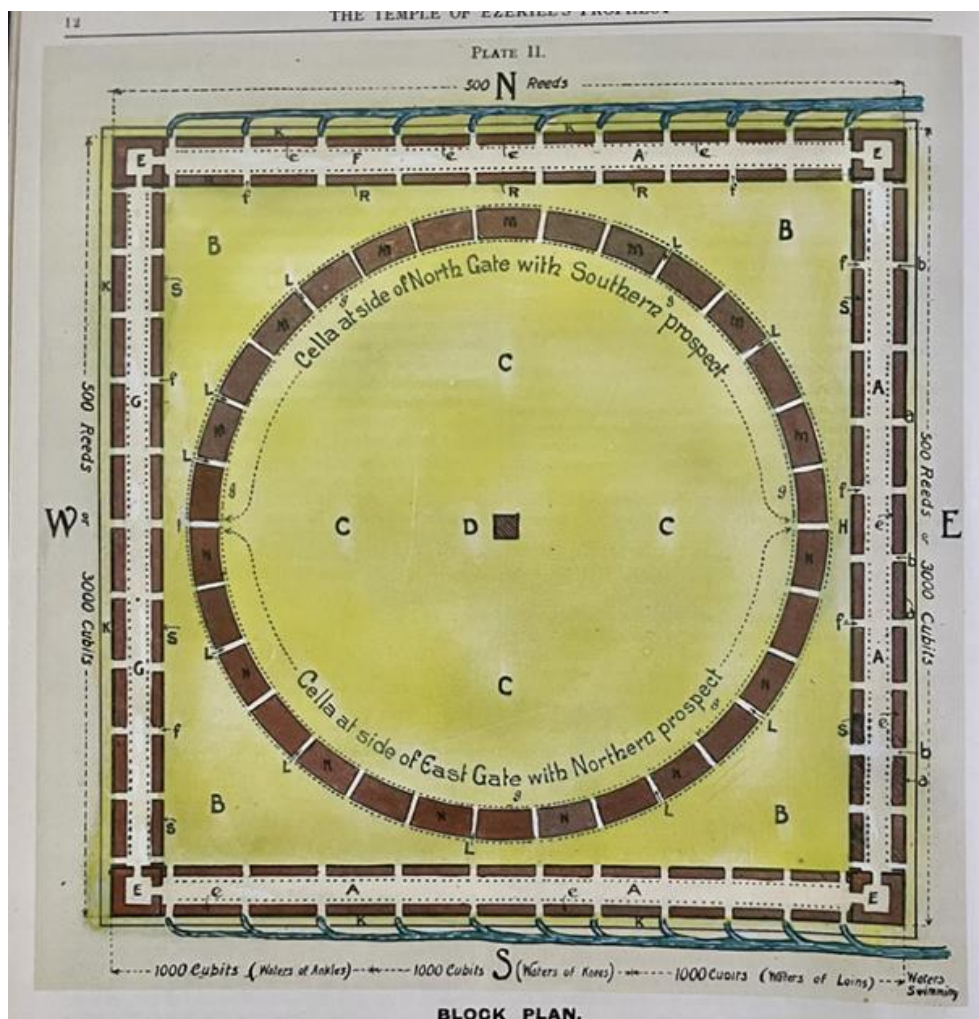


Introduction:

As we consider the subject of the Temple of the future described by Ezekiel in his prophecy, we recall that we have in the previous Bible Studies looked at the need for this temple. That unlike the great majority of corrupt so-called christian churches who teach that their future is up in the sky, and that the temple of the future is just a spiritual temple, the True Ecclesia has the hope of the Kingdom of God to sustain and strengthen them, able to focus on an accurate picture, a vision of the reality of the future, and what it will really be like in the Kingdom of God on earth. If the Gospel means anything to anyone, - and the Gospel of the Kingdom of God relates to half of the Gospel, the other being the things to do with the name of Jesus Christ, - then the least they can do is to find out about that coming Kingdom of God. It should in fact be a driving force, a desire to look forward to, a keen interest – even imagining oneself living in that Kingdom. If Christians are supposed to live as citizens of that future Kingdom now in this life, and have received the promise of immortal life in the Kingdom, surely it behoves them to find out exactly what that Kingdom is all about? The point is our life now should be becoming transformed into characters fit to live in that Kingdom, to rule and to judge in that Kingdom.

Central to understanding the Kingdom of God on earth, is that as we have discussed in previous topics, Jerusalem, is the city that God has chosen to place His Name, and will be the geographical location for a literal Temple, a House of Prayer for all nations, that will flow unto it, at regular intervals for worship and judgement. The temple will of course be a literal building, an enormous edifice, for for purpose, a triumph of Divine design, eclipsing the peak of architectural engineering and technological progress of anything that man has achieved in his 6000 year history.

Last Study we examined the dimensions - the measurements of the outer court given in Ezekiel 42:16 – 20, describing it 500 reeds square. That is 1750 metres, over a mile.



The artists impression above gives an idea of the layout. On approaching this temple from a distance, the sheer breadth and height of the building, will be awe inspiring. It will be able to be seen for many miles distant. Not only this but it will dominate the horizon from many of the cantons to the north, and from the south. Delegates from all nations around the world will need no directions as they disembark from ships, or other modes of transport. They will be able to clearly see the Temple in the distance even from the coast.



During the time of the Kingdom of God on earth in the past – when Israel in God’s land was ruled by His Anointed, cities of refuge were established. To each city of refuge a special road way was established - see Deuteronomy 19:3. According to Jewish tradition, in order to aid the fugitive, it was the business of the Sanhedrin to keep the roads leading to the Cities of Refuge in the best possible repair. Cuttings had to be made through hills, every river bridged, and the roads leading to them were to be broad highways. At every turn, guide posts were to be erected bearing the word ‘refuge’. The cities of refuge pointed forward to a Refuge in Jesus Christ, (see Hebrews 6:18) where all who have participated in that which brought about the shedding of innocent blood - *For all have sinned, and come short of the glory of God*; Romans 3:23. However the Way of Salvation has been signposted through centuries by the Holy Scripture. This has been allowed to become hidden, and overgrown. The way of life has become the strait and narrow path, and few there be that find it.

However in the Kingdom of God, the desired haven (Psalm 107:30) the City of Refuge for all nations will not need sign posting. It will literally be obvious – and metaphorically also: for the Gospel will be preached to all nations Jeremiah 31:34 *And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the*

greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more. Everyone will know the way to the Temple.

Isaiah 2:3 And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

This last passage speaks of the mountain of the Lord. It describes it also as the house of the God of Jacob. This description of the house of God being synonymous with the Holy mountain is seen also in Ezekiel 40:2 *In the visions of God brought he me into the land of Israel, and set me upon a very high mountain, by which was as the frame of a city on the south.* Isaiah 56:7: *Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people.*

Another passage is Ezekiel 20:40 *For in mine holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land, serve me: there will I accept them...* See also Micah 4:2, and there are many others. (Eg. Daniel 9:16, 20)

So it can be seen that the Temple of the Kingdom, the House of



Prayer will be built around a mountain, which explains its elevated height, and emphasises its dominance over the surrounding

landscape. Of course now the site of Jerusalem today is located on seven small hills, known as Mount Scopus, Mount Olivet (Mount of Olives) and the Mount of Corruption, Mount Ophel, the original Mount Zion, the New Mount Zion and the hill on which the Antonia Fortress was built.

As outlined in previous Bible studies, this topographical layout will change. In fact reading Interestingly the NIV of Isaiah 2 has translated it: *In the last days the mountain of the LORD's temple will be established as chief among the mountains; it will be raised above the hills, and all nations will stream to it.*

Zechariah 14:10 (NKJV) *All the land shall be turned into a plain from Geba to Rimmon south of Jerusalem. Jerusalem shall be raised up and inhabited in her place from Benjamin's Gate to the place of the First Gate and the Corner Gate, and from the Tower of Hananeel to the king's winepresses.*

Psalms 48:1-2: *Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King.*

The term “Beautiful for situation” seems to be more often translated as beautiful in elevation.

As we know from Zechariah 14:4 a great earthquake will violently split Mount of Olives in two. The dead city of Jerusalem today which consists of edifices dedicated to every false religion under the sun, cemeteries and archaeological excavations and museums – all testifying to the corrupt history of the city will be erased, and become as a plain, which will be lifted up as above described by the scriptures, to a higher elevation, with just one mountain remaining. Whether it will be Mount Moriah upon which Abraham was prepared to offer Isaac, where the Temple of David once stood, it is not absolutely clear, as the topographical changes may present a

complete refreshing of the landscape, but either way, the Temple of the future will be built around the Mountain of the LORD.

This adds a dimension to the house. It becomes the central focus, giving height, and a connection to all sides of the house, uniting all visitors, participants, saints, Jew and Gentile as one in appreciating the Most High God, and the many dimensions of the Glory of God - Ephesians 3:17-19: *That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passes knowledge, that ye might be filled with all the fulness of God.*

The fulness of God will be fully appreciated in the complete fulfilment of His Word's. From the beginning, when He chose a people to manifest His Holy Name, He chose a Place for His Name to be ... Exodus 15:17: *Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in, in the Sanctuary, O Lord, which thy hands have established.* Thus from the outset, the God of the Fathers, of Israel, the Almighty purposed that there would be a permanent resting place for His Glory upon earth. That time will surely come:

Ezekiel 43:12 states: *This is the law of the house; Upon the top of the mountain the whole limit thereof round about shall be most holy. Behold, this is the law of the house.*

The Mountain and its lower slopes within the circle of the House are all to be regarded as the Most Holy Place. If the Square portion of the House is regarded as the Outer Court, and the circular eternal ring around the Mount regarded as the Holy Place, and the Mount as the Most Holy, immediately the pattern explained in the Law of Moses in the building of the tabernacle and the later Temple built by Solomon can be seen. However, whereas the Tabernacle/ Temple under the law depicted an approach to God limited from one

direction, in the Kingdom of God, this approach will be possible from any direction, no limitations placed under the Law.

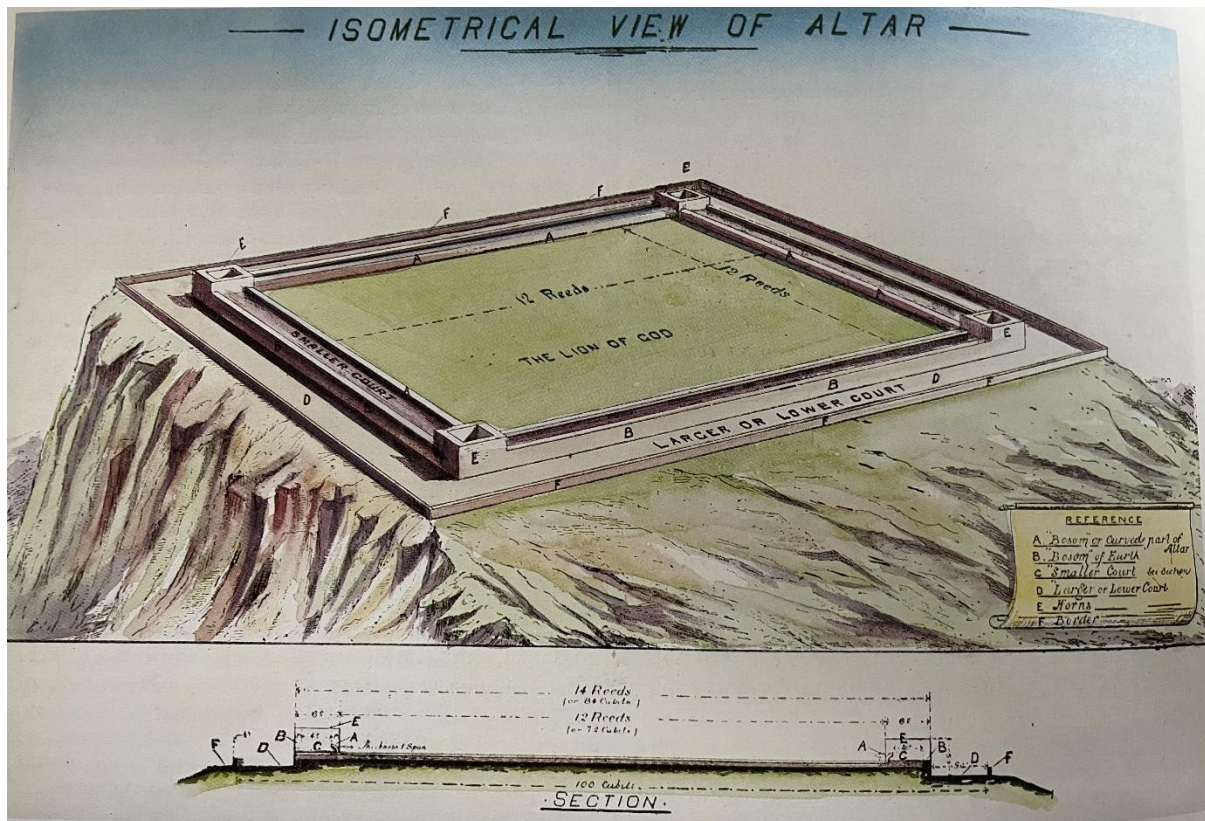
Upon the top of the Mount of the Lord, an Altar is to be located. It is first mentioned in chapter 40:47: *So he measured the court, an hundred cubits long, and an hundred cubits broad, foursquare; and the altar that was before the house.* This can be rendered “in the presence of the house” It is only possible for the Altar to be before all the house, or the house to be in the presence of the Altar, if it is located in the centre – upon the mount. Which explains of course why the Mount is to be the Most Holy Place.

43:27: And when ... the priests shall make your burnt offerings upon the altar, and your peace offerings; and I will accept you, saith the Lord God.

Personal, national, international reconciliation between one and the other, forgiveness, atonement, unity with the Father, the Creator of all, will be made possible, will take place in the Kingdom of God, when false religion will be abolished and peace will reign, and will be signified by the use of the Altar once again upon the Holy Mount.

The offerings and their significance will be dealt with in another Bible Study.

However, more on this altar is detailed in chapter 43. It will be noted in the King James Version there are many words in italics from verse 13 -17, and the translators have tried to be helpful and inserted words such as cubits – units of measurements – when they felt like it. Sticking to their version, it would mean that the altar described here would be smaller in measurement than the one in Solomon’s temple, which would not be appropriate for many reasons. (see 1 Kings 8:63-64) Using suggestions made by Bible students far more qualified, the Altar outside measurement appears to be 14 reeds square, which equates to about 50 metres square. A substantial platform sufficient for the continuous offerings which will be brought.



Above diagram taken from the book by Henry Sulley

That offerings will once again be made, is clear from Ezekiel 43,44 & 46 and Psalm 51:19 *Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon thine altar.* Isaiah 56:7 *Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people.* There are many others.

Located under the altar will be the outlet of an underground aquifer, creating powerful springs:

Ezekiel 47:1: *Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward:...and the waters came down from under from the right side of the house, at the south side of the altar.*

The altar is then the centrepiece of the whole House of Prayer, the smoke from the offerings arising to form a small cloud, visible for tens of miles away if not further, a beacon of hope and truth to the world. As the Ark of the Covenant in the Most Holy Place signified what God would do through Jesus Christ to provide salvation to the world, so this Altar will signify what God has done, and the great victory through Jesus Christ.

Hebrews 13:10,15 *We have an altar, ... By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.*

Brother Terry