

## Judeo-Christian future expectation from Ezekiel. Part 2

### E. Ezechiël 43 – 45

#### The glory of the LORD appears before the Eastern Gate.

Starting point of the tour in the temple complex is the East Gate. After the entire building – at the most important points – has been mapped, the Man leads Ezekiel again to the East Gate. Ezekiel 43:1 *Then He led me to the gate, the gate that had turned eastward.* The moment Ezekiel stands there with the Man, he sees that the glory of the God of Israel is approaching from the east. He doesn't just see it, he hears it and feels it. It's an awesome event. Ezekiel hears a sound as if there is an impressive large waterfall near him. In addition, the earth was also brightly illuminated by the approaching presence of God. Ezekiel 43:2 *And behold, the glory of the God of Israel came from the direction of the east, and His sound was like the bustle of mighty waters, and the earth was illuminated because of His glory.* Ezekiel has a déjà vu. Where has he seen this before? He remembers. When he was led – also in a vision – to the temple in Jerusalem. Even then, God revealed himself to him – what is called – the cloud wagon. God enthroned high on the wagon. His throne was carried by a cherub on the four corners, each cherub with four faces, a face to each direction; The face of a human, a beef, a lion and an eagle. Four wheels, with a different wheel, drove the cloud wagon, allowing the LORD to move in any direction – carried and controlled by the wings of the cherubs. It reminded him of the departure of the God of Israel from the temple and the subsequent destruction of Jerusalem. Ezekiel 11:22,23 *Then the cherubs raised their wings, and the wheels lifted at the same time as them. And the glory of the God of Israel was over them from above. Then the glory of the LORD rose from the middle of the city and remained on the mountain that lay east of the city.* The memory is telling. The memory marks the departure of the God of Israel from the temple in Jerusalem as a harbinger of the destruction of the city. Then the judgment and judgment of God's people was at the top of God's agenda. This time it's completely different. Now God is full of mercy. With the temple vision, the LORD wants to make it clear that He will once again dwell in the midst of the people of Israel. Ezekiel 43:3 *And the sight of the vision I saw was like the vision I had seen when I came to destroy the city.*

#### God appears to Ezekiel carried by the cloud weagon with four cherubs each with four faces.



#### Three times the LORD makes tangible entry into His home.

For the people of the people of Israel – who had returned in their hearts to God or who had in fact never left the LORD – this must have sounded like music to the ears. Deeply moved they will have been moved by God's faithfulness. The LORD keeps His word, the Covenant of God with His

people is and remains an eternal Covenant. God would return and dwell in the midst of His people. As sure as the vision that ushered in God's departure, so was this vision of a future restoration of relationships. In the history of Israel, God had moved into His house more than once – visible and tangible to the surroundings. When the finishing touches were laid on the tabernacle, God made the tent his house. On the cloud during the day and the fire at night, the Israelite noticed that God lived in their midst. Later – when King Solomon had built the stone temple for God – the retreat into the temple was also accompanied by cloud and fire, in which God's Presence was experienced.

### **God is going to live in the new temple, as He lived in the tabernacle and Solomon's temple.**

The tabernacle.

Exodus 40:34-38

Then the cloud covered the tent of encounter, and the glory of the Lord filled the tabernacle, so that Moses could not enter the tent of encounter, because the cloud remained upon it and the glory of the Lord filled the tabernacle, so that Moses could not enter the tent of encounter, because the cloud remained upon it and the glory of the Lord filled the tabernacle. Every time the cloud rose from above the tabernacle, the Israelites broke up during all their journeys. But if the cloud did not rise, they did not break up until the day it took off. For the cloud of the LORD was upon the tabernacle during the day, and at night there was a fire in it, in front of the whole house of Israel during all their journeys.

Solomons temple.

2 Chronicles 5:1,13,14  
2 Chronicles 7:1,2

It happened now, when they once again blew the trumpet, and when they sang by making a song in a unanimous voice to praise the LORD, yes, when they raised the voice with trumpets, with cymbals and other musical instruments, and when they praised the LORD with the words: Surely, He is good, for His goodness is forever, that the house, the house of the Lord, was filled with a cloud. And the priests, because of that cloud, could not stand to serve, for the glory of the Lord had filled the house of God. When Solomon had finished praying this prayer, the fire came down from heaven and digested the burnt offering and the victims, and the glory of the Lord filled the house. The priests could not enter the house of the Lord, for the glory of the Lord had filled the house of the Lord.

The Temple of Ezekiel.  
Ezekiel 43:4,5

And the glory of the LORD entered the house through the gate that looked east. Then the Spirit lifted me up and brought me into the inner forecourt. And behold, the glory of the Lord had filled the house.

### **East Gate, the entrance to the temple square in Jerusalem.**



### **God enters the temple of Ezekiel.**

The Prophet immediately went to his knees for the appearance of the glory of the LORD, the God of Israel. Like a clergyman ordained a priest, he lay sprawled on his stomach with his face facing the earth. Ezekiel 43:3 *Then I threw myself to the ground with my face.* God shows the prophet that He will return to the temple. Once again, the LORD wants to live in the midst of His people Israel. The LORD has not only shown the prophet the contours of the new temple, but God goes a step further: He is going to live there, too. It is a sign of the future restoration that God wants to give Israel to His people. Ezekiel 43:4,5 *And the glory of the LORD entered the house through the gate that looked east. Then the Spirit lifted me up and brought me into the inner forecourt. And behold, the glory of the Lord had filled the house.* So far, much of the temple complex has been shown to the reader. The gates, squares, the temple building itself with the outbuildings for the priests and the sacrifices, but the occupant of the temple complex is God Himself. God does not say – pointing to the temple building – that He is going to live there. No, He's moving into the temple. It is a vision, certainly but therefore no less reliable. It is a visual preaching about the future of God and Israel. As real as it feels in the vision, so real it will be. When God has made a home in His house, we also get an eye for the priests from the house of Zadok and animals, the sacrificial animals and ultimately the people of Israel.

### **The new East Gate as access for the LORD to move into His house.**



### **God takes His residence in the temple.**

From the temple, the LORD directly addresses Ezekiel. It is true that the Spirit has lifted him from the outer Eastern Gate to the courtyard where the temple comes from, but – as far as we know – nothing has changed about the humble attitude of the prophet. To his surprise, he sees that the Man is not – like him – lying on His face. He's standing next to him, and that's not going to change. It is not rudeness of the Person – who in this vision is called 'the Man' – towards God. He's God himself. He is not God the Father, but it is God the Son standing next to the prophet Ezekiel. This may give an impression of the way God is among us on the new earth. There's God the Holy Spirit. He lives in the people. There is God the Son, He is visible and tangible present on earth. There is God the Father, He lives in the temple in the midst of His people Israel, the heart of the world. God the Father speaks directly to Ezekiel. He hears His voice – like the murmur of many waters – from the temple. Ezekiel 43:6 *Then I heard Someone from the house speak to me, while the Man stood beside me.* God makes His intention, stronger His decision that the temple has a permanent character from that moment on. The LORD has no intention of ever moving back from His home in which He dwells among His people of Israel. God even talks about the place of His throne and His soles. When we see this correctly, the LORD speaks figuratively of the ark. The ark with the atoning cover was considered the throne of God. It turned out to be the case, for the cherubs surrounded the LORD and were the expressions of honor and praise with which they



surrounded God and made His glory visible. Cherubs – four in number – are also the bearers of the cloud wagon, the heavenly throne of God. The ark itself was the footbarn for God's feet. There He would live forever among the Israelites and never let Himself be driven out again. Ezekiel 43:7 *and He said to me, Human child, this is the place of My throne and the place of My soles, where I will live forever among the Israelites.* Carefully, the LORD has chosen Mount Sion. There on Mount Moria, God saw that Abraham was willing to sacrifice Izaak. At that place – the threshing floor of Ornan – King David made the sacrifice that atonement made over his sins. 2 Chronicles 3:1 *Then Solomon began to build the house of the LORD, in Jerusalem, on Mount Moria, where the LORD had appeared to his father David, at the place that David had determined, on the threshing floor of Ornan, the Jebusiet.* It was the place God had chosen to live there. Hamakom (= Mokum) = the place. Deuteronomy 12:5 *But to the place that the Lord, your God, will choose from all your tribes to establish His Name there, you must ask for and come here.* In relation to the throne of God, the temple, mount Sion the term falls *eternally*. *Eternal* does not mean that from that moment on there is always a temple to be found on Mount Sion, the home of the God of Israel. Eternal means that God is true to His promise and that there will always (again) be a temple in that place. This time, God's dwell in the midst of His people Israel is final.

**This is the place of My throne and My soles, where I will live forever among the Israelites.**

Throne	Psalm 9:8,12 But the LORD sits forever, He has prepared His throne for the lawsuit. (..) Sing psalms for the LORD, who dwells in Sion, proclaim among the nations His deeds.
Temple	Psalm 78:68,69 But He chose the tribe of Judah, Mount Sion, whom He loved. He built His sanctuary, as heights, and solidly like the earth, which He founded forever.
De mountain Sion	Psalm 125:1 Those who rely on the LORD are like Mount Sion, which does not falter, but will remain forever.
De throne on the mountain Sion	Psalm 146:10 The LORD will reign forever; Your God, Sion, is from generation to generation. Hallelujah!



**The throne of God.**

God has a "mobile throne" with which the LORD can move across the earth. This throne is carried

by the cherubs. Ezekiel 1:26 *And above the vault that was above their heads was something with the appearance of a sapphire stone, something resembles a throne. And up there, on what looked like a throne, was something that looked like a human being.* In the temple, the LORD enthroned in the past on the ark surrounded by two cherubs of gold. We notice this when King David brings the ark to Jerusalem. 2 Samuel 6:2 *David rose up and set off with all the people who were with him, from Baälím-Judah, to retrieve hence the ark of God, the ark in which the Name is invoked: the Name of the Lord of the armies, which engraves upon it, among the cherubs.* Further down this temple vision we will see that the river of life flows from beneath the sanctuary of God. Ezekiel 47:12 The same is true of the book of Revelation of the new earth. Here the water flows from under the throne of God. Revelation 22:1 *And he showed me a pure river, of the water of life, clear as crystal, coming from the throne of God and from the Lamb.* Where there is a throne of God and the Lamb, we also suspect a sanctuary and priests. We're being served at our beck and call. Just down the road, they're called. Revelation 22:3,4 *And the throne of God and of the Lamb will be there, and His servants will serve Him, and will see His face, and His Name will be upon their foreheads.*

### **The ark, the earlier throne of God.**

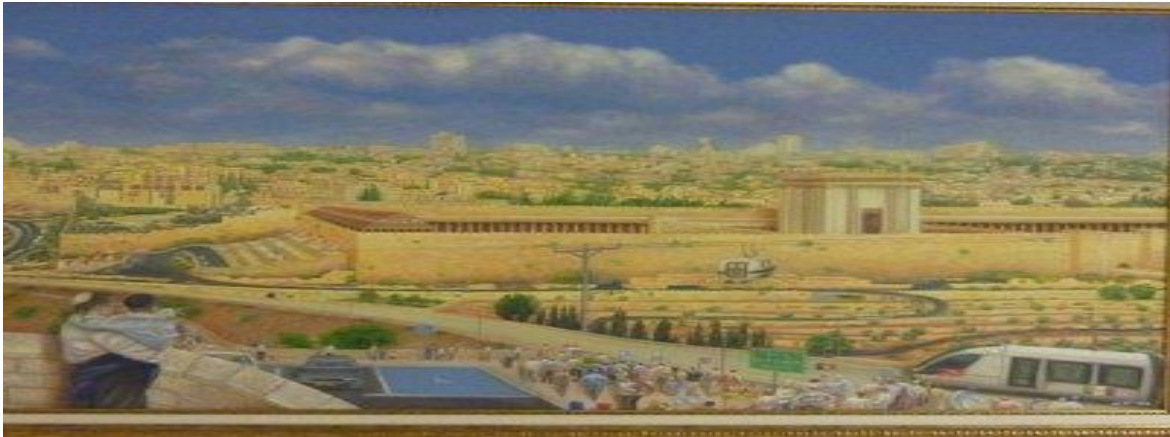


### **The expressiveness of Ezekiel's temple complex.**

At the Temple of Ezekiel, the LORD makes a number of choices that have to do with the past. Thus, the temple outside the city is located. In Jerusalem, the temple – on the east side – was central to the center of the city. On the new earth, the temple lies in the middle of the sacred area at a distance of several kilometers north of the city. The LORD does not have fond memories of the past, when the temple square was apparently built adjacent to the palace garden. The LORD expresses its annoyance that the kings served idols at the time and sometimes buried their dead in the palace garden close to the temple. 2 Kings 21:18,26 Both – the tomb of kings and the idols – showed how bad things were with the awe of God. Ezekiel 43:7 *Those who are of the house of Israel will no longer contaminate My holy name, they and their kings, with their bad way of life and with the dead bodies of their kings at their sacrificial heights.* We have already seen that around the temple complex a walled space of 1500 by 1500 meters has been created. In this way, the LORD keeps all undesirable situations far out of the door. Ezekiel 43:9 *Now they will keep their forlorn and the dead bodies of their kings far from Me, so that I will dwell among them forever.* From the sizes and location of the temple and the walled large space, it can be seen how the LORD felt about the former states. People should think about it and be ashamed of their behaviour. Not just

the kings, but the whole people. Ezekiel 43:10 *You, child of man, bring the house of Israel the message of this house, so that they are ashamed of their iniquities, and let them measure the design.* It is a message to His people Israel with which the LORD urges repentance of its former role with the hope of change and renewal of the relationship with God in the future. The first books of the Bible use the word *Torah*. It means as much as law/education. The first five Bible books make up the TORAH. Here, God decides the part intended for the people, saying: *this is the Torah (the law) for the house.* Ezekiel 43:12 *This is the law for the house; at the top of the mountain, the whole area of it is all around the most Holy Place. See, this is the law for the house.* It is after the meeting with God Himself that Ezekiel is instructed to write everything down. Not only should they be ashamed of their past sins, but take this vision with the instructions very seriously.

#### **A modern representation of the temple complex near the city.**



#### **An impression of life on the new earth.**

It may not surprise us – on reflection – that the way in which we have filled our lives has consequences for our future lives. With the parable of the talents (Matthew 25:14-30), the Lord Jesus makes it clear that it is a factor of significance – or and – how we proliferate with our talents, i.e. the possibilities that belong to us spiritually and materially in the service of the God Kingdom. Christians have received gifts from God – such as knowledge, wisdom, faith, prophecy, tongue language 1 Corinthians 12 – from the Holy Spirit, and if it is good we bear the fruits of the Holy Spirit. Galatians 5:22 *The fruit of the Spirit is, however, love, joy, peace, patience, kindness, goodness, faith, meekness, self-control.* When one has not made any of his life in that regard, the Kingdom will be closed to him or her. But even those who do something with their lives will be rewarded differently as they have performed. We assume that this means that for future life, one receives a greater responsibility than the other. Matthew 25:14-30 The Lord has also prepared us for a relationship between this life and life to come. We have received the Holy Spirit in this life as an advance on the life that comes. We also want our bodies to undergo a profound change. Romans 8:23 *And not only that, but also ourselves, who have the first-fruits of the Spirit, we ourselves sigh within ourselves, in the expectation of the adoption of children, namely the salvation of our bodies.* One of the things highlighted in the Bible is the resurrection of the body. This makes it clear that we are not getting an entirely different form of existence. We receive a physical existence in this way that death, the devil and the guilt are no longer present. We receive a body stamped by the Holy Spirit. 1 Corinthians 15:47-49 *The first man is from the earth, physical; the second Man is the Lord from heaven. As is the physical, so are the physical people, and as the Heavenly is, so are the heavenly people. And as we have carried the image of the physical, so too shall we bear the image of the Heavenly.* When we have to fill this out, we think of the following; thanks to the Lord Jesus –

God's Son, who became man and bore the guilt of the world in His conciliatory suffering and dying – we receive forgiveness for our sins and the Holy Spirit. In this dispensation, the Holy Spirit is a collateral from heaven. Soon we will be marked to body and soul by the Spirit. We are already being called a new creation.

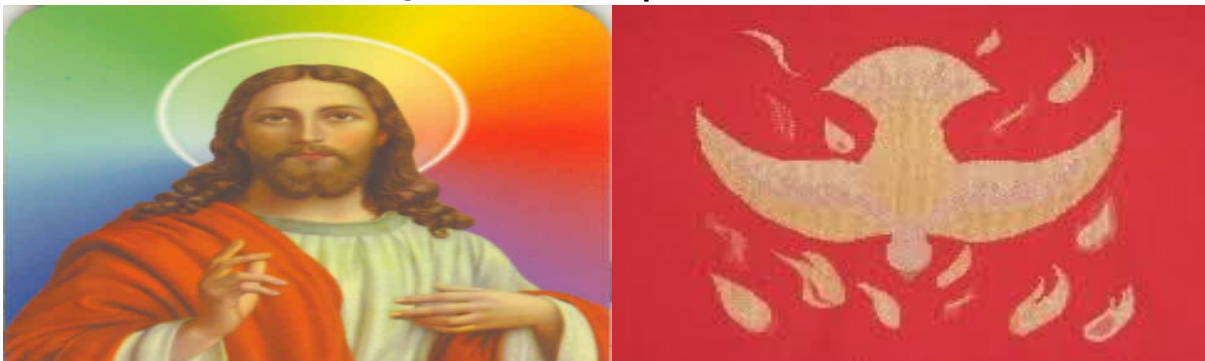
### **We are now already called 'a new creation'.**

2 Corinthians 5:17	Therefore, when one is in Christ, he is a new creation: the old has passed, behold, everything has become new.
Galatians 5:16	For in Christ Jesus, it is not circumcised to be his only strength, nor is it uncircumcised, but that we are a new creation.

### **People of faith are already 'a new creation'.**

We sometimes wonder what we stand for on the new earth. What will be different and what has remained the same. We receive a new body, but as human beings we remain the same, because we are already *a new creation*. It's not going to get any newer. As we are now, we will soon be, on the understanding that all the people who are part of the new earth are like us 'a new creation'. Being a new creation will soon mean that we are living through grace – just as we are now through the power of the Holy Spirit. When we ask ourselves what it means to say that we are a new creation, we think of the following: We repent of wrong deeds and thoughts. Our lives are in prayer and Bible reading is committed to God's purpose. We are people who bear the fruits of the Spirit and have received gifts from the Spirit and work with them. We are people who walk in God's way. The commandments and prohibitions in the Bible are guiding us. We love God above all and our neighbor as ourselves. When we do justice with this description the human life of a new creation, it will be clear that we are on the new earth similar to today. We see some of that when we witness what people do in heaven. People who live in heaven have actually had the most decisive moment. They are inside, though the resurrection from the grave and the new body – on the last day – are still waiting for them. In heaven, the collective praise of God stands out, praise from the angels and the people. We also honor the Lord Jesus in heaven especially for the work of salvation he has accomplished. He is our Lord and our Savior.

### **Through the blood and spirit of Christ.**



Revelation 4:8-10 *And when It had taken the scroll, the four animals and the twenty-four elders cast themselves before the Lamb. They each had a ceter and golden bowls full of smell. These are the prayers of the Saints. And they sang a new song and said, You are worthy of taking the scroll and opening his seals, for You are slaughtered and have bought us for God with Your blood, from every tribe, language, people, and nation. And You have made us kings and priests for our God, and we will rule the earth as kings.* We are apparently fully aware in heaven of how we stood on earth and



what the meaning of the lord Jesus Christ's work of salvation is. Even though it is a metaphor, Christ is presented in heaven as a Lamb, thinking of the sacrifice he made. Somewhere it even says 'there was a Lamb in heaven standing as a slaughter' depicting not only the death but also the resurrection of Christ's sacrifice. Revelation 5:6 *And I saw, and see, in the midst of the throne and of the four animals, and among the elders stood a Lamb as a slaughter, with seven horns and seven eyes. These are the seven Spirits of God that have been broadcast all over the earth.*

**On the new earth, people live by the grace and spirit of God.**

If these things are like this and we, with all that is in us, thank and honor God the Father and the Son, then there is also repentance of evil that we did. In fact, the people who inhabit heaven have already succeeded, in the sense that they have shown faith and obedience to persevere to the end. With their resurrection and life in heaven, they have received the blessing-wreath. On the new earth, we do not have to prove to humans that we are on God's side. There is no devil and death and sin is gone, even from our bodies. That is not to say, however, that life cannot be a challenge to us. We chose to be like God in the fall and to know right and wrong. We are different from Adam and Eve in that sense because we know good and evil and deal with it in such a way that we love God and the neighbor through the atonement of our sins and the renewal by the Holy Spirit. We are better off than Adam and Eve because God the Holy Spirit dwells within us and we are allowed to find the way of God and grace that is to God's honor and to build the community. Through the blood and spirit of Christ, we have shown the signs of the new man in our lives and have been worthy of entering God's Kingdom. Also, thanks to Christ and the Spirit, we no longer live from the earth, but from heaven, through the Spirit and guided by Christ. However, life remains a task in the sense that – with the means of the blood and the Spirit of Christ – we give life such an interpretation that God is obeyed and honored and the love to the neighbor (and for ourselves) finds its way. There's going to be some tension, but we're going to solve them differently. Not with war and violence. We're going to turn the swords into ploughs. Presumably, we will continue to need the same ingredients on the new earth, such as grace and the Holy Spirit. These two are drawing the new man at this time. In this sense, making sacrifices for the sins on the new earth would not be an unnecessary luxury, but an image of the sacrificial death of Christ, through whose grace and Spirit we live.

**On the new earth, God lives in the temple, Christ Jesus among us and the Holy Spirit in us.**



Some people will protest against this idea, because – God's living in the temple – would be a Old Testament representation. That protest could be honored were it not for the Biblical Future Expectation of Ezekiel – prior to the temple vision – the coming of the Good Shepherd the Lord Jesus Christ (Ezekiel 34), but also the atonement of sins and the outpouring of the Holy Spirit (Ezekiel 36). So we cannot say that 'with the knowledge of today' we look at it differently.



### **The sacrifice.**

Some things are worked out better than others. Like the altar, for example. Understandable because the altar is actually the primordial form of the temple. We see one of the patriarchs – arriving in the promised land – erect an altar and make a sacrifice to God. Genesis 12:8 *Hence he broke up to the mountain land east of Bethel and set up his tent between Bethel in the west and Ai in the east. There he built an altar for the LORD and invoked the name of the LORD.* The Protestants will challenge it, but a Roman Catholic Church is still considered to be a temple in which the Lord Jesus dwells. It is therefore no coincidence that priests are employed in the RCC and that for the church not the bible, but the altar and the sacrifice of Christ is central. The believers receive the body and blood of Christ, the living Lord who, with the words – This is My Body and this is My blood – has moved into every RC Church. The sacrifice is the heart of the temple event. The sacrifice that is completely burned as a burnt offering expresses the complete devotion to God. But there are also thank-sacrifices at the new temple to bring praise and thanks to God. With the sacrifice of peace, which is eaten in part by the sacrificial family, one celebrates the communion with God and with each other. The Easter Lamb was, in a sense, such a sacrifice of peace. It was eaten during the Easter meal where one commemorated the Exodus from Egypt. Exodus 12 The blood of the Easter sacrifice had saved the lives of the Israelites who in this way – at the behest of God – freed their home from the judgment that brought the angel of death into Egypt. God had shown His people the way to be saved from the judgment of death. It is our Lord Jesus Christ Who has only just risen on the world stage when He is already compared by John the Baptist to this sacrificial lamb. John 1:29 *The next day John saw Jesus coming towards him, and he said, "See the Lamb of God, which takes away the sin of the world!"*

### **The Lord Jesus Christ is the Lamb of God that takes away the sin of the world!**

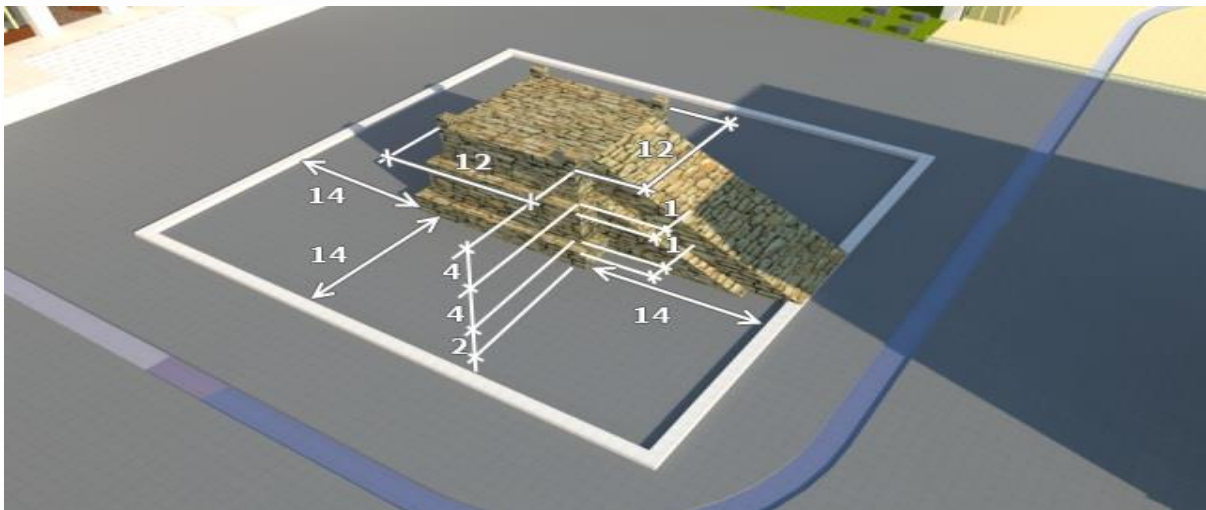


### **The altar of burnt offering.**

We were already aware from the previous visions that there is an altar in the Holy of the new temple, the presumed incense altar. But also in the courtyard in front of the temple we have already become aware of a large altar of burnt offering, although not in detail. The exact directions of that great altar are now to be followed. It turns out to be an altar that cascades up, with a trench around it at the foot for blood. Ezekiel 43:13,14 *There also appears to be a staircase, suitable for the sacrificial to climb up and lay parts of the slaughtered animal on the fire pit.* The altar is at least five meters high. The fire on which the flesh and intestines of the animals are burned is six by six meters. Also the horns of the altar are not missing. It is a spacious fire pit,

spacious enough to engulf parts of a large animal in flames. Presumably there is a fence on the ground around the altar, which borders it from the surroundings. Ezekiel, who was previously commissioned by God to bring the arid dead bones to life, now plays a crucial role in the dedication of the altar. It is hard to be the prophet of God, a burden that we, as ordinary people, find difficult to imagine. At the same time, the prophet is given very great honor. He may work from the dimension of the LORD God. He's an associate of God. Many things that have not been mentioned in so many words appear to be present, such as a priestly house from Zadok and not to mention animals that can be sacrificed. Ezekiel must offer the priests a young cow as a sin offering to cleanse the altar. Ezekiel 43:18,19 It is clear, the priests bring the young cattle to the altar as a sacrifice, but it is the prophet Ezekiel who must personally bring the blood of the sacrificial animal at the four horns of the altar. In other words, he must take care of 'the making free from sin'. Ezekiel 43:20 You must then take some of its blood and bring it on its four horns, on the four corners of the hearing and on the upright edge around it. So you have to make free from sin' and atonement for it. The blood of a young bull is used for 'the making free from sin' of the altar, but the bull itself is burned in a place – outside the sanctuary – that is designated for that purpose. As it used to be, it's going to be this time. Ezekiel 43:21 *Then you must take the young bull, the sin offering.* Then one must burn it at the appropriate place of the house, outside the sanctuary. After that week, the altar is consecrated. After that, you can bring burnt offerings and dance suitcases. God pronounces His well-being when Ezekiel, the people, and the priests act according to His instructions. Ezekiel 43:27 *When they have completed these days, it will happen on the eighth day and beyond that the priests on the altar will prepare your burnt offerings and your thank offering. Then I will have a good will to you, says the Lord Lord.*

### **The altar of burnt offering.**

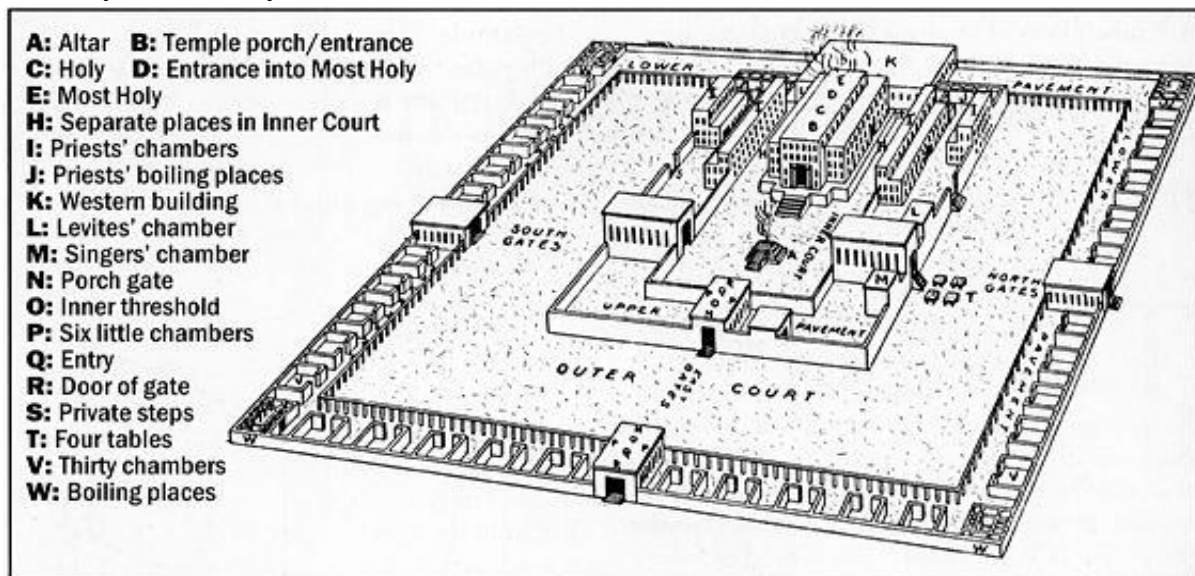


### **The closed Eastern Gate and the king.**

At the Eastern Gate, the vision of the temple of the LORD had begun. After the Man had shown the most important parts of the temple complex, He returns with Ezekiel to the Eastern Gate. The Eastern Gate – which provided the entrance for the LORD to enter the temple – now appears to be closed on the outside. Ezekiel 44:1 *Then He brought me back through the gate of the outer sanctum that had turned eastward, but it was closed.* Shortly before, the LORD spoke to the prophet from the temple and gave him instructions for the altar. We remember that the prophet – who lay deeply bent over in awe of the LORD – realized that the Man was standing beside him. It is clear that the Man – who guided Ezekiel around – is in a different relationship with the LORD

than himself. Also in Ezekiel 44 we are strengthened in the idea that in the Man we are dealing with the LORD Himself, in the person of God's Son. Without a noticeable transition, it is now – at the Eastern Gate – not the Man, but the LORD who speaks to the prophet. The Man turns out to be the LORD Himself who announces Ezekiel that the Eastern Gate must remain closed because the God of Israel has paved the way through that entrance upon His return to the temple. The closed Eastern Gate emphasizes the unparalleled glory and holiness of the LORD. Ezekiel 44:2 *And the LORD said to me, This gate must remain closed. It must not be opened, and no one may enter it, for the Lord, the God of Israel, has come through. That's why he has to stay closed.* As in a preceding part of this vision, this time it is assumed that the Lord is throned in the temple, but that Israel has its own monarch. That monarch also has an honorable position. While the people eat the sacrifices of peace in the 'restaurants' built on the inside against the outer wall, the monarch is allowed to enter the Eastern Gate from the outdoor square to eat the sacrificial meal of God in the space of the gate. It is a particularly honorable position, albeit still that of monarch under God. The monarch may use his sacrificial meal in the Eastern Gate, but he is not allowed to use the gate doors to open them and go outside via the Eastern Gate. If the king wants to go outside – outside the temple complex – he will have to use the North or South Gate just like other people. Ezekiel 44:3 *As far as the prince is concerned, the prince, only he may sit in it to eat bread in front of the Lord. Through the front hall of the gate he is allowed to enter and go out via the same road.*

### The map of the temple.



### No amnesty for all people who had been wrong.

God wants Ezekiel to carefully remember the precepts of service to the LORD. The LORD makes the prophet responsible for who comes in and who should stay out. Ezekiel 44:5 *The LORD said to me, "Child of man, take attention, see with your eyes, and hear with your ears everything I shall speak to you regarding all the ordinances of the house of the Lord and of all its laws." Heed those who enter the house, and all those who are excluded from the sanctuary.* God comes with the new temple. Once again, God wants to live in the midst of His people. This time for good. It is a great promise he gives to the people through the prophet. But this day of feast does not mean that some kind of amnesty is being called. The Levites have in the past made mistakes in the service of the temple. Looks like they hired other people to take over their jobs at the time. The LORD is



vehemently opposed to people from non-Jewish backgrounds who would serve Him in the temple. The God of Israel did not like at all that people who were in double respects uncircumcised – of heart and physical – were at work in His neighborhood. Ezekiel 44:9 Presumably the Levite priests sought these people to have their hands free for people who had enough money to support not only a temple and a god, but also a priest of Levi descent. This was financially enticing. Having a Levite priest could be felt as a kind of recognition of this sanctuary. "We have a Levite priest," can be the varnish with which one gives shine to dull misery. We have in the Bible an example from the history of Israel. A certain Micha had his own sanctuary and sought a Levite as a priest. So what God blames Levites is not only for letting foreign people do their work, but also for serving in all kinds of temples for the idols. In this way, they had put the people of Israel on the wrong foot. Instead of keeping the people holy, they were at the forefront of the breakdown of faith and disobedience to the God of Israel. God hasn't forgotten that. Indeed, the moment God comes up with the vision of the new temple, He wants those Levites – because of the guilt that their tribesmen have taken on their necks by the refusal of service and idolatry – to make them feel the consequences of their transgression. Ezekiel 44:10 *Surely, the Levites who have kept themselves far from Me as Israel strayed – who have strayed from behind Me, chasing their stink gods – must bear their iniquity.* The priests in question will be given a ministry in the new temple, but it is no more than the office of Levite. Instead of the people making their own sacrifice – as they used to be – these Levites should do that work in the new visionary temple. In other words, they are demoted. There is nothing wrong with that in itself, but for the Levites in question this will be seen as quite a step back. They become jacks of all kinds in the temple and are mainly at the service of the people who come to sacrifice. Ezekiel 44:11

#### **The oil of the seven-armed candlestick is refilled and the incense is ignited.**



#### **The new man repents of evil.**

The new temple of Ezekiel is situated on the new earth. There are three strong similarities to the vision God gives to John on Patmos. *The mountain, the city with the twelve gates and the river of life*, which begins under the throne of God, we find not only in Ezekiel 40-48, but also in Revelation 21 and 22. Further on, we will dwell on the questions that can be asked of the texts. Especially the observation of John in Revelation 21:22 "I did not see a temple in her," might reinforce the impression – which is strong among the Christians of the nations – that Christ has taken over the place of the temple on the new earth. That is not the case, but even if it was, the strong similarity between the believers before and after the Second Coming remains. When the apostle already calls us "a new creation" in this dispensation, we can jointly assume that – there

are probably differences between the new and the old world – but not at the point of who we are in Christ. What we now have as believers – things like repentance, recognition of the righteousness of God's judgment, atonement of sin, and a life by the Holy Spirit in accordance with God's commandments – we also find that in man on the new earth. One of the first things we notice in the temple vision – when it comes to people – is that the past has repercussions for future life. The Levites who have personally made it to the finish line will still be judged on their profession which has not done so well. They are put back in rank and place. The first thing we seem to need on the new earth is the recognition of the righteousness of God's decisions. These qualities – which the elect need on the new earth – are the ticket to the entry of God's Kingdom. Not only the recognition of God's right, but also the repentance of our sins and a deep sense of undeserved grace that has fallen to us in Christ will be among the things that characterize people on the new earth. Even if Christ were to completely replace the place of the temple – which is not the case – we will see Him with the scars in His hands and in His side. Often He appears before the eyes of the believers in heaven as 'a Lamb that stands as slaughtered'. It is also because of His great love and utter selflessness that we honor and praise Him. Our hymn is certainly not unrelated to the reconciliation of our guilt and the salvation of our lives. We mean that the awareness of the past also carries the future. When there is a temple on the new earth – the house where God dwells among His people – the sacrifices will remind us of our guilt and of the way God has opened in Christ. God will certainly appear at times on the throne carried by Cherubs worldwide to all nations and to all His children, but His home is in Israel and the sacrificial service complete with priests and animal sacrifices defines us in the sanctity of God and the great awe and glorification – throughout the earth – that is due to Him.

#### **Yom Kippur (Christ and the sacrificial animal)**



#### **God rewards the loyalty of the priests from the house of Zadok.**

After God has made a much less favorable work-agreement with the Levites – who had failed in the past – God then turns to the priests of the house of Zadok. Unlike their tribal relatives, they can provide a much better Curriculum Vitae. In itself this favorable report on the arrangement of the priests from the house of Zadok can surprise the Bible reader. Certainly, they had – in the succession of King David followed the promise of David to Bathseba and – appointed Solomon as successor. 1 Kings 2:35 *And the king appointed Benaja, Jojada's son, in his place over the army, and the priest Zadok appointed the king in the place of Abjathar.* It became expensive miscalculation for the high priest Abjathar to choose Adonia for that other son of David. David and Solomon

thus continued with the priestly line that ran from Aaron over Zadok. Although his name 'Zadok' also has a nice meaning – the righteous – everyone assumes that here in Ezekiel 44 the origin of a certain priestly family is indeed chosen. Yet every Bible reader remembers how the prophets Isaiah and Jeremiah – not only the prophets and the kings, but – also got the priests off. Isaiah 24:2/28:7 Jeremiah 2:8,26/13:13/32:32 Nevertheless, it is remarkable that Jeremiah – until close to the fall of Jerusalem – was supported by the high priest of that moment; the high priest from Zadok's house.

### **The high priest, the prophet and the king.**



### **The high priest and the prophet Jeremiah.**

That was very remarkable because almost everyone had turned their backs on the prophet. In the correspondence with the exiles in Babel it happens to be revealed that the high priest does not judge Jeremiah as negatively as the (false) prophet in Babel. He gives the high priest in Jerusalem a lot of trouble for not tackling Jeremiah. Jeremiah 29:26,27 *The LORD has appointed you a priest instead of the priest Jojada to be overseers in the house of the Lord over all who are insane and are calling out for prophet, so that you may lock it in a block and with a chain on the neck: Now, why do you have Jeremiah from Anathoth, who is calling himself a prophet to you, not penalized?* The high priest lets Jeremiah read that letter himself. He wouldn't have done that if he wasn't on his side. This is certainly an indication that the high priest in Jerusalem was closer to God and Jeremiah before the fall of the city than one might think. God has not forgotten the attitude of the priests in Zadok's line. He rewards those who are faithful to Him. It also requires a thing or two from a human being: When, in their case, you see Levites drop out because of the big money, only to remain loyal to the LORD yourself, you deserve respect. Nevertheless, the Apostle Paul stresses that this – loyal to his Lord – is the least that can be expected of people like him – leaders of the Church. 1 Corinthians 4:1,2 *Let every man regard us as servants of Christ and custodians of the mysteries of God. Furthermore, the administrators are required to prove to be reliable.* Sure, it's not merit to stay faithful, but in the face of the apostles ins right, you'd almost think so. It's good to notice that God rewards loyalty. There is someone you see, Someone who appreciates it very much when a servant of God continues to do what he must do. After God has restored the Levites, who were wrong in office, He brings out the faithful priests. Ezekiel 44:15 *But the Levites priests, the sons of Zadok, who fulfilled their duties for my sanctuary when the Israelites strayed from Me, may come into My vicinity to serve Me. They may stand before Me to offer fat and blood to Me, the Lord speaks.*



### The priests and the high priest from the house of Zadok.



### As a priest may approach god and dress codes.

While the other Levites – who were considered too light – are no longer allowed to enter the sanctuary itself, the LORD opens the doors of His house to the priests in the line of Zadok. They may enter the temple to serve God. The table is probably the incense altar that is set up in the Holy before God's Face. This altar has been called *the table* before – Ezekiel 41:22. Ezekiel 44:16 *They may enter My sanctuary, and may come near my table to serve Me, and they will fulfill their duties for my benefit.* Now that the LORD is giving orders to the priests, He is also coming to talk about their sacred garments. When the priests come from the outdoor square, they must put on their holy linen clothing before serving in God's house. Wool clothing is unsuitable because it is too hot. It involves perspiring, and that comes at the expense of the priest's standing. Ezekiel 44:18 *Linen turbans should be on their heads and linen trousers around their waists. They must not gird themselves so that they start sweating.*

### The high priest in Israel.



### God asks the priests to observe the distinction between the sacred and the profane.

For this reason, He has built residences especially for the priests in which they can change clothes. That change applies when they go to work in the temple; conversely, it also applies when they have finished their service and are among the common people. There is a space for the Holy and a space for ordinary life, and God wants that distinction to be respected. Priests are, as it were, mediators between God and the people. They bring the people to God and God to the people. To do so purely, they must observe the limits set by God. The priest's rules regarding hair keeping, the use of wine and marriage are, in fact, no different from the precepts as we know them from the Torah. As far as hairstyle is concerned; the priest was not allowed to shave himself, but long

hair was also considered inappropriate by the LORD. In addition to a well-groomed impression, this was also a rule designed to prevent the priest from shaving in the event of mourning. The priest had to cut his hair fairly short. Ezekiel 44:20 Alcohol and work have a bad relationship anytime, anywhere. Especially when it comes to the reverence – that of the priest is asked towards the LORD – the use of wine before or during the service is completely inappropriate. Off duty there is, also for the priest no objection to drink a good glass of wine, but also there a faithful man must be able to keep size. Ezekiel 44:21 *No priest may drink wine when he enters the inner forecourt.* As for marriage; they may marry a woman from their own people of Israel as long as it is not a divorced woman or a widow, except when it is a widow of a priest. Ezekiel 44:22. As far as the case-law is concerned, there is also a task for the priest. It was also the priest who taught the people of God in – the question 'What is right and wrong?' – the Torah. Anyone who thinks of the distinction pure/caress and holy/unholy will subconsciously think of the Sabbath, a holy day for God's people, and realize that the priest has a prominent place in terms of enforcement. Ezekiel 44:24 *In a court of law, they must act to do justice. In accordance with My provisions, they must carry it. On all my holidays, they must observe My laws and My ordinances, and sanctify My Sabbaths.*

#### **Farewell to and care for the family.**

The touch with a dead man makes the priest unclean. He must avoid that at all times as it blocks his service. Exceptions are made for the father, mother, son and daughter, brother and unmarried sister. Ezekiel 44:25 It is not that the priest does not contaminate himself in the case of family. He does pollute himself when he visits the home of a deceased relative, but God does not ask a man the impossible. It is about the priest's own wife, father or mother, son or daughter. A farewell to a beloved family member also helps the priest to process his grief.

#### **No marriage and no grave on the new earth.**



The fact is, it's that it's polluting him. As a result, he can't work for seven days. He must also bring a sin sacrifice the moment he returns to work. Ezekiel 44:26,27 It is certainly good and important for us to know that – when this dispensation is changed to the future – all things do not suddenly change. The priests of the house of Zadok may come one step closer to the glory of the Lord and serve before God's Face. They are exempt for service to the LORD. As a means to them, they have no land of their own in the land of Israel. That may sound like a lack, but in the face of that possible loss is a wealth that surpasses everything. God is – by way of preaching – their inheritance. Ezekiel 44:28 *This will be hereditary property for them: I am their hereditary property. Therefore, you may not give them property in Israel: I am their hereditary property.* God takes good care of His staff. The sacrifices – to the extent that the animals and the sacrifices of grain were not

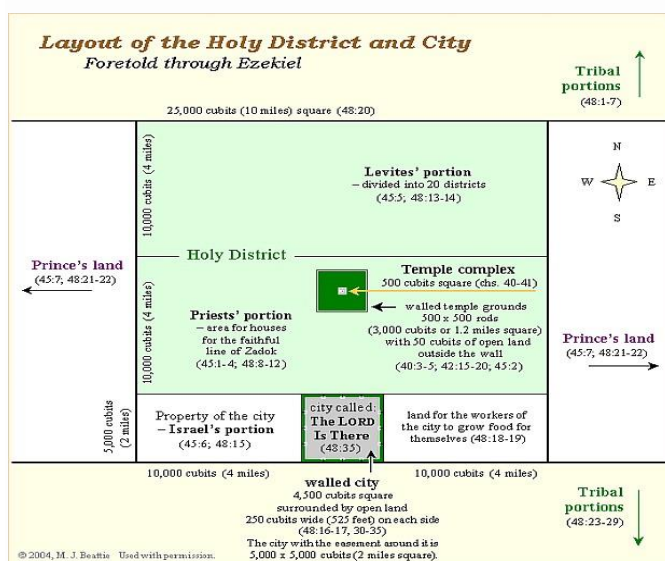




The whole country of Israel is, as it were, hereditary divided among the twelve tribes of Jacob. Part of the entire area – which one receives as a people of God – is bestowed upon God. It should come as no surprise that twice the word is sacred, as the sanctity of this place is extremely important to God. Ezekiel 45:1 *When you assign the land as hereditary property, you must bring the LORD to a holy part of the land: its length must be twenty-five thousand and the width ten thousand.* That will be sacred, all around the area. The twelve tribes are – as a thank you and honor to God – a residential area that is especially for God. That home of God is central among the tribes of Israel. Some tribes live north, others south of the holy habitat of God. The upper part of that residential area of God that has just been flattened is – as it will turn out later – for the Levites. The middle part of the holy habitat of God, that of the priests is then cleared for the sanctuary of the LORD which covers a total of 500 el or 250 meters in the square. Ezekiel 45:2 *Of this, five hundred by five hundred el will be destined for the sanctuary, around square, and fifty el meadow land around it.* Around the temple complex there is room for the homes of the priests. Just as the tabernacle in the Sinai desert was surrounded by a fence of curtains and the Levites formed the first ring – with the family of Moses and Aaron on the side of the entrance – so the new temple complex is surrounded by the priests in the line of Zadok. Numeri 3:23 The family of the Gersonites must save their camp behind the tabernacle, on the west side. There were also instructions for the Merarites (North Side) and the Kehathites (South Side). The entire temple complex on the new earth – including the meadow strip – lies in the heart of the area which has been cleared for the priests. That area is bordered to the North by the area of the Levites and in the South by residents from all over Israel who further populate the city. This decoration is home to a cordon of protective layers to secure the sanctity of the lord's temple. Those who watch the tabernacle and the future temple will find that the Holy God is sticking to His plans to dwell among His people. In the end, God's intention becomes definitive.

### The city and the area before the prince.

It is remarkable that the moment Ezekiel approaches the location from afar at the beginning of the vision, he gets the impression that he is approaching a city. Ezekiel 40:2 *In visions of God, He brought me to the land of Israel. He put me on a very high mountain, on the south side something like the building of a city.*



Map of the sacred area.

Although Ezekiel initially explores the sanctuary of the LORD – under the direction of the Man – the surroundings appear to have a great deal of a city. In the North of the holy area live – as mentioned – the Levites, below which the area of the priests and below it the area of the city, intended for the inhabitants from all over Israel. Under the priests' area, Ezekiel had to make room for the city. It was taped to the south side of the priests' area. It was the same length, but less deep. In the end, it was 25,000 x 5,000 el or 12.5 x 2.5 km. On the one hand, this strip forms one whole with the area and makes it a square, on the other hand it is also distinguished from it. Ezekiel 45:6 As the property of the city, you must give a part of five thousand wide and twenty-five thousand long, close to the holy area. It will be destined for the whole house of Israel. Meanwhile, the area – which has been described so far – is as long as it is wide and. 25,000 x 25,000 el or 12.5 x 12.5 km. After the space for the Levites, priests and other inhabitants in Israel is marked, there will be room for the king, who is not called king but prince here. On the East and West sides of the sacred area, two areas are cleared in front of the prince. The area is a square of 12.5 km. The monarch receives territory on both sides – West and East – from the sacred area. Ezekiel 45:7 *And for the monarch, the area will be destined on one side and on the other side of the holy area and of the possession of the city, in front of the holy area and in front of the possession of the city, on the west side to the west, and on the east side to the east.* The length corresponds to one of the parts, from the western border to the eastern border. Since only the boundary of the sacred area is indicated, we can assume that the area from that border on the Western side to the Mediterranean and on the East side the area up to the Dead Sea is reserved for the king.

### The supervision of the monarch on the law in matters large and small.

The reason that the monarch is assigned a separate part of the entire area seems to be motivated by less favorable experiences with the prince of Israel in the past. Ezekiel 45:8 *That part of the land will be destined for him as land property in Israel. Then My princes will no longer exploit My people, but they will give the land to the house of Israel, to their tribes.* It may be annoying to tell, but besides the criticism of the priests, there was also great displeasure of the LORD about the king's actions before the exile. The priest and the king thus have their own territory in terms of the legislative and executive. The king must uphold justice. He is also tasked with keeping the economic system afloat in the future. As in today's society, Israeli society had measures and weights. It is important that they are fairly uniform, otherwise people would either receive too much or too little.

### Ensure fair weights and sizes.



The fact is that there was quite a mess with sizes and weights. Nevertheless, the oversight of these matters was reasonably well organized at times. For example, King David allowed the priests to oversee the use of fair measures and weights. Ezekiel 45:10 *You must have a pure scale, a pure efa and a pure bath.* The efa is a measuring tray for dry products. Grain, for example, was put in such a container. A flattened bowl of grain would be an efa. Another product for example oil was measured not in an efa, but in a bath. The bath is the size for wet products. A bath full of oil yields a similar size to the grain. Both sizes are linked to the homer. They make up a tenth of the homer. Ezekiel 45:11 *The efa and the bath must have a fixed size, so that a bath contains a tenth of a homer, and also an efa a tenth of a homer. The size of it must be according to the homer.* A homer would contain about 364 liters.

### **The sacrifices of grain, barley, oil and lambs to the prince.**

The monarch has a task in economic but also religious terms. It is clear that the people must maintain the royal house. The king levies taxes in kind – including grain, olive oil and animals – from the people. In turn, the king is expected to provide the sanctuary with the necessary sacrifices, especially the fixed sacrifices on the Sabbath and holidays, from the tax proceeds. First, it mentions what the people must pay to the court. The people must pay a sixth of an efa (one-tenth of a homer) wheat to the king. Because it is called a sacrifice, it must be seen as a burden that one actually pays – not to the king but – to the LORD God. If today's scientists know how to estimate the homer in terms of weight, one should think of a homer of 364 liters : 10 = 36.4 liters : 6 = more than 6 liters. An efa is one tenth of a homer and makes a sixth of it – in our terms – more than six liters. The same applies to the payment of barley. Ezekiel 45:13 *This is the sacrifice that you have to bring the prince: one-sixth of an efa of a homer wheat, and you have to give one-sixth of an efa of a homer barley.* In addition to wheat, every Israelite must also pay oil to the monarch. It would be 364 liters : 10 = 36.4 liters : 10 = a small 4 liters of oil. Ezekiel 45:14 *As far as the regulation of oil is concerned, per bath oil: a tenth of a bath out of a kor – that's a homer of ten bath, because ten bath is a homer.* In addition to wheat and oil, every family in Israel must also produce one lamb per 200 lambs as a tax. It would be lambs that have had good food, as the location is favorable in water-rich Israel. These lambs may be used as an example.

### **Sacrifices for God**



Since there are three things such as tax payments – wheat and barley, oil and lamb – and three sacrifices, we can perhaps assume that wheat and barley is a grain offering and the oil is a burnt offering and the lamb is a thank sacrifice. All three sacrifices would be dedicated to the atonement of the sins of the people and the monarch. Ezekiel 45:15 *Furthermore, one lamb out of*



*every two hundred from the small cattle, from the water-rich land of Israel, as a grain sacrifice, as a burnt offering, and as a dance case, to make atonement for them, the Lord speaks. It is not that the sacrifice that the monarch brings – of the people's tax revenue – is only useful for himself. On the contrary, when the prince makes a sacrifice of the proceeds of the religious burden, the blessing effect of the sacrifices is intended for the whole people. Ezekiel 45:16 This sacrifice for the monarch in Israel will apply to the whole population of the country*

### **Jesus Christ in relation to the Jews and the non-Jews.**

In the New Testament, over time, the focus is on the Church, the believers from the nations. That was not the case at first. The Lord Jesus has a mission, but it seems to be limited – initially – to the people of Israel. In some Gospel stories, we see the Lord crossing the line to the nations, but it seems to confirm an exception to the rule – that Christ has come for Israel. For example, there is the Syro-Phoenician woman who persuades Jesus to heal her daughter. That was at a time when the Lord was abroad, in the area of Sidon. When the woman – who has heard what the Lord has written about healings on his note – turns to the Lord, she is initially rejected. Mark 7:26,27 *This woman now was a Greek, from Syro-Phoenicia; and she asked Him to exorcise the demon from her daughter. But Jesus said to her, "Let the children be satiated first, for it is not proper to take the bread of the children and throw it to the dogs."* The children are the people of the Jewish people. The Lord uses the derogatory word – doggy – for the non-Jews. Yet this woman will not be beaten out of the field. She accepts the first place of the Jewish people. But if there is a first place then also a second or seventh place. Mark 7:28-30 *But she answered and said to Him, Yes, Lord, but the dogs also eat under the table of the children's crumbs. And He said to her, "For the sake of this word go, the demon has gone out of your daughter." And when she came into her house, she noticed that the demon had gone out and that her daughter was lying on the bed.* We may learn from this that as non-Jews we must accept the chosen position of Israel if we are to approach the Lord Jesus.

### **Yes Lord, but the dogs also eat under the table of the children's crumbs.**



### **A Roman protagonist – who appeals to the Lord for his sick slave – is also helped by Jesus.**

This Roman knew his place. Through the Jewish leaders he had Jesus consulted. They felt that the Lord should do something for him, because he had meant a great deal to the Jewish people. The Lord did not reject this request, but healed the slave. In this Roman, Jesus finds a great faith greater than what He normally encountered among His people. Luke 7:9,10 *When Jesus heard this,*

*He marveled at him, and he turned around and said to the crowd that followed Him, "I tell you, I have not found such a great faith even in Israel." And when those who had been sent had returned to the house, they found the sick servant healthy.* These are positive signs for the peoples. Despite the fact that we were out of the picture at the beginning of Jesus' performance, there is openness to the peoples in the Lord's view. Although Israel's position remains unchallenged. The Lord also tells the Samaritan woman that "salvation is coming from the Jews." John 4:22-24 *You worship what you do not know; we worship what we know, for salvation is from the Jews. But the time comes and is now that the true worshippers will worship the Father in spirit and truth, for the Father seeks who so worship him. God is Spirit, and those who worship Him must worship Him in spirit and truth.*

### **After rejection by Israel, the Lord turns to the nations with the Gospel.**

In confrontation with non-Jews, we notice the opening at God – by the Lord Jesus – to the nations, even though Jesus primarily targets the Jewish people. It is only after confronting the widespread rejection – of Christ and the Gospel – of the Jewish people that God in Christ opens the door to the nations. In Luke there is the Lord's cry about the rejection by His own people. Luke 13:34 *Jerusalem, Jerusalem, you who kill and throw stones to the prophets who have been sent to you, how many times have I wanted to gather your children together, in the way that one gathers her chicks under her wings, but you have not wanted!* The Lord summoned much resistance from His own people. In particular, the identification with the temple will cost the Lord dearly. It is this indictment that has almost killed Him "that He will tear down the temple and rebuild after three days." Matthew 26:61,62 *But finally came two false witnesses, who said, "This one said, I can tear down the temple of God and build it up in three days."* However, the identification with God is even more heavily charged to Him. Although it was in God's order – the salvation of His people and the world – that it was decided to focus primarily on God's own people Israel, the nations has been in the picture from the very beginning of the Bible. Think of God's promise to Abram. Genesis 12:3 *I will bless those who bless you, and those who curse you, I will curse; and in you all the genera of the earth will be blessed.* It is remarkable that from the beginning expectations – about huge numbers of believers – are tempered. Not only Israel, but also the nations react unexpectedly reluctantly to the Savior of the world. John 1:10-13 *He was in the world and the world was born by Him, and the world did not know Him. He came to His, but the Hiss did not take him. But all who have accepted Him have given them power to become children of God, which is to believe in His name; not out of blood, not from the will of flesh, nor from the will of a man, but from God.*

### **The apostle Paul.**



In the history of Cornelius (Acts 10 and 11) the Lord made known to Peter – through a vision of pure and unclean animals – that He could bring the Gospel unimpeded to non-Jews. At the beginning of his mission, the Apostle Paul seems to have focused on the synagogue and the non-

Jews who sought to join it. Also with Paul, it seems that he first wanted to explore the extent of the openness of the Jewish people – in diaspora – to the Gospel. When the synagogue closed to the Gospel, the apostle boldly turned to the non-Jews. Acts 13:46,47 *But Paul and Barnabas said boldly: It was necessary that the Word of God be spoken to you first, but since you reject it and do not consider yourself worthy of eternal life, behold, we turn to the Gentiles. So the Lord has commanded us: I have made you a light for the Gentiles, that you may be salvation to the extreme of the earth.* Although we are witnessing a change of God's reticence of Israel to the peoples – which is then the focus of most attention – there is indeed a Christian folkpart among the Jews, who go on in their own way. The Apostle James – who is in charge in Jerusalem – is talking about tens of thousands of Christian Jews. Acts 21:20 *And when they heard it, they praised the Lord and said to him, "You see, brother, how many tens of thousands of Jews there are who believe; and they are all zealots for the law.*

### **How, as a Christian Jew, one deals with God's grace the nations.**

How the Gospel lands among the Jewish population and how one as a Christian Jew deals with the new course we can see from the book of Acts. Whether and how – in the future – God would once again pick up the thread with His old people, we can see from eschatology. First, the book of Acts. The attitude of the Jewish Christians can be seen in response to the gospel preaching among the non-Jews. Jerusalem – the apostles – remains the center from which the Gospel receives its mission and further instructions. If there are real questions, the Apostle Paul – who wants to be supported by the apostles – turns to Jerusalem. It is true that the apostle for the gospel proclamation among the non-Jews – with a few conditions – receives some kind of free pass at the Synod held in Jerusalem. The Synod (Acts 15) was about whether the Christian gentiles should also be circumcised. The answer was NO. However, the Christians from the peoples were kindly asked to take into account of the Jews. Acts 15:28,29 *For it is the Holy Spirit and our good mind not to burden you beyond these necessary things: that you refrain from idol sacrifices, of blood, of suffocated and of what is far away. If you keep yourself far from these things, you will do the right thing. Goodbye.* The church does not become a Jewish sect, but has a kind of independent development that fits the Gospel in the great world of nations. Thus, Christians from the nations do not need to be circumcised. With circumcision, their submission to Jewish laws such as the distinction between clean and unclean eating, the Sabbath celebration, etc. expires. This may be the case – for the Christians of the Gentiles – for Jewish Christians, circumcision was maintained as well as the Sabbath celebration and sacrifice in the temple, etc. Only one – like the pagan Christians who had to adapt to their Jewish fellows – must be taken into account, for example, in a joint meal. Galatians 2.

### **The Hurva Synagogue in Jerusalem.**





If we closely monitor how the Christians from the Jews developed, we see – also after Christ's death and resurrection and Ascension and Pentecost – a frequent temple visit, the making of sacrifices i.e. a Judeo-Christian continuation of the faith of the fathers. The great difference from the time before Christ is that justice is received along the way of faith and put into practice by the atonement of sins and renewal by the Holy Spirit. In this sense, the great difference between Jews and gentiles has also been eliminated. In Christ the believers from the peoples are one. This does however not take away from the fact that there is a Jewish continuation in Jerusalem in which the fruits of the lord Jesus Christ's work of salvation are incorporated into the faith and traditions of the Judeo-Christian people. For the apostles in Jerusalem, it is important that what we call the Old Testament continues to be read and learned in the synagogues scattered around the world. At the Synod in Jerusalem, James said the following in Acts 15:21 *For Moses has people preaching to him from ancient times in every city, for he is read aloud every Sabbath in the synagogues.*

### **Paul and the temple.**

When the Apostle Paul takes to Jerusalem for his next trip, he is asked to take care of the cleansing of some Jewish men. They had a shaved head. For them, sacrifices must be made in the temple. This is asked of Paul because he can also show that he is – although Christian – still full Jewish. Acts 21:23,24 *So do as we tell you. We have four men who made a vow. Take it with you, clean it together with them and pay for them the cost of the sacrifices, so that they can shave their heads and all know that nothing is true of what they have been told about you, but that you walk in such a way that you also observe the law yourself.* The apostle agrees. Although this action in the temple square causes an uproar – even in which the apostle is captured – the fact remains that Paul is particularly loyal to his own background. In fact, the apostle also remains oriented to Jerusalem and the temple himself if, at an earlier moment of his own initiative, he shaves off his hair and wants to be in Jerusalem before the feast to make sacrifices that are part of the cleansing. Acts 18:18 *And when Paul had remained there for many days, he said goodbye to the brethren and left from there by ship, in the company of Priscilla and Aquila, to Syria, after shaved his head in Kenchreeën. He had made a vow.*



**Peter and John at the gate of the temple. Rembrandt**

As far as we know now, there is a non-Jewish, but also a Jewish way of Christian life, with the latter following many of the Jewish traditions such as the temple service. Perhaps the most telling and convincing is the apostle Paul's attitude, because he also took the most far-reaching position with regard to the non-Jews. For example, they did not have to celebrate the Sabbath from Paul and were allowed to take their meat from the pagan temples. So let Colossians 2:16,17 *So let no one judge you for food or drink, or at the point of a holiday, a new moon, or the Sabbaths. These things are a shadow of the future things, but the body is Christ's.* In addition to the Apostle Paul, however, it is also known from the other apostles that they continued to visit the temple even after the Ascension of Christ and the outpouring of the Holy Spirit. Acts 3:1 *Peter now and John went to the temple together during the hour of prayer, the ninth hour.*

### **The Biblical Future Expectation and the Jewish people and the temple service.**

The eschatology of the Apostle Paul teaches us that – after turning to the nations – God will turn again in grace to His old people of Israel by the end of time. It doesn't mean that all Jews become Christians. However, the partial hardening that until then made it even more difficult for Jewish people to take the step to faith in the Lord Jesus, is taken away by God. Also, the number of the believers of Israel is completed in the last piece of time until the Second Coming. We can make that out of Romans 11:25 *For I do not want, brethren, that you have no knowledge of this mystery (lest you be wise in your own mind), that some hardening has come upon Israel, until the fullness of the Gentiles has entered.* The book of Revelation also joins in this fact that – with the entrance of the fullness of the gentiles in heaven – God is once again turned to His old people Israel. We read both things in Revelation 7. First entering the fullness of the gentiles in Revelation 7:9 *After that I saw and see, a great multitude, which no one could count, from all nations, tribes, nations, and languages, stood before the throne and before the Lamb, clad in white robes and palm branches in their hand.* Just before that, we read of the indulgence of God to the Jewish people in the same chapter. Revelation 7:4 *And I heard the number of those who were sealed: one hundred and forty-four thousand were sealed from all the tribes of the Israelites.* Also in the Gospel of Luke we are encouraged – after the destruction of Jerusalem city and temple in 70 AD – with the promise that Israel's punishment is bounded, namely by "the fullness of the Gentiles." Luke 21:24 *And Jerusalem will be trampled by the Gentiles, until the times of the Gentiles are filled.* This expectation of the future is confirmed by what the Lord Jesus says in His 'speech about the last things'. The Lord tells us that the devastating abomination (= the antichrist) will manifest itself in the temple in Jerusalem in the end times. The Lord therefore also assumes that there will be a restoration of the Jewish people and the city of Jerusalem and even the temple by the end of time. Matthew 24:15 *When you will see the horror of the destruction spoken of by the prophet Daniel standing in the holy place – let those who read it pay attention to it! The holy place = hamakom = the temple.*

### **The temple of God.**



The Apostle Paul shares this view in 2 Thessalonians 2:4 *The adversary, who also rises above all what is called God or is revered as God, so that he sits as God in the temple of God and pretends to be God.* From the eschatology – based on the book Daniel – it can be seen that with the term *time, times and half time* (and variations on that duration for example 42 months) we are in the end time. In the end times, according to the Revelation of John, we find the temple in Jerusalem. Revelation 11:1,2 *And I was given a yardstick that resembled a staff. And the angel had come to stand there and said, "Rise up and measure the temple of God, the altar, and those who worship in it." But leave out the outer forecourt of the temple and do not measure it, for it has been given to the Gentiles. And they will trample the holy city for forty-two months.* So it seems that the Jewish people will not only be back in their own country, but will also rebuild the temple in Jerusalem and restore the temple service before the end of time, and that is also important for the Messiah-confessing Jews.

### **Temple in heaven.**

By the way, there is not only a temple on earth, but also in heaven. It is noticeable that the temple in heaven still serves as the dwelling of God, even after Christ's sacrifice was made at the crucifixion on Calvary. Thus, after the second coming of Christ, the temple and the ark become visible in the open sky. Revelation 11:19 *And the temple of God in heaven was opened, and the ark of His covenant became visible in His temple. And there were lightning bolts, voices, thunder, an earthquake and large hail.* This is not the only time that we have a view of the temple in heaven by John, who is allowed to take a look in heaven for us. Also further on, the temple in heaven appears to be the home of God. Revelation 15:5,8 *And then I saw, and behold, the temple of the tent of testimony in heaven was opened. (...) And the temple was filled with smoke because of the glory of God, and because of His power. And no one could enter the temple until the seven plagues of the seven angels had come to an end.* It is at least remarkable that the LORD God lives in heaven in a temple, even after the salvation work of the Lord Jesus has been completed. That makes it more plausible to assume that God will also dwell on the new earth in a temple – the new temple of Ezekiel. The book of Revelation also confirms this idea. With the new Jerusalem, the tent – as the dwelling – of God descends on the earth. Revelation 21:3 *And I heard a loud voice from heaven say, Behold, the tent of God is with the people, and He will dwell with them, and they will be His people, and God Himself will be with them and be their God.*

### **The monarch takes care of the fixed sacrifices on the special holidays.**

The prince – which receives the taxes in nature from the population – provides the supply of the animals and the grain and oil for the fire, grain sacrifices. It is a guarantee for the regular delivery of everything necessary for the sacrificial service to the LORD. If the monarch closely monitors that every Israelite meets his obligations, then he can in turn do what the LORD expects of him.

### **New Lunar Day.**





Especially at the feasts that the people of Israel is rich and the first day of the month and the Sabbaths there is a decent supply for all kinds of sacrifices desired. The first day of the month is always the new moon day, because in Israel the month still coincides with the moon that is perfect for about 28 days from moon sickle to full moon and new moon. For example, the new moon until the next new moon ran in 2018 from January 28 to February 26 and from February 26 to March 28, etc. The people of Israel are supposed to come to Jerusalem – and not empty-handed – at the big feasts, but the monarch makes the fixed sacrifices. The sacrifices are – as is known – for the LORD, but God bestows an important part of the sacrifices as food to the priests who work in the sanctuary. In this sense alone, the regular weekly and monthly sacrifices are indispensable. God is brought thanks and honor and the priest's family lives on it. Ezekiel 45:17 On the first day of the month rests the task of taking care of the burnt offerings, the grain sacrifice and the libation on the feasts, on newer lunar days and on the Sabbaths: on all the holidays of the house of Israel. He must take care of the sin offering, the grain sacrifice, the burnt offering, and the dance cases to make atonement for the house of Israel.

### **The Easter and the Feast.**

Once again, the believer becomes aware of how essential the sanctity of God's house is. The sacrifice that demands special attention is the sacrifice with which the sanctuary is cleansed of sin. Ezekiel 45:18 *Thus the LORD Lord says: In the first month, on the first of the month, you must take a young bull without any defect – the sap of a cow. So you must cleanse the sanctuary of sin.* The priest must take the blood of the sacrifice and bring this – following the Easter Lamb to cleanse the house on the Passover – along the doorposts of the house of God and also on the four corners of the altar and the doorposts of the three gates that give access to the courtyard, where the house of God stands. Ezekiel 45:19 On the 14th day of the first month, the Easter festival begins, which lasts seven days. Ezekiel 45:21 *In the first month, on the fourteenth day of the month, the Passover will be for you, a feast of seven days: one must then eat unleavened loaves of bread.*

### **The Easter feast.**



### **In this Easter week, the monarch must make a sin offering for himself and for all of Israel.**

Now it is about the cleansing of the monarch and of all Israel. The new temple revolves around two things: the sanctity of God's house and the sanctity of God's people. The monarch must make the sinner sacrifices for himself and for the whole people – not in one day but seven days in a row. In addition to the atonement of sins, Israel's full devotion to the LORD is particularly essential to this sacrifice. God wants to take away what was not good, but he also asks for a new way of life. In that light, we may see the seven rams and the seven young bulls as burnt offerings, which

represent a complete devotion of man to God. Ezekiel 45:23 *And on the seven days of the feast, he must make a burnt offering for the LORD every day during the seven days, of seven young bulls and seven rams, without any shortage, and every day a sin sacrifice of a goat. To that he must add a grain sacrifice and a libation.* From the whole harvest, the believer sacrifices a part to God who gives him fertility and wants to bless him. Ezekiel 45:24 Furthermore, he must provide a grain sacrifice, an efa per young bull, an efa per ram and a hin oil per efa. In the seventh month – i.e. the second part of the year – one has to celebrate the Feast of seven days and in fact repeat the same liturgy. Ezekiel 45:25 *In the seventh month, on the fifteenth day of the month, he must do the same at the feast for seven days, like the sin offering, such as the burnt offering, and like the oil.*

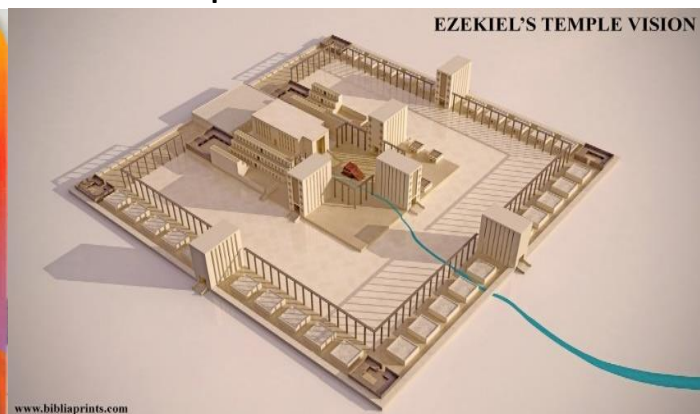
## Judeo-Christian future expectation from Ezekiel.

### F. Ezechiël 46 – 48

#### Christ and the temple.

The temple complex is ready, the outer gates and the gates that give access to the sacred space on which the house of God is located. The priests' apartments – where they change clothes and eat – are ready. The large altar of burnt offering in the courtyard shows a large plume of smoke. The hooks on which the sacrificial flesh can hang and the tables and the slaughter room have been prepared, and the most important moment is already over, the LORD God has moved into the sanctuary. For us – Christians from the nations – there is often a slight confusion when we realize that the LORD is moving into a temple on the new earth. For a long time we have lived under the assumption that Christ has replaced the temple. In fact, that's not entirely accurate. However, through His conciliatory suffering and dying, Christ has become the bearer of the temple service. In fact, the blood of animals has never been able to cover sins. This was only possible because God accepted this blood in advance of the work of Christ. He is "*the Lamb of God that takes away the sin of the world!*" John 1:29 Christ is the high priest who, with His own blood, has made atonement for the sins of the world once and for all. Hebrews 9:11 *But then Christ appeared, the High Priest of the Future Good of Salvation. He has gone through the multiple and more perfect tabernacle, which is not made with hands, that is: which is not of this creation. He has entered the sanctuary once and for all through the blood of goats and calves, but through His own blood, and has thereby brought eternal salvation.* The Lord Jesus is the cornerstone of the temple. 1 Peter 2:6 Christ is the foundation of the temple. 1 Corinthians 3:10,11 Christ identified Himself with the temple.

#### Christ and the temple.



John 2:18-21 *Then the Jews answered and said to Him, What sign do you show us that You have the right to do these things? Jesus answered and said to them, "Tear down this temple, and in three days I will resurrect it." The Jews would say, "Forty-six years has been built on this temple, and you will resurrect it in three days?" But He spoke of the temple of His body.* At his condemnation before the Sanhedrin, this statement was still being delivered to Him. According to many people, the Lord Jesus – with His sacrifice for the sins of mankind on the cross of Calvary – has taken over the place of the temple. This may be a step too far, but God has given the sacrificial service his fundamental foundation and meaning through the sacrifice of His Son Jesus. Hebrews 10:19,20 *Because we now, brethren, have boldness to enter into the sanctuary through the blood of Jesus, along a new and living way, which He has consecrated before us by the predicament, which is through His flesh.* Not the blood of animals, but that of Christ cleanses of all sins. The blood of the animals refers to the sacrifice of Christ; It did so in the time of the Old Testament, which it can continue to do in the new temple.

### **The believers and the temple.**

In the New Testament, the faithful are called 'a temple of God' and so also the church. 1 Corinthians 3:16 *Do you not know that you are God's temple and that the Spirit of God dwells in you?* Also personally, the believer forms a temple of the Holy Spirit with his body. 1 Corinthians 6:19,20 *Or do you not know that your body is a temple of the Holy Spirit, which is in you and which you have received from God, and that you are not of your own? After all, you are expensively purchased. Therefore, glorify God in your body and in your mind, who are from God.* Not only the Apostle Paul but also Peter speaks with the metaphor of the temple about Christian life assuming that the church is God's temple. 1 Peter 2:1-5 *Then lay down all evil, all deceit, hypocrisy, envy, and all evil. And long fervently, as newborn children, for the pure milk of the Word, that you may grow up as a result, if you have at least tasted that the Lord is good, and come to Him as to a living stone, which has been rejected by the people, but by God-chosen and precious, then you yourself, as living stones, are built into a spiritual house. , to a holy priesthood, to make spiritual sacrifices that are bene first of Jesus Christ to God.* For many believers, the church and the believers have taken over the place of the temple. In a sense, it is because God has made a home in our hearts and is present where the church comes together. According to the Confession, God the Father and the Son have sent the Holy Spirit together to the Christian community and the faithful people. However, the question is whether we, as believers who carry the Holy spirit in our lives and minds and acts, have taken over the place of God's temple. Where do God the Father and God the Son live? The vision of the new temple of Ezekiel reinforces the impression that God the Father lives in the new temple, while the Son is the Man standing with Ezekiel in the temple square, and the Holy Spirit is dwelling in the believers in Israel and the world. It would match the current situation. God currently lives in the temple in heaven, while Christ is present in Heaven as a resurrected Lord. The Holy Spirit currently resides in the believers in heaven and on the earth.



**.. stood a Lamb as a slaughterer.**



One is not at odds with the other. Christ in heaven is sometimes presented as "the Lamb that stands as slaughtered." Revelation 5:6 *And I saw, and see, in the midst of the throne and of the four animals, and among the elders stood a Lamb as a slaughter, with seven horns and seven eyes.* This imagination makes it clear that the believers in heaven are very aware of what was needed to assure them of their place in heaven. Not only do they see Christ, but they also glorify Him for His suffering and dying to save them. Revelation 5:9 *And they sang a new song and said, You are worthy to take the scroll and open his seals, for You are slaughtered and have bought us for God with Your blood, from every tribe, language, people, and nation.* This scene, too, makes it indisputably clear that in heaven, and therefore soon – when heaven comes to earth in Paradise – there is a lasting memory of Biblical history, from Genesis to Revelation of Creation to Redemption.

### **The believers and the Holy Spirit.**

As believers, we receive not only the Atonement of our sins, but also the Holy Spirit. God must not only take evil from our lives, but also provide us with a new source of good, the Holy Spirit. It is as the LORD promised it to the prophet Ezekiel 36:25-27 *I will sprinkle pure water on you and you will be pure. Of all your unclean life and of all your stink gods, I will cleanse you. Then I will give you a new heart and a new spirit within you. I will take the heart of stone from your body and give you a heart of flesh. I will give My Spirit within you. I will make you walk in My Ordinances and you observe my provisions and keep them.* In that sense, we are also better off than in our original state, when God created man and woman. God told us what to do, and we as His children simply had full confidence in our Creator and could be obedient to our God and Father. We are created in true righteousness and Holiness, but the fall has severely damaged the image of God in us. Thanks to Christ and the Holy Spirit, God now lives in us. The Holy Spirit is an advance, a collateral of promise, a gift from heaven that we are already receiving in this life. Ephesians 1:13,14 *In Him you are also, having heard the Word of truth, namely the Gospel of your salvation; in Him, when you came to faith, you are also sealed with the Holy Spirit of the promise, which is the collateral of our inheritance, to the salvation that was to our part, to the praise of His glory.* The Spirit convinces us that we are children of God. Romans 8:16 *The Spirit Itself testifies with our spirit that we are children of God.* We also have our own personality, but we want to be guided by the Spirit. It is the Spirit that testifies with our spirit that something is good or evil. Acts 15:28 *For it has made the Holy Spirit and our good mind clear (..)*



**You are a new creation. (Salvador Dali)**

As I said, we are better off than the first people in paradise, for we no longer live from the earth, but – thanks to the Holy Spirit that is in us – from heaven. 1 Corinthians 15:45-49 *It is also written: The first man Adam has become a living being, the last Adam to a quickening Spirit. However, the*

*spiritual is not first, but the natural, and then comes the spiritual. The first man is from the earth, physical; the second Man is the Lord from heaven. As is the physical, so are the physical people, and as the Heavenly is, so are the heavenly people. And as we have carried the image of the physical, so too shall we bear the image of the Heavenly.* We are now as believing people already a new creation. 2 Corinthians 5:17 *Therefore, when one is in Christ, he is a new creation: the old has passed, behold, everything has become new.* But there is still something missing: a new body. That's what we long for: the redemption of our bodies. Romans 8:23 That is promised to us at the resurrection, a body no longer stamped by death and guilt and evil, but stamped by the Spirit. So in life on the new earth, we look quite much like the people we are today, but we are much better off with a new body because death, guilt and evil are no longer there.

### **The believers of Israel and the peoples.**

In His work of salvation, Christ is the Savior for Jews and non-Jews. In the conflict that flares up between Paul and Peter at some point, it becomes clear that both Jews and gentiles need the Lord Jesus to become righteous and holy. Because there is no difference between them, believers from the Jews and Christians are basically equal and can also eat together etc. Galatians 2:15,16 *We, who are by nature Jews, and not sinners from the Gentiles, know that a man is not justified by the works of the law, but by faith in Jesus Christ. And we too have come to believe in Christ Jesus, that we might be justified from the faith of Christ and not work out of the law. After all, by working out of the law no flesh is justified.* Despite the great agreement – the unity in Christ – there are lasting differences between people who are descended from Israel and people from the peoples. One of those differences is that God had a special covenant with the people of Israel, in which the temple and the land and the people played a great role. Even when God speaks of the New Covenant, the promise of land and people is maintained. Jeremiah 31 the end and Ezekiel 36. So we will not be surprised when, on the new earth, the LORD assigns the people descended from Israel – tribally – their own territory in the land that God had traditionally promised them. Nor should we be blindsided by the knowledge that God in their midst – on the mountain of God, Mount Sion – will have His house built to move in forever. God lives on the new earth in a temple in the midst of His people Israel, as the center of the nations worldwide. In the next section, we will further develop the data that support this view.

### **Jews and pagans are one in Christ.**



### **The prince and the people kneel before the LORD God.**

The prophet Ezekiel witnessed that the LORD had entered His house along the road from the outer and inner Eastern Gate to settle there permanently. Ezekiel 43:1-12 The outer Eastern Gate

was then closed for good. No one was allowed to go in or out. Neither is the prince. It makes feel the distinction between the Supreme God and the monarch, who was also above the people. The monarch was not allowed to enter or leave the outer East Gate, but he was allowed to use the peace meal their. The outer Eastern Gate thus becomes a kind of room in which the king uses the sacrificial meal with those people close to him. Ezekiel 44:1-3 *Then He brought me back through the gate of the outer sanctum that had turned eastward, but it was closed. And the LORD said to me, "This gate must remain closed." It must not be opened, and no one may enter it, for the Lord, the God of Israel, has come through.* That's why he has to stay closed. As for the monarch, the prince, only he may sit in it to eat bread in front of the LORD. Through the front hall of the gate he is allowed to enter and go out by the same road. Also the inner Eastern Gate is usually closed to be precise six days of the week. Six working days it is there because on the Sabbath the inner Eastern Gate is opened. The same goes for the new month day. Ezekiel 46:1 *Thus the Lord says: The gate of the inner forecourt that has turned eastward must remain closed on the six working days, but be opened on the Sabbath day. It must also be opened on New month's Day.* The first day of the new moon is the first day of the new month. That day counts as a special day, similar to the Sabbath. The monarch is exceptionally allowed to walk through the inner Eastern Gate – on the Sabbath and New Order day – to the courtyard to offer the sacrifices to the LORD. He may not himself enter the courtyard where the great altar for the LORD is located. Each has his own responsibility. The priest sacrifices. The monarch offers the prescribed sacrifices on the fixed days – the Sabbath and the new moon – on behalf of the people. If it is right, the king kneels before the LORD on the border of the courtyard. The king goes deep to his knees, while the priests make the sacrifices he made them to hand over. When the liturgy is finished, the king returns in his stride – possibly even backwards – to express his humility towards the LORD. The gate stays open all day on the Sabbath. Ezekiel 46:2 *Then the prince will enter from the outside through the front hall of the gate, and remain at the doorpost of the gate. The priests must prepare his burnt offerings and his thank offerings, and he will bow down on the doorstep of the gate and then go outside. But the gate must not be closed until the evening.*

#### **The prince and the common people.**



There are more people in the outer square, the people of the country. They are not allowed to enter the inner Eastern Gate. But because that gate remains open all day on sabbath and new month days, they have an eye on the altar of burnt offering and the entrance to the temple. They kneel at the entrance and in this way show their awe for the LORD God, who dwells in the temple. Ezekiel 46:3 *The people of the land must on the Sabbaths and on the new month days bow before the Lord at the entrance to that gate.*



**The monarch is someone with privileges; at the same time, he is one of the people.**

The king's name is prince. The name king is not used. The vision apparently assumes that in the Kingdom of God the leadership of the land and the people of Israel is delegated to a person called the monarch. He has sons – as it will turn out later – who are seen as heirs. He can donate a part of his territory to a certain son. It looks like a royal house, possibly the David dynasty, although David's name doesn't fall either. However, the line to David's royal family from the past is drawn when the LORD makes it clear that the inheritance is of the people. The monarch should not take anything from it, as he did in the past. Like all people, the monarch must enter the temple complex via the outer North or South Gate to enter the outdoor square. For him, there is no separate access. He may be closer to God and have a greater personal responsibility than his people, but he is human among the people. The fact that the people of Israel on the new earth are ruled by a man from the royal family of David – and thus acts as a monarchy – means that the monarch is in charge and collects taxes. The tax revenue that the king collects, in turn, gives the monarch – in part – to God as a sacrifice. With those sacrifices, God is given the honor and remember the sins of the people and keeps alive the sense of gratitude.

**The monarch makes a sacrifice, but also walks with the people and bows to God's Face.**



**The monarch takes care of the sacrifices.**

With these sacrifices, the monarch provides the daily morning sacrifice and that of the Sabbath, the new-year day and the great feasts. In turn, the LORD provides the priestly family with food along the way of the sacrificial rules. When this goes as directed in his work, there is a direct and powerful reminder of how the LORD had arranged worship in the time when His people lived and lived in Israel. There are animals on the new earth and there are harvests. Presumably there are smaller and bigger challenges on the new earth. Even at that time, one year is more favorable than the other and the climate can change and conditions can be better or worse; something that is noticeable in the good and bad harvests and livestock but also in good years with a lot of cattle. In certain circumstances, the monarch may find reason to thank and honor God in a special way. At such a time – for the voluntary sacrifices – the doors of the inner Eastern Gate are opened to the monarch. He brings his thanks and praises and when this is done the prince leaves through the same gate to the outer square. After his departure – on a weekday – the gate door is closed.

**The sacrifices on the Sabbath day and the new moon day.**

The Sabbath day and the new-moon day are special and frequent holidays. The Sabbath is the seventh day of the week, the day on which no work is done. The new moon day is the first day of the new month, which is apparently related to the moon's position, which rotates in a rhythm of about 28 days. When only the moon's position counts – the month = the moon – the seasons move. In this case, the fixed harvest season will be outside the harvest festival over time. Now

there was a solution in Old Israel. They brought the natural year of 12 moons and the calendar year of 12 months in line by sliding a month between them with some regularity, before Passover. Let's go to the Sabbath. The burnt offering on the Sabbath – which the monarch offers the LORD – consists of seven animals, six lambs and a ram with the number seven possibly as a sign of fullness, a sign of the week. Ezekiel 46:4 *The burnt offering offered by the Lord will, on the Sabbath day, consist of six lambs without any defect and a ram without any defect.* The sacrifice is as often a composed sacrifice of meat and grains and oil. An efa grain is about 36 liters. A hin oil is one-sixth part of an efa. It's about six liters of oil. Presumably the grain and oil are not sacrificed as loose products (in part), but as baked bread, in which the grain and oil are incorporated. Ezekiel 46:5 *and the grain sacrifice, an efa per ram – but in the lambs will serve as a gift to his ability – and as oil a hin per efa.* On the new moon day, another sacrifice is added to the usual Sabbath sacrifice, that of a young bull. The new moon day may coincide with a Sabbath, but it certainly doesn't have to be. Ezekiel 47:6 *On Newman's Day, a young bull – the young of a cow – must serve without any defect, and six lambs and a ram; all must be without any defect.* It appears that a great deal is offered proportionally to the LORD, much of which He bestows as food to the priest and his family. Ezekiel 46:7 *As a grain offering, he must provide an efa per young bull and an efa per ram – but with the lambs, depending on his ability – and as oil a hin per efa.*

#### The Sabbath and the new moon.



#### The Sabbath is also there on the new earth, for the Sabbath is an eternal covenant.

Many people will frown their eyebrows when they realize that we may receive a glimpse into life on the new earth here. People will say 'we don't know anything about that'. But is that absolutely right? Let's look at the word *forever*. Christians who accept the Lord Jesus as their Savior and Lord and live according to God's commandments – through the power of the Atonement and the Holy Spirit – receive eternal life. John 3:16 *For God has loved the world so much that He has given His only born Son, so that all who believe in Him are not lost, but have eternal life.* That eternal life has already entered into this life, although we have yet to experience the transition to the new earth. In our case, *eternal* means that life as a creature – with God and the fellow man and creation – does not end with death, but continues immediately after our death on the other side of death. We are then in heaven after the word of the Lord Jesus. Matthew 22:31,32 *And as for the resurrection of the dead, did you not read what has been spoken to you by God, when He said, I am the God of Abraham and the God of Isaac and the God of Jacob? God is not a God of the dead, but of the living.* The story of resurrection and eternal life is not new. So it already applies to the faithful people of the Old Testament. The word *eternal* is also used by the LORD in connection

with the Sabbath. Exodus 31:16,17 *Then let the Israelites observe the Sabbath, by keeping the Sabbath, through all their generations, as an eternal covenant. It will forever be a sign between Me and the Israelites, for the LORD has made heaven and the earth in six days, and on the seventh day He has rested and invigorated.* Perhaps there are those who are strangely surprised at the idea that the Sabbath is being held on the new earth. God's commitments are a blessing for man and nature, and also for faith and service to God, a day is quite a glorious prospect. In fact, the weekly classification will also be followed on the new earth by a Sabbath year and a jubilee year. Further on, the monarch is reminded that his servants are in his service until a certain time, namely the jubilee year, i.e. the year of release. In other words, the whole order of the Sabbath and sabbath year and jubilee will probably be found on the new earth. God had great plans that were followed in our dispensation but moderately to badly. God sticks to His resolve and waits just as long for them to be fully redeemed. God is making a new beginning with you and with me. So does the Sabbath and jubilee, an idea not to make the rich richer and the poor not poorer. A great idea also to let people learn from their mistakes and to give people who have been unlucky in life new opportunities. Also for nature, the weekly rest day and the Sabbath year – on which the country gets a year's rest – and the jubilee year, in which the country gets at least two years of rest is a good thing, so that nature can recover. For man, it is a day and a year of trust; Live out of the hand of God who takes care of His people.

#### **Sabbath candles, bread and wine.**



#### **The word *eternal*.**

It is true that *eternal* is not unconditional. People can undo their own participation in God's plans by denunciation of disbelief and disobedience. There is something more to add; We, as sinful people, can quite frustrate the cause of God. Think of Jerusalem the eternal city in 586 BC taken and burned down complete with palace and temple. But still *eternal* because later complete with temple – between 539 and 515 BC – rebuilt. Later in 70 AD again devastated and the Jewish inhabitants chased away into the diaspora. But in 1948 AD there is another glimmer of hope. The Jewish community returns to the land of promise and later Jerusalem has once



again become the capital of Israel. The *eternal* capital they no longer give away. God holds on to His *eternal* promises. At the dawn of God's Kingdom, the new Jerusalem descends from heaven to the new earth. Revelation 21:2,3 *And I, John, saw the holy city, the new Jerusalem, descended from God from heaven, prepared as a bride made gracefully for her husband. And I heard a loud voice from heaven say, Behold, the tent of God is with the people, and He will dwell with them, and they will be His people, and God Himself will be with them and be their God.* Eternal does not mean continuous, but what has received from God the adjective *forever* will always return.

### **Sabbath – day of trust and praise – an eternal sign between God and His people.**



### **At the big feast – Easter appear before God.**

Also on the new earth there is certainly one great feast in which God's people appear before His Face. The annual pilgrimage in spring – and the feast in autumn – to the city of God will slowly but surely grind itself back into the exciting habits of new humanity. God's people together on their way to meet with the LORD, their Savior, and God. Every year it will be something that the people – from Israel and the people – prepare for and look forward to. Which of the acquaintances and strangers will we meet along the way? One thing connects all people no matter how different we are. Our hearts are full of praise and thanks to God. There is singing and stories being exchanged. Just as our feet are directed to God's sanctuary in Jerusalem, so too will our hearts and souls be directed toward the glorification of the Supreme. Ezekiel is aimed at the Jewish people, but Revelation 21 is mainly focused on the believers of the nations. Revelation 21:24-26 *And the nations that become blessed will walk in its light, and the kings of the earth bring in their glory and honor. And its gates will never be closed during the day, for there will be no night there. And they will bring in the glory and honor of the nations.* Once you arrive at the temple complex, it will be necessary to organize the crowd and the encounter with God somewhat. Everyone wants to appear before God's Face whether they are monarchs or just someone from the people. The southerners come through the outer Southern gate. Whoever came from the north leaves the square on the south side and vice versa. Ezekiel 46:9 Also the monarch – however elevated in office above the common people – is among the common people. In the light of God's Face, every man is equal. Look, that's where he's walking. One feast the monarch walks through the North Gate and leaves via the South Gate. The next feast, he's going to do it the other way around. He feels one with the people. The people give him a hand, but when they are on the outer forecourt, their hearts and attention are all focused on the LORD who saved them and created this new world for them. Ezekiel 46:10 *When they come in, the prince must enter in*

*their midst, and when they go outside, they must go out at the same time. At the feasts, the prince must dig deep into the pouch. God expects sacrifices every day of the feast that are strongly reminiscent of those of the Sabbath and the new moon day. There are six lambs and a ram every day and a young bull who are sacrificed to God to accommodate every movement of the people's minds – the desire for reconciliation and for cleansing, and to serve as the grateful and the offering of praise to God. It is meat and bread or it is cakes baked from grain and oil that go up in part in smoke on the great altar as a visible and tangible symbol of devotion and tribute to God. We will be aware that the sanctuary with the sacrifices has a highly referencing character. As a shadow, it points to reality, namely Christ Jesus, the Lamb of God who has taken away the sin of the world. With the renewed eternal joy of redemption from guilt and death by our Lord Jesus Christ, there is also always the deep repentance and awareness of one's own infidelity of the past, which deepens and also increases gratitude and praise for God, Who not only forgives the guilt, but also gives a new heart, a new devotion through the Holy Spirit. Ezekiel 46:11 *At the festivals and on the holidays, the grain sacrifice must consist of an efa per young bull and an efa per ram – but with the lambs, a gift depending on his ability – and as oil a hin per efa.**

### **Easter and Feast of the leaf huts.**



### **From Easter to Holy Supper.**

In the desert, the LORD taught His people the Passover. The Hebrew word *Peser* actually means *passing*. It's a reminder of the angel of deseeding that went around Egypt. In every house – including pharaoh's – the firstborn son died. God gave His people a chance to escape this verdict. They had to slaughter a lamb and smear the blood on the upper sill and the sides of the door. Exodus 12:5-7 *You must have a lamb without any defect, a male of one year old. You have to take it from the sheep or from the goats. You must keep it in custody until the fourteenth day of this month, and all of Israel's assembled community will slaughter it by nightfall. And they will take from the blood and bring it at both doorposts, and to the upper sill, to the houses in which they will eat it. They must eat the meat the same night; roasted on fire, with unleavened loaves, and with bitter herbs they must eat it. When the angel of the destruct appeared before a house where the blood of the lamb had been applied, he will leave the house alone.* It requires faith of the people to follow God's advice. It was indicated – by doing so – that one trusted God and took His directions to be saved seriously. In this way, God taught His people that they can trust Him even at the point of death and life. God will save us from the coming wrath when we follow Him closely. On the evening of the Exodus, the Easter festival is celebrated. Exodus 12:50,51 *All Israelites did as the LORD Moses and Aaron had commanded, so they did. And it happened on this very day that the LORD led the Israelites out of the land of Egypt, assigned to their army units.* It is this feast that the Lord Jesus celebrates with the disciples in the night before He was handed down. Luke 22:7,8 *The*

day of the unleavened loaves began, when the Passover was to be slaughtered. And He sent Peter and John out, and said, Go, prepare the Passover for us, so that we may eat it. During the Easter meal, the Lord changes the intentions of the feast. He makes the bread and the wine refer to His suffering and death. Jesus says, *"This is My Body. This is the blood of the New Covenant."* Luke 22:19,20 *And He took bread, and after He had thanked it, He broke it and gave it to them with the words: This is My body, which is given to you. Do that to my memory. Likewise, He also took the drinking cup after using the meal and said, This drinking cup is the new covenant in My blood, which is shed for you.* It is through the blood of Christ that we are saved.

### From Easter to the Lamb's wedding meal.



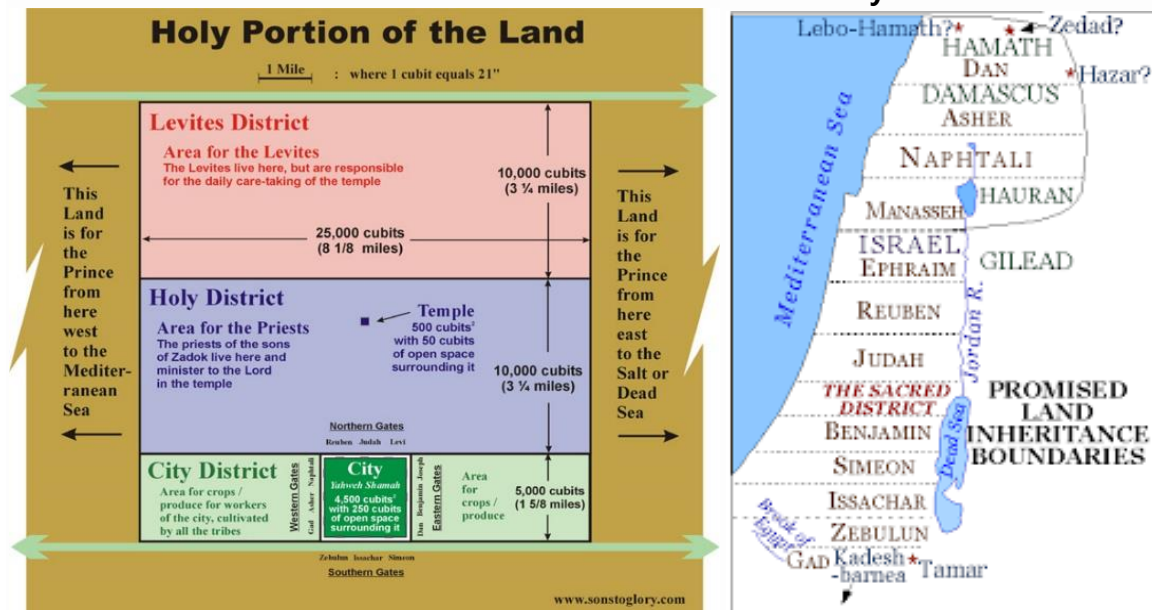
### The Lamb's wedding meal.

The Lord Jesus also points to the future at the Supper table. He's stretching towards it. With all his heart, the Lord Jesus Christ longs with His people for the wedding of the Lamb. That's where He'll have the meal with us. We notice in Lucas that the Easter festival will also be celebrated in the future. Luke 22:15-18 *And He said to them, I have fervently longed to eat this Passover with you before I am going to suffer. For I tell you that I will certainly not eat any more of it until it is fulfilled in the Kingdom of God. And after He had taken a drinking cup and thanked it, He said, "Take this and share it among themselves." For I tell you that I will not drink the fruit of the vine until the Kingdom of God has come.* It is not the case that the Lord here says not to use bread or wine after His resurrection. He does so when, for example, He eats bread in front of the disciples to convince them that He has truly physically risen from the dead. Luke 24:41-43 *And when they did not believe it of joy, and marveled, He said to them, "Do you have anything to eat here?" And they gave Him a piece of a fried fish and a honeycomb. And He took it and ate it before their eyes.* The Lord also eats with the Emmaus travelers (Luke 24:13-35) and He eats fish with the pupils at Lake Galilee. John 21:12-14 *After the resurrection from the dead, the Lord has the resurrection body, as we will have later – after our resurrection. Paul calls the Lord "the firstborn of the dead," referring to the first physical resurrection, that of the Lord. Colossians 1:15 He is the Image of the Invisible God, the Firstborn of all creation. We have received His Spirit as collateral, while He is "our flesh in heaven." Between the lines, we have seen the Lord eat fish and drink wine with this resurrection body. The Lord therefore has a functioning body comparing to what we have now. By food and drink, the Lord refers to the Heavenly Sacrament; this time as a meal in which the Lord Jesus Christ will celebrate the Sacrament with us as believers in the new situation of God's Kingdom. Revelation 19:9 And He said to me, Write, Blessed are those who are called to the sacrament of the Lamb's wedding. It is not until the end of the book of Revelations that the time has come. The believers of Israel and the nations have entered. It is called "the sacrament of the Lamb's wedding." The unity of Christ with His bride, the church – from the Jewish people and the peoples – is celebrated. Revelation 19:9 And He said to me, These are the true words of God. And he said to*



me, "Write, Blessed are those who are called to the sacrament of the Lamb's wedding." And he said to me, "These are the true words of God."

### The land of the monarch lies on the East and West side of the Holy Area.



### The inheritance of the monarch and the inheritance of the people.

God has assigned the monarch – in proportion to the people – a rather large area. The LORD has set up an area of 25,000 el in the square – about 12.5 km – for the sanctuary and the area where the priests and the Levites and the city people come to live. To the north and south of this area, the tribes – see below – receive their territory. Well on the East Side – from the sacred area of 12.5 km. – towards the Dead Sea and the West side towards the Mediterranean sea, the prince receives his area. That area is seen as its inheritance. God wants to prevent the monarch from re-entering territory assigned to the people. Hence the strict separation between the people and the king's family. Ezekiel 46:18 *The monarch must not take anything from the hereditary property of the people by supplanting them from their possessions. He may only give his sons his own property in hereditary property, so that My people are not dispersed, each displaced from his own possession.*

### Palace and home for the people.



God calls the area – assigned to the monarch – his inheritance. The same is true of the twelve tribes of Israel. They receive their inheritance in their area – family-wise. There is also an eternal promise as far as the country is concerned. Sure, the land remains of God. The Israelites receive the territory from His hand forever. Genesis 17:8 *I will give to you and your descendants after you*

*the land where you are a foreigner, all over the land of Canaan, as eternal possession. I will be them to a God.*

### **The eternal kingship of David.**

It already occurred that not the term king, but monarch is used for the leader of the people of the future. He has a prominent position, but is clearly subordinate to God. The monarch has privileges, but is also just one of the people. This is evident on the great holidays when the king also goes through the outer North or South Gate and goes with the people over the outdoor square in front of God. Presumably the monarch comes from David's house. One remembers in Israel the period under King David as a very special period. Perhaps one idealizes that time, but despite his sins – which shook his house – and the violence against the other peoples, David has been a rather ideal king, also in a religious sense. It was a time when King David increased his power from the Euphrates River to the stream of Egypt. King David and his family form a family to which God has made special commitments. The LORD has also long prepared the rise of David in history. Father Jacob made special statements about the reign of the Tribe of Judah. Genesis 49:9,10 *Judah is a lion cub; You've risen from your prey, my son. He has curved, laid down like a lion, like a lioness; Who's going to get him up? The scepter will not depart from Judah, nor will the ruler staff from between his feet, until Silo comes, and He the nations will serve him.* In the history of Ruth and Naomi, the family tree of which David's birth forms a branch continues to grow. Ruth 4:18-22 *These are the descendants of Perez: Perez begat Hezron, Hezron begat Aries, Ram begat Amminadab, Amminadab begat Nahesson, Nahesson sired Salma, Salmon sired Boaz, Boaz begat Obed, Obed begat Isai, and Isai sired David.* To this David, God made the promise of eternal kingship. 2 Samuel 7:41 *Your home and your kingship will be fixed before your eyes forever, your throne will be forever secure.* It is true that this commitment – after the kingship of the David Dynasty had ended in practice – was applied to the Messiah. Prophetic clues to the carved family tree (Isaiah 11:1) from which a twig would grow, and the village of Bethlehem (Micha 5:1) – David's hometown – where the coming ruler would be born, refer to the coming of the Messiah whom we know is Jesus Christ. The lord Jesus' family registers run over the royal family of David, of whom Joseph was the last person before the coming of Jesus.

### **Jesus is the Son of David.**



### **Jesus is the Son of David.**

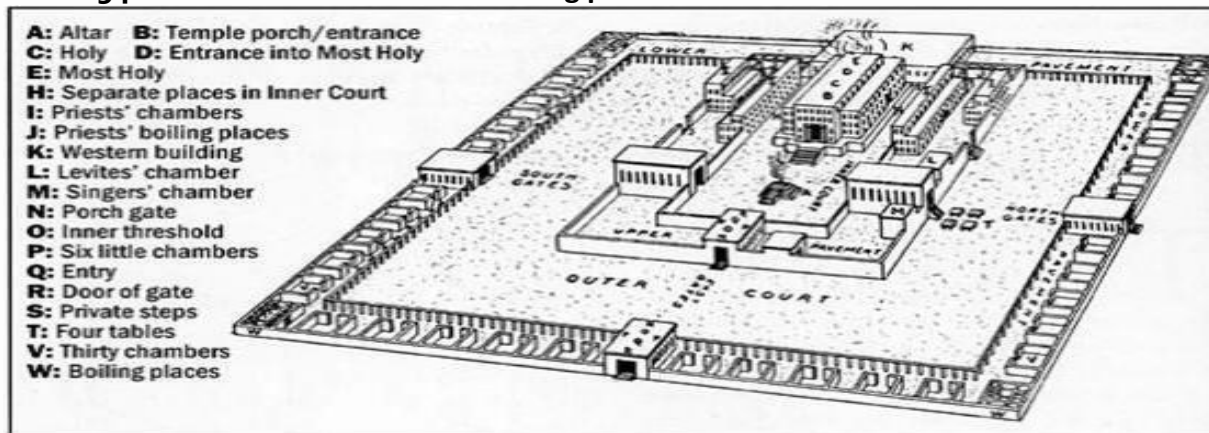
The Son of David; That's what God called Him in Luke 1:32. So Jesus saw Himself (Mark 12:35), and that's what people called Him (Mark 9:27). The first thing Jesus said at the beginning of His public appearance was that *'the kingdom of God was near.'* Mark 1:15 *And He said, "Time has come, and the Kingdom of God has come close; convert you and believe the Gospel.* The Lord Jesus is not called king anywhere; His title is Lord in Greek *Kurios*. There were kings at the time, like

Herod. But the emperor – the king of kings – was called *kurios*. In conversation with Pilate, the Roman stadholder reveals that the Jewish leaders have handed Jesus over to the Romans with this charge: "Jesus claims to be the king of the Jews." The Lord does not deny this when Pilate asks Him about it, but says that *"His Kingdom is not of this world."* John 18:37 *Pilate placed a sign on the cross above Jesus' head that says: Jesus of Nazareth, the King of the Jews, abbreviated INRI.* God has put the Lord Jesus at the Ascension to His right hand. All His enemies are subjected to Him by God. Jesus is Lord. After that, Jesus Christ will surrender the kingship to God the Father. 1 Corinthians 15:24-26 *Then comes the end, when He has surrendered the kingship to God and the Father, when He has destroyed all dominion and all power and power. For He must be King until He has put all the enemies under His feet. The last enemy to be destroyed is death.* In the book of Revelation, the Lord – after the final victory over death and evil and guilt – is called the king of the world. Revelation 11:15 *And the seventh angel blew on the trumpet, and loud voices rang out in heaven, saying, "The kingdoms of the world have become our Lord and His Christ," and He will be King in all eternity.* It may be that God the Father and the Son delegate the kingship over His people of Israel to someone from the royal family of David, presumably to David and his sons. The Lord Himself is the king of all kings and of all the earth.

#### Four forecourts for the people.

Although a special place remains for the priest and the monarch, the ordinary people are not forgotten. In the end, everything is in the service of the people of God. The Man takes Ezekiel through the inner Southern or Northern gate. On the outdoor square – which is laid around the courtyard like a large U – He and Ezekiel look for the four corners of the outdoor square, the four corners that are made against the outside wall.

#### Cooking places in the four corners -- boiling places



In every corner, the prophet finds the same forecourt. Ezekiel 46:21 *Then He took me to the outer forecourt and led me along the four corners of the forecourt. And behold, in every corner of the forecourt was a different forecourt.* In each corner of the temple square is a space demarcated from forty el by thirty el, about 20 by 15 meters. There were four of them. It's about the cooking area for the meat and bread. In each forecourt there is a smoke canal. Ezekiel 46:22 *In the four corners of the forecourt, forecourts with flues were forty el long and thirty el wide.* The four corner forecourts were the same size. There is probably not one person who prepares the food. At 20 meters of countertops and hobs a lot can be cooked and baked. The sacrificial meat is delivered to the priest in the courtyard and what is intended for the family itself is eaten in the spaces built against the wall. Ezekiel 46:23 *Around it lay a ring wall, around these four, and there were cooking places made, all around at the bottom of the ring walls.* It is the forecourt where the sacrificial meat is prepared for the common people. Between these spaces and the three gates are the spaces



that are called a restaurant by some explainers, i.e. rooms where family ate the peace offerings and thus celebrated the connection with God and with each other. Part of this sacrifice was sacrificed by the priest. Ezekiel 46:24 *He said to me, These are the cooking places where the servants of the house must cook the victim of the people.*

### **Life on the new earth.**

Man relives on the new earth the history described in the Old Testament. The original good start. God had created man well and in God's image. We are like God from the very beginning of our existence. Not so much appearance, though the LORD can use human sides as a metaphor for Himself. God's nose and God's arm and God's hand help us as human beings to understand what God is doing. God is the heavenly Father, and when He appears among men in a certain form, it is often in human form. Like Abraham. But we mostly looked like God in a relational sense. When God created us it became apparent that God is one, but not alone. Then the words sounded: *Let us make people in our image and our likeness.* Genesis 1:26 At that moment, we could think that God is one, but not alone. There is in God – Father, Son and Holy Spirit – a mutual relationship of love, righteousness and holiness. As a metaphor of God's trinity, there is the two-unit in the creation of man and woman and the covenant of marriage. God said, "It is not good that man is alone." Man is created in relation to God and to himself and to his neighbor. In marriage this is reflected in a special way, a relationship in love and fidelity. We lost that holiness and fidelity and justice as human beings when we violated the clear commandment of God in Paradise. Although the devil plays a despicable role in this, man remains responsible for his doings. In Paradise, God promised that He would defeat Satan destructively by the Son of the woman. Genesis 3:15 *And I will create enmity between you and woman, and between your progeny and her Progeny; That will crush you head, and you will crush it the heel.* We know how it went. How the LORD chose a people, the people of Israel, and with the first Israelite Abraham made a covenant on the promise of land and people. Later – in the Sinai desert – the LORD renewed and deepened this covenant and broadened it to the whole people. Under the Ten Commandments, God made the Old Covenant with the people of Israel. We also know how things went wrong in the desert where the second commandment was broken when Israel made a golden calf. Later in the history of Israel, the obedience of the people crumbled from high to low until there was not much left and God destroyed Jerusalem, city and temple and drove the people out of the land of promise. The history of Israel teaches us an expensive lesson that we not only sin, but were lost in debt.

### **Salvador Dali and the birth of the new man.**

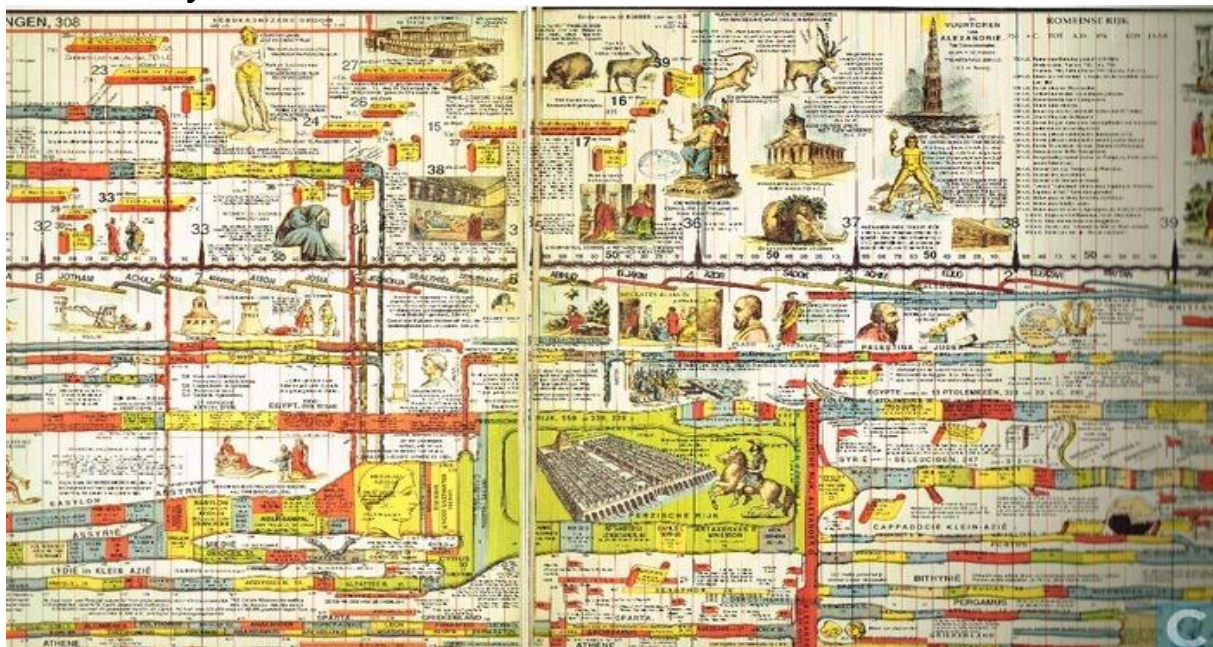


### **People of faith who keep God's commandments are 'a new creation'.**

For His part, God promised to make a New Covenant with His people in which He would not only take away the blame, but also provide another heart in man through the Holy Spirit. God has

made the New Covenant with His people based on the work of salvation of our Lord Jesus Christ. Although we are still until our knees in the old dispensation – where the devil and death and guilt seem to make service – the believer is already a new creation that is in a new way in the old dispensation. Thanks to Him, we are in a new restored relationship with God and our fellow man and ourselves in true holiness and justice. Ephesians 4:20-24 *But you have not come to know Christ so, if you have at least heard Him and been taught by Him, as the truth is in Jesus, namely that, as far as the earlier course of life is concerned, you are laying down the old man, who is destroyed by the deceptive desires, and that you are renewed in the spirit of your thinking, and you are in the spirit of the new man, which is created according to the image of God, in true justice and holiness.* Although, thanks to Christ, we are already in a fundamental state of mind in this dispensation, we are longing for full salvation. We can look passionately at the day when we leave death and guilt and Satan completely behind us. We are in an 'already and not yet'. Spiritually we are free, physically still 'subjected' to death and guilt and Satan. We desire – as Paul says – for the salvation of our bodies. Romans 8:23 After the resurrection from the dead, we receive a body completely stamped by the Holy Spirit. 1 Corinthians 15:47-49 *The first man is from the earth, physical; the second Man is the Lord from heaven. As is the physical, so are the physical people, and as the Heavenly is, so are the heavenly people. And as we have carried the image of the physical, so too shall we bear the image of the Heavenly.* It is clear that we will be in a different position on the new earth than on the old earth. The first Adam was well created and could sin, but did not have to sin. By now we know from history and our own lives the general misery to which sin has brought man. On the new earth, we're in a different state. We can sin, but we never want to experience it again. The door to sin is not locked, but no one will open it because we are taught by misery and saved – by God's mercy over us in the death and resurrection of God's Son – know how expensive our liberation was and how precious the atonement of sins and life by the Holy Spirit is in us..

### Biblical history.



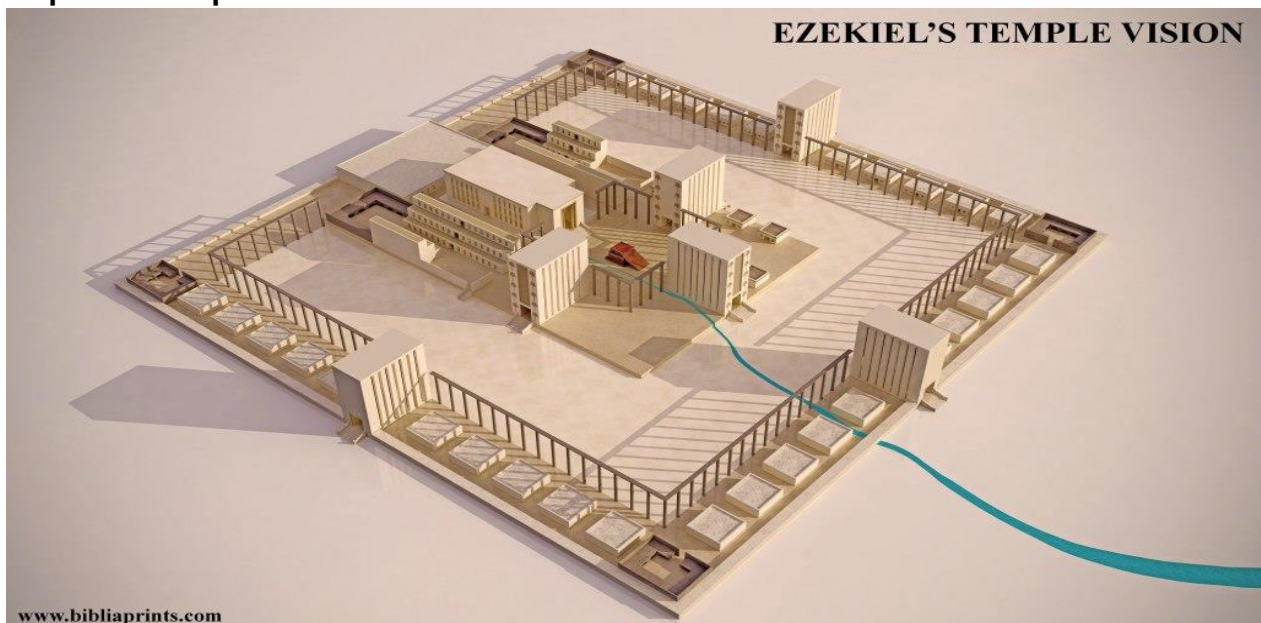
The LORD has been patient throughout history until He has gathered the full number of the elect from Israel and the nations. We are already being called *a new creation*. On the new earth we will be similar to now, only our body is then – no longer subject to guilt and death and Satan – stamped by the Spirit. The feast of the unleavened loaves will change and deepen this science every year. The praise for God, the joy and the gratitude – but also a deep repentance of our sins

– will not cease. God could have said after the fall, "I'll start over somewhere else." But the LORD loved us. He chose the struggle and victory of evil and the restoration of man in relation to God and the neighbor. If God does, why should He not choose, in addition to the land of Israel and the famous temple mount as the location for the temple, to restore the Sabbath and sabbath year and jubilee, the great feasts, and the monarch from David's line?

### **The water flowing from the temple eastwards.**

The Man and Ezekiel stand in front of the entrance of the house or the temple of the Supreme God. Ezekiel hasn't seen it before. Water flows from below the threshold of the temple to the east. The water flows down on the south side of the altar. The writer stands with his face to the East. Only in this way is his story that the water flows from the right side of the temple and flows south of the altar to the east. Ezekiel 47:1 *Then He brought me back to the entrance of the house. And behold, water poured out from below the threshold of the house to the east, for the front of the house was to the east.* The water flowed down from under the right side of the house, south of the altar. Ezekiel is located on the East side of the temple. We see that East Gate when we look at the city from the Mount of Olives. It's the old entrance that's been closed for centuries. That gate is also closed in Ezekiel's vision because God has used the gate as an entrance to His house. The Man and Ezekiel cannot use the Eastern entrance or outside gate. The first is only open on sabbath and the second is locked forever. So He chooses the North Gate to leave the temple complex on the outside. There He leads Ezekiel around the corner towards the outer Eastern Gate and there – for those looking to the East – on the right side of that gate, the water makes its way out. Ezekiel 47:2 *Then He brought me out through the north gate and led me out to the exit gate, in the direction that has turned eastward. And behold, water bubbling from the right side.*

### **Map of the temple of Ezekiel.**



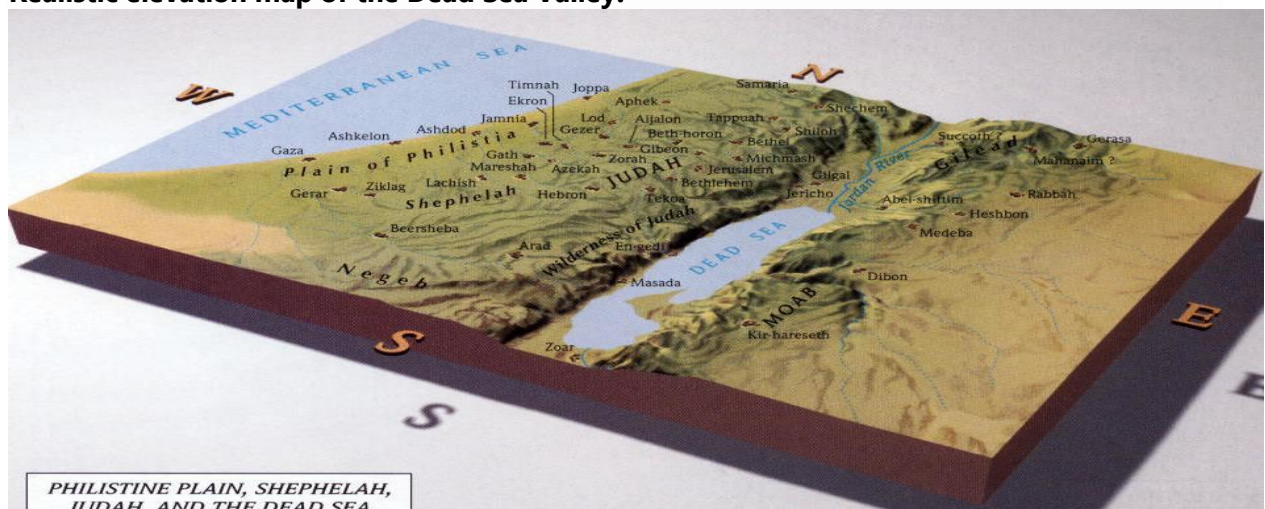
### **The water flows towards the split Olive Mountain.**

At the moment, this would be a problem. The current can not at least linea recta towards the Dead Sea in an easterly direction because there is the Olive Mountain east of the city whose summit reaches at least a hundred meters higher than the Temple Mount. What we may not realize is: The Mount of Olives will split in two mountains with a valley in between upon the second coming of the Lord Jesus. We already know that the Lord Jesus – who went to heaven from the Ascension from the Mount of Olives – will return in the same way. Acts 1:11,12 *This*



*Jesus, which has been taken from you to heaven, will come back in the same way as you have seen Him go to heaven. Then they returned to Jerusalem, from the mountain called the Mount of Olives, which is close to Jerusalem and is a Sabbath journey away from it. It is the prophet Zacharia who makes us know the division of the Mount of Olives. In addition, Zacharia speaks a few verses after this news about the waters moving from Jerusalem in both directions – East but also West – towards the Sea. Zacharia 14:4,8 On that day, His feet will stand on the Mount of Olives, which lies before Jerusalem, to the east of it. Then the Mount of Olives will be split in two to the east and to the west. A very large valley will emerge, if one half of the mountain will recede to the north and the other half of it will move south. (..) On that day it will happen that live water will flow from Jerusalem, one half of it to the sea to the east and the other half to the sea to the west: in summer and winter it will take place. The vision of God to Ezekiel focuses on the time of the Kingdom of God and the new earth. We must remember the time when Christ comes back to take the believers of the earth to Heaven. After passing the judgment on the earth and its remaining inhabitants, the new Jerusalem – that is, the people of the Old and the New Covenant – descends from heaven to the earth. On one of the cards below you can see – on the top – a typical of the country of Israel from West to East. We then see the deep valley that leads from Jerusalem to the Dead Sea, whose surface water is 400 meters below sea level. Anyone who considers that Jerusalem is higher than 500 meters above sea level will remember that the decay over about 55 km to the Dead Sea is about a thousand meters.*

#### **Realistic elevation map of the Dead Sea Valley.**

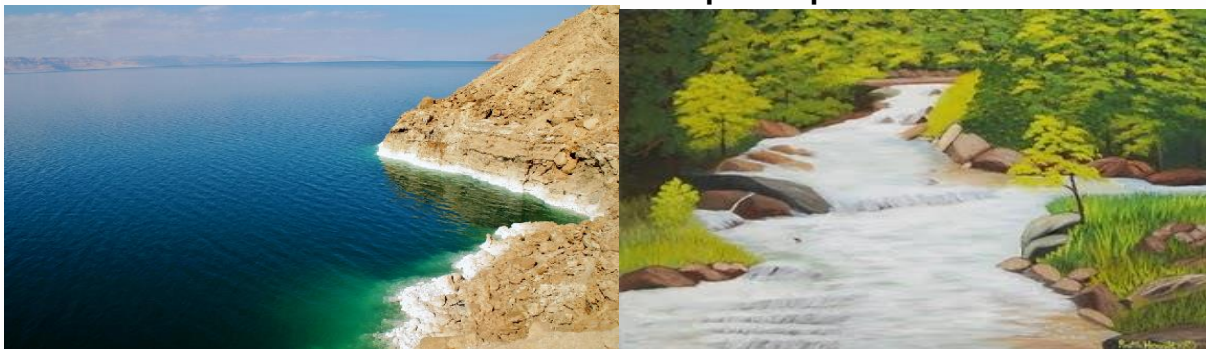


#### **The water from the Sanctuary that creates life.**

Now that Ezekiel and the Man are standing outside the temple complex and they follow the water that seeps under the wall and flows to the East, He has a tape measure in his hands. Because it is always 1000 el – that is about 500 meters – the Man will be served by a ribbon that is many el's long. From the wall of the temple complex to 1000 el towards the East, the Man measures the flow of water. Each time a new 1,000 el is measured, the Man lets the prophet enter the water. In the beginning, the water comes to his ankles. Ezekiel 47:3 *When the Man went east, there was a tape measure in His hand. He measured a thousand el and let me go through the water: the water came to the ankles.* 500 meters further, the water is already getting to the knees. Ezekiel 47: 4 *He measured a thousand el again and let me go through the water: the water came to its knees. Then He measured another thousand and let me go through: the water came to the hips.* Here is the flow of water called a river. The water already comes to the hips. When the Man asks the Prophet – after the next 1000 el – to enter the river, the prophet goes under. Ezekiel 47:5 *Once again He measured a thousand el: it was a stream that I could not go through, because the water was very*

*high – water through which one could only swim, a stream that one could not otherwise go through.* Not only has the prophet seen it, he himself has experienced how deep it was already there. Apparently, that's the point. The Man makes Ezekiel aware once again when he asks "if the prophet has seen it?" Fortunately, the Man is in the water with the Prophet. He leads Ezekiel back to the shore. Ezekiel 47:6 *He said to me, "Have you seen it, man child?" Then He led me and brought me back to the bank of the stream.* The prophet is not yet back on the banks of what is now a large river or he sees how many trees are on the side. Ezekiel is impressed. He also becomes aware at a glance that the water produces life. Not only does this water feed the trees on the shore, but it also produces them, it seems. Everywhere the river comes new life. In fact, he expels everything that smacks of death and makes it alive. Ezekiel 47:7 *When I returned, behold, at the bank of the stream there were very many trees, on this side and on the other side.* This is unknown to us. Water, as far as we know, has no creative power of its own. However, water is vital to all that lives. Without exaggeration, we can say that Israel lives from the waters of Lake Galilee and the Jordan River and the wells that were struck at the time. In the present day Israel has branched many (underground) irrigation channels across the width of the country. Israel lives from the Jordan river that originates south of Lebanon. But once it arrives in the Dead Sea, the Jordan's water becomes salty in no time. The water of the river of life is different in this sense. That's because the river rises under the throne of God. God is the Creator who produces all life in and around the river through the water. For, the prophet in the 12th verse will say, "for the water before it flows from the sanctuary."

#### **Turned salt pit into paradise.**



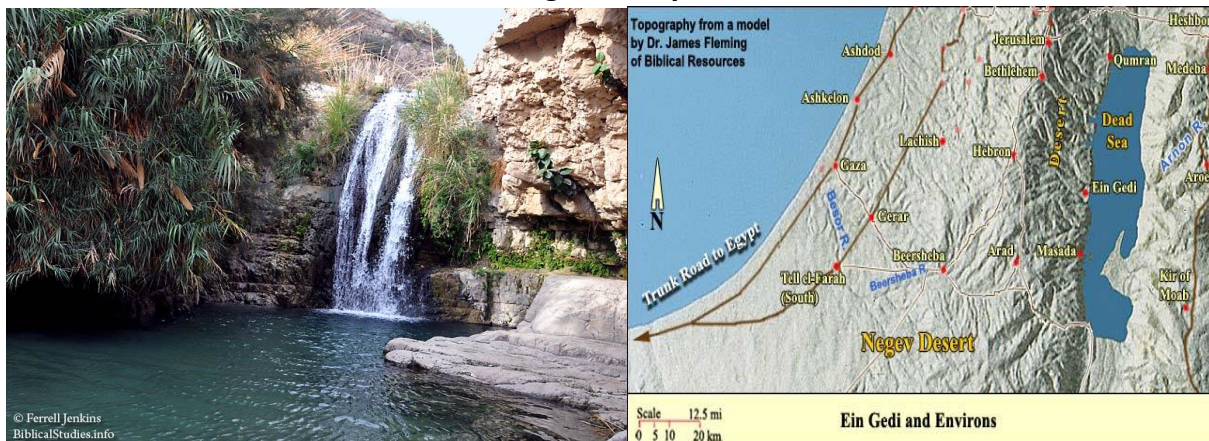
#### **The saltwater of the Dead Sea is turned into fresh water and it is full of fish.**

This water causes us to fall from one surprise to another. First, all that bubbling up from below the threshold of God's house. That was a big surprise. And then – when slowly but surely a river was formed – we fell into the second surprise. How is it possible that after 1500 meters a river has formed in which a small stream develops into a mighty river. Then there is the wonder about the trees that appear to be on the shore. They are not germs of green with a promise in them, they are complete fruit trees and there are many. But the greatest miracle – for the man who knows the Dead Sea – is yet to come. That Dead Sea is so full of salt right now that a human can't swim properly in it. Because of the salinity, you as a human being are pushed up. You can read the newspaper in our time lying in the Sea. But that will be different when the new earth arrives. The water of the river will descend from Jerusalem to the Dead Sea and it will make the water of the Dead Sea healthy. Ezekiel 47:8 *He said to me, This water flows away into the eastern area and flows down into the Plain and enters the sea. Poured out into the sea, the water gets healthy.* That's an unimaginably great miracle. When we look at today's Jordan. Within a few hundred meters – after entering the Dead Sea – a vital river has been transformed into a dead soup of salt. But this river – which arises under the throne of God – is very different: God makes the Dead Sea healthy again through the water of this river. That – these fish – is in itself a very strong proof that the water is



healthy. But it's also a miracle because fish weren't there. All life was dead. Ezekiel 47:9 *It will happen that all living beings that teem there, wherever either streams come, will live.* There will be a lot of fish there, because this water is coming there, and everything that this stream is coming to will be healthy and live. The observant reader has seen that on one day there is 'both streams' as if there are two. Because a relationship with the Mediterranean is established further down the road, it may become apparent here – what Zacharia says – that there was also a stream from the temple to the West that flowed into the Great Sea or the Mediterranean. Zacharia 14:8 *On that day it will come that live water will flow from Jerusalem, one half of it to the sea to the east and the other half to the sea to the west: in summer and winter it will take place.* Perhaps someone could doubt the location and the name of the Dead Sea, because that name is not mentioned as well as the name Jerusalem is missing here. However, the name Engedi alone shows that we are right, as it is located at one of the current water sources on the west side of the Dead Sea. The name En-Eglaim is unknown. There may be a connection in the name as the town of Engedi is literally called *goat source* and the other *calf source*.

### Engedi today.



### The river of life and the restoration of life on the new earth.

Anyone who says fish is talking about fishermen and those who say fishermen think of fishing rods and floats and nets to catch fish. The fishermen are on the side of the (former) Dead Sea. They're throwing out their nets. Further on, they let the nets dry. Smaller and larger repairs will take place. Instead of a dead place, it becomes a very lively scene on the shores of what was once called 'the Dead Sea'. Anyone who thinks of some species of fish – so in the beginning – is mistaken because there are fish of all shapes and sizes, a large variety. A wealth of fish species as we are used to in the Mediterranean. This is what is being referred to. Ezekiel 47:10 *Furthermore, fishermen will pass by from Engedi to En-Eglaim. There will be drying places for trawls. Their fish will be of every kind, very numerous, like the fish in the Great Sea.* Of course, there are always people who understand everything by the term everything – all the salt water has become sweet–everything. However, not all the salt water becomes sweet. There are salty pools left where this water doesn't come. They remain salty, but – some translations think out loud – that is also useful because salt is also needed; If only to preserve the fish caught. Ezekiel 47:11 *But its marshes and its pools will not become healthy: they have been given away to the salt.* Ezekiel is not yet so far. According to the latest reports, he is on the banks of the river of life with the Man. He'd already seen that there were a lot of trees. Now he notices – and he is also told – that they are fruit trees that bear fruit no less than twelve times a year. These trees can be harvested every month. And that's beneficial, not only because their fruits will taste particularly good and be healthy. In



addition, the leaves of these trees are medicinal. When we ask ourselves how to interpret this, the book of Revelation – which also brings up this river of life for the new earth – may come with an answer. Instead of medicinal leaves, this is the tree of life. We remember them from the first Paradise. God chased man away from Paradise after the fall to prevent us from eating from this tree and living forever and thus staying in the state of sin forever. That had in that time to be avoided at all costs. On the new earth, we once again find the tree of life. We may have to say from those trees with medicinal leaves that they are all life trees. Revelation 22:1,2 *And he showed me a pure river of the water of life, clear as crystal, coming from the throne of God and from the Lamb. In the middle of her street and on one side of the river and on the other side of the river was the Tree of Life, which produces twelve fruits – from month to month He gives His fruit. And the leaves of the tree are healing the pagan peoples.* According to the Revelation of the Lord Jesus to John, the elect will eat from it on the new earth. It gives us eternal life and access to the new Jerusalem. Revelation 22:14 *Blessed are those who do His commandments, so that they may be entitled to the Tree of Life, and that they may enter the city through the gates.*

### **The tree of life.**



### **Land for Israel and for the peoples.**

On the new earth, it is clear that the distinction between Israel and the peoples is maintained in a certain way. Not in an unfavorable sense, because the pagan peoples may also eat from the tree of life in order to become healthy and live forever. When the land of Israel belongs to Israel on the new earth, it is obvious to think that the other countries and peoples are also there, such as Syria, whose city is called Damascus. In that case, there would also be room for the Netherlands and Nicaragua and Iceland and so on. With the New Earth, the LORD is not creating a completely new creation – apart from the history that has taken place there – but rather an earth that also honors and does justice to history and builds on it. We will realize that 'the last judgment' was not the first judgment. Thus, there has already been a judgment about this whole world with the Flood. Remarkable is the difference after that time – with the time before – but also there is a strong similarity. It's the same earth where life goes on again. After the Flood, however, God is going to do something about the violence. For example, by establishing the rule of law 'eye for an eye' behind which lies a whole juridical apparatus, which is later created in the form of laws and criminal requirements and lawsuits and police and justice in Israel, but also among other peoples. Furthermore, we know the local judgment on Sodom and Gomorrah and the land of Kanaan, the last judgment carried out by Israel. Similarly, there will be a great deal of difference in the transition between the old and the new earth, but also a big similarity. It's the same earth. They

are the same – chosen – people. It's the same country for Israel. The same place for God in the midst of His people. Same place for the people.

### **The peoples on the new earth.**



### **Promise of land and people together with reconciliation and renewal in New Covenant.**

In the New Covenant, God gives atonement and the Holy Spirit to make new people of us and restore us in the relationship to Himself and the neighbor and ourselves. No one can go without this new reality, the dimension where we are allowed to enter through the work of salvation of our Lord Jesus Christ. But in doing so, we must honestly say to each other that – for Israel – with the promises of the New Covenant, the promises of country and people were always united. It is not that the God of the Old Testament is the God of a people that He has promised a country, and that the God of the New Covenant is the God of the soul and of the spirit. Both in the Old Covenant and in the New, the LORD has his people in mind that He wants to give justice together with a concrete land to dwell and a monarch. For example, read Jeremiah 31:31-40 where the promises of the New Covenant are awakened: *Behold, there will come days, the Lord says, that I will make a new covenant with the house of Israel and with the house of Judah, (...) Surely, this is the covenant that I will make with the house of Israel after those days, the LORD says: I will give My law within them and write it in their hearts. I will be them to a God, and they will be me to a people. (...) Behold, there will come days, the LORD says, that the city will be rebuilt for the Lord, from the Hananeous Tower to the Corner Gate, and that the tape measure will run even further, straight on, up to the Hill Gareb and deflect to Goa. The whole valley with the dead bodies and the ashes and all the fields up to the Kidron stream, up to the corner of the Horse Gate to the east, will be a sainthood for the LORD. Forever, nothing will be snatched away or torn down.* The same applies to those Bible places where God speaks of the same things through the prophet Ezekiel. Ezekiel 36:25-28 *I will sprinkle pure water on you and you will be clean. Of all your impurities and of all your stink gods, I will cleanse you. Then I will give you a new heart and a new spirit within you. I will take the heart of stone from your body and give you a heart of flesh. I will give My Spirit within you. I will make you walk in My Ordinances and you observe my provisions and keep them. You will live in the land I have given your fathers, you will be a people to me, and I will be a God to you.* It is true, the promises of the New Covenant are not always fully stated, but the cohesion is inseparable for the people of Israel: The atonement of sins and the new Spirit and dwell in the land as the people of God. In the New Testament, it sometimes seems that the people and the land are moving into the Church and the spiritual richness of Christ and the Spirit, but that is an incorrect representation of the facts. Again and again – also in the NT – the LORD returns to the people of Israel and Jerusalem and the land of the fathers. In the book of Revelation we see that from Revelation 7:4

*And I heard the number of those who were sealed: one hundred and forty-four thousand were sealed from all the tribes of the Israelites.* In Jesus' speech on the last things, we see in Mark 13:14 that history returns to the temple in Jerusalem. In the word "until" we learn that God punishes His people, but does not forever reject them in Luke 21:24 *And Jerusalem will be trampled by the Gentiles until the times of the Gentiles are fulfilled.* There is a phase in history in which God pays particular attention to the nations – some 2,000 years from Christ to 1948 – but God returns to His old people according to His promise, which by then will be back in their own country with Jerusalem as its capital.

### **The new temple and the land and the Holy Spirit..**

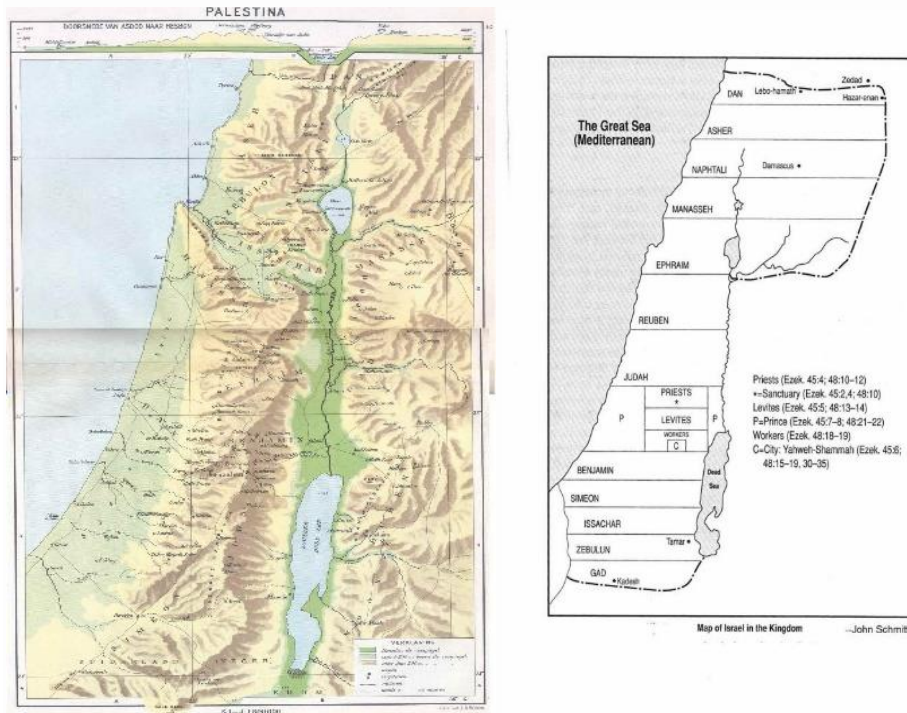


### **The twelve tribes find a place within Israel's borders on the new earth.**

God stands by His promises. He promised Abraham, the first Israelite, a people and a country. It was an eternal promise, and the LORD is fulfilling it on the new earth. Genesis 17:8 *I will give to you and your descendants after you the land where you are a foreigner, all over the land of Canaan, as eternal possession. I will be them to a God.* The people of Israel receive on the new earth, that land what in the old dispensation was its territory again as an inheritance from God's hand. The LORD indicates the borders within which this area falls. Again there are two areas for Joseph. That was also the case in the old dispensation. The Levi tribe had already joined the LORD in the old situation, but in the new situation around the sanctuary, the tribe is given its own area for priests and Levites. Thus, when the twelve tribes are reduced to eleven, the tribe of Joseph – as in the old days – is divided into that of the two sons, Ephraim and Manasseh. The LORD reminds His people of the promise he made to Abraham, Isaac, and Jacob, a promise that God endorsed with an oath – with the lifting of the hand. That land becomes their hereditary property. Every tribe in Israel and every family receives a part of the great area. The LORD wishes to make it clear that the property must never be disposed of from their property. It will always fall to the same tribe, to the same family. It's an eternal possession. Ezekiel 47:14 *You will have it in hereditary possession, both one and the other over which I have raised my hand and swore that I would give it to your fathers. This land will strike you as hereditary property.* The Northern Border is then drawn. The line runs from the Great Sea – as Israel called the Mediterranean – linea recta to Hamath and Damascus. (Some maps draw Damascus within Israel's borders, but they are wrong. Damascus belongs to Syria.) Ezekiel 47:17 *The border thus runs from the sea to Hazar-Enon, on the border of Damascus and north, to the north and the border of Hamath.* That's the north side. In this way, the sources of the Jordan also fall within the borders of the new Israel on the new earth. Having the sources of the Jordan River – which is so important for the fertility of the country – is particularly essential for a country and a people. The Eastern border runs along Lake Galilee via the Jordan River and the Sea – which we currently call Dead Sea – from North to South. All the tribes of Israel seem to welcome part of a river or lake into their territory. Also on the South side the line is drawn quite



sharply from Quays over the stream of Egypt towards the Mediterranean Sea. Ezekiel 47:19 *And south to the south: from Tamar to the waters of Meribath-Kades, along the stream valley to the Great Sea.* That's the south side to the south. The Mediterranean coast is the natural Western border of the country. In this way, the land is sandwiched between the waters of the Great Sea and the Lakes and the Jordan River. Ezekiel 47:20 *And the west side: the Great Sea from the border to directly opposite Lebo-Hamath. That's the west side.* It is a fairly rectangular piece of land that will be assigned to the twelve tribes of Israel in the next chapter. Ezekiel 47:21 *This land now you must divide for yourself among the tribes of Israel.*



**The new Israel.**

### **The stranger entered into the people of God.**

In the time of the Israel of the old dispensation, people from outside have always lived with them. We think of the Rechabites (Jeremiah 35) and the people who had come with Moses' family and of Rachab, the hore and Ruth, the Moabitic. Some (Rachab and Ruth) have been absorbed by marriage in the land and people of Israel. Others have always been more or less strangers. Many of the cases before Israel also applied to them. Leviticus 12:22 *You have one right, both for the stranger and for the resident, for I am the LORD, your God.* Yet, like the Jews, they had not acquired their own land. That's going to be different from the beginning of the new earth. The people who, as strangers, have always lived among the Jewish people and are worthy of entering God's Kingdom, are now receiving their own territory just like them. It is – as for the Jewish people – a hereditary property. The distinction between people of the Jewish people who remained faithful to the LORD and those who did so, actually falls away on the new earth. They are fully absorbed into the people of Israel. Ezekiel 47:22 *And it will happen that you will make it fall to you and to the strangers who reside in your midst, who have fathered children in your midst. They will be to you as a resident among the Israelites. They will fall into hereditary property with you, in the midst of the tribes of Israel.* Because the location of the people of Israel on the new earth takes place within the historical setting we know – with places such as Damascus and Hamath and the Mediterranean and the Jordan – it seems that here we are focused on the believers from Israel. The believers from the peoples simply live in the countries where they originally came from. The

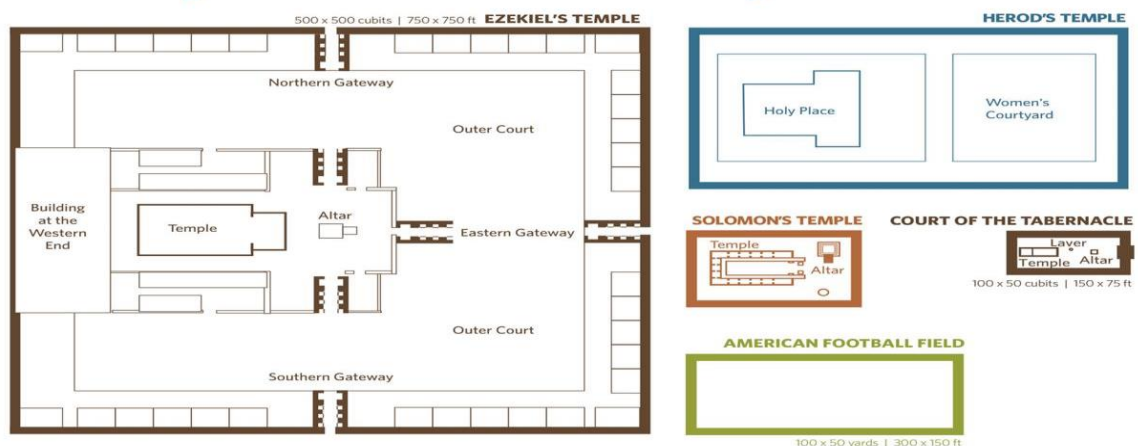
Christian Syrians live in Syria and the Dutch in the Netherlands. The Christian South Africans in South Africa and the Christian-Americans in America etc. But the foreigners who were actually part of the society of Israel are allowed to find a place in between – in the tribe they were part of – as of course the foreigners who have lived in the Netherlands or Syria or South Africa etc. and – by their faith in the Lord Jesus and their way of life – were allowed to enter God's Kingdom. Ezekiel 47:23 *It will happen that in the tribe where the stranger resides, you must give his hereditary property there, the Lord speaks.*

### The vision of the third temple.

The book Ezekiel – which opens with the appearance of the LORD to Ezekiel – has good and bad news. The bad news was that God would leave the temple in the city of Jerusalem and that Jerusalem would be destroyed and the rest of the people would go into exile. That's all what happened. The good news is that God is going to live among His people again and that the people of Israel may once again possess the promised land. The last one – the good news – is the last nine chapters of the book Ezekiel. In the so-called temple vision.

### The temple of Ezekiel compared in terms of size with that of Solomon and the tabernacle.

## Temple Size Comparisons



### The temple of the new earth.

There have been two temples at this time, the Temple of Solomon and the Temple – from after the exile in 515 BC – which was built by Zerubbabel and Joshua. It is this temple that has been greatly decorated and enlarged by King Herod. The first temple was destroyed in 586 BC. The second temple was set on fire by the Roman Titus in 70 AD. This vision of Ezekiel is about the last temple. Is it the next temple we can expect? No, it's the temple of the new earth. After the destruction of Jerusalem in the year 70 AD, God foretold a restoration of the city and temple. Luke 21:24 *And Jerusalem will be trampled by the Gentiles, until the times of the Gentiles are filled.* This "until" is significant. A temple will be built in Jerusalem before the end of time. That will be a copy of Solomon's temple.

### The order of the tribes.

The order of the tribes – from North to South – raises questions, especially the place relative to the Holy Area. One of the things that matters to the place God gives us in His Kingdom is the past and how we have set ourselves up against Him. For this reason, the Levites have to step back to

their duties at the Sanctuary. The priests from Zadok's house, on the other hand, are rewarded for their loyalty in the past. For this reason, the Sanctuary of the LORD is placed in the area assigned to the priests. When past sins have their effect on our future, this would explain Dan's place – far from the Sanctuary. The tribe Dan is not well appreciated. They did it wrong. Remarkably, the tribe Dan is missing even when listing the tribes in Revelation 7. Furthermore, it is suggested that the Holy Area on the north side is bordered by Judah and on the south side by Benjamin. They are the two tribes that can claim the place of the city of Jerusalem for themselves. Judah – to be precise King David – has conquered Jerusalem from the Jebusites and has himself moved with his entourage to live in 'the city of David' in the valley south of the temple area. In fact, however, this area where Jerusalem lies belonged to Benjamin. Someone else believes that he recognizes yet another pattern that can be traced back to the ancestry of the twelve sons of Jacob. It would make a difference whether the sons of a slave-woman or a woman are descended. Genesis 35:23-26 *The sons of Lea: Ruben, the firstborn of Jacob, and then Simeon, Levi, Judah, Issaschar and Zebulon. Rachel's sons, Joseph and Benjamin. Furthermore the sons of Bilha, the slave of Rachel: Dan and Naftali. And the sons of Zilpa, the slave of Lea: Gad and Aser. These are the sons of Jacob, who were born to him in Paddan-Aram.*

Stam	Vrouw/bijvrouw
Dan	Bilha
Aser	Zilpa
Naftali	Bilha
Manasse (Joseph)	Rachel
Efraïm (Joseph)	Rachel
Ruben	Lea
Judah	Lea
<b>The holy Area</b>	
Benjamin	Rachel
Simeon	Lea
Issaschar	Lea
Zebulon	Lea
Gad	Zilpa

### **The twelve tribes were each given a place in the 'holy land'.**

The term comes from Zacharia 2:12 *The LORD will occupy Judah as His part in the holy land. He will still choose Jerusalem.* We can assume that they were assigned the same area in terms of horizontal length alone as the Holy Area of 25,000 el by 25,000 el, a square of about 12.5 km.

The altitude of the Northern region is: 6.2 km (Sacred area) + 7 x 12.5 km = 93.75 km.

The altitude of the Southern region is: 6.2 km (Sacred area) + 5 x 12.5 km = 68.75 km.

Total: 162.50 km

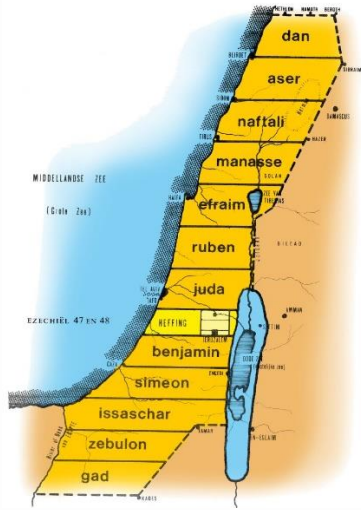
1 The area of Dan

2 And adjacent to the area of Dan, from the east side to the west side: Aser one area.

3 And adjacent to the area of Aser, from the east side to the west side: Naftali one area.



- 4 And adjacent to the area of Naftali, from the east side to the west side: Manasse one area.  
 5 And adjacent to the area of Manasse, from the east side to the west side: Ephraim one area.  
 6 And adjacent to the area of Ephraim, from the east side to the west side: Ruben one area.  
 7 And adjacent to the area of Ruben, from the east side to the west side: Judah one area.



**An impression of the living areas of the twelve tribes.**

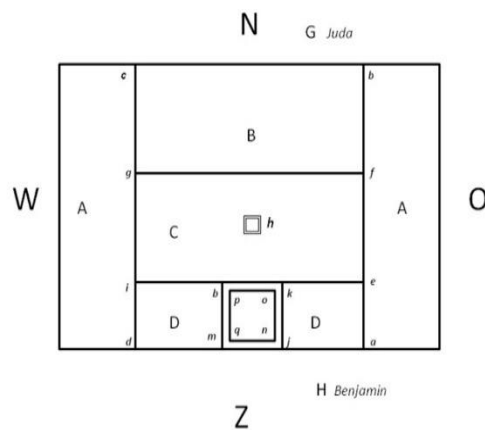
### **The sacred square.**

The sacrifice for God that the twelve tribes must bring shows that the relationship with God is their priority. Before the tribal areas are assigned, there is the Holy Territory bestowed upon God by Israel. It is a commandment from God. The tribes must bring this area to the LORD as a sacrifice. The fact that it is a commandment is not necessarily contrary to the idea of the volunteerism and love with which God's people take up a part – the center – of his territory before God. For them, it is an honor that God wants to live in their midst. It is remarkable that the commandments of God apply even on the new earth. Although the new people live by the Spirit and their bodies are stamped by it, not everything is left to chance or the good intentions of men. In addition to the atonement through the blood of Christ and the guidance through God's Spirit and the personal responsibility of every man, the commandments of God – which are black and white – apparently remain in force. No one has to guess what God's intention or will is. It remains a landmark also on the new earth. Initially, only the length measure is given: 25,000 el about 12.5 km wide. With this 25,000 el, the full width between the Dead Sea and the Mediterranean sea has not been used. Later we hear the depth of the area, also 25,000 el. It's a square area. The LORD is set on the square, it looks like a sacred space. The temple complex itself is also square 500 by 500 el. The Holy of Saints is square; 20 el by 20 el. The temple square is square. God wants the Sanctuary to be in the middle of it. Ezekiel 48:8 *And adjacent to the area of Judah, from the east side to the west side, must be the offering you must bring: twenty-five thousand el wide and as long as any of the other parts, from the east to the west side. The sanctuary must be in the middle of it.* In the meantime, we are aware that the Holy Area consists of three spaces:

1. The area of the Levites of 12,500 by 10,000 el.
2. The area of the priests of 12,500 by 10,000 el.
3. the area of the city. 12,500 el at 5,000 el.

The LORD focuses primarily on the area in which the Sanctuary was built. That's the territory for the priests. This is the middle area. It lies below the area of the Levites and above that of the city. It is mentioned first because it is the most sacred and important area, because the LORD lives

there. Ezekiel 48:9 *The offering you must bring the LORD must be twenty-five thousand long and ten thousand wide.* The offering is intended for the LORD God but also for the people who surround and serve Him, the priests and Levites. Once again, it is emphasized that in this area – that of the priests – is the Sanctuary of the LORD. Ezekiel 48:10 *For the following persons the holy offering is intended: For the priests: to the north a length of twenty-five thousand el, to the west a width of ten thousand el, to the east a width of ten thousand el and to the south a length of twenty-five thousand el. And the sanctuary of the LORD must lie in the midst of it.* The area of the priests – as is confirmed here – against the area of the Levites. That's necessary because 1. the Sanctuary of the LORD might not otherwise be in the middle and also 2. because it is said here and 3. also in a previous chapter that was impression. Ezekiel 48:12 *The charge of the offering of the land will be the most sacred to them, against the territory of the Levites.*



**Map of the Holy Area.**

### **The Sacred Area of the Levites.**

For the Levites, the same area is cleared: 25,000 el by 10,000 el. It comes to lie north of the area in front of the priests. They build houses there and keep animals there, which provide meat and milk and wool and leather. They also do agriculture. They are self-sufficient so is the thought. Ezekiel 48:13 *The Levites, parallel to the territory of the priests, will have a length of twenty-five thousand el and a width of ten thousand el.* The total length will be twenty-five thousand el and the width will be ten thousand el. The Levites – who used to make mistakes – are dealt with a little more healthy distrust than the priests. They are people who in the past – in addition to the interests of the LORD – did not forget their own interests. But they must remember that they live in an area that has been given to God as a offering throughout Israel. So the area is from the LORD, it is sacred to the LORD. Ezekiel 48:14 *They may not sell any of it, exchange nothing, and they may not hand over the best part of the land to others, for it is sacred to the Lord.* In fact, the Holy Area will be extended to that of the city, but when it comes down to it, that area is – sometimes – considered neutral, while the priestly and Levite section is collectively considered sacred. God surrounds Himself by the Levi tribe, especially by its priestly family. The LORD also regards this – the people of the priests and the Levites – as a kind of protective wall around the Sanctuary. There are the forecourt and the curtains and the Holy and the Holy of Holies that protects direct access to God. Something of what we see now – on the new earth – also played in the time of the Old Dispensation. When we look at the tabernacle, we see a similar pattern. Around the tabernacle was a forecourt. Around the tabernacle lived the three Levites families; Kehath, Gersom and Merari. Aaron lived as a priestly family on the side of the tabernacle where the entrance was located. Around this ring of protection four times three tribes of Israel were grouped.

### The tribe of Levi and the priests as a protective ring around God.

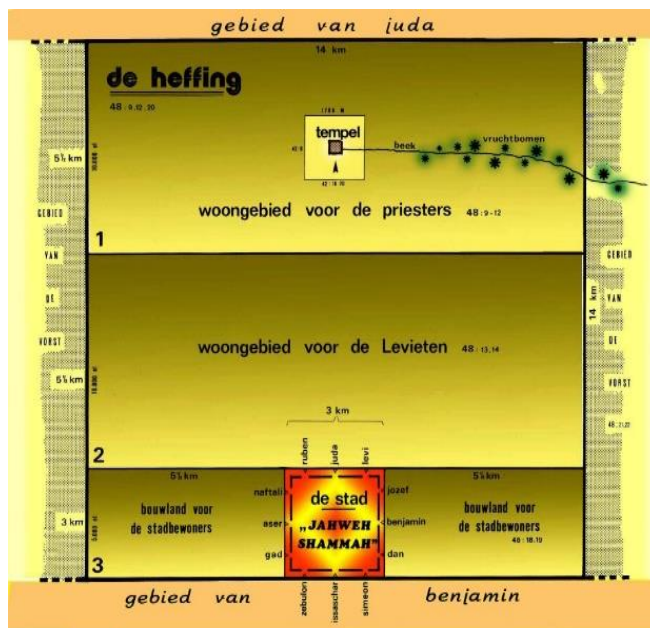


### The city.

While one can feel the distance between the Holy Area and the city, the city is then absorbed into the sacred square, of which the Shrine of the LORD is a part. The area for the city is half smaller, at least narrower than that of the priests and the Levites. It's 25,000 el long, but 5,000 el wide. The city – which forms part of it – is meant to live in but the area is in itself much wider. The pastures around the city are intended for sheep and cattle, for milk and wool and hides and meat. The city is self-sufficient. Ezekiel 48:15 *But the five thousand el that remains in the width versus the twenty-five thousand, that will be non-sacred territory, destined for the city, to live in it and as meadow land. And the city should be in the middle of it.* In that large area of 12.5 km by 2.5 km. is a relatively small town with a circumference – another square – of 4500 el or 2.25 km. that connects around the city to the area of the priests on the North side and on the South side near the area of Benjamin. It forms a strip of meadow land of 250 el or 125 meters. Ezekiel 48:16,17 *These are its dimensions: on the north side forty-five hundred el, on the south side forty-five hundred, on the east side forty-five hundred and on the west side forty-five hundred. And the city will have meadow land of two hundred and fifty el to the north, from two hundred and fifty to the south, from two hundred and fifty to the east and from two hundred and fifty to the west.* In fact, the city in the middle of the area reserved for the city occupies a relatively small place. In total, the length is 25,000 el, with a deduction of the 500 el of the city, there remains on both sides of the city an area of 10,000 el in length and 5,000 el in width. A distinction had already been made between the area of the city and that of the priests and the Levites, in the sense of profane space and sacred space. Now it turns out that the offering applies mainly to the Holy Area. Nevertheless, the sanctity of the area will radiate to the city as the city is up against the Holy Territory. Between the lines it is said that the city belongs to the holy Area. Conversely, this is also the case. The Holy Area belongs to the city. Although the city and the Sanctuary are about half an hour apart according to insiders, they will nevertheless form a reasonable unity for the visitor's feeling. If the city receives a name – and it does – it applies to the whole area. There is a ring of meadow land around the city. But the large area to the right and left of the city and its grazing area is an area that is meant to be a supply area for the city and then we have to think about agriculture and possibly industry. Everything is focused in particular on the food supply of the people in the city. Ezekiel 48:18 *What remains in the length, parallel to the holy offering, will be ten thousand el to the east and ten thousand to the west. It will be parallel to the holy offering. Its proceeds will be intended as food for those who serve the city.* The inhabitants of the city are in principle from all tribes of Israel. Everyone is welcome.



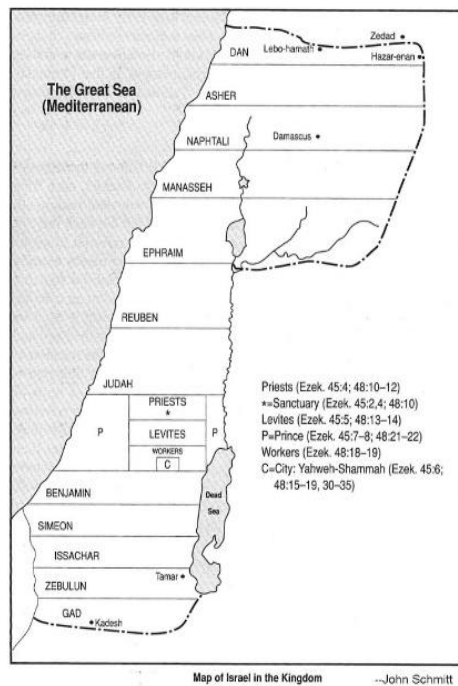
No one is excluded in advance to live and work in the city. It is not the Priests or the Levites, but people who belong to the other twelve tribes. Ezekiel 48:19 *As for those who serve the city, they may serve it from all tribes of Israel.* The city completes the sacred square. In this sense, the city is also a big part of the offering. Ezekiel 48:20 *All the offering will be twenty-five thousand by twenty-five thousand el, a square. You must bring the holy offering including the property of the city.* The city is part of it. After the Holy Land that the people have ceded to the LORD, space is now being made for the monarch. He is assigned an area on the East and West sides of the Holy Area. The area of prince is bordered by the Dead Sea in the East and the Mediterranean in the West. The area is 25,000 el or about 12.5 km deep. In a sense, the monarch is the protector of the Holy Area, with the Sanctuary of the LORD in the middle. Ezekiel 48:21



Map of the offering for the LORD.

### The southern tribes.

Now that the Holy Area has been explicitly reviewed, the list of the tribal areas continues to the South. The Holy Area belongs to the Levites and the city and the monarch. It is bordered on the North side by Judah and on the South Side by Benjamin. Ezekiel 48:22 *Apart from the possession of the Levites and the possession of the city, which lies in the midst of that which is of the monarch, the area between the border of Judah and the boundary of Benjamin will be for the monarch.* Seven tribal areas are located on the north side of the Holy Area and five tribal areas on the South Side, understandable because in the direction of the North there is more space. Yet – unlike the time of the Old Dispensation – there are still five tribes in the South. Ezekiel 48:23 *Then the other tribes, from the east to the west side: Benjamin one area. Among them are Simeon, Issaschar, Zebulon and Gad.* Ezekiel 48:24-28 *And adjacent to the area of Benjamin, from the east side to the west side: Simeon one area. And adjacent to the area of Simeon, from the east side to the west side: Issaschar one area. And adjacent to the area of Issaschar, from the east side to the west side: Zebulon one area. And adjacent to the area of Zebulon, from the east side to the west side: Gad one area. And adjacent to the area of Gad, on the south side to the south, lies the area of Tamar, to the water of Meribath-Kades, along the stream valley up to the Great Sea.* The area of Gad closes the rows. The southern border of that area also gave the southern border of the people of Israel. Ezekiel 48: 29 *This is the land that you must make the tribes of Israel as hereditary property, and this will be the land assigned to them, says the Lord.*

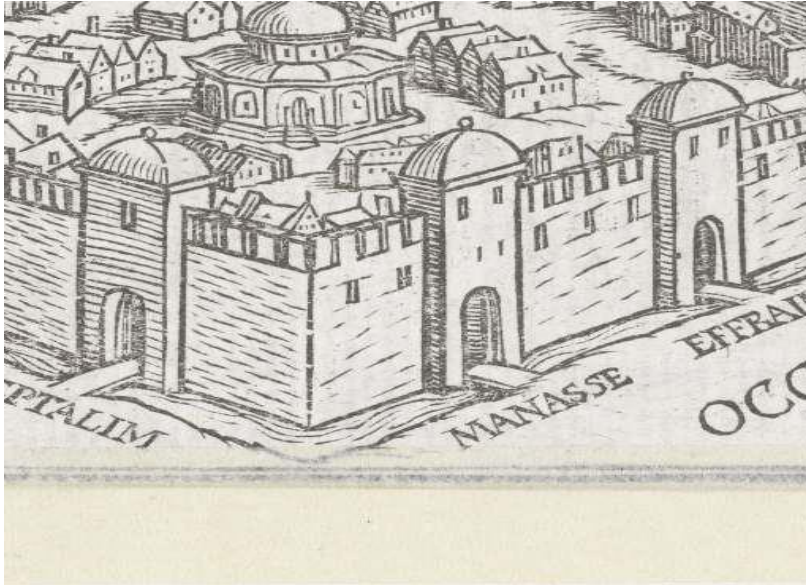


**The area Israel is assigned.**

### **Jerusalem.**

Finally, the focus is on the city that we think is Jerusalem. It is definitely the location with the meaning of Jerusalem. Also from the Name that the city receives you can see that the city is part of the Holy Area. The name of the city becomes: *The LORD IS THERE*. Ezekiel 48:35 *And the name of the city will be from that day on: THE LORD IS THERE*. Someone points out that the sound in the Hebrew of Jerusalem and 'THE LORD IS THERE' is somewhat similar. JERUSALEM AND JEHOESJAMMA. Jerusalem, by the way, has been nicknamed in the Bible more than once. See the state. The city has no less than twelve gates to the number of tribes of Israel. The city forms a square of 4500 el or 2.25 km. Ezekiel 48:30 *These are the exits of the city: on the north side is the size forty-five hundred el. On the north side we find the Ruben gate and the Juda gate and the Levi gate*. Ezekiel 48:31 *The gates of the city will be according to the names of the tribes of Israel: three gates to the north: one the Ruben Gate, one the Juda Gate and one the Levi Gate*. Remarkably, Levi is now in the number of twelve tribes. Manasses and Ephraim are found in Joseph's gate. Next to this gate we find the Benjamin gate and the Dangate on the East side. Ezekiel 48:32 *And on the east side the measure is forty-five hundred el, with three gates: one the Joseph's Gate, one the Benjamin gate and one the Dangate*. The Southern Border is formed by the names of the Tribe Simeon and Issaschar and Zebulon. Ezekiel 48:33 *The south side: the measure is forty-five hundred el, with three gates: one the Simeon gate, one the Issaschargate and one the Zebulon gate*. Finally, the west side of the walled city is mentioned. There we find the gates of the tribe Gad and Aser and Naftali. Ezekiel 48:34 *The west side: forty-five hundred el, with three corresponding gates: one the Gadgate, one the Aser gate and one the Naftali gate*. The perimeter of the city is a total of 18,000 el. Ezekiel 48:35 *Eighteen thousand el all around. And the name of the city will be from that day on: THE LORD IS THERE*. It's a speaking Name for Jerusalem. This is the most fundamental thing that can be said about the city of the future "that the LORD is there."

### God lives in the midst of His people.



**JERUSALEM and JEHOJAMMA.**

### Names for the city of Jerusalem.

Isaiah 1:26,27

I will return your judges as before, and your counsel as in the beginning. Then you will be called: city of justice, faithful city. Sion will be redeemed by justice, and those of her to repent by righteousness.

Isaiah 60:13,14

The listen of the Lebanon will come to you, cypress, plane tree, and pine tree together, to make the place of My sanctuary look, and I will glorify the place of My feet. Also, bowing, the children of those who have oppressed you will come to you, and all who have rejected you will condescension to your soles, and they will call you: City of the LORD, the Sion of the Holy of Israel.

Jeremiah 3:17

At that time, Jerusalem will be called the Throne of the LORD. All pagan peoples will flock there, to the name of the Lord, to Jerusalem. They will no longer pursue their hardened, evil hearts.

Joel 3:21

I will keep their blood innocent, that I had not been held innocent. And the LORD will live in Sion.

Zechariah 2:10-13

Cheer and rejoice you, daughter of Sion, for, behold, I come, and will dwell in your midst, the Lord speaks. Many pagan peoples will be joined by the LORD on that day, and they will be me as a people, and I will dwell in your midst. Then you will know that the Lord of the armed forces has sent me to you. The LORD will take ownership of Judah as His part in the holy land. He will still choose Jerusalem. Be silent before the lord, all flesh, for He has awakened from His holy dwelling.

Revelation 21:10-12

And he carried me away in the spirit on a great and high mountain and showed me the great city, the holy Jerusalem, which descended from heaven, away from God. She had the glory of God, and her radiance was like a very precious gemstone, like a crystal clear stone jasper. She had a great and high wall with twelve gates, and at those gates twelve angels. There were also names written on it, namely of the twelve tribes of the Israelites.

### Heavenly Jerusalem.

The names of the twelve gates of the city – with the names of the twelve tribes – form a connection to the new Jerusalem, which descended from heaven to earth in Revelations 21.



Revelations 21:10-13 *And he carried me away in spirit on a great and high mountain and showed me the great city, the holy Jerusalem, which descended from heaven, away from God. She had the glory of God, and her radiance was like a very precious gemstone, like a crystal clear stone jasper. She had a great and high wall with twelve gates, and at those gates twelve angels. There were also names written on it, namely of the twelve tribes of the Israelites. Three gates on the east, three gates on the north, three gates on the south, and three gates on the west.* The similarities between Revelation 21 and 22 and the vision of the temple of Ezekiel are hard to overlook. There is the city with the twelve gates and the names of the tribes of Israel. But there is also the flow of water that forms a river that bring life everywhere and restores the fruits of the trees. The river comes from the throne of God. Revelation 22:1,2 *And he showed me a pure river of the water of life, clear as crystal, coming from the throne of God and from the Lamb. In the middle of her street and on one side of the river and on the other side of the river was the Tree of Life, which produces twelve fruits – from month to month He gives His fruit. And the leaves of the tree are healing the pagan peoples.* The book of Revelation speaks of 'the tree of life'. It is undeniably true that John's vision was given later in time. More is known. John also mentions *the twelve foundations* of the city of Jerusalem in the book of Revelation. They are formed by *the twelve apostles*. Revelation 22:14 *And the wall of the city had twelve foundations bearing the twelve names of the twelve apostles of the Lamb.* If the apostles are there, then there is the Gospel of Jesus Christ, which has spread worldwide and reached all nations. It is not for nothing that there are also the peoples who are in a cordial relationship with the LORD and bring their treasures to Jerusalem, where the LORD resides. And they will bring in the glory and honor of the nations. All the states and wickedness of the past are definitely a thing of the past. Revelation 21:27 *All that is impure, will not come, nor will anyone engage in horrors and lies, but only those who are written in the book of the lamb's life.* It seems that Israel – which receives a special position on the new earth with God in their midst – is standing alongside all the other peoples on earth as a national unit. There is probably also a Syria (Damascus) and an Egypt, a Netherlands and a United States of America, a China and a Zambia and Chile and Indonesia etc.

**The river that flows from under the throne of God and brings life and recovery everywhere.**



## **Judeo-Christian future expectation from Ezekiel.**

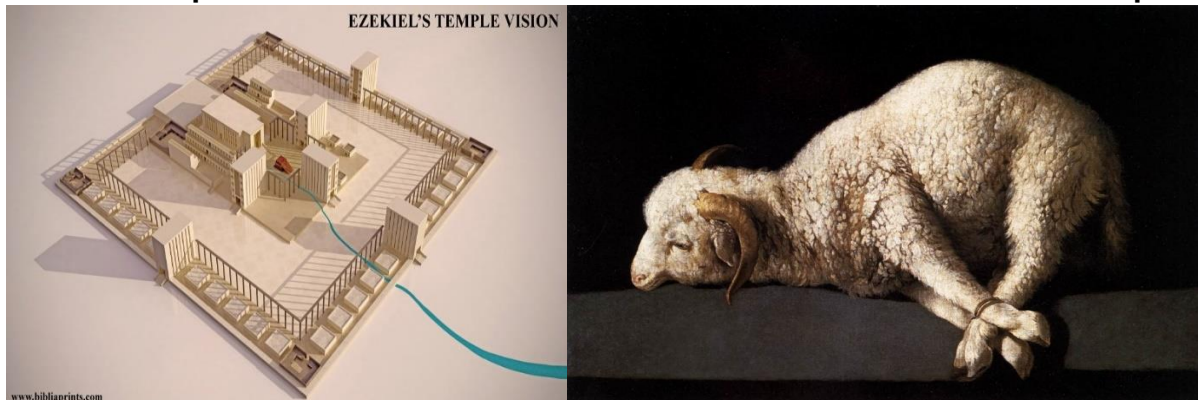
### **G. Compare Ezekiel 40-48 with Revelation 21-22.**

#### **The new Jerusalem.**

Something special seems to be going on with Revelation 21 and 22. What is the case? It is not

only Revelation 21 and 22 that are speaking out about the new heaven and the new earth. Also in Ezekiel 40-48, the LORD God opens a book about the situation that will arise, after the war of Gog and Magog against the holy city has ended and the enemies of God have been punished. Gog and Magog – with the final battle against God and the Saints in Revelation 20 – emerge before the new earth opens up to the elect in Revelation 21 and 22. In a similar way, we see the sequence of the final battle of Gog and Magog with the final verdict on God's enemies in Ezekiel 38 and 39 followed by the entirely new situation of the temple of Ezekiel. The temple of Ezekiel may not evoke much recognition at first glance, but if we say that that temple is also built on *a high mountain* and that *under the throne of God a river emerges that produces trees with medicinal leaves* and that *the city has twelve gates*, then everyone will recognize that we are dealing with a similar situation. Below we will work out the similarities between Revelation 21 and 22 and Ezekiel 40-48. Apart from the strong similarity, there is an glaring difference between these two Bible sections. Ezekiel 40 to 48 speaks – how shall we say it – palpable and tangible about the twelve tribes of Israel and the land and the New Temple and the life-creating river in its effects on the Dead Sea. Revelation 21 and 22 is more spiritual about the chosen Jews and Gentiles who make up the New Jerusalem and their unity with God the Father and the Son, who in this regard is not coincidentally called the Lamb. While Ezekiel is about concrete creation and a land and a people and a temple and a lake full of all kinds of fish and fishermen, the sun and temple in Revelation 21 are missing and everything seems to be of the Spirit. Revelation 21 and 22 also seem to have more regard for the entry of believers from the nations, while Ezekiel 30-48 is directed at the Jewish people. These two representations of the new earth do not contradict each other, but complement each other. It seems unwise to choose either representation of things and ignore or deny the other. It is simply that there is a spiritual dimension, but also a material and vice versa.

**There is a temple in which God dwells, and the LORD God and the Lamb form the temple.**



**Revelation 21–22 does not replace the vision of Ezekiel 40-48, but complements it.**

There will be a temple on the new earth – as outlined in Ezekiel 40-48 – in which God dwells among His people Israel. At the same time, the people of God are formed by the elect from the nations and from Israel who experience unity with God in Christ and with each other. We want to justify this insight in four steps.

- A. We list the similarities and differences between Revelation 21-22 and Ezekiel 40-48 to indicate that it is about the same time – the new earth – and the same place – Jerusalem.
- B. We take away the grounds for reasoning in which there is only room for the view that God and Christ have taken the place of the temple.

- C. We seek the answer to the question of whether God lived in a temple for the awareness of the Jewish Christians and the Bible reader – between the Ascension of Christ and His Second Coming – or whether the meaning of the temple has completely lapsed since the finished work of Christ.
- D. We try to form an impression of the reality that Ezekiel 40-48 evokes of life on the new earth and then looks at the added value of Revelation 21 and 22.

### **The temple in Jerusalem on the new earth.**



### **A. The similarities and differences between Revelation 21-22 and Ezekiel 40-48 in a row to indicate that it is about the same time – the new earth – and the same place – Jerusalem.**

#### **1. The city on the high mountain with the twelve gates and the river of life with medicinal leaves.**

The prophet Ezekiel receives a temple vision from God. The temple vision is described in 9 chapters of Ezekiel 40 to 48. In this vision, the LORD seems to give a picture of the new earth, in particular of His future dwelling among the Jewish people. The idea of an impression of the new earth stems in part from the strong similarity between the temple vision of Ezekiel and the New Jerusalem shown to the Apostle John by the Lord Jesus, which is described in Revelation 21 and 22. The agreements are as follows:

#### **a. The high mountain.**

The new Jerusalem is built on a very high mountain, just like the new temple of Ezekiel. It is Mount Sion, where the temple once stood.

Ezekiel 40:2	In visions of God, He brought me to the land of Israel. He put me <i>on a very high mountain</i> , on the south side something like the building of a city.
Revelation 21:10	And he carried me away in the Spirit on <i>a great and high mountain</i> and showed me the great city, the holy Jerusalem, which descended from heaven, away from God.

#### **b. The city with twelve gates.**

The Jerusalem of Revelation 21 – like the city in the temple vision of Ezekiel – has twelve gates to the number of the twelve tribes of Israel.

Ezekiel 48:31	The gates of the city will be in accordance with the names of the tribes of Israel;
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Revelation 21:12 She had a great and high wall with twelve gates, and at those gates twelve angels. There were also names written on it, namely of the twelve tribes of the Israelites.

### c. The river of life that rises from the throne of God.

In addition to the twelve gates, Ezekiel's temple vision – like the new Jerusalem in Revelation 22 – has the river of living water. That river of life rises from the throne of God, which stands in the temple.

Ezekiel 47:1 Then He brought me back to the entrance of the house. And behold, water poured out from below the threshold of the house to the east, for the front of the house was to the east. The water flowed down from under the right side of the house, south of the altar.

Revelation 22:1 And he showed me a pure river, of the water of life, clear as crystal, coming from the throne of God and from the Lamb.

### d. Fruit trees with medicinal leaves.

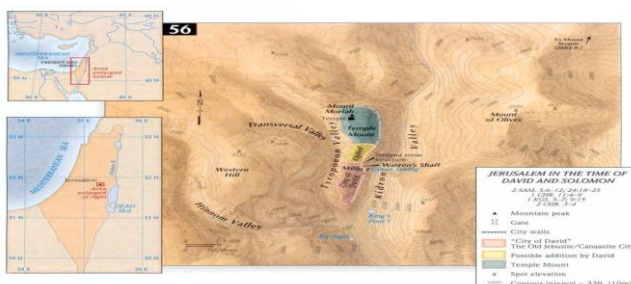
The river that rises under the throne of God brings fruit trees to bloom. These trees carry new fruits all the time and have medicinal leaves.

Ezekiel 47: 12 And along the stream, along its banks, on this side and on the other side will emerge all kinds of fruit trees, the leaves of which will not wilt and from which the fruit will not run out. Each month they will produce new fruits, because the water in front of them flows from the sanctuary. Its fruit will serve as food and its leaf will be cured.

Revelation 22:2 In the middle of her street and on one side of the river and on the other side of the river was the Tree of Life, which produces twelve fruits – from month to month He gives His fruit. And the leaves of the tree are healing the pagan peoples.

## Conclusion 1

The similarities between Revelation 21-22 and Ezekiel 40-48 make it clear that Ezekiel's temple vision is about the same time – the new earth – and the same place – Jerusalem.



Mountain of Zion.

## 2. The war of the nations against the people of God and the holy city.

In addition to the strong similarity with Revelation 21 and 22, there is something else that makes us consider Ezekiel's temple vision as an image of the new earth. This is in the war of Gog and Magog, which precedes the new earth in both Ezekiel and the book of Revelation. What is the case? Both Ezekiel and the book of Revelation draws a (world) war against the saints and against

the city of Jerusalem and the God of Israel. God, however, will intervene and settle the battle. The instigators He will judge and finally free the believers and grant His Kingdom on the new earth.

### **Gog and Magog in Ezekiel 38 and 39 and Revelation 20.**

Ezekiel 39:1-8

And you, child of man, prophesy to Gog, and say, "So the Lord LORD says, Behold, I am against you, Gog, chief of Mesech and Tubal! I will turn you around, drag you, pull you up from the far north and take you to the mountains of Israel, but I will strike your bow out of your left hand, and drop your arrows out of your right hand. On the mountains of Israel you will fall, you and all your troops, and the peoples who are with you. I have given you food to all kinds of birds of prey and to the animals of the field. You will fall on the open field, for I have spoken it, the Lord lord speaks. I will send fire into Magog and among those who inhabit the coastal lands without worries. Then they will know that I am the LORD. I will make My holy name known in the midst of My people Israel and no longer let My Holy Name be desecrated. Then the people of the pagans will know that I am the Lord, the Holy one in Israel. Behold, it comes and will happen, says the Lord Lord. This is the day I talked about.

Revelation 20:7-10

And when those thousand years have come to an end, Satan will be released from his prison. And he will go out to deceive the nations that are in the four corners of the earth, Gog and Magog, to gather them for war. And their number is like the sand of the sea. And they came up across the breadth of the earth, and surrounded the army place of the saints and the beloved city. But fire from God descended from heaven, and that devoured them. And the devil who deceived them was thrown into the pool of fire and brimstone, where the beast and the false prophet are already. And they will be tormented day and night in all eternity.

### **Conclusion 2**

The war of Gog and Magog – described in Ezekiel 38 and 39 – precedes the temple vision of Ezekiel 40-48.



**Gog and Magog.**

Similarly, the war of Gog and Magog in Revelation 20 precedes the New Jerusalem of Revelation 21 and 22. The end of the enemies – of God and His people – is drawn in these chapters and the beginning of the Kingdom of God. This is a second confirmation that Ezekiel's temple vision and that of the new Jerusalem are about the same time, the transition from the old to the new earth.

## **B. Remove the grounds for the reasoning in which only is place for the view that God and Christ have taken the place of the temple.**

### **1. The coming of the Shepherd and the outpouring of the Holy Spirit precedes the temple vision of Ezekiel.**

John says that "he did not see a temple in her, but that God and the Lamb were the temple." This seems pretty convincing because in the New Testament we witnessed the coming of our Lord Jesus Christ. He identifies himself with the temple. John 2:19-21 *Jesus answered and said to them, "Tear down this temple, and in three days I will resurrect it." The Jews would say, "Forty-six years has been built on this temple, and you will resurrect it in three days?" But He spoke of the temple of His body.* The Lord Jesus is also compared to *the Lamb of God*. John 1:35,36 *The next day John stood there again with two of his disciples. And when he saw Jesus walking, he said, "Behold, the Lamb of God!"* Thanks to the work of salvation of the Lord Jesus, there is not only atonement of our guilt, but also the Holy Spirit pours into the hearts of the faithful. The New Testament says bluntly that our body is a temple of the Holy Spirit. 1 Corinthians 6:19 *Or do you not know that your body is a temple of the Holy Spirit, which is in you and which you have received from God, and that you are not your own?* The church of Christ is also considered the temple of the Holy Spirit. 1 Corinthians 3:16 *Do you not know that you are God's temple and that the Spirit of God dwells in you?* Despite all these unmistakable indications of God's direct connection to the believers, there are questions to be asked about the conviction that there can be no temple on the new earth, because Christ would have made it superfluous/unnecessary with His work of salvation. Perhaps we are a little too comfortable with the thought that the vision of Revelation 21 replaces the temple vision of Ezekiel 40-48 in the sense that God and Christ take over the place of the temple on the new earth. The thought seems as simple as it is obvious. The reasoning is as follows. In the Old Testament, the temple served as the house of God with the sacrificial service to make contact between God and the sinful man possible. Direct contact could not be made by sin, but that changed when Christ came. He is the Lamb of God who takes away the sin of the world. Thanks to the atonement of sins through the sacrifice of Christ and the Holy Spirit, direct contact with God is possible. Surely, who will deny this and who will not praise God for the liberating action of the Lord Jesus. The fact is, however, that the LORD and also the prophet Ezekiel – before the temple vision was given – were already familiar with the promise of the Atonement of sins and the Holy Spirit and the New Covenant, which we now know was created by the Lord Jesus Christ. Through Ezekiel we understand that God promises not only the Holy Spirit, but also the return to the land of Israel and God living in their midst in the temple and they praising and also repenting for their sins.

### **The outpouring of the Holy Spirit.**





Ezekiel 36:24	I will take you out of the pagans and bring you together from all the countries. Then I will take you to your country.
Ezekiel 36:25-27	I will sprinkle clean water on you and you will be clean. Of all your impurities and of all your stink gods, I will cleanse you. Then I will give you a new heart and a new spirit within you. I will take the heart of stone from your body and give you a heart of flesh. I will give My Spirit within you. I will make you walk in My Ordinances and you observe my provisions and keep them.
Ezekiel 36:28-30	You will live in the land I have given your fathers, you will be a people to me, and I will be a God to you. I will deliver you from all your impurities. I will shout at the wheat, and I will do it much: I will not impose famine upon you. I will increase the fruit of the trees and the yield of the field, so that you will no longer receive the libel of famine among the pagans.
Ezekiel 36:31	You will remember your evil ways and your actions that were not good. You will be disgusted with your iniquities and for your atrocities.

As everyone knows, Ezekiel 36 precedes Ezekiel 40-48. It is therefore not so simple that one can contrast the Old Testament with the New Testament on the assumption that at that time one would have been totally unaware of the New Covenant and the Shepherd the atonement of sins and the gift of the Holy Spirit. It is not that anyone reading the book of Revelation can say, "With the knowledge of today, we know that the knowledge of the former time was not adequate." This is incorrect because – even in the time of Ezekiel – one was familiar with the phenomenon that God would live in people through the Holy Spirit through the atonement of sins, which God would bring about in the New Covenant. Although the LORD knew and promised this, God then comes up with the vision of the temple of Ezekiel complete with priests and sacrifices.

### **Conclusion 3**

It is quite possible and even – given Ezekiel's temple vision – probably that, in addition to the future personal and direct contact between God and the believers on the new earth, the LORD dwells in a temple and, among other things, is served and thanked with sacrifices.

# With The knowledge of today we see it differently.

**2. John's vision in Revelation 21 and 22 draws more of a spiritual reality, while the temple vision to Ezekiel is concrete and literal.** From the context of Revelation 21 – especially in relation to God and the Lamb who seem to take the place of the temple – it can be made clear that a spiritual reality is being spoken of. When we compare Revelation 21:22 and 23, we see – perhaps to our surprise – that there is no place for the temple in this representation, but also not for the sun and the moon.

Revelation 21:22	I saw no temple in her, for the Lord, the almighty God, is her temple, and the Lamb.
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Revelation 21:23

And the city does not need the sun and the moon to shine on her, for the glory of God illuminates her, and the Lamb is her lamp.

We read that the Lamb is her temple, but also that the Lamb is her lamp. The Lamb here seems to have taken over the place of the temple and the place of the sun. The conclusion that there is no sun seems premature, since the follow-up indicates that the light is spoken in a spiritual sense. Revelation 21:24 *And the nations that become blessed will walk in its light, and the kings of the earth bring in their glory and honor. And its gates will never be closed during the day, for there will be no night there.* The absence of the night says more about the devil and sin – which are no longer there – and the sun or the light says more about the presence of Christ's righteousness than about the sun that is naturally there at the new earth. The immediate follow-up confirms that the term *light* means *justice* here. Revelation 21:26,27 *And they will bring into it the glory and honor of the nations. All that is imper basically will not come, nor will anyone engage in horrors and lies, but only those who are written in the book of the Lamb.*

**In Ezekiel, God emphasizes His physical dwelling in the temple in the midst of His people.**

### **Ezekiel 37:22-28**

22. I will make them one people in the land, on the mountains of Israel. They will all have one King as king. They will no longer be like two peoples, and will no longer be divided into two kingdoms.

23. Then they will no longer contaminate themselves with their stink gods and with their hideous idols and with all their transgressions. I will deliver them to all their dwellings, where they have sinned, and I will cleanse them. Then they will be a people to me, and I will be a God to them.

24. And My Servant David will be King over them. For all of them, there will be one Shepherd. They will walk into My provisions and observe my ordinances and keep them.

25. They will dwell in the land that I have given to My servant, to Jacob, in which your fathers have lived. They will dwell in it, they with their children and their grandchildren, forever, and My Servant David will be their Prince forever.

26. I will make a covenant of peace with them. It will be an eternal covenant with them, I will give them a place and make them numerous, and I will put My sanctuary in their midst for eternity.

27. My tabernacle will be with them, I will be a God to them, and they will be a people before me

28 Then the people of the Pagans will know that I am the LORD who canonizes Israel, when My sanctuary will be in their midst forever.

### **Conclusion 4**

The conclusion that if John does not see a temple in the city – because God and the Lamb are her temple – ‘there is no temple’ seems to have been drawn a little too quickly. For it is also said:

Christ is her lamp. That doesn't mean there's no sun and no moon on the new Earth. If Christ is her temple, it does not mean that there cannot also be a real temple of stone, complete with sacrificial service. However, in His sacrifice on the cross of Calvary, Christ opened the way to God. He is therefore the bearer of the temple event. However, that does not mean that there is no temple – complete with sacrificial service – on the new earth, as the house where God dwells in the midst of His people Israel. Just as in the Old Testament the sacrificial service pointed to Christ, so the sacrificial service on the new earth points back to Him. He's deserves all the credits.

### **Christ is the light of the world.**



### **3. The city – the new Jerusalem – in Revelation 21 stands for the who people of God.**

The angel proposes to John to show him *the bride of Christ*. Revelation 21:9,10 *And one of the seven angels who had the seven bowls, full of the last seven plagues, came to me and he spoke to me and said, Come, I will show you the bride, the wife of the Lamb. And he carried me away in the spirit on a great and high mountain and showed me the great city, the holy Jerusalem, which descended from heaven, away from God.* The new Jerusalem stands this time – not directly for a city made of stones – but for the people of God from the Jewish people and from the peoples that populate that city. We are fully aware of the metaphor that the church is presented as the bride of Christ. *The twelve gates* refer to the twelve tribes of the Jewish people and *the twelve foundations* of the city refer to the twelve apostles of the Lamb, who stand for the New Testament congregation from people with Jewish and non-Jewish backgrounds.

#### **The new Jerusalem means buildings or peoples?**



Therefore, now that we know that the new Jerusalem gives a picture of God's people on the new earth, we should not be surprised that the city has special dimensions. In fact, the city is presented as a cube, a square. Revelation 21:16 *And the city lay there like a square, its length was as large as its width. And he measured the city with the measuring stick: twelve thousand stadien (Greek measure). Her length, width and height were the same.* It has to be a cube with the size of a continent. The cube is the symbol of the fullness of God's people from Jews and gentiles.



Mesopotamia Persia (from Mesopotamia) Egypt (from Mesopotamia, possibly Persia) Greece Roman (from Egypt; Greek influences) Arabic (from Persia)	1 stadiē = 148.5 m 'ghalva' (stadiē) = probably approximately 264 m stadiē = 400 'Royal el', 209.2 m  stadiē = 600 feet; Athenian foot: 192.27 m. stadiē = 625 Roman foot = 185.25 m 'seir' (stadiē) = 600 feet
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### 12,000 stadiē (Greek measure)

In Greece, a stadium was built to this length = 192.27 m. The word stadium would even be derived from stadiē. If we keep the Greek stadiē it is 192.27 m X 12000 stadiē = 2307.240 m. or about 2300 km. To give a concrete idea, the distance from Amsterdam to Lisbon is thought to be a concrete one. A complicating factor is that we have to think of a huge cube, because the length, width and height of the city would be the same. The question is, how should we interpret this? Those who study Ezekiel's temple vision become aware that the square has a favorite spatial effect – perfection – for God. The temple of Ezekiel has several squares: The temple is centrally located in the sacred area which is actually a square of 25000 el by 25000 el or about 12.5 km in the square. The temple complex itself is also a square. The temple square is a square and also the holy of holies forms a square. The square seems to have the ideal sizing for God to express the sacred. In this case, we have to do not only with a square, but even with a cube; the holiest one can imagine. It expresses how great and extensive the people of God are, but also how perfectly righteous and holy; the fullness of God's people from Jews and gentiles. Revelation 21:17 *And he measured her wall: one hundred and forty-four el, a man's measure, which is also the measure of an angel.* The one hundred and forty-four el the size of her wall also seems to symbolically reflect the fullness of God's people. Compare Revelation 7. Because it is symbolic, we probably should not worry too much about the wall, which assumes a drawing of length and width, whereas the city was painted just before with length, width and height. For God and for the people, the community of God's people from the Jews and the peoples – but also the greatness and glory – is extremely precious. That message of glory is reinforced by describing how the city is built; gold and diamonds and other precious gemstones. Whether it's over the wall – gold and pure glass – or the twelve foundations, made up of gemstones and the gates that each consisted of one pearl and the city's streets that were made of gold and glass. Unnoticed, the thoughts go out to the breast shield of the high priest with twelve gemstones that was indeed worn on the chest by the high priest. In this way, the high priest with these precious stones represented the whole people at the time he appeared before the LORD. Exodus 28:17-20 Anyone who compares the gems will see that at first glance seven of the stones match the breast shield – jasper, sapphire, emerald, onyx, topaz, hyacinth and amethyst – and five – chalcedon, sardius, chrysolite, beril, and chrysopraas – do not. However, this does not detract from the great symbolic value represented by the people of the Lord's Jews and Gentiles before God's Face.

### The new Jerusalem with the twelve gates; spiritual (John 21) and material (Ezekiel 48).



For the Bible reader, it is interesting that the number falls 'twelve thousand' to indicate the length and the width.  $12,000 \times 12,000 = 144,000$ . This is the full number of God's people from the Jewish people. Revelation 7:4 *And I heard the number of those who were sealed: one hundred and forty-four thousand were sealed from all the tribes of the Israelites.* The continuation of Revelation 21 also shows that we must pay attention to this number of the fullness of God's people. It's about the height of the wall. It can be there with 144 el or about 72 meters. Revelation 21:17 *And he measured her wall: one hundred and forty-four el, a man's measure, which is also the measure of an angel.* Because this time the city is a metaphor of the people of God from Jews and gentiles, the repeated reference to 12,000 and 144 – the fullness of God's people – is at least remarkable. It is still about this city – as a people of God – when it is spoken of God and the Lamb. Revelation 21:22,23 *I saw no temple in her, for the Lord, the almighty God, is her temple, and the Lamb. And the city does not need the sun and the moon to shine on her, for the glory of God illuminates her, and the Lamb is her lamp.* This is about the atonement of sins and the righteousness that God's people have received from God and the Lamb and in which they have lived. With this city – in the form of a cube – the unity is drawn between God and His people from Israel and the peoples. It is made clear that those who have not lived out of God's grace – through the sacrifice of Christ – in accordance with God's commandments are not welcome with God's people in this city. Revelation 21:27 *All that is unclean, will not come, nor will anyone engage in horrors and lies, but only those who are written in the book of the lamb's life.* In Ezekiel's case, the emphasis is on Israel as the people of God, in Revelation the thoughts are mainly with the believers of the nations and their kings who have been faithful by God's grace. Revelation 21:24-26 *And the nations that become blessed will walk in its light, and the kings of the earth bring in their glory and honor. And its gates will never be closed during the day, for there will be no night there. And they will bring in the glory and honor of the nations.* Ezekiel's emphasis on Israel and the concrete of the temple and the people and the river and the sacrifices and the Dead Sea and the fishermen on the shore, in Revelation 21, the eye seems to be only for *the spiritual dimension* of God's people from Jews and gentiles who form a unity together with God thanks to the righteousness of the Lamb. Also in Revelation 22, the nations seem to receive the full attention of God this time. Revelation 22:2 (..) *And the leaves of the tree are healing the pagan peoples.*

#### **Conclusion 5**

The city – or the new Jerusalem – stands for the people of God from the Jews and non-Jews. The city is called *the bride of the Lamb*. We are dealing with the new relationship between the people of Israel and the peoples and the new relationship with God through the work of salvation of

Christ. In that sense, it is perfectly fitting that John sees "no temple and no sun" because Christ's sacrifice, the temple, and His righteousness is the light.



**The bride of Christ.**

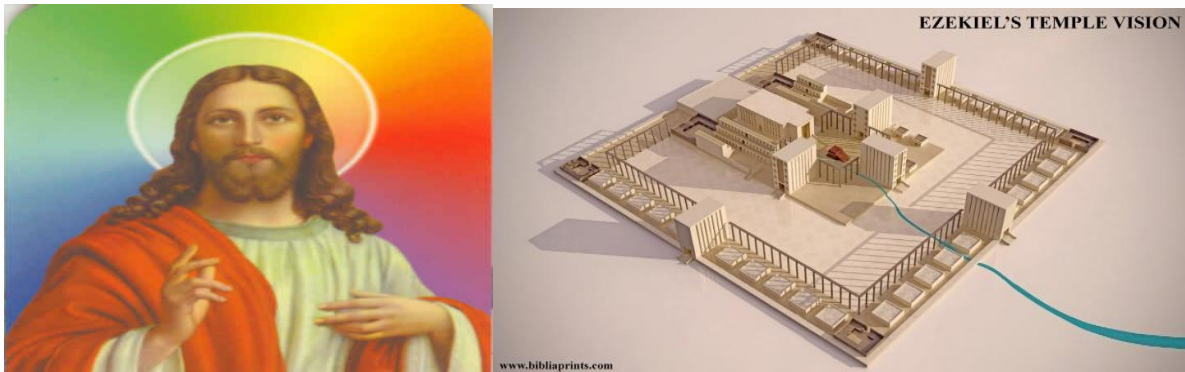
**C. We seek the answer to the question whether God lived in a temple for the awareness of the Jewish Christians and the Bible reader – between the Ascension of Christ and His Second Coming – or the meaning of the temple has completely lapsed since the finished work of Christ.**

**1. Even after the salvation work of the Lord Jesus Christ, God remained present in the Temple of Jerusalem, while the LORD also continued to dwell in heaven in a temple.**

For a long time we have lived under the assumption that Christ has replaced the temple. In fact, that's not right. However, through His conciliatory suffering and dying, Christ has become the bearer of the temple service. In fact, the blood of animals has never been able to cover sins. This was only possible because God accepted this blood in advance of the work of Christ. He is "the Lamb of God that takes away the sin of the world!" John 1:29 Christ is the High Priest who made atonement with His own blood once and for all. Hebrews 9:11 *But then Christ appeared, the High Priest of the Future Good of Salvation. He has gone through the multiple and more perfect tabernacle, which is not made with hands, that is: which is not of this creation. He has entered the sanctuary once and for all through the blood of goats and calves, but through His own blood, and has thereby brought eternal salvation.* The Lord Jesus is the cornerstone of the temple. 1 Peter 2:6 Christ is the foundation of the temple. 1 Corinthians 3:10,11 In His work of salvation, Christ is the Savior for Jews and non-Jews. In the conflict that flares up between Paul and Peter at some point, it becomes clear that both Jews and gentiles need the Lord Jesus to become righteous and holy. Because there is no difference in these things believers from the Jews and Christians in principle – in Christ – are equal and they can also eat together etc. Galatians 2:15,16 *We, who are by nature Jews, and not sinners from the Gentiles, know that a man is not justified by the works of the law, but by faith in Jesus Christ. And we too have come to believe in Christ Jesus, that we might be justified from the faith of Christ and not work out of the law. After all, working out of the law is not a flesh justified.* Despite the great agreement – the unity in Christ – there are lasting differences between people who are descended from Israel and people from the peoples. One of those differences is that God had a special covenant with the people of Israel, in which the temple and the land and

the people played a great role. Thus, even when God speaks of the New Covenant, the promise of land and people is maintained. Jeremiah 31 (the end) and Ezekiel 36. So we will not be surprised when, on the new earth, the LORD assigns the people descended from Israel – tribally – their own territory in the land that God had traditionally promised them. Nor should we be blindsided by the knowledge that God in their midst – on the mountain of God – has His house built to move in forever. God lives on the new earth in a temple in the midst of His people Israel. In the next section, we will further develop the data that support this view.

### Christ and the temple.



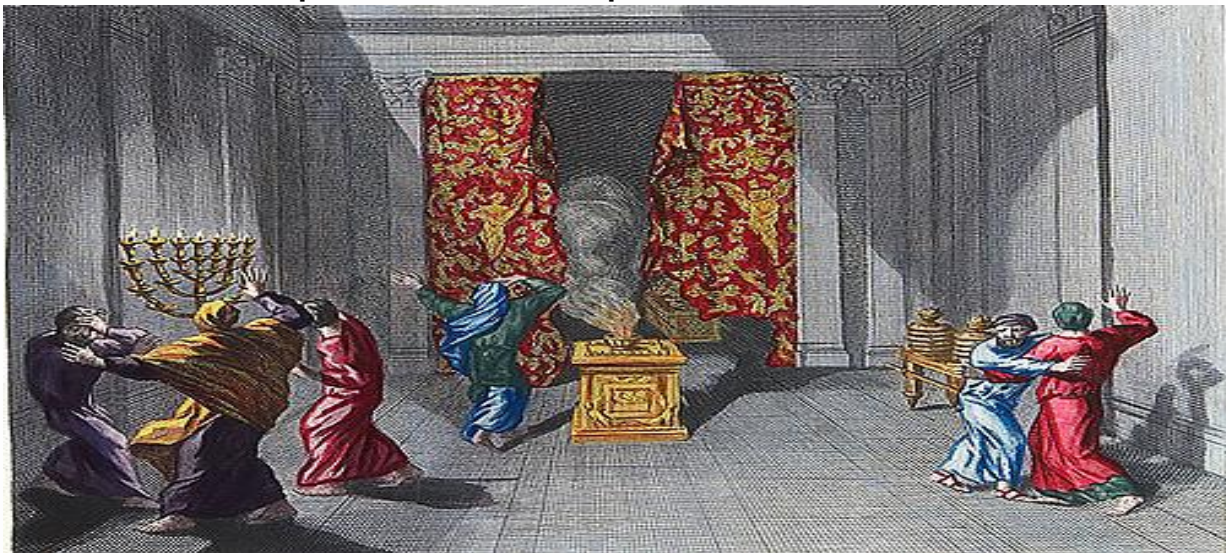
### The temple of yesterday and tomorrow carried by the work of salvation of Christ.

"Christ has replaced the temple," many people say; He is the high priest and the altar and the Lamb who takes away the sins of the world. We may not need to speak directly of replacement, but of *to give or bear content*. It was and is clear that the sacrificial blood of animals cannot take away the sins. The sacrifice is and will be an image of the blood of Christ, the Lamb that takes away the sin of the world. Christ – through His death on the cross of Calvary and Resurrection – carries the temple of the Old and also that of the New Covenant. That's how we look at it. There is a valuable meaning to that. When Christ was not yet on earth, there was the temple. The temple provided all the ingredients necessary to understand Christ's work of salvation, such as the blood of sacrifice that covers sin, opens the way to God and allows a new beginning. Why, after Him, why should what exists before Christ – after His conciliatory suffering and dying – not be able to function again as a visible and tangible spectacle of salvation as a tool to thank and honor God, as a memory and tribute. You will have noticed that the apostles and the other believers – even after the Ascension and the outpouring of the Holy Spirit – were found in the temple. Acts 2:46 *And they continued to gather in the temple every day in unison, and as they broke bread from house to house, they took food together, with joy and in simplicity of heart.* Peter and John were also in the temple at the hour of morning prayer. Acts 3:1 *Peter now and John went to the temple together during the hour of prayer, the ninth hour.* Indeed, someone like the Apostle Paul made a vow – entirely in style with the precepts of the temple – for the cleansing and was in the temple square doing so (including making a sacrifice) when other people turned against him. Acts 21:26 *Then Paul took the men, and the next day he cleaned with them, entered the temple, and announced when the days of cleansing would be fulfilled, namely when the sacrifice would be made for each of them.* Perhaps someone says that the apostle here wants to be "the Jews a Jew," that he does this for the Christian Jews in Jerusalem. It could be, but there is another part in Acts in which from Paul's own initiative is to shave his head bald, make a vow with the determination to go to Jerusalem, to the temple to sacrifice. Acts 18:18-21 *And when Paul had remained there for many days, he said goodbye to the brethren and left from there by ship, in the company of Priscilla and Aquila, to Syria, after shaved his head in Kenchreeën. He had made a vow. And he arrived in*



*Ephesus and left them there; but he himself entered the synagogue and started talking to the Jews. And when they asked him to stay with them for a longer period of time, he did not agree. But he said goodbye to them and said, "I must certainly celebrate the coming feast in Jerusalem."* Never, ever, did God or any of the apostles condemn the fact that as a Jewish Christian – after the Ascension of Christ – one wanted to continue to meet God in the temple with sacrifices and prayers. The Lord Jesus has foretold the destruction of the temple in the year 70 AD. Mark 13:1,2 Nowhere does the Lord say "that Heavenly Father had not lived in the temple by that time" or anything along those lines. The impression is established that the LORD God lived in the temple in the time of the Lord Jesus, but also after His Ascension. As a 12-year-old boy in the temple, The Lord said that "He wanted to be busy with the things of His Father." Luke 2:49 The Lord Jesus is furious when He later sees that merchants are breaking up the meaning of God's house – that it would be *a house of prayer*. John 2:16 The impression that God has left the temple since the death and resurrection and Ascension of the Son is not confirmed anywhere. However, the curtain in the temple – which separated the saint from the holy of saints – tore the moment the Lord died on the cross. Matthew 27:51 *And behold, the curtain of the temple tore in two, from top to bottom; the earth trembled and the rocks tore.* However, that does not necessarily mean that God had left the temple, rather that the way to Him is open.

**The curtain of the temple tore in half, from top to bottom.**



**The Jews a Jew and the Greeks a Greek.**

The Apostle Paul is known to be – as he calls it – 'the Jews a Jew and the Greeks a Greek'. So far, this way of saying has often led to the conclusion that Paul is adapting to his surroundings as good and evil as it goes. If he is among Jewish Christians, Paul takes particular account of their sensitivities. If he is among pagan-Christians then he leaves his Jewish ancestry deliberately in the background. The Apostle would do so with conviction with the aim of making the Gospel as effective as possible. "Everything for the Gospel," Paul's motto seems to be. 1 Corinthians 9:20 *And I have become a Jew for the Jews, to win Jews. For those who are under the law, I have become as under the law, to win those who are under the law. For those who are without the law, I have become as without the law – though not without the law of God, for I am under the law of Christ – to win those who are without the law.* Wrongly, we have concluded that there would be no difference between Paul and the Christians of the Gentiles. We have been put on the wrong foot a little bit because our focus is on the believers from the nations. After the Jewish people are in

majority averse to the Gospel, Paul goes with it to the peoples. Because the peoples receive the most attention in the New Testament, we lose sight of the Judeo-Christian community – which is still there – too quickly. Indeed, when we pay attention to the Christians of the Jews and how that people continued after the coming of Christ, we can have an eye for a lasting distinction. The difference – between Christians from the Jews and non-Jews – is still there. In fact, there is a strong impression that it is indeed a lasting difference. We are going to see it when Paul is in Jerusalem to report on his mission and to solve a particular problem – which he has encountered. The question was "should Christians from the Gentiles also be circumcised?" A special Synod will be held in Jerusalem, including: Peter and James speak, and the answer is "No, the Christian heathens need not be circumcised." However, they are asked to take into account the Christians from the Jews. Acts 21:25 But as far as the Gentiles who believe, we have written and accepted that they should not observe anything like this, except that they must wait for idol sacrifices, for blood, for the suffocated, and for fornication.

### **The Jews a Jew. The Greeks a Greek.**



### **Paul shows that he is a Jew in every way – as a Christian.**

The craziest rumors are circulating about Paul. He would be against the circumcision of Jewish Christians. He should be against the law. Acts 21:21 *They have been told of you that you teach all Jews living among the Gentiles to become apostates of Moses, by telling them not to circumcise the children, nor should you walk in accordance with the customs of the law.* But that doesn't make any sense. James is in charge of the Judeo-Christian church in Jerusalem. It may be that the Jews overwhelmingly rejected Christ and the Gospel, but James is talking about "tens of thousands of Christian Jews." Acts 21:19,20 *And after greeting them, he recounted in particular what God had done among the Gentiles through his ministry. And when they heard it, they praised the Lord and said to him, "You see, brother, how many tens of thousands of Jews there are who believe; and they are all zealots for the law.* James asks Paul for a favor. He asks if Paul wants to complete a cleansing ritual with four other men. It means that Paul must be shaved bald – and so must those men – and that they must make a sacrifice in the temple in Jerusalem. According to James, everyone will be able to see that Paul himself is still fully in the Jewish tradition. Acts 21:22-24 *What do we have to do next? It is absolutely necessary for the whole crowd to come together, for they will hear that you have come. That's why we do what we tell you. We have four men who made a vow. Take it with you, clean it together with them and pay for them the cost of the sacrifices, so that they can shave their heads and all know that nothing is true of what they have been told about you, but that you walk in such a way that you also observe the law yourself.* However, everything is different than James expected. There will be angry folk in the temple square against Paul, for he

would this and should that..... It will be the beginning of a long prison period for the apostle, a time that eventually ends in Rome. During all the trials with dignitaries, the apostle has the opportunity to express his faith.



**Rembrandt self-portrait as the Apostle Paul.**

**The Jewish Christians have their land and their people and the temple and the Torah and it remains so.**

"We have seen that there are tens of thousands of Jewish-Christians and that Paul himself "walks in such a way that he observes the law." What we're seeing is some kind of dichotomy. For the Jewish-Christians, things apply differently than to the pagan Christians. The Jewish Christians have their land and their people and the temple and the Torah and it remains so. Also the temple service including the sacrifices and God's living in the temple remains a reality for someone like James and Paul. We know that Paul himself also once initiated such a cleansing ritual that was also sacrificed. Acts 18:18 For that reason he wanted to go to Jerusalem. We also know that on such an occasion he prayed in the temple and that the Lord Jesus appeared to him. Acts 22:17-18 *And it happened to me, when I had returned to Jerusalem and prayed in the temple, that I became in spirit, and that I saw Him and he said to me, Hurry and leave Jerusalem as a matter of urgency, for they will not take your testimony of Me.* We also know how Paul himself would say this. He said it in his account of the Jewish leaders. Acts 24:14-16 *But I recognize this for you: that according to that Way they call sect, I serve the God of the fathers in this way, and that I believe everything that is written in the Law and in the Prophets. I have hope for God – they themselves expect it – that there will be a resurrection of the dead of both righteous and unjust. And that's why I practice myself to always have a clear conscience for God and the people.* In another hearing, we hear from Paul's own mouth "that he has never brought anything against the temple or the law." Acts 25:8 *He defended himself and said, I did not practice any sin against the law of the Jews, not against the temple, nor against the emperor.*

**There is a small difference on the new earth between Jewish-Christians and pagan-Christians.**

From what we can see from the New Testament is that there is a different future for Jewish-Christians and pagan Christians. The agreement is that Christ is our common Shepherd and that He gives us atonement of sin and the Holy Spirit and the resurrection from the dead. The difference is that the people who come from the Jewish people have land and people there, and – as we read in Ezekiel – also the temple and God live in the midst of His people in the temple. In



Ezekiel (as in Jeremiah) we have already seen that the promises of the New Covenant (Atonement and Renewal) for the faithful Jews always coincide with the promise of land and people. In the New Testament we see that in Christ there is a unity between people of Jewish and non-Jewish descent. The Apostle Paul even has a conflict with Peter and the Jewish community: We can sit together – Christian Jews and Gentiles – at a table. Galatians 2. Paul even goes so far as to talk about the fact that faithful gentiles – as branches – are grafted onto the tribe of Israel. Romans 11. What we do see are the steps of Christian Jews towards the Christian Gentiles. What we do not see in the New Testament is the reverse movement of the Pagan Christians to Jerusalem and the temple. In fact, through the work of salvation of the Lord Jesus, we have become equal in every way – atonement and the Holy Spirit, with our bodies as temples – but they have and keep their land and people and the temple, as the place of God and their city. From other data we could draw the conclusion that God also invites the peoples who live on the new earth worldwide to the feasts in Jerusalem. Pagan Christians also come from a certain country and come from a certain people – or have lived somewhere as a guest – and are likely to return to their country to build a life there. From our lands, we flock to Jerusalem at the great festivals to appear before God's Face. Revelations 21:24-26 *And the nations that become blessed will walk in its light, and the kings of the earth bring in their glory and honor. And its gates will never be closed during the day, for there will be no night there. And they will bring in the glory and honor of the nations.* Notice: we are still divided into nations or peoples. Of course, we honor God with our songs and prayers, but we also bring valuables from our countries as gifts to God.

### **The temple cleansing.**



The Lord Jesus makes room for the believers from the peoples of the temple through the temple cleansing. Mark 11:15-17 *And they came to Jerusalem; and when Jesus entered the temple, He began to drive out those who sold and bought in the temple; and the tables of the changers and the chairs of those who sold the doves, He turned around, and He did not allow anyone to carry any object through the temple. And He taught and said to them, "Is it not written, "My house will be called a house of prayer for all nations?" But you've made it a robber's den.* The Jewish people have responsibility for the service to the LORD on the new earth, but also have the privilege of God living in their midst.

### **In the end times there is a temple in Jerusalem.**

For the Christian Jews in Jerusalem and in the diaspora, much changed after Christ. For example,



through faith in the Lord Jesus, they received the justice they lacked at that time. They were also allowed to live by the Holy Spirit. Like the faithful of the Gentiles, their bodies are a temple of the Holy Spirit and their Judeo-Christian church as well. Christ has become the bearer of the temple service for them. He is also for them the new and living way to God, as the Hebrew writer calls Him. Hebrews 10:19-22 *Because we now, brethren, have boldness to enter into the sanctuary by the blood of Jesus, along a new and living way, which He has consecrated before us by the predicament, which is by His flesh, and because we have a great Priest about the house of God, let us approach him with a true heart, in full certainty of faith, now that our hearts have been cleansed of a bad conscience and our bodies have been washed with clean water.* Yet – as shown above – the walk to the temple with prayers and sacrifices remained the way for them to appear before God's Face. Someone will say that this road was cut off in the year 70 AD when the temple was destroyed and many Jews fled into the diaspora. Christian Jews are thought of that, when Jerusalem was besieged by the Romans – on the recommendation of the Lord Jesus – they fled to Pella. It will be considered that the Judeo-Christian community has had to do without a temple for centuries, to this day. There's no denying of that. Yet – in Jesus' speech on the last things in Luke 21 – the expectation is raised that the situation in which Jerusalem was after 70 is not permanent. There comes a time when the Jews return to their land and rebuild city and temple. Luke 21:24 *And they will fall by the sharpness of the sword and be carried away in captivity among all gentiles. And Jerusalem will be trampled by the Gentiles, until the times of the Gentiles are fulfilled.* Also in the speech about the last things – as recorded in Matthew 24 – the Lord Jesus assumes that in the end times there will be another temple in Jerusalem.



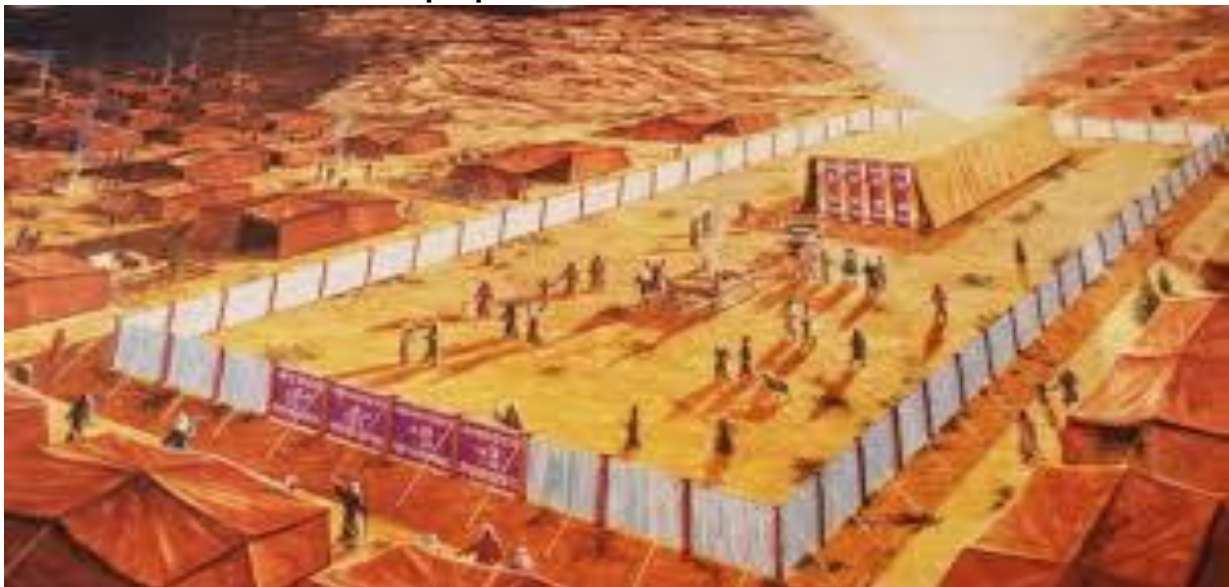
**The antichrist in the temple in Jerusalem.**

### **The antichrist will manifest itself in the temple in Jerusalem.**

Matthew 24:15 *When you will see the horror of the destruction spoken of by the prophet Daniel standing in the holy place – let those who read it pay attention to it!* – The Apostle Paul also assumes that the antichrist in the end times in the temple in Jerusalem wants to show that he represents something. 2 Thessalonians 2:3,4 *Don't let anyone fool you in any way. For that day does not come, unless first the downfall of faith is come and the man of lawlessness, the son of the ruin, is revealed, the adversary, who also rises above all that is called God or revered as God, so that he sits as God in the temple of God and pretends to be God.* Some will point out that both the Gospel of Matthew and this letter from Paul was written before the year 70 AD, when the temple in Jerusalem was still there. That is quite possible, but this does not alter the fact that the Revelation of John – which was certainly written after 70 AD – is also emanating from a temple in Jerusalem before the end of history is ushered in. Revelation 11:1,2 *And I was given a yardstick that resembled a staff. And the angel had come to stand there and said, "Rise up and measure the*

*temple of God, the altar, and those who worship in it." But leave out the outer forecourt of the temple and do not measure it, for it has been given to the Gentiles. And they will trample the holy city for forty-two months.* This expectation of the future is consistent with that of Paul and the Lord Jesus. They expect that there will be a temple in Jerusalem in the end of time. In Mark 13:14 and 2 Thessalonians 2:4 we read that the antichrist will show itself in the temple.

**God dwells in the middle of His people in the tabernacle.**



**God lives in a temple – even after the Ascension of Christ – in heaven.**

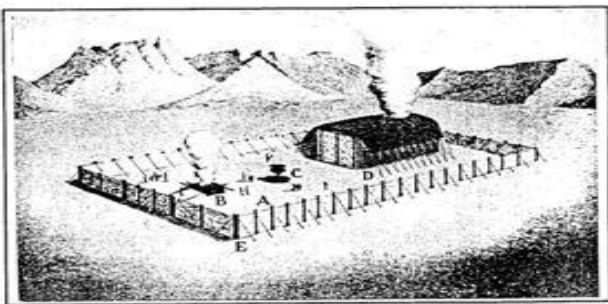
Not only on earth is – towards the end of time – a temple in Jerusalem, but also in heaven God enthrones in the temple. We knew there was a tabernacle in heaven. Exodus 25:8,9 *And they must make me a sanctuary so that I may dwell in their midst. According to everything I will show you, a design of the tabernacle and a design of all its objects, that's how you have to make it.* God has shown it to Moses as an example of the earthly Sanctuary. Even now – after Christ has had His work of salvation for two thousand years – God is enthroning in the temple in heaven. We notice it in different places in the book of Revelation. At the moment of divine intervention from heaven and the liberation of the saints – the Second Coming of Christ – heaven is opened and John sees the temple. Revelation 11:19 *And the temple of God in heaven was opened, and the ark of His covenant became visible in His temple. And there were lightning bolts, voices, thunder, an earthquake and large hail.* Also later in the book of Revelation in the execution of judgment on the unbelievers, we get an eye for God's living in the temple. Revelation 16:17 *And the seventh angel poured his shell over the sky. And there was a loud voice coming from the temple in heaven, from the throne, saying, "It has passed."* It is noticeable that the temple in heaven uses the same synonyms that we also find in Ezekiel, such as *the tent* and *the sanctuary*. Revelation 15:7 *And then I saw, and behold, the temple of the tent of testimony in heaven was opened.* Let this – the tent – be precisely one of those synonyms for the temple that God uses to indicate that with the new Jerusalem, God's home – namely the temple – was also established on the earth. Revelation 21:3 *And I heard a loud voice from heaven say, Behold, the tent of God is with the people, and He will dwell with them, and they will be His people, and God Himself will be with them and be their God.*

**Conclusion 7**

The idea that God – after Christ's work of salvation – no longer lives in a temple is not confirmed by the Bible. On the contrary, it is clear from everything that God still had his name attached to

the temple in Jerusalem even after that. From the Judeo-Christian community, temple service on earth continues in the same, even as Christ's work of redemption and Ascension is over. But even the LORD Himself still lives – until this moment – in heaven in a temple. Before the end time even the construction and service of the (third) temple in Jerusalem is expected. For the temple all kinds of alternative names are used such as *the tent* and *the house* and *the sanctuary*. For the new earth, God uses the term tent to denote His temple at the new Jerusalem.

### The temple and the tent.



**D. We try to form an impression of the tangible reality that Ezekiel 40-48 evokes of life on the new earth and then looks at the added value of Revelation 21 and 22.**

### The new earth according to the temple vision of Ezekiel.

Who compares Ezekiel's temple vision to the vision of John over the new Jerusalem knows one thing for sure: it is about the same place and the same time. The location is *the Temple Mount* and the time is that of the Kingdom of God or the new earth. Although the angle by which John writes is more spiritual, the material and tangible agreement remains undeniable: *the high mountain, the city with the twelve gates, the river of life and the trees with the medicinal leaves*. There is something to be said for the fact that the focus of Ezekiel's temple vision is on the people of Israel and the tangible reality of the life of God's people on the new earth, while the focus of Revelation 21 and 22 seems to be motivated by – after Christ – making the spiritual meaning for the faithful of the Gentiles visible for the same situation. We can confirm this by making several references to the peoples. First, the New Jerusalem was built on twelve foundations, the twelve apostles of the Lord Jesus. Second, we are becoming aware that the peoples will flow to Jerusalem, at least the righteous among the nations. They will appear before the Lord with the typical products of their own people and honor Him with their gifts. The medicinal leaves also seem to be especially intended for the peoples.

### Focus on the nations in Revelation 21 and 22.

Revelation 21:7	And the wall of the city had twelve foundations bearing the twelve names of the twelve apostles of the Lamb.
Revelation 21:24	And the nations that become blessed will walk in its light, and the kings of the earth bring in their glory and honor. And its gates will never be closed during the day, for there will be no night there. And they will bring in the glory and honor of the nations. All they who are unclean basically will not come, nor will anyone engage in horrors and lies, but only those who are written in the book of the Lamb's life.
Revelation 22:2	In the middle of her street and on one side of the river and on the other side of the river was the Tree of Life, which produces twelve fruits – from



month to month He gives His fruit. And the leaves of the tree are healing the pagan peoples.

Revelation 22:14,15

Blessed are those who do His commandments, so that they may be entitled to the Tree of Life, and that they may enter the city through the gates. But outside are the dogs, the wizards, the fornicators, the murderers, the idolaters and anyone who loves and does the lie.

In that sense, there is also something of honest sharing: the meaning for the Jewish people and for (the believers from) the peoples. We could also, in a legitimate way – the spiritual significance to the peoples of Revelation 21 and 22 – apply retroactively to the Jewish people, while we may extend the material and tangible facts – from the temple vision of Ezekiel 40 to 48 – to the peoples.

### **3,000 years of Jerusalem.**



#### **1. Temple Vision of Ezekiel for Israel and the peoples.**

In the temple vision, a very high mountain is mentioned as a location. Ezekiel 40:2 *In visions of God, He brought me to the land of Israel. He put me on a very high mountain, on the south side something like the building of a city.* The representation of the new earth is very similar to the current situation. There's the land of Israel. There's the Jordan river and the Dead Sea. Israel's borders are similar to the current borders. The Jordan river is – as originally intended – the East Border. The Mediterranean sea forms the western border of the country. When it comes to the Northern Border, the Syrian city of Damascus is mentioned. Damascus must be outside the region of Israel. The twelve tribes each have an equally large swath of the area that is horizontally classified from North to South. Foreigners who settled in Israel and shared in their future are fully absorbed into the people. In the middle of the tribal areas, at mount Sion, lies the sacred area that the people have given up before God and the city. This area is bordered on the North side by Judah and on the south side by Benjamin. In the middle of the holy realm is the temple of God located – God's house where the LORD actually moves into the new earth in the midst of His people – where the monarch meets with the people to sacrifice and meet God. The monarch collects tax in nature, providing the varied sacrifices for God with food to the priests and Levites who serve in the temple and live around the temple. From the temple of God – from under the throne of God – a stream of water that slowly but surely gets the contours of a real river and flows to the Dead Sea. The life-saving power of the water is restoring the life of the sea with live fish and green trees and shrubs on its banks. According to Zacharia, there is also a flow to the Mediterranean. According to the scientists, it could be an offshoot of the current heading towards the Dead Sea. It would bend back and walk through the city towards the West and lead into the Mediterranean. The implication – of this representation of the new earth for the believers of the

peoples – is that they come to live in the countries where their peoples have always lived. Foreigners – who were originally part of another people – will also be included there in the new age, but there may also be reasons to allow these people to simply live among their original people. The nations appear at times before God in Jerusalem. They bring all the things they can be proud of as a people before God in Jerusalem to honor Him with them. It's not just the Dead Sea that's changed dramatically. That's where death resided. On the new earth it is a lake full of live fish with fishing boats on the shore and nets hanging to dry. There will be differences with the earth from before God's intervention from heaven, but the land of Israel is easily recognizable and if places like Damascus are called then it is based on the earth and the map of land and peoples as we know it. The inhabitants are the chosen ones from Israel and the peoples who share in God's Kingdom.

### **The temple in the New Jerusalem.**



### **2. The new Jerusalem for the people and for Israel.**

One of the things that is immediately raised – at the revelation of the new Jerusalem – is that death and sin and Satan are not part of the new earth. Revelation 21:1 *And I saw a new heaven and a new earth, for the first heaven and the first earth had passed. And the sea was gone.* If anyone doubts that this – if negative of the picture is the essence of Revelation 21 and 22 – then in the follow-up of the text we are repeatedly reminded that death is no longer there and that sinners are not allowed and that Satan is the great absentee. Revelation 21:4 *And God will wipe all tears from their eyes, and death will no longer be there; there will also be no mourning, regret or trouble. Because the first things have passed.* The positive – of the photograph that Christ shows us through John of life on the new earth – is the righteousness and holiness that is the part of all believers who share in God's Kingdom. Revelation 21:23-25 *And the city does not need the sun and the moon to shine on it, for the glory of God enlightens her, and the Lamb is her lamp. And the nations that become blessed will walk in its light, and the kings of the earth bring in their glory and honor. And its gates will never be closed during the day, for there will be no night there.* The believers of the nations share in the new Jerusalem. They form the foundation of the wall. Their fullness forms – together with that of the believers from Israel – a cube. Square's sacred space. They eat from the tree of life. They drink the water of the Spirit. It seems once again that in Revelation 21 and 22 the Lord wants to highlight the significance of the nations, presumably because Israel's has already been sufficiently addressed in the temple vision of Ezekiel, which lies under it. The final absence of evil and sin and death is also cause for gratitude and joy for the Jewish people that has no end. For the people of Israel, this means that they too may share in the power of justice and holiness that Christ – retroactively – has acquired for them. They also eat from the medicinal leaves of the life trees. They are absorbed into the world of nations that has

been part of God's victory through the faith – of each individual. And conversely, the world of nations is absorbed as the people of God, with Israel continuing to form the center with God in their midst. The big question may be whether a temple will be found in the sacred area, which includes the city, as the house in which God is throned in the midst of His people complete with a temple service. John seems to deny it in the words of Revelation 21:22 *I saw no temple in her, for the Lord, the almighty God, is her temple, and the Lamb*. However, we believe that there are good reasons to believe that there is a temple. Christ is the bearer of the sacrificial service, to whom it refers to the new earth. As God's old and new people share in the righteousness and sanctity of Christ the Lamb of God, so the peoples at the center of the world and Israel receive in the holy territory, God Who enthrones in the temple in the midst of His people Israel and in this way among the nations.

### **The river of life.**



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