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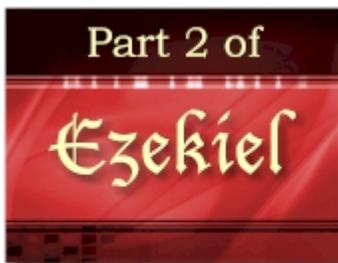
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## Ezekiel, Part 2

by Ernest L. Martin Ph.D., 2000<sup>1</sup>

Transcribed and edited by David Sielaff, June 2012

Read the accompanying [Newsletter for June 2012](#)



**Editor's Note: This is Part 2 of 2 articles about the Book of Ezekiel. It follows from the first which is "[Introduction to Ezekiel](#)" which contains outlines of this important biblical book. The prophet Ezekiel was a younger contemporary of the prophet Jeremiah. These articles are derived from a series of lectures Dr. Martin gave in 2000.**

The main and essential teaching of the prophecy of Ezekiel was to inform God's people that His Temples would be legitimate and valid if the Shekinah, meaning the Holy Spirit, would find residence in them. Before the 5<sup>th</sup> and 6<sup>th</sup> centuries BC the Ark of the Covenant was inside the Temple. As I noted before, Jeremiah 3:16 says, from that time forward the Temple would not be where the Ark of the Covenant was, but rather the Temple would be where the Spirit of God found residence. That was a major change; and it was one of the reasons Ezekiel was raised up as a prophet, to implement that change to show where God would reside on earth.

These concepts came together in the 6<sup>th</sup> century BC with the two prophets, Jeremiah and Ezekiel. Both were priests, both were in Jerusalem, and both were prophesying that Nebuchadnezzar would destroy that Temple at Jerusalem. God was trying to tell His people how He would work with them in the future, beyond this time of judgment. It would be with the Shekinah, His glory, His resplendent power manifested through the Holy Spirit that would determine where His residence would be, whether in human beings who had the Holy Spirit, or in a location that would show or manifest the Holy Spirit to be the holy place on earth.<sup>2</sup>

<sup>1</sup> This article combines two tapes by Dr. Martin: "Ezekiel Part 3" and "Ezekiel Part 4." I am combining them because much material contained in these tapes is presented in greater detail in other ASK publications, which I reference. DWS

<sup>2</sup> The Hebrew term "Shekinah" means "to dwell." It is defined as "**The majestic presence or manifestation of God which has descended to 'dwell' among men.**" (article "[Shekinah](#)," *Jewish Encyclopedia*). This specific term does not occur in the Hebrew Old Testament but in the Targums (Old Testament Aramaic paraphrases) and in the Jewish Talmuds. Dr. Martin uses the term "Shekinah" to describe the "**Glory of the Lord.**" DWS

After the destruction of Jerusalem and the Temple by Nebuchadnezzar, after 70 years of exile, a new Temple was built in the time of Zerubbabel and Joshua the high priest, later helped by Ezra the priest and Nehemiah. Still later King Herod expanded the older Temple just before the time of Jesus.

Future to us God will come into the Holy of Holies of a new Temple. That structure is described in Ezekiel chapters 40 to 48. It is a new Temple to be constructed in the millennial period after Christ Jesus returns to this earth. For the first 70 years of the millennium the earth will be in a state of destitution. If an asteroid hits this earth and most of civilization has been destroyed, it will take about seventy years for the earth to recover. Then will begin construction of a Temple in the area of Jerusalem. The center of that Temple will be Shiloh, where the tabernacle was first located after the time of Moses (Joshua 18:1).

The city of Jerusalem will also be built up again as indicated in Ezekiel chapters 47 and 48. The newly rebuilt city of Jerusalem will exist throughout the millennium. It will be at the south quarter of this sixty-mile square that represents Eden. That square shall have a wall around it with the new Temple in the center.<sup>3</sup>

The millennial Temple, like Herod's Temple, will not have an Ark of the Covenant in it. As Jeremiah prophesied in Jeremiah 3:14–16, a time will come when God will re-gather His people from around the earth to reestablish them in the land of Canaan, the old land of Israel. When the Temple is built they will not remember the Ark of the Covenant anymore. Why should they desire a physical replica of God's throne, when they have God in person sitting on His throne? When He appears on His throne He appears in the type of glory that Ezekiel saw when shown the four visions. Ezekiel at that time was taken in vision through the air from Babylon to Jerusalem to see things occurring in this new Temple.

From Shiloh, the portion thirty miles to the south will include the city of Jerusalem and the great king will live there. The Temple will be His religious headquarters. His government headquarters will be in Jerusalem. When David told Solomon to build the Temple in Jerusalem, he told him to build it on Mount Ophel just north of Mount Zion. South of the Temple is where God placed the palace, where Solomon lived. In the vision of Ezekiel chapter 43 God takes Ezekiel from the Mount of Olives from the east, back into the old Temple as it appeared before its destruction.

### *The Mount of Olives*

But will not the Mount of Olives be torn in two when Jesus Christ returns (Zechariah 14:4)? Yes, that is absolutely true. Many people have been confused over that. The time period in which He comes is clear. Zechariah chapters 12, 13, and 14 are given in chronological fashion so you might understand the phases that will take place during which Jesus Christ returns to this earth. When the Bible talks about **“the Day of the Lord,”** it does not mean a 24-hour day. When it talks about **“the day of battle”** when a major battle takes place south of the Valley of Megiddo or Armageddon; it is just not in a single day but over a period of time.

If you read Zechariah chapter 14, you find that when Jesus comes back to the Mount of Olives it will not immediately tear in two, which you might think if you read straight through Zechariah chapter 14 without pause. You must take other scriptures into account and particularly those in Ezekiel. When you put them all together you begin to get a scenario of what actually will happen.

You must also take Isaiah chapters 34 and 35 into account, as well as the 19<sup>th</sup> chapter of the Book of Revelation, which speak of Jesus Christ not coming immediately to Jerusalem but coming first to Edom, south of Jerusalem. He comes on His white horse to this earth. His feet, however, do not touch the ground until He gets to the Mount of Olives. That will come a bit later.

Isaiah chapters 34 and 35 designate the area where Jesus Christ will come first when the Assyrian's army surrounds Jerusalem on all sides. The first group of armies that Christ puts down will be those in Edom. Remember that Isaiah chapter 63 (and Revelation 14:19–20) says that when He comes His feet will be red with the blood of the slain from Edom. The Messiah will have that blood on His feet when He comes to rule

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<sup>3</sup> See Dr. Martin's presentation [“Prophetic Geography and the Time of the End.”](#) DWS

in Jerusalem. Let us clear up this point of Zechariah chapter 14 before we go back to Ezekiel. The sequence of events of Jesus Christ coming the second time to rule has been misunderstood by so many people.

Zechariah 14:1 says, **“Behold, the day of YHWH comes, and your spoil shall be divided in the midst of you.”** The Day of the Lord, more precisely **“the day of YHWH”** (as it is in Hebrew), does not mean a single 24-hour day. It means the time period in which God overtly intervenes in world affairs. This prophecy of Zechariah started in chapter 9 with the Damascus phase of God here on earth.<sup>4</sup> Then step-by-step the narrative and focus of events comes down to Jerusalem. When this happens, **“the Day of YHWH”** is introduced:

**“I will gather all nations against Jerusalem to battle, and the city shall be taken [by the Gentile armies], and the houses rifled, and the women ravished, and half of the city shall go forth into captivity, and the rest of the residue of the people shall not be cut off from the city.”**

• *Zechariah 14:2*

Half will remain in the city, half will be captured and exiled. In verse 3 redemption comes to those surrounded in Jerusalem by armies. **“Then at that time shall YHWH go forth, and fight against those nations, as when he fought in the day of battle”** (Zechariah 14:3). **“The day of battle”** was when Saul of Israel fought against the Philistines, when a great earthquake from God aided Israel to overcome their Philistine enemy. As a result, Israel became a united kingdom under King Saul. It was a marvelous event just before the time of David. God through a mighty earthquake and other actions brought that battle to a conclusion. Verse 4:

**“And his feet shall stand in that day [the day of YHWH] upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof ...”**

• *Zechariah 14:4*

### *The End of the Assyrian*

Before that occurs Christ is already fighting these nations and He is already on earth. He comes first to the land of Edom in the south, then He comes as Moses did, up and around from the east and finds the Assyrian there. The Assyrian in Isaiah chapters 9 and 10 takes his army down to Aiath north of Jerusalem, to Michmash, down to Gibeon, passes by Anathoth (where Jeremiah was born) just outside of Jerusalem.

The Assyrian then comes to Nob, which is the Mount of Olives. When he arrives there, he shall shake his fist against the mount of the daughter Zion, the hill of Jerusalem. Then is when He will finally take Jerusalem over again. **“Behold, the Lord YHWH of hosts, shall [at that time] lop the bough with terror: and the high ones of stature shall be hewn down [cut down]”** (Isaiah 10:33), and YHWH will take this great king and destroy him. Continuing with this prophecy in Isaiah chapter 11:

**“And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: And the spirit of YHWH shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of YHWH; And shall make him of quick understanding in the fear of YHWH: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: But with righteousness shall he judge ...”**

• *Isaiah 11:1–4*

At the end of verse 4 Isaiah writes that at that moment, **“with the breath of his lips shall he slay the wicked [one].”** That is exactly what Paul says later in 2 Thessalonians 1:6–12, that Jesus would come **“in flaming fire”** when He moves toward Jerusalem. But first He fights in Edom, as Isaiah chapters 34, 60, and 61 state.

The last battle takes place when Christ is in Jerusalem and He puts down **“the evil one.”** After He fights him, then Christ stands with His feet on the Mount of Olives and then the Mount splits in two. It does not

<sup>4</sup> See Dr. Martin’s article, [“The Damascus Phase of End-Time Prophecy”](#) and [“New Prophetic Discoveries Concerning the End Time,”](#) both in the ASK Website. DWS

mean, as many of us have thought, that when Christ comes from heaven, the first thing He will do is place His feet on the Mount of Olives, but in fact He will be on His white horse at Edom, as described in Revelation chapter 19, long before He puts a foot on the Mount of Olives. When you read Zechariah chapter 14 straight through without taking other scriptures into account, you might think there are contradictions, but there are not. What we must do is find out step-by-step, chronologically speaking, what will actually take place.

A new area of Jerusalem will be elevated by a seismic disturbance according to Zechariah chapter 14. It will come up to replace where early Jerusalem was. A plain all the way from Geber, seven miles north of Jerusalem, down to an area thirty miles south, will be made into a level plain. There shall be no mountains or valleys in those areas any longer.

When this is done a new type of civilization will begin on earth. But it will be 70 years before the earth returns to a condition that it can support a population like Israel has at the present time. After that 70-year period we find the Temple that Ezekiel talks about in chapters 40–48.<sup>5</sup> will be centered at Shiloh. It will begin to be built at that time. The city of Jerusalem will be for David and for those who are resurrected to be with Christ at that time, on the south part of this sixty-mile square area.

This millennial Temple will be different from the Solomonic Temple. It will not contain the Ark of the Covenant. The Ark is a physical representation of the Spirit of God. It is symbolic, and not intended to be literal in any way. Jeremiah 3:16 says that the time will come when the symbolic will not be needed. The real God, who is Christ, will be present and sitting on the throne. There will be no need for a physical Ark.

### *Ezekiel's Visions in Chapters 40–48*

Fourteen years after the Ark of the Covenant was buried,<sup>6</sup> and 14 years to the very day that the Temple was destroyed, Ezekiel experienced his 4<sup>th</sup> vision (Ezekiel 40:1). He was taken to the north side of Jerusalem, looking north at the new Temple from the city in the south (verse 40:2). He describes the Temple that will be built at Shiloh, this mountain in the north. In that Temple Christ Jesus will rule as Messiah.

David will be here also (as a king and prince, Ezekiel 37:24–25), along with others. They can be with Christ in that Temple anytime they please. But the house of Israel will continue and so will the house of David. If there are physical human beings who are kings here on earth they will stay in Jerusalem down south and not in the Temple, because only priests can go into the Temple.

All these things must be taken into consideration. It is difficult to put Ezekiel all together in a way in which many of us can fathom. We need to go into the details of Jeremiah, of Isaiah, of Zedekiah, of Zechariah, and the rest of the prophecies, as well as Ezekiel to find out what was actually going on.

Jeremiah went to the whole world as well as to Israel and Judah; he was an axial prophet. **Ezekiel was sent primarily to Israel, Judah, and to the priesthood.** His ministry and commission was to speak about what God would do with the Temple from that time forward, again, fourteen years after the destruction of

<sup>5</sup> A portion of Ezekiel chapter 43 looks back to a time before Solomon's Temple was destroyed. DWS

<sup>6</sup> The Book of Second Maccabees may be a useful historical document, but it is not a book of the canonical Bible. That being said, read 2 Maccabees 2:1–7 from the Revised Standard Version:

**“One finds in the records that Jeremiah the prophet ordered those who were being deported to take some of the fire [from the altar of the Temple], as has been told, and that the prophet after giving them the law instructed those who were being deported not to forget the commandments of the Lord, nor to be led astray in their thoughts upon seeing the gold and silver statues and their adornment. And with other similar words he [Jeremiah] exhorted them that the law should not depart from their hearts. It was also in the writing that the prophet, having received an oracle, ordered that the tent and the ark [of the covenant with the two cherubs] should follow with him, and that he went out to the mountain where Moses had gone up and had seen the inheritance of God. And Jeremiah came and found a cave, and he brought there the tent and the ark [with the two cherubs] and the altar of incense, and he sealed up the entrance. Some of those who followed him came up to mark the way, but could not find it. When Jeremiah learned of it [that they tried to follow], he rebuked them and declared: ‘The place shall be unknown until God gathers his people together again and shows his mercy.’”**

the Temple, on the exact day. Ezekiel looked east in vision from the perspective of the Temple. He saw a great fire in the heavens. It approached and came near where Ezekiel, was in front of the great house, the inner sanctum, the Holy of Holies. He took Ezekiel inside the Holy of Holies and showed Himself in glory, Ezekiel saw no Ark of the Covenant there, no physical replica. At that future time, the glory of God will be all that is necessary.

Some 56 years after Ezekiel saw his visions of chapters 40–48, Zerubbabel and Joshua the high priest led almost 50,000 Jews back from Babylon to Jerusalem when Cyrus, King of Persia, gave permission for them to return, rebuild the city, and rebuild the Temple.<sup>7</sup> They built on the same location of the former Solomonic Temple (and not on the site of the future millennial Temple that Ezekiel saw in vision).

### ***A Temple without the Ark***

Ezekiel describes that millennial Temple, an ideal type of a Temple that will not be started for the first seventy years of the millennium. It will exist through the millennium and Christ will be in it teaching.

When that time comes there will be no Ark of the Covenant there. Ezekiel recorded God saying that from now on, He will be inside little sanctuaries here and there (Ezekiel 11:16). He will not be in the big sanctuary all the time. That simply meant, that there are people walking around who are collectively Israel or the house of God, and He would dwell amongst them in captivity.

As the apostle Paul also said, He would dwell in each individual person who collectively comprise His body or the Temple of the living God (Ephesians 2:19, 21–22). That principle was well-recognized by the Jews. Paul said that we **“are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone”** (Ephesians 2:20), or capstone like on a pyramid. We collectively make up the household and Temple of God.

When you consider us who have God’s Holy Spirit, we do not need a physical replica called the Ark of the Covenant no matter how beautiful it was, how powerful a symbol it was, or what God did with it and through it in the past. You and I do not need such things to have a spiritual relationship with God. Since the revelation of the Mystery, you and I are said (by the apostle Paul and divine inspiration) to be sitting on the very right hand of the Father — not in a Temple here on this earth, but now in the very Holy of Holies in heaven (Ephesians 1:20–22). We are in a different phase altogether, the final phase of spiritual understanding. Ezekiel and Jeremiah are giving middle phase teachings, and telling what will happen in that phase.<sup>8</sup>

When Zerubbabel, Joshua, and the people were given the opportunity to rebuild the Temple, they lamented and wept when they first looked upon its ruins (Haggai 2:1–3; Zechariah chapter 4; Ezra 3:9–13). The Jewish historian Josephus says that when the Temple was built, those who saw the Temple of Solomon as children could only weep when they compared the two. The second Temple was far inferior to Solomon’s Temple in size, beauty, and substance (*Antiquities of the Jews* 11:81). Ezra the priest and Nehemiah came later to finalize the Temple construction and rebuild the city and its walls.

However, the Temple of Zerubbabel truly would be far more glorious than Solomon’s. Why? Because something would happen in that Temple that did not happen in Solomon’s. A far greater glory would come to it. That glory is recorded in the New Testament dealing with Christ when He came here to this earth.

When they finally reconstructed the Temple, the Ark of the Covenant was not there. It was not around. But Ezekiel already told Israel that from then on the Spirit of God can either dwell in individuals or the Spirit of God can come back with power and glory into that Temple. In either case there was no need for a physical replica.

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<sup>7</sup> The groups who returned to Judah are itemized in Ezra chapter 2. The totals are in Ezra 2:64–65: 42,360 from the tribes and 7,337 **“servants and maids”** who came with them. This indicates that some of the 42,000+ were prosperous enough to have **“servants and maids.”** Not all of these people lived in Jerusalem, but they spread out to the surrounding areas of Judah. *DWS*

<sup>8</sup> See chapter 33, **“Just Who Are You?”** of Dr. Martin’s book, *Essentials of New Testament Doctrine* (online and for purchase) where these “phases” of spiritual understanding of salvation are explained. They are for you and all mankind. *DWS*

In the time of Ezra and Nehemiah the people of Israel prayed and asked God's Spirit to come into that Temple and it did: **"I will fill this house with glory, says YHWH ... The glory of this latter house shall be greater than of the former, says YHWH ..."** (Haggai 2:7, 9). That Temple was valid. Herod enlarged it again before the time of Christ. Herod's Temple did not contain the Ark either. Some said that lack disqualified it, but it did not, because the Spirit of God was in that Temple. We know the Spirit of God was there because Jesus looked at that Temple, and called it **"my Father's house"** (John 2:16 and 14:2). It was His Father's house because the Spirit of God, the Shekinah, was in that house even though it did not contain the Ark.

### ***The Shekinah Glory and the Ark***

From the time of the tabernacle of Moses, down through the time when Solomon built the Temple at Jerusalem until it was destroyed, the Ark of the Covenant made the sanctuaries holy. Jeremiah 3:16 said that would change. The presence of the Shekinah glory would be the sign that God was in the Temple. This great Shekinah glory that Ezekiel saw in the chariot, sitting on a sapphire throne, Ezekiel saw as a human who displayed the light coming from this chariot. It overawed him. This same great light from the first chapter of Ezekiel was the primary sign that God was in the Temple at Shiloh (Ezekiel chapters 47 and 48).

**"Then I looked, and, behold, in the firmament that was above the head of the cherubims there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne."**

• ***Ezekiel 10:1***

In this vision the cherubim overshadowed the mercy seat, which meant that the Ark of the Covenant was still there. (The Ark was removed by Jeremiah about five years later.) Ezekiel saw this glory of YHWH. In Ezekiel 10:4 the glory went up from between the Cherubs and stood over the threshold of the house. Ezekiel saw the Holy of Holies filled with the resplendent glory of God in the manifestation of the Shekinah spilling over to the court which, **"was full of the brightness of YHWH's glory. And the sound of the cherubims' wings was heard even to the outer court, as the voice of the Almighty God when he speaks."** (Ezekiel 10:4–5).

The cherubim start to make a movement toward the east, leaving behind the Holy of Holies. It says in Ezekiel 10:18: **"Then the glory of YHWH departed from off the threshold of the house and stood over the cherubims,"** and it began to move further eastward. That meant it left the area of the Holy of Holies. In verse 19 it went farther east and **"stood at the doors of the east gate of YHWH's house; and the glory of the God of Israel was over them above,"** above the cherubim, going toward the eastward gate.

Then in Ezekiel 11:1 it says, **"The spirit lifted me up, and brought me unto the east gate of YHWH's house, which looks eastward,"** where they were just minutes before. Then in verse 16:

**"Therefore said the Lord YHWH, although I have cast them [the people of Israel] far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come."**

• ***Ezekiel 11:16***

### ***God's Presence***

This was a major departure from what happened before. In the time of Moses God dwelt in the tabernacle. In the time of Solomon God dwelt in the Temple, seated between the cherubim as the Ark of the Covenant showed. Now He was leaving that area of Jerusalem and going into **"a little sanctuary"** (little tiny sanctuaries is what it really means) amongst the people. The Jews have always understood this to mean that from now on God would dwell in individuals (although some have thought it referred to synagogues).

The apostle Paul in the New Testament does not quote this verse specifically, but he uses the principle of this verse to show that when God came through Jesus Christ, He then gave the Holy Spirit to all those who accepted Jesus Christ as their personal savior. They became little sanctuaries moving all over. When you look at the Gospel of Christ, if the Holy Spirit is in you or in any of us, we are small sanctuaries. We are

not big like the Temple was, yet collectively we make a big Temple. The earlier Jews understood this same thing. In Ezekiel 11:22, it says the Shekinah departed:

**“Then did the cherubims lift up their wings, and the wheels beside them; and the glory of the God of Israel was over them above. And the glory of YHWH went up from the midst of the city, and stood upon the mountain which is on the east side of the city [the Mount of Olives].”**

• **Ezekiel 11:22–23**

The glory of God went back to where it began, and Ezekiel was taken back to Babylon where the vision first took place.

- Where was the Red Heifer sacrificed and burned to ashes, and the goats on the Day of Atonement chosen? It was on the Mount of Olives.
- When the glory of God manifested in Jerusalem in the 6<sup>th</sup> century BC, where did that occur? It went from the Temple to the Mount of Olives. This was done to show that the Mount of Olives was to become a very important place.<sup>9</sup>
- When that glory of God departed the area, where did it leave from? It was from the Mount of Olives.
- When Jesus ministered in Jerusalem, where did He go to and from? It was from the Mount of Olives.
- When Jesus was crucified and died for all of us, where was it? It was very near the Miphkad altar where the Red Heifer was sacrificed. It was on the Mount of Olives.
- When Jesus Christ was resurrected from the dead, where was that? It was on the Mount of Olives.
- When Jesus went back to heaven 40 days later, as told in Acts chapter 2, where did He leave from? It was from the Mount of Olives.
- When He comes back to this earth, according to Zechariah chapter 14 where will He step on this earth again? It will be on Mount of Olives (Zechariah 14:4).
- When His feet shall touch the ground for the first time, what will happen? The Mount of Olives shall split in two (Zechariah 14:4).

The Mount of Olives figures very importantly in all these chronological events. It is available for all to study. What this means is that Ezekiel is telling us something about our own day, if we have wisdom to see.

At the end of Ezekiel chapter 11 the archetype, the Shekinah glory, departed from the Temple. About five years later Jeremiah removed the Ark of the Covenant and buried it according to the tradition of Second Maccabees, written one hundred years before Jesus was on earth. If the Ark is discovered in the future, then an early copy of the Mosaic law may be found inside it. The discovery would be at the place where Jeremiah buried the Ark. The image of the two cherubim will be known.

John tells us where the true Ark of the Covenant is located: **“the temple of God was opened in heaven, and there was seen in his temple the ark of his testament”** (Revelation 11:19). The physical Ark of the Covenant made out of metal, stone, and fabric on earth was **not** taken to heaven. Jeremiah no doubt took it east of Jericho and buried it. It may be found before Christ’s return. If so, then some sections of scripture in the New Testament, particularly in the Book of Revelation, might begin to make more sense to us. Ezekiel is showing that from now on, wherever the Shekinah glory would be, that would be the holy place of God.<sup>10</sup>

<sup>9</sup> Later Jews understood this principle of Ezekiel, that if the Holy Spirit was not in the Temple, where would it be? God prefers the Mount of Olives to any other place in Jerusalem. *ELM*

<sup>10</sup> Remember what Jeremiah wrote in Scripture (which supersedes the apocryphal book of 2 Maccabees) in Jeremiah 3:16:

## Micah's Prophecy

Micah prophesied about 150–200 years before the Book of Ezekiel was written, in the time of Isaiah. Micah chapter 4 says that Mount Zion is where the Shekinah glory would be, where God would be, then it would move outside of Jerusalem. Wherever Mount Zion is, wherever the Shekinah glory of God is on earth, that is a holy place of God. If that Shekinah glory, that Spirit of God dwells in you, then you are literally a Temple of God. If it dwells in me, if it dwells in us, wherever it dwells, that is a Temple of God and a type of Mount Zion. Speaking about Zion bringing forth a child in the future, it says:

**“Be in pain [in birth pains], be in labor to bring forth O daughter of Zion: like a woman in travail [as she is bringing forth that child], for now shall you go forth out of the city [out of Jerusalem]. ...”**

• *Micah 4:10*

The **“daughter of Zion”** shall move out of the city of Jerusalem. Where will it go? **“And you shall dwell in the field,”** outside the city walls. Somewhere in the field it will dwell, but he goes on, **“... and you shall go even to Babylon.”** Babylon is about five hundred miles east of Jerusalem. Zion will go **“to Babylon.”** Can you imagine that? God said **“I will be to them as a little sanctuary”** (Ezekiel 11:16). If the righteous people were there in Babylon, then God will be with them there.<sup>11</sup> Micah says to **“the daughter of Zion”** in Babylon, **“there shall you be delivered”** (Micah 4:10).

The people taken to Babylon were told to buy homes, settle down, and pray for the area because they would be there around seventy years and that they would return later to Jerusalem. They did return under a man by the name of Zerubbabel, who was a descendant of David. He was no longer king and they did not have a kingdom at that time. He had a priest with him called Joshua.<sup>12</sup>

## The Rebuilt Temples

These two individuals are mentioned in the Books of Haggai and Zechariah as leading the children of Israel back to Palestine to rebuild the Temple. The name Zerubbabel actually is, “Zerub-Babel” it means “born in Babylon.” So we find that this generation of Zion was born in Babylon but will come back to Jerusalem. The Temple was rebuilt in the time of Zerubbabel, Joshua, Ezra, and Nehemiah, some 500 to 450 years before the birth of Christ. Now the Shekinah glory can dwell in that Temple, but with no Ark of the Covenant.

In the time of Simon the Hasmonean the Temple was enlarged. About eighteen years before the birth of Jesus, Herod rebuilt the Temple again doubling its size. The entire Temple complex was a square building that went up forty-five stories high.<sup>13</sup> That was the Temple Jesus came to. When He was twelve years of age He listened to and questioned the scribes and the doctors of the law in the Temple. Was that Temple holy

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[Continuing note from previous page]

**“And it shall come to pass, when you be multiplied and increased in the land, in those days, says YHWH, they shall say no more, ‘The ark of the covenant of YHWH’: neither shall it come to mind: neither shall they remember it; neither shall they visit it; neither shall that be done any more.”** *[note continued]*

It is because of this statement by Jeremiah that I would be suspicious of any fulfillment of the 2 Maccabees prophecy in footnote 6 above. It may happen that the Ark of the Covenant will be recovered. Dr. Martin came to believe, and I believe, that the discovery of the Ark would be used for wicked purposes. It may provide credentials and legitimacy to the Antichrist as part of his propaganda that he is the true Messiah. Fire from heaven (see 1 Chronicles 21:26; 2 Chronicles 7:1; 2 Kings chapter 1) will be falsified to show God’s supposed blessing on the Antichrist’s claims and miracles by his false prophet (Revelation 13:13). When that happens the Ark might be present at that time. See Dr. Martin’s article [“Lingering Idolatry in the Temple of God”](#) which goes further into the Ark, the cherubim, and the Image of the Beast that speaks in Revelation 13:14. DWS

<sup>11</sup> See Dr. Martin’s article, [“The Expansion and Portability of Zion.”](#) DWS

<sup>12</sup> In the Greek Old Testament, the LXX, the name Joshua (the name of this priest who flourished around the 530s BC), is *Ἰησοῦν*, or in English, Jesus. You may encounter people who say that Jesus is a pagan name. This is not true. DWS

<sup>13</sup> See Dr. Martin’s December 2000 article, [“The Temple Was a Tower.”](#) DWS

and a manifestation of God's house here on earth? Yes. Jesus said, **"This is my Father's house."** Remember how He drove out the money changers and said, **"My Father's house"** is not to be **"a den of thieves."**<sup>14</sup>

### ***The Departure of the Glory of God***

As long as Jesus was there that house was holy because the Holy Spirit, the Shekinah glory, dwelt there. The Jews absolutely knew the Shekinah glory was there. But at the death of Jesus Christ on the tree of crucifixion and from that time forward, step by step, the Holy Spirit again began to leave that Temple. In 70 AD when the Temple was destroyed on the 9<sup>th</sup> and 10<sup>th</sup> day of the fifth month of the year, there was not any Shekinah glory remaining.

Numerous warnings were given to the Jews as the Holy Spirit progressively left the Jerusalem Temple. A number of other things took place before then, notably at the Day of Pentecost 3 years before the war began in 66 AD, some 7½ years before the Jewish war ended. All twenty-four of the priests went into the inner Temple to do their ministrations, and they all heard a voice saying with a great commotion, **"we are leaving hence."**<sup>15</sup> They were leaving that inner sanctuary and it would no longer be holy. Almost 3½ years later the Temple was completely destroyed.<sup>16</sup>

Look at *The Jewish Wars* by the historian Josephus, a priest of God, who writes that God gave the Jews in the 1<sup>st</sup> century many signs (several similar to those of Ezekiel) to show that the Shekinah glory would leave that Temple step by step, Jerusalem would be destroyed, and the Temple was to go up in flames:

**"... they did not attend nor give credit to the signs that were so evident, and did so plainly fore-tell their future desolation ..."**

• **Josephus, Wars of the Jews 6:288**

In one event the people were assembling for the feast of unleavened bread, Josephus says it was the 8<sup>th</sup> day of the month, about six days before Passover in 66 AD. Thousands of people had gathered in the middle of the night, at the 9<sup>th</sup> hour of the night, three o'clock in the morning. Josephus records that:

**"So brilliant a light shown around the altar in the sanctuary that it seemed to be broad daylight; and this continued for half an hour."**

• **Josephus, Wars of the Jews 6.290**

At three AM in the morning there was broad daylight in the Temple at Jerusalem. All of a sudden the light, left the sanctuary. Some of the scribes said that was wonderful; now we know God will be with us and that He will cause His glory to come back. But Josephus said the ones who were wise knew that this was showing that God was leaving the Temple, like in the time of Ezekiel.

A few days later, at the eastern gate of the inner court was the huge brass door comprising the Nicanor gate. The gate was massive. Every evening it took twenty men to close it because it was so heavy. At the 6<sup>th</sup> hour, midnight, that door opened of its own accord, and the grinding of it was heard as it opened. The watchman said, look, the gate opened of its own accord. That meant to Josephus that God was showing He was departing through that gate — He was not coming in, but He was leaving. At Pentecost some 50 days later, as the twenty-four priests went into the Temple to do their ministrations, they heard a great voice saying, **"We are leaving hence."** That was the last time there was any evidence of holiness in the Temple.

<sup>14</sup> Combine Matthew 21:12–15, Mark 11:17, Luke 19:45–46 and John 2:16–17 [where the phrase **"a house of merchandise"** is used]. Jesus also identified His own body with the Temple (John 2:13–22). DWS

<sup>15</sup> Now what does it mean "we," which is plural? Do you know God is a family who runs a household? When He leaves a place, He takes His attendants with Him. DWS

<sup>16</sup> Even the Jews quote Ezekiel chapters 8 through 11 that the Holy Spirit, the Shekinah, would leave and go to the Mount of Olives. The Mount of Olives was to become a very important place in the history of Jerusalem. The Mount of Olives is one of the seven mountains of Jerusalem. In Psalm 133 we read that the mountains of Jerusalem were the mountains of Zion. You can identify those seven mountains in Jerusalem. See Dr. Martin's 2000 article, ["The Seven Hills of Jerusalem."](#) DWS

The Bible and Josephus show that God left that Temple, just as He did in the days of Ezekiel. In fact, there are Jewish records that cite Ezekiel about the departure in the 1<sup>st</sup> century AD.<sup>17</sup> They understood that Ezekiel was being fulfilled not only in the days of Nebuchadnezzar but also in their day. When the Shekinah glory of God leaves a place, that place is no longer holy. That is what Jeremiah and Ezekiel said. From then on, holiness was wherever the Shekinah glory of God would be.<sup>18</sup>

The first chapter of Ezekiel shows the chariot coming out of the north from heaven. On the throne is the appearance of a man, shown in glory just as Moses saw Him. Chapters 8 through 11 of Ezekiel describe this great glory that Ezekiel saw, the chariot, the sapphire throne, and finally how that glory left the Temple, departed from the city of Jerusalem, proceeded eastward to place itself upon the Mount of Olives. Then from there it went back to heaven.

### *God's Composition*

What about the cherubim that Ezekiel found so very interesting? The Rabbis have always looked to Ezekiel as one of the most profound of the prophets to show mystical interpretations dealing with the Temple, cherubim, and with God's throne on earth. In the end time it will be important to differentiate who is a proper cherub and who is not, because one of those Cherubs did something that greatly displeased God (see Ezekiel chapter 28). You are well aware of it but I will put it in context so you can see how this might fit into a prophetic scenario dealing with our own near future.

For the tabernacle that Moses built, he was told to make it like the pattern he saw of God's throne in heaven (Exodus chapter 25 and other verses). The tabernacle was built with three compartments. The palace of God in heaven also has three compartments. Read about the Ark of the Covenant, where the cherubim fit in, and how they appeared. In Exodus 25:8 God told Moses, **"let them make me a sanctuary,"** meaning an inner sanctuary, the Holy of Holies, **"that I may dwell among them."** This description is anthropomorphic. I want to emphasize that.

Many people do not believe that God has a body. They believe that He is Spirit (which He is), therefore His spirit essence prohibits Him from having any kind of somatic or bodily existence. However, we find throughout Scripture that God has an anthropomorphic existence. He has eyes, ears, a nose, a mouth, a right hand, a left hand, a right leg, and a left leg. He has a body like a man. In fact, man looks like God because we are created in His image and in His likeness — and that primarily indicates appearance.<sup>19</sup>

The Jews do not believe that today. Since the time of Maimonides about one thousand years ago the Jews have accepted an Aristotelian philosophy that does not come from Scripture. They believe in the Spirit essence of God, that He does not have a body. They are contrary to every verse in Scripture, in both the Old and New Testaments, that talks about God's bodily attributes. It is said directly in the New Testament that God is a Spirit (John 4:24), yet that Spirit has substance. This can be shown clearly.

### *The Sanctuary*

**"And let them make me a sanctuary; that I may dwell among them"** (Exodus 25:8). If you take that literally it means that He would be there dwelling amongst them. He can do it in His Spirit through His

<sup>17</sup> This is all presented in my book, *The Secrets of Golgotha*, which is important for you to read to help you understand Ezekiel's prophecy, as well as the design and development of the Holy Scriptures. *ELM*

<sup>18</sup> At the end of the age there will be a Temple in Jerusalem. In that Temple will be placed an image of a beast, a **"wild beast"** in Greek. See Revelation 13:14–15, 14:9–11, 15:2, 16:2, 19:20 and 20:4. The cherubim wings in symbol represent the power to go through the air from heaven to earth. They have the head of a man on one side, a lion on the other, an ox on the other, and an eagle on the other, but the primary symbol of them is either the ox or lion. The lion is a "wild" beast, while the ox is a domestic beast. The lion's segment of the cherubim could very well be the one that will be put into the Holy of Holies of a Temple built in Jerusalem. I do not know for sure, but Ezekiel shows that wherever the Shekinah glory of God is, there God will be. He will be in that Temple to be built in the future. It will be legitimate until the image of the wild beast is placed inside. *ELM*

<sup>19</sup> See Dr. Martin's 1996 article "[The Bodily Composition of God.](#)" *DWS*

Shekinah, or in a variety of other ways. He can be there in the flesh if He wishes. He can be there in the Spirit if He wishes. But He says, I want you to build:

**“... a sanctuary; that I may dwell among them. According to all that I show you, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall you make it.”**

• **Exodus 25:8–9**

Moses, I want you to make it like a pattern. The apostle Paul said that it was a pattern of God’s palace in heaven<sup>20</sup>:

**“... as Moses was admonished of God when he was about to make the tabernacle: for, See, says he, that you make all things according to the pattern showed to you in the mount.”**

• **Hebrews 8:5**

Paul is referring to Exodus 25:8–9. This structure is similar to all of our homes, though there is no bed in that home because God does not rest or sleep like we do. There is a table called the altar, there is food that He eats. Does God have to eat food? No, but He does eat food. Does He have to drink wine or water? No, but He does that, and the Bible clearly shows that He does. God says, I want to dwell there and I want you to make this tabernacle from a heavenly pattern that you saw.

It goes on to say in Exodus 25:17, **“You shall make a mercy seat.”** This is a cube about 2½ feet by 2½ feet. It is small but a person could actually sit on that mercy seat and the feet would hang over and touch the bottom of a smooth stone that was three fingers above the surface of the ground. On that marble stone would be placed the mercy seat. God symbolically sat on that as His throne.

When Ezekiel in vision saw the literal throne of God it was a sapphire throne. It says that the rock went with it. From time to time God would show Himself. On that sapphire throne was Jesus Christ. Water would come forth from that stone (Revelation 7:17, 22:1; Ezekiel 47:1).

This box however, this throne, this mercy seat or seat of covering, is described in Exodus 25:17–18. It says that Moses was to make two cherubs; “cherubim” in the plural, one on each side. They were to be in a veneer of gold, and face one another with the throne underneath. One wing of each cherub would be over the throne, touching the wing of the other cherub. Another of the wings would go on the other side, touching the side of the holy place.

What you have here is a development of a throne showing God’s splendor and glory. One cherub was on the right side and one cherub on the left. These cherubs were depicted as being in one piece, connected together. They looked exactly alike. That is important to understand. They were like identical twins, with no difference between them except one was on each side. Remember that Jeremiah took those cherubs and the Ark of the Covenant out of the Temple before it was destroyed by Nebuchadnezzar.

**“And there I will meet with you [Moses], and I will commune with you from above the mercy seat [where I, God, will be symbolically], from between the two cherubims which are upon the ark of the testimony, of all things which I will give to you in commandment unto the children of Israel.”**

• **Exodus 25:22**

## ***The King of Tyre***

In Ezekiel chapter 28 the prophet tells about these two cherubim that he saw with his own eyes. Something happened to one of them. It does not say which one, but one of the two cherubs went astray. Ezekiel chapter 28, the first section, talks about the prince of Tyre who was a human. Tyre was a seacoast city

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<sup>20</sup> See my article [“The Pattern of the Temple”](#) that gives more information about the patterns that God gave Moses and David, His servants. DWS

settled by the Edomites and the Phoenicians. With Israelites they carried out sea trade throughout the Mediterranean in ancient times. King Hiram and his people came from Tyre and helped Solomon build the Temple. Hiram had the expertise, the architects, and he also had the forest of the cedar trees which provided most of the interior decoration to the Temple. They looked upon that Temple as being part theirs, just as Solomon looked at it as being for Israel.

In the second part of Ezekiel 28, beginning in verse 11, it speaks of the King of Tyre (not the prince) who was the spiritual king, this cherub that was in the Garden of Eden. This cherub was identical to the other one, but it has gone astray with sin. This took place in the 6<sup>th</sup> century BC just before the city of Jerusalem and Temple were destroyed.<sup>21</sup>

If one cherub is now disqualified, which one of those cherubs was it? If the King of Tyre was the cherub that went astray then the other cherub must surely be the King of Jerusalem, the King of Salem. This is because those are the two cherubs, Salem and Tyre that helped build the Temple. Which is which? When the two goats came together on the Day of Atonement to be picked, one was to be the Azazel goat for Satan and one was to be the Lord's goat. They were identical so you could not tell between them.

### *Twins and Look-alikes*

Not knowing "which is which" was similar to when Jacob deceived his father Isaac and received Esau's birthright that he thought belonged to him. Abraham's son Isaac had two sons named Jacob and Esau, they were born at the same time. They were twins; the only difference was that Esau had a great deal of hair on his body. When Jacob deceived his father Isaac into giving Jacob the blessing, he put on sheep's clothing. God allowed Isaac to place his hands upon Jacob thinking he was blessing Esau. The dim-eyed Isaac did not notice the difference between them.<sup>22</sup>

In the future there is coming an Antichrist with such good credentials that it will be difficult to tell the difference between the true Christ and the false. That is what Ezekiel is trying to show us. Jesus said He will come in power and in glory with His angels. But before that happens another power will come to earth from heaven (Revelation chapter 12) with his angels and most people will think that person is none other than Jesus Christ. The apostle Paul said that Satan the devil comes as an angel of light, looking righteous.

This means that you must be very cautious at the end of the age because, two cherubs may be coming back. If the Ark of the Covenant that Jeremiah hid would be found, neither it nor the cherubs should be put in the Temple. Why? Because one of them is disqualified. It says in Revelation 13:14–15; 14:9, 11; 15:2; 16:2; 19:20; 20:4 that there will be an image put into the Temple. Only the image of a cherub is legal to be put into the Temple, because God commanded Moses to put two cherubs in the Holy of Holies.

At the end of the age there will be confusion over a Christ and an Anti-Christ. The Anti-Christ will look so clever, so good, that he will look like the Christ. As Jesus said in Mathew 24:24, even they, the elect, would be deceived if it were possible by this creature, the Antichrist, coming up at the end of the age. He will look good. He will look identical to Me, Jesus, but you must know which of us is the proper one. Do you know who is the proper one? The first one that comes and manifests himself on earth is the Antichrist, the second coming from heaven is the true Christ. Ezekiel is most important to help us understand the near future centering around the Second Coming of our Lord.

<sup>21</sup> See Dr. Martin's article, "[Discovering the Mark of the Beast](#)" which discusses this cherub in detail. DWS

<sup>22</sup> In fact, at birth Jacob did put out his hand first. He really was the firstborn but he withdrew the hand back into his mother's body and then Esau was born. So it is a technicality who is first. When Jacob wanted to fool Isaac he put on a skin like a lamb and went before his near sightless father, who thought he was Esau, because they were both twins. See Genesis chapter 25.

The descendants of Esau did not have that hair on them like their progenitor. You could hardly tell a person of Edomite ancestry from an Israeli in ancient times. They were very similar to one another. Both worshipped Yahweh and they looked alike as peoples, acted alike and Edom is named after Adam, which means mankind. The Jews always considered that the Roman Empire represented Edom. The Jews represented Israel and in the struggle between God and man, it would be between Rome and Israel at the end of the age, Rome being the twin Edom and Israel being Jacob the other twin. ELM

Something happened to one of those cherubs in the 6<sup>th</sup> century BC and we are not told exactly what the problems were. We are told the consequences and the outcome. One of those cherubs was disqualified from being in the Temple at Jerusalem. Scripture shows clearly in 1<sup>st</sup> and 2<sup>nd</sup> Thessalonians that there will be a Temple at Jerusalem before the Second Coming of Christ. In Revelation chapter 11 there are two witnesses who will help rebuild that Temple. In Daniel there is the abomination of desolation (Daniel 11:31 and 12:11), which was also prophesied by Jesus in Matthew chapter 24, to occur in a Temple in Jerusalem, again just prior to the Second Coming of Christ.

### *A Note about the Temple*

To build a Temple, (1) you must have Jerusalem, (2) you must have the territory of Israel, and (3) you must have an army to protect it.

King David of Israel did not desire to build a Temple until he had the army and the whole nation behind him. Only then did he have the facilities to build and protect a Temple. Yet David was not allowed to build the Temple because he had blood on his hands. His son Solomon did build that Temple according to the pattern God gave to David. He ruled for 40 years in great happiness, joy, economic prosperity, and the Temple was protected. It stood for another 390 years until it was destroyed by Nebuchadnezzar, king of Babylon. It was rebuilt after the 70 years exile in Babylon. It was later enlarged during the time of Simon the Hasmonean, and again by King Herod the Great.

During the time of Herod's Temple, there must of have been some kind of war in heaven. Jesus states that fact Himself (John 18:36 is one instance) and we find a war mentioned again in Revelation chapter 12. The cherubim are heavenly creatures and in the Book of Ezekiel we find a description of a rebellion by one of the cherubs in the Temple. This cherub was present even earlier in the Temple of God in heaven, even at the creation of the earth and of Adam and Eve. This is all concisely recorded, but with enough elaboration so you can understand what was occurring within the prophetic context.

In 66 AD God progressively left the Temple of Herod and the Romans destroyed it. From then until now there has not been a Temple in Jerusalem. There were two attempts to rebuild the Temple, one in the time of Constantine from 313 to 325 AD and in the time of Julian the Apostate from 362 to 363 AD. Those attempts were frustrated and the Jews have not been able to build a Temple again. In fact, they have not really wanted to build a Temple until recently. *ELM/DWS*

### *The Prince and King of Tyre*

Ezekiel 28:1 starts with the prince of Tyre, the human king that ruled north of Jerusalem on the seacoast of present-day Lebanon. This region was a great mercantile center that traded with all areas of the world. It was very prosperous and influential. The building of the Jerusalem Temple was really a creation of both the city of Tyre and the city of Jerusalem, or as far as people were concerned, the Israelites and the Phoenicians. The Phoenicians were primarily the descendants of Esau. Many ancient Edomites settled in the region of Tyre and some became Tyrenians.<sup>23</sup>

**“And the word of YHWH came again unto me [Ezekiel], saying, ‘Son of man, say unto the prince of Tyre [the human prince]. Thus says the Lord YHWH; Because your heart is lifted up and you have said, ‘I am a God [this human is saying he is a god, an *el*, singular], I sit in the seat of God, in**

<sup>23</sup> These people later were known as the Phoenicians who colonized the western Mediterranean world. From there, they spread out into Great Britain and even into the New World. *ELM*

the midst of the seas”; yet you are a man, and not God, though you have set your heart as the heart of God [you claim to be a god but are not]: Behold you are wiser than Daniel there is no secret that they can hide from you.”

• *Ezekiel 28:1–3*

This “Daniel” was a younger contemporary of Jeremiah and Ezekiel. His wisdom was already acclaimed in the world. He wrote the Book of Daniel. Continuing on ...

“With your wisdom and with your understanding you have gotten you riches, and have gotten gold and silver into your treasures [treasuries]: by your great wisdom and by your traffic [by merchandising] have you increased your riches and your heart is lifted up because of your riches. Therefore thus says the Lord YHWH, ‘Because you have set your heart as the heart of God [remember he is a man], behold therefore I will bring strangers upon you, the terrible of the nations and they shall draw their swords against your beauty of your wisdom, and they shall defile your brightness.’”

• *Ezekiel 28:4–7*

The power who was to come against the human king of Tyre was Nebuchadnezzar, king of Babylon and God’s servant, to do the judgments discussed here.

“You shall die the deaths of the uncircumcised by the hand of strangers: for I have spoken it, says the Lord YHWH.”

• *Ezekiel 28:10*

Most ancient Phoenicians were circumcised. That means they were in some type of a covenant relationship with God.

Verse 11 shifts from speaking about the prince of Tyre (who claimed to be a god but was a mere man), to speaking about the King of Tyre. This King of Tyre is not a mere man, but he is of a different nature altogether. This King of Tyre is indeed a king, and is the spiritual power behind the human king.

“Moreover the word of the YHWH came unto me saying, ‘Son of man take up a lamentation upon the King of Tyre, and say unto him, Thus says the Lord YHWH, You sealed up the sum, full of wisdom, and perfect in beauty. You have been in Eden the Garden of God ...’”

• *Ezekiel 28:11–13*

### *The Cherub and the Temple*

This is most interesting because Eden was the first Temple-like structure on earth. Adam and Eve were placed in an inner section of the Garden. Adam and Eve were allowed to stay in Eden but they were forced out of the Garden. The Garden was represented in the tabernacle and later the Temple by the Holy of Holies. This King of Tyre who was in the original Garden of Eden, the paradise of God, as a cherub, lived in the inner sanctum of the Temple in heaven and figuratively at the Temple in Jerusalem, a type of the Garden of God here on earth.

“... every precious stone was your covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of your tabrets and of your pipes was prepared in you in the day that you were created.”

• *Ezekiel 28:13*

This was talking about great musicians, musical instruments, and the ability to perform operas, musical renditions, and things of that nature. It identifies him more in verse 14. Ezekiel did not say “cherubs” plural although there were two of them and they were connected as one. They resemble each other. They look like twins and you could not tell one from the other. “You are the anointed cherub that covers and I have set you so” (Ezekiel 28:14). I have put you there, God said, into that position.

**“You were upon the holy mountain of God [in heaven]; you have walked up and down in the midst of the stones of fire [around the heavenly throne in the celestials]. You were perfect in your ways from the day that you were created [he is a created being], till iniquity was found in you.”**

• **Ezekiel 28:14–15**

In this context we do not discover when his iniquity developed, but apparently it was recent to Ezekiel’s time because the judgment upon the Prince of Tyre (the king’s human cohort) came by way of King Nebuchadnezzar. Something happened previously that caused God to be upset with this cherub who was part of the executive staff, so to speak, of the Godhead. The cherub was not God, neither was the human Prince of Tyre a god. Neither was the cherub an angel; but he had great power and great authority<sup>24</sup>:

**“... till iniquity was found in you. By the multitude of your merchandise [throughout the world] they have filled the midst of you with violence, and you have sinned, therefore I will cast you as profane out of the mountain of God: and I will destroy you, O covering cherub, from the midst of the stones of fire.”**

• **Ezekiel 28:15–16**

God is taking him out; he will not be there any longer. There were the two cherubs that Moses had built covering the throne of God in the holy place. Solomon also put the cherubs in the Temple with the mercy seat and the Ark of the Covenant. Jeremiah’s removal of the cherubs was symbolic of God’s removal of the cherub as King of Tyre. When one is taken, the other must be taken also. One did wrong but the other one suffered, or if one does right the other then will be brought in.

They do not differ in any way that you or I would recognize. One is on the left and one is on the right of God. It does not say which is which, though you would imagine that since Tyre is north of Jerusalem and that God always faces east in the Temple that the cherub on the north would be on His left hand side. The cherub on the right no doubt was Melchizedek, who was Christ’s own angel as we find in other scriptures. He would be on the right hand side.<sup>25</sup> The point is, if you brought back both cherubs into a rebuilt Temple, you would bring back one which is disqualified.

### ***The Goats of Atonement and the Image of the Beast***

Since these cherubs look alike they fit very well into the pattern of the Day of Atonement, when God said to Israel, get two goats identical in every way and bring them in front of Me. Confess the sins of Israel on both their heads. See Leviticus chapter 16.

One goat the Jews were to send into the wilderness, releasing him to go live there. The other goat they were to kill. The one killed was representative of Jesus who died for us on the Mount of Olives where the goat to be killed was taken. No one knew which goat was which until the priests reached into the box or pouch, and pulled out a colored stone, and put the colored stone over the goat’s head. If the stone turned out to be white that was the Lord’s goat, if it turned out to be black it was the Azazel goat.

The Messiah will be preceded by an Antichrist. In Revelation chapter 12 Satan and his angels are forced out of heaven. When Satan is cast out he does not come looking like a satanic creature as you and I might think. He will not be like UFO creatures with grotesque features, unintelligent looking, and big brains. No,

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<sup>24</sup> Precision is essential regarding the offices into which God has placed his servants. The term *angel* means “messenger” and denotes an office or a function rather than a type of being. It can indicate a spiritual being or a human as many have noted. A cherub is technically not an angel unless it is performing the role of messenger at any particular moment. Note that Satan and the King of Tyre may not necessarily be allied with each other except that both oppose God and appear to act in concert at the end time. Both have their own area of rule (“command and control,” in current terms) in the spirit realm. *DWS*

<sup>25</sup> Dr. Martin changed his understanding about Melchizedek before his death in January 2002. See my January 2011 article, “[Who Was Melchizedek](#)” where I explain the development of his research on this complex subject. *DWS*

Satan looks beautiful. He looks like a human being, like Jesus Christ. That is the whole point. If you put both side by side, you could not tell the difference between them.

At the end of the age when an image is put in the Temple at Jerusalem, it will be an image of a cherub, probably that of a beast, looking like a lion. We should not desire for any type of a cherub to go into the Holy of Holies as in the old days. But, it will be completely legal according to the Laws of Moses to put that image in the Temple. That is why Ezekiel came and talked about the Shekinah glory of God, the Holy Spirit, being in a person or in a place shining like the sun in its full strength.

At the end of the age an image of the beast will be put in a new Temple at Jerusalem. The image will be the representation of one of the two cherubs, and you will not be able to tell which one is evil. The text says one image, but the cherubs were molded together at the bottom as one image. You are not to put either of them in there because one of them will not be proper.

You must be careful distinguishing who is who at the end of the age. Much evil will occur, counterfeiting as goodness and righteousness — with good words, but evil and sinful acts. That is why Jesus said to His apostles in Mathew chapter 24 that the false Christ would come with great power and authority, fooling people into thinking that he is the Christ. The things that he will do, all of us would agree with in most cases, except that he will be the wrong person.

Why does God do this? He does it to teach us lessons. We should be very careful who we worship, and careful of things that look right; 9 chances out of 10 they are not. That is the way it goes. Even I, Ernest Martin, cannot tell sometimes what is right and what is wrong in a particular set of circumstances, because they might both look right, according to the Holy Scriptures. You must get the proper context. Trust in God Almighty through Christ Jesus to understand that the temples of man are not important to you or to me.

### **Small Temples**

What did Stephen say in Acts chapters 6 and 7 after Christ's crucifixion and resurrection? He was killed for what he said, among many things: **"Howbeit the most High dwells not in temples made with hands; as says the prophet"** (Acts 7:48). Temples made with hands do not involve you or me. Temples are important but the Temples that concern us are those of our own body, or collectively the *ekklesia* of God, the whole body of Christ. God dwells in us through His Spirit like Ezekiel said, not through physical objects like a cherub or an Ark of the Covenant (See 2 Corinthians 5:1–2).

We are inspired by God's Holy Spirit itself, and if even one "sperm" of God's Holy Spirit is inside of you, that makes your body holy, as holy as the Temple at Jerusalem, as holy as the tabernacle, as holy as the chariot that Ezekiel saw with that resplendent individual sitting on the sapphire throne in power, glory, and majesty. As part of the Body of Christ you are as important as He is, if you have no more than a "sperm" of God's Spirit in you. Through Christ's righteousness you are sinless. That is what it says in 1 John 3:9, **"Whosoever is born of God does not commit sin; for his seed remains in him and he cannot sin ..."**

Please understand, you certainly sin, but your sin will not be reckoned against you through Christ Jesus. When it says "seed," which is *sperma* in Greek, it actually means "sperm." That one "sperm" of God's Spirit is capable of producing a son or a daughter of God. That one "sperm" is enough to make you and me holy. You and I should read Ezekiel and understand what it means: we are little sanctuaries of God, Temples of God walking around. That God's Spirit is in us (1 Corinthians 3:16).

We do not have to look for a Temple. When a new Temple is built in the coming years in Jerusalem, it will be wonderful, but it does not concern you or me. We have the Holy Spirit of God within us, we have the single sperm from the Father through Christ. That sperm turns us into the very child of Almighty God.

Once that takes place you will be powerful — more powerful than all the cherubs put together. Do you know now who is sitting on the right hand of God? It is not the cherubs, it is the Son of God, Jesus Christ. Do you know who is sitting there with Him? You are.