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# God's Temples, Present and Future

by David Sielaff, July 2018

First read "[Temple Symbolism](#)"

Then read the "[July 2018 Newsletter](#)"

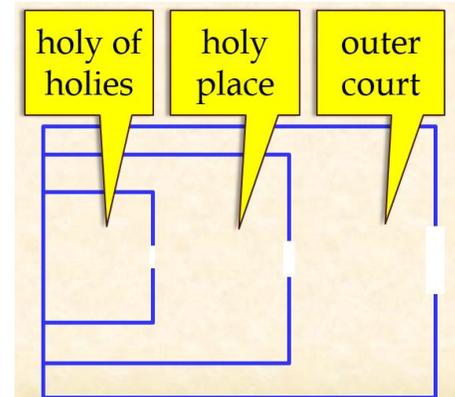


This article surveys God's present and future Temple structures in heaven and on earth. It will surprise you to learn that one Temple exists on earth today and one in heaven. Others are prophesied to be built in the future. Prophecies from God, whether we fully understand them or not, are future history. Temples of the past and present can give us clues to future Temples of God. All sanctuaries of God represent the presence of God within them. This article is the second of a two-part history of the temples of God. The first article was "[A Short History of God's Temples.](#)"

## Review from Part One

A "temple" is a building used to worship a divine being or a god. Although most scholars would deny it, all temples throughout history derived from the examples of structures told about in the Bible beginning with the layout in the Garden of Eden. The Edenic layout was itself a reflection of God's Temple in heaven (Psalm 11:4; Revelation 11:19, 14:17, 15:5, 16:17).

Look at the diagram on the right. There are three areas within the Tabernacle or Temple structure. All face east. Each has a differing holiness or sanctity. This structure pattern appears first in the Garden of Eden,<sup>1</sup> then the Tabernacle of Moses, and finally in the Temples in Jerusalem. The holy of holies is where God's presence was considered to be. Each area to the right (facing east in all biblical models) decreases in holiness.



Holiness of God's Sanctuaries

The area beyond the outer court is called "**the land of Nod, on the east of Eden**" (Genesis 4:16). In the Tabernacle and Temple accounts that area is called the wilderness or "**without the camp.**"<sup>2</sup> There is no holiness

<sup>1</sup> "[The Temple Symbolism in Genesis](#)" by Dr. Ernest Martin explains this information.

<sup>2</sup> "**Without the camp**" is found in Exodus 29:14, 33:7; Leviticus 4:12, 21, 6:11, 8:17, 9:11, 13:46, 16:27, 24:14; Numbers 5:3-4,

there. Most pagan temples retain some vestige of the Eden structure, particularly with an increasing holiness as worshippers or clergy approach their concept of the divine. As pagans deviate from a biblical model and from Scripture, they unknowingly distance themselves from God.

When Jesus was on earth three Temples existed:

- (1) the physical Temple at Jerusalem patterned after the heavenly structure;
- (2) the Temple or Tabernacle in heaven, which is a structure not composed of earthly substance; and
- (3) a **“Temple of His body,”** meaning Jesus’ body, which no one understood until after His resurrection.

**“Jesus answered and said unto them, ‘Destroy this temple, and in three days I will raise it up.’ Then said the Jews, ‘Forty and six years was this temple in building, and will you rear it up in three days?’ But he spoke of the temple of his body.”**

**When therefore he was risen from the dead, his disciples remembered he had said this unto them; and they believed the scripture, and the word which Jesus had said.”**

• *John 2:19–22*

Jesus was talking about a spiritual Temple. Throughout creation history (past, present, and future) there are two kinds of Temples, structural Temples that are buildings, and spiritual Temples that have to do with living beings. A structural Temple would be like the structure in Eden,<sup>3</sup> or the Tabernacle and Temple. The last Temple on earth was destroyed in 70 AD.

### *God’s Present Temple on Earth*

The same day of His resurrection Jesus appeared to His disciples (minus Judas, minus Thomas).

**“Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and said unto them, ‘Peace be unto you.’ And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord.**

**Then said Jesus to them again, ‘Peace be unto you: as my Father has sent me, even so send I you.’ And when he had said this, he breathed on them, and said unto them, ‘Receive you the Holy Ghost [Spirit]: Whose soever sins you remit, they are remitted unto them; and whose soever sins you retain, they are retained.”**

• *John 20:19–23*

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15:35–36, 19:3, 9, 31:13, 19; Deuteronomy 23:12; Joshua 6:23; and Hebrews 13:11, 13. See particularly Leviticus 16:27 which mentions the holy place and its relationship to the area **“without the camp”**:

**“And the bullock for the sin offering, and the goat for the sin offering, whose blood was brought in to make atonement in the holy place, [the rest] shall one carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung.”**

Hebrews 13:10–13 compares Christ’s sacrifice to that of the Mosaic sin offering in Leviticus:

**“We have an altar, whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach.”**

<sup>3</sup> The garden in Eden must have had walls or some type of supernatural barrier around it; remember Genesis 3:24:

**“So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.”**

People probably tried to enter the garden to access the tree of life. They were prevented from doing so by the impenetrable barrier of a flaming sword (singular in Hebrew) that turned or revolved in some way, with an effect like an electric fence, perhaps with deadly force. East side of the garden was an entrance guarded by living spirit beings, cherubim, who were prepared to act in the physical realm. They were present when Cain and Abel brought their sacrifices before God. The cherubim guard continued until the garden was destroyed in the flood. Afterwards the land of the garden was no longer holy and the guard unnecessary.

Jesus said, **“Receive you Holy Spirit”** (an imperative in Greek) after He breathed on them. This was the equivalent of YHWH breathing into Adam’s newly made body to animate him to life. God’s breath sparked Adam to life.<sup>4</sup> In John 20:22 a new kind of life with the same Spirit in the Father and His Son was breathed into the children of Adam to make them Children of God.

When the risen Christ breathes on you and says you are to receive something, I accept that statement at face value. **They received the Holy Spirit at that moment**. There can be no doubt. Understand this point: the disciples did not receive the power of the Holy Spirit. That would come later.

After His resurrection Christ Jesus spent time meeting with and teaching His disciples for 40 days (Acts 1:3). The Holy Spirit they already received helped them understand what Jesus taught them for the 2½ years of His ministry about the Kingdom of God and likely how He was the promised Messiah that the Old Testament foretold. See **“Types of Messiah in the Old Testament.”** The Spirit of God within them also helped them to receive and understand their own trauma of His crucifixion and the glory of His resurrection:

**“To whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, says he,**

**‘You have heard of me. For John truly baptized with water; but you shall be baptized with the Holy Ghost [Spirit] not many days hence.’ ...**

**But you shall receive power, after that [when] the Holy Ghost [Spirit] is come upon you: and you [you apostles] shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.”**

• Acts 1:3–5, 8

Christ told His apostles what would come next. They would tell the other disciples. But note one thing, when Jesus ascended into heaven, “the temple of His body” continued on earth because the disciples (at least the 11 remaining apostles at the time of John 20:19–23), already received God’s Spirit which made them part of His body. When the 120 disciples (Acts 1:15) gathered later in the upper room to **“receive power”** that came like tongues of fire at Pentecost (Acts 2:1–13), several of them already had God’s Spirit **“breathed”** into them.

### *The Physical Temple and Stephen*

Later in Acts, the deacon Stephen preached to the people:

**“And Stephen, full of faith and power, did great wonders and miracles among the people ...**

**And they were not able to resist the wisdom and the spirit by which he spoke.”**

• Acts 6:8, 10

Stephen received power to do wonders and miracles because of the Holy Spirit given to him at Pentecost. He argued with the people with effectiveness, converting many. Stephen was seized and brought before the council. One of the charges was that he said Jesus would destroy the Herodian Temple and that meant that the Temple was illegitimate. In his defense, Stephen said something very interesting as he explained his preaching, wonders, and miracles. Here is what Stephen said just before his murder:

**“[David] Who found favor before God, and desired to find a tabernacle for the God of Jacob. But Solomon built him [God] an house. Howbeit the most High dwells not in temples made with**

<sup>4</sup> Genesis 2:7–8:

**“And YHWH God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and [the] man [adam] became a living soul. And YHWH God planted a garden eastward in Eden; and there he put the man whom he had formed.”**

When God breathed life into His greatest physical creation in Eden, an *adam*, immediately became a living soul. The word “man” in Hebrew has the definite article and it reads “the *adam*,” a generic term, not a name, **“the *adam* became a living soul.”**

**hands** [referring to 1 Kings 8:27; 2 Chronicles 2:5–6, 6:18]; **as says the prophet,**

**'Heaven is my throne, and earth is my footstool: what house will you build me? says the Lord: or what is the place of my rest?'** [in Isaiah 66:1<sup>5</sup>] **Has not my hand made all these things? You stiffnecked and uncircumcised in heart and ears, **YOU** do always resist the Holy Ghost [Spirit]: as your fathers did, so do you."**

• **Acts 7:46–51**

At Athens on Mars Hill Paul repeats Stephen's phrasing about temples:

**"God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwells not in temples made with hands; Neither is worshipped with men's hands, as though he needed anything, seeing he gives to all life, and breath, and all things."**

• **Acts 17:24–25**

Both Stephen (Acts 7:48) and Paul (Acts 17:4) say God **"dwells not in temples made with hands."** Was Stephen saying the Temple was illegitimate? Was Paul saying that? How could that be? Jesus Himself called the Temple **"My Father's House"** when He cleansed the Temple with a whip of ropes (John 2:14–17).

What Stephen and Paul said was what Jesus said. Both Stephen and Paul spoke after Jesus' resurrection, after His ascension, and after God's Holy Spirit came with power into believers, Stephen and Paul were saying that the reality of God's presence is not in a physical building (whose use and purpose was corrupted by the religious leaders). Stephen was killed for speaking the truth. As Luke tells us, Stephen correctly foreshadowed Paul's statement that people can be Temples of God.<sup>6</sup>

**"But he [Stephen], being full of the Holy Ghost [Spirit], looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, And said, 'Behold, I see the heavens opened, and the Son of man standing on the right hand of God.'"**

**Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying, 'Lord Jesus, receive my spirit.' And Saul was consenting unto his death."**

• **Acts 7:55–8:1**

Stephen viewed a scene before the heavenly throne with **"the Son of man [Christ], standing on the right hand of God."** This was a vision inside the holy of holies of God's structural Temple in heaven.

In contrast to that heavenly Temple, Jesus retains **"the temple of his body"** (John 2:19–22) by His being filled with God's Holy Spirit. **"The Temple of his body"** expanded to include believers beginning when Jesus breathed on His disciples (John 20:22). God's power came to the apostles and disciples on Pentecost morning. They received the same Spirit that God the Father and Christ Jesus have now. You have that same Spirit.

This is the essence of what the apostle Paul tells us. Believers can come boldly before God the Father because we are directly linked with Him. God's Holy Spirit makes every believer part of the Body of Christ:

<sup>5</sup> Isaiah 66:1–2:

**"Thus says YHWH, 'The heaven is my throne, and the earth is my footstool: where is the house that you build unto me? and where is the place of my rest? For all those has mine [my] hand made, and all those have been [or, came to be],'** says YHWH."

<sup>6</sup> How did Luke know what Stephen said? Not a disciple of Jesus, Luke was a converted Gentile who reported information compiled from eyewitnesses. He tells us what Stephen said because he interviewed eyewitnesses, one of them Paul. Luke was Paul's traveling companion (Colossians 4:14; 2 Timothy 4:11; Philemon 1:24). Read Luke 1:1–4 with this in mind:

**"Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word; It seemed good to me also, having had perfect understanding of all things from the very first, to write unto you in order, most excellent Theophilus, That you might know the certainty of those things, wherein you have been instructed."**

What Luke, "the beloved physician," wrote in the Gospel of Luke also applies to his research for the Book of Acts.

“For as the body is one, and has many members, and all the members of that one body, being many, are one body: so also is Christ. For **by one Spirit are we all baptized into one body**, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to **drink into one Spirit**. For the body is not one member, but many.

... But **NOW** has God set the members every one of them in the body, as it has pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body.

... **NOW** you are the body of Christ, and members in particular.”

• 1 Corinthians 12:12–14, 18–20, 27

On our behalf God through Christ has done all this:

“... for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge [*epignoseus*. full knowledge] of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

... That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even Christ.”

• Ephesians 4:12, 14

Because we are part of the Body of Christ, we are part of “**the Temple of His Body**.” Below are statements by Paul and Peter about your connection with other Christians, all part of the Temple of Christ and God:

“Know you not that you are the temple of God, and that the Spirit of God dwells in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple you are.”

• 1 Corinthians 3:16–17

“What? know you not that your body is the temple of the Holy Ghost [Spirit] which is in you, which you have of God, and you are not your own?”

• 1 Corinthians 6:19

“And what agreement has the temple of God with idols? for you are the temple of the living God; as God has said, ‘I will dwell in them, and walk in them; and I will be their God, and they shall be my people.’”

• 2 Corinthians 6:16 (quoting Leviticus 26:12)<sup>7</sup>

“But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.”

• Hebrews 3:6

“For through him we both have access by one Spirit unto the Father. Now therefore you are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;

In whom all the building fitly framed together [both fellow-citizens and saints] grows unto a holy temple in the Lord: In whom you also are buildded together for a habitation of God through the Spirit.”

• Ephesians 2:18–22

“You also, as lively stones, are built up a spiritual house, a holy priesthood, [to do what?] to offer up spiritual sacrifices, acceptable to God by Jesus Christ.”

• 1 Peter 2:5

<sup>7</sup> Paul expressed the same sentiments found in Ezekiel 37:26–27; and Jeremiah 24:7, 31:33. The apostle John wrote, “Whosoever shall confess that Jesus is the Son of God, God dwells in him, and he in God” (1 John 4:15).

Remember, God’s Spirit (“**the power of the Highest**,” Luke 1:35; the Spirit is not a “person”) binds God the Father, Jesus Christ, and every believer — past, present, and in the future — to be part of what Paul calls “**the temple of the Living God**” (2 Corinthians 6:16). As we live our lives day by day, these concepts seem to be mere metaphors, but they identify truth and have a reality. We are identified by God and Christ as:

- being part of the Body of Christ,
- being part of a Temple of God,
- being part of a habitation of God,
- being part of a spiritual house.

These are not just encouraging statements. They will come to fruition when God reconciles the universe to God under Christ (1 Corinthians chapter 15). Until then structural temples are necessary. They will pass away when they become unnecessary.

**“He that descended is the same also that ascended up far above all heavens, that he might fill all things. ... for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge [full knowledge] of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: ...**

**From whom the whole body fitly joined together and compacted by that which every joint supplies, according to the effectual working in the measure of every part, makes increase of the body unto the edifying [building up] of itself in love.”**

• *Ephesians 4:10, 12–13, 16*

### ***The Structural Temple at Present — in Heaven***

Besides the living Temple of God, Christ, and all believers, a structural Temple exists at this moment. It is not on earth but in heaven: “**YHWH is in his holy temple, YHWH’s throne is in heaven: his eyes behold, his eyelids try [are testing], the children of men**” (Psalm 11:4).<sup>8</sup> The Tabernacle built by Moses followed the pattern of the Temple in heaven.

Paul talks about the true “**tabernacle**” in heaven that existed in the 1<sup>st</sup> century AD. He wrote about a man (likely himself) taken “**up to the third heaven**” and then into “**paradise**” (2 Corinthians 12:2–4).<sup>9</sup> Comparing the actions of the priests in the earthly sanctuaries to the one in heaven, Paul later wrote:

**“We have [now, present time] such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. For every high priest ...**

**who serve[s] unto the example and shadow of heavenly things, 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 shewed to you in the mount.’”**

• *Hebrews 8:1–3, 5*

As when Christ was alive, so also when the apostle Paul gave his sermon to the Hebrews, there were three Temples: (1) a physical one on earth in Jerusalem, (2) the Temple of believers, and (3) a heavenly holy sanctuary sometimes called a “tabernacle” and other times called a Temple. The earthly Temple was destroyed by the Romans years later in 70 AD. The heavenly sanctuary continues to exist at this moment. There is no physical structure of a Temple on earth to this day. There will be one in the future.

<sup>8</sup> When David wrote this psalm, no Temple existed on earth, only in heaven. The Temple of Solomon was designed from a heavenly pattern given to King David by God in YHWH’s own handwriting. See “[The Pattern of the Temple](#).”

<sup>9</sup> “Paradise” is a term used by Jesus, Paul, and the apostle John (Luke 23:43; 2 Corinthians 12:4; Revelation 2:7) to denote the Holy Place in God’s heavenly Temple. Revelation 2:7 has the phrase “**the midst of the paradise of God**” which means the Holy of Holies within the Holy Place of the Temple structure. “Paradise” means the equivalent to the Garden of Eden in Genesis. The Greek word *paradizo* is used 20 times in the Greek Old Testament referring to the Garden of Eden, 14 times in Genesis alone.

## *New Jerusalem at Present*

I come now to the “**new Jerusalem**,” a term first used in a message given to the *ekklesia* of Philadelphia:

“Him that overcomes will I make a pillar in **the temple of my God**, and he shall go no more out: and I will write upon him [1] **the name of my God**, and [2] **the name of the city of my God**, [which is] **new Jerusalem**, which **comes down out of heaven** from my God: and [3] **my new name**. He that has an ear, let him hear what the Spirit says unto the churches [*ekklesias*].”

• *Revelation 3:12–13* (words in brackets are mine)

Note the phrase, “**the temple of my God**.” At the time John received the vision we can wonder, is the Temple inside “**the city of my God**” (the “**new Jerusalem**”) or is it outside and apart from “**new Jerusalem**”? God’s Temple in heaven may be outside New Jerusalem in heaven. Whatever the case, we are given an identification:

**“the city of my God” = “new Jerusalem”**

These two phrases tell of the same structure in heaven. It exists in heaven now. It is not a religious fantasy — it exists now, not just in the future.

Note also in Revelation 3:12, the believer who triumphs and overcomes the challenges of life with faith will experience several things. He or she will be made “**a pillar in the Temple of My God**,”<sup>10</sup> and “**He shall go out no more**.” This means the glorified believer will always be part of God’s Temple, meaning the Temple of His Body. Note three ideas set out in verse 12–13:

- [1] God’s name [the seal of God] will be written upon the overcomer,<sup>11</sup> and
- [2] “**The name of the city of God, new Jerusalem**,” will be written upon him, and
- [3] “**my new name**” presumably refers to the name of the Lamb who is Christ (1 Peter 1:19).

“**New Jerusalem**” is a heavenly city, with occupants. Was Jesus referring to this structure in the beginning of John chapter 14? Whatever the case these words can be a comfort to us:

“**Let not your heart be troubled: you believe in God, believe also in me. In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there you may be also. And whither [where] I go you know, and the way you know.**”

• *John 14:1–4*

“**Mansions**” simply means dwelling places. What are these dwelling places? They may be within the heavenly Temple, or they may be in New Jerusalem. The phrase is used earlier by Jesus in John 2:16 (“... **make not my Father’s house a house of merchandise**”) when He cleansed the physical Herodian Temple in Jerusalem.

The apostle Paul refers to another structure in the heavens and from heaven. They seem to be made individually for each of us like clothing.

“**For we know that if our earthly house of this tabernacle** [a portable temporary dwelling, our flesh] **were dissolved, we have a building of God, a house not made with hands, eternal** [*eonian*, for the

<sup>10</sup> This verse is probably the origin of a person today being called “a pillar of the community,” meaning they are an active and respected member of a group of people.

<sup>11</sup> Note what Paul says in Ephesians 1:13-14

“**In whom you also trusted, after that you heard the word of truth, the gospel of your salvation: in whom also after that you believed, you were sealed with that holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.**”

Then remember 2 Timothy 2:19:

“**Nevertheless the foundation of God stands sure, having this seal** [which is], **The Lord knows them that are his. And, Let every one that names the name of Christ depart from iniquity.**”

age] **in the heavens**. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:

If so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that has wrought us for the selfsame thing is God, who also has given unto us the earnest of the Spirit.”

• *2 Corinthians 5:1–5*

Some sort of structure in our Father’s house is waiting for us but no one will receive it until after our resurrection. Afterward, we will split our time between heaven, earth, and in the celestials, meaning the visible universe now (the second heaven, of three, 2 Corinthians 12:2).

## *Two Future Temples to Come on Earth*

(1) A Temple will be built in Jerusalem before Christ returns. The antichrist will commit a prophesied abomination to God inside this structure. While Christ will return to this Temple, it will not be rebuilt. Another will be constructed at a different location during Christ’s reign.

Before Dr. Martin began his research that demonstrated all Jewish Temples were located above the Gihon Spring, he thought the Mount of Olives might be the location of the next future Temple. His new Temple research required a reconsideration of the prior evidence. For example, there is no source of “living water” on the Mount of Olives at present, although certainly God could open a source of water to flow at any time. We do know that water will flow from underneath the Temple according to Joel 3:18.<sup>12</sup>

(2) Ezekiel’s millennial Temple will be built after Christ returns and will last for 930 years. It will be destroyed when the old earth is burned up and a new earth created (Isaiah 65:17, 66:22; 2 Peter 3:13; Revelation 21:1). Many of the functions of the Ezekiel Temple will be replaced by the New Jerusalem when it moves from the old heaven to the new earth (Revelation 3:12 and all of Revelation chapter 21).

## *The Temple to Come Before Christ Returns*

For details how and why a Temple will be built, read Dr. Martin’s article “[The Rebuilding of the Temple](#).” I want to go over a few points here.

This future Temple will exist because of its prophesied defilement by the antichrist in the “**abomination of desolation**” (Matthew 24:15 and Mark 13:14, both referring to Daniel 9:27, 11:31, and 12:11).

**“When you therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso reads, let him understand:) Then let them which be in Judaea flee into the mountains: ...”**

• *Matthew 24:15–16*

“**Whoso reads ...**” means reading in the Book of Daniel the relevant passages and contexts. Jesus’ audience knew exactly which parts of Daniel He meant. Dr. Martin wrote referring to the Matthew 24 passage:

**“I think we know the rest of it [of Matthew chapter 24]. The only thing I am interested in for this context is to show that for an abomination of desolation spoken by Daniel to stand in the holy place, there must be a holy place for it to stand in! That makes sense to me. (At present there**

<sup>12</sup> Note the events in Joel 3:16–18:

**“YHWH also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but YHWH will be the hope of his people, and the strength of the children of Israel. So shall you know that I am YHWH your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more.**

**... all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of YHWH, and shall water the valley of Shittim.”**

There were two locations of Shittim, one east of the Jordan River where Israel camped, the other Shittim was west of Jerusalem.

is no Temple in Jerusalem.) The Book of Daniel talks quite a great deal about a Temple in Jerusalem in chapters 7, 8, and 9, but also in chapters 11 and 12.”

• *Dr. Ernest Martin, “[The Rebuilding of the Temple](#)”*

The abomination did not happen before or during the time of Jesus. This rules out the desecration of the Temple in 168 BC by Antiochus the Great as being Daniel’s abomination of desolation. Note four things:

1. Christ predicted it would happen in a time future to His time on earth.
2. The apostle Paul wrote to the *ekklisia* at Thessalonica that the man of sin of Daniel was yet future for them.

**“Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposes and exalts himself above all that is called God, or that is worshipped; so that he as God sits in the temple of God, shewing himself that he is God. Remember you not, that, when I was yet with you, I told you these things?”**

• *2 Thessalonians 2:3–5*

Note also something that is very interesting. Jesus said the abomination of desolation will “stand” in the Temple in Matthew, while the apostle Paul says the son of perdition, a man, “sits in the temple of God.” The abomination is not a person or a personality at first, it is a “thing” or perhaps an object that stands, like a statue. To learn what it is, read Dr. Martin’s article “[Discovering the Mark of the Beast](#).”<sup>13</sup>

3. The Mount of Olives has not split in two — yet. Therefore, the splitting of the Mount is future to us today.

**“And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.”**

• *Zechariah 14:4*

The destruction of the Temple in 70 AD by Titus was not the abomination of desolation. Josephus never said it was, and more importantly, the apostle John, who lived into the 90s AD, never mentioned it. No one ever said the destruction of the Temple and Jerusalem fulfilled the abomination “**spoken of by Daniel.**” Yet some people today still say it occurred in 70 AD.

This did not happen during the siege of Jerusalem in 70 AD or any time after. Josephus did not write about the abomination of Daniel being fulfilled, nor did secular historians, Christian historians, or Jewish writers. We can therefore safely deduce, if the abomination had occurred and Jesus had returned to earth and the Kingdom of God began, the apostle John would have mentioned it!

**“And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former [eastern, meaning the Dead] sea, and half of them toward the hinder [western, meaning the Mediterranean] sea: in summer and in winter shall it be. And YHWH shall be king over all the earth: in that day shall there be one YHWH, and his name one.**

• *Zechariah 14:8–9*

4. The Two Witnesses have not yet appeared.

Two men were instrumental in the construction and operation of the Tabernacle in the wilderness, Moses and Aaron the high priest. Two men were instrumental in planning and construction of the first Temple in Jerusalem, David and his son Solomon. Two men were instrumental in rebuilding the Temple when Israel returned from Babylon, Zerubbabel (of royal lineage) and Joshua the high priest.

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<sup>13</sup> Covering additional ground on a related topic, read Dr. Martin’s two articles, “[The Life and Times of the Antichrist, Part 1](#)” and “[The Life and Times of the Antichrist, Part 2](#).”

In the future to us, two other individuals with characteristics like Zerubbabel and Joshua will come forth to oversee the construction and operation of the next Temple. They will also have characteristics of Moses and Elijah. Read Zechariah chapter 4, then read Revelation 10:11–11:14, noting the relationship of the earlier Zechariah passages to the Revelation passages. Finally, read [“The Two Witnesses, Who Are They?”](#) and [“The Elijah to Come,”](#) which discuss two pairs of men prophesied for different times but similar functions and responsibilities. The pair in Revelation will be actors fulfilling God’s will in our future.

The next Temple will be legitimate as I show in my Commentaries [“Shekinah Glory in the Next Temple”](#) and [“Site of the Next Temple.”](#)

**“And it shall come to pass in the last days, that the mountain of YHWH’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say,**

**[‘Come you, and let us go up to the mountain of YHWH, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of YHWH from Jerusalem.’”](#)**

• [Isaiah 2:2–3](#) (and Micah 4:1–2)

### ***The “Ezekiel Temple” to Come After Christ Returns***

This Temple will be built at Shiloh during the 1,000-year reign of Christ. The dimensions of this future Temple complex are found in Ezekiel chapters 40 through chapter 48. This single continuous prophecy given to the prophet Ezekiel is precisely dated (Ezekiel 40:1–2). In the vision Ezekiel was taken to view Jerusalem looking from the east (from the Mount of Olives) and then taken into the Temple sanctuary. Most of the vision relates to the future (Ezekiel 40:1–42:20 and 43:13–48:35) from Ezekiel’s time and it is still future to us today.<sup>14</sup>

The Temple sanctuary itself is described in Ezekiel 40:48–42:20 and chapter 47. Even though we have a written description of what Ezekiel saw and are given its measurements, it is difficult to represent what it will look like.<sup>15</sup>

**“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.<sup>16</sup> 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.**

**The millennial Temple, like Herod’s Temple, will not have an Ark of the Covenant in it. ... Why should they desire a physical replica of God’s throne, when they have God in person sitting on**

<sup>14</sup> However, the Ezekiel 43:1–12 portion of the vision is a historic parenthetical flashback showing Ezekiel the Temple at least 14 years before the Babylonians destroyed it. [“The Location and Future Discovery of King David’s Tomb”](#) examines this historical flashback of Ezekiel’s vision and its importance to the location of David’s Tomb.

<sup>15</sup> Google [“Ezekiel Temple”](#) and click on “images” to see the many drawings of what some think Ezekiel’s Temple will be like.

<sup>16</sup> It will take time for societies to recover to a bare subsistence level. Furthermore, the Ezekiel Temple will not be constructed by God. The descriptions of Ezekiel chapters 40–48 indicate that human beings will perform the construction.

See [“The Destruction of the World in Prophecy.”](#) The article [“The Asteroid Destruction: Its Timing and Purpose”](#) cites Isaiah indicating that 99% of all people on earth will be killed in the Day of God’s Wrath. Some verses relating to that future event are Psalm 110:5; Isaiah 13:6, 9, 13; Ezekiel 7:19; Zephaniah 1:15, 18; Romans 2:5; Revelation 6:17.

His throne? When He appears on His throne He appears in the type of glory that Ezekiel saw when shown the four visions. ...

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.”

• Dr. Ernest Martin, “[Ezekiel, Part 2](#)”

This Temple will be upon a high mountain from which water will flow<sup>17</sup>:

“In the five and twentieth year of our captivity, in the beginning of the year, in the tenth day of the month, in the fourteenth year after that the city was smitten, in the selfsame day the hand of YHWH was upon me, and brought me thither. In the visions of God he brought me into the land of Israel, and set me upon a very high mountain, by which was as the frame of a city on the south.”

• *Ezekiel 40:1–2*

There is a city to the southeastern portion of the Temple enclosure. It will be Jerusalem rebuilt.

Subsequent verses tell us Ezekiel’s vision goes forward to a time when he views and is given the dimensions of the Temple.

### **War! — After the 1,000-Year Reign of Christ**

Unbelievably, Satan and the nations of earth go to war against God and Christ. This will occur after the 1,000-year reign of Christ is ended. We do not know which nations, although Gog and Magog are indicated, perhaps all nations except Israel. The newly formed armies of the world will march on the Ezekiel Temple and seek to destroy it and dethrone Christ. It seems silly they would even imagine any possible success. The army of the nations will be tempted, provoked, and perhaps led by Satan. The attack will fail and the army destroyed. Oh, how easily we humans are deceived! That too shall end with our resurrection to glory.

Note the sequence of events. Christ returns to earth with His army from heaven. He defeats the armies of the nations, Satan, and the beast (the antichrist, Revelation 19:11–21). In Revelation 20:1–3 Satan is chained at the beginning of Christ’s 1,000 year reign. The vision shifts to after Christ’s 1,000 years reign:

“And when the thousand years are expired, Satan shall be loosed out of his prison, And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

And the devil that deceived them was cast into the lake of fire and brimstone [sulphur], where the beast and the false prophet are, and shall be tormented day and night for ever and ever [for the ages of the ages].”

• *Revelation 20:7–10*

<sup>17</sup> This fits with the vision of Isaiah 2:2–3 above.

“And it shall come to pass in the last days, that the mountain of YHWH’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, ‘Come you, and let us go up to the mountain of YHWH, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of YHWH from Jerusalem.”

The several places where God’s presence was to be found is often described in Scripture as a mountain or a high place (Exodus 34:29; Psalm 48:1–2; 1 Kings 8:10; Isaiah 14:13; Ezekiel 28:13–16, 47:1–12). It was so in Jerusalem and will be in Ezekiel’s Temple. Eden, the Tabernacle when it rested, and all the past Temples were in heights and the waters flowed from the sanctuaries. See the references to ‘spring waters’ coming from future Temples: Ezekiel 47:1ff; Zechariah 14:8; Joel 3:16–18; Isaiah 30:19–26.

**“The camp of the saints”** means the sanctuary of the Ezekiel Temple enclosure that will include Jerusalem in the southeast corner of the sanctuary. Four times he conducts major attacks against Jesus Christ:

1. Satan tempted Jesus,
2. the devil possessed Judas to betray Jesus and organized events for His crucifixion,
3. he seduces the armies of man to fight Christ and the host arriving from heaven, and
4. after 1,000 years the devil is loosed to deceive the nations to attack Christ in the glorious Temple and capital of the Kingdom of God at Jerusalem (described Ezekiel chapters 40–48).

Satan was involved in many other attacks on God’s anointed prophets, priests, kings, apostles, and disciples, but these are four major attacks directed against Christ.

### *Considering New Jerusalem Again*

More is to be understood about New Jerusalem in Revelation chapter 21:

**“And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying,**

**‘Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.’**

**And he that sat upon the throne said, ‘Behold, I make all things new’ ...”**

• **Revelation 21:1–5**

### *The Great White Throne Judgment — No Structural Temple*

The great white throne judgment will not take place in heaven. It will occur on the new earth directed by God from new Jerusalem:

**“And I saw a great white throne, and him that sat on it, from whose face the [old] earth and the [old] heaven fled away; and there was found no place for them [Satan, the beast, and false prophet from Revelation 20:10 above].**

**And I saw the dead, small and great, stand before God [at the great white throne]; and the books were opened: and another book was opened, which is the book of life: and**

**the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.”**

• **Revelation 20:11–14**

The description of New Jerusalem and the things contained within it are described beginning in Revelation 21:1 to Revelation 22:7. Physical human beings (not those resurrected to glory — yet) will be able to walk into New Jerusalem.

**“And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it.”**

• **Revelation 21:24**

Now comes a very important aspect of New Jerusalem:

**“And I saw no temple therein [why?]: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God**

**did lighten it, and the Lamb is the light thereof.”**

• **Revelation 21:22–23**

Yes, you read correctly, there will be **“no temple”** in New Jerusalem, no structure divided into holy to more holy. It will be no longer necessary because we are directly told what the “temple” or rather “who” the Temple will be at that time. The Temple will be comprised of persons, God the Father and the Son of God.

**“And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.”**

• **Revelation 22:1–2**

People raised to spiritual life have no need to be healed. They are immortal. Nor are they part of the nations any longer, but they are children of God. Apparently, there will be interaction of humans raised to spiritual life and those who are flesh and blood. Then something very interesting is told:

**“And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: And they shall see his face; and his name shall be in their foreheads.”**

• **Revelation 22:3–4**

The Book of Revelation ends without all being saved. It ends toward the end of the great white throne judgment. Eventually, all will serve God (Romans 5:12–21; Colossians 1:20; Philippians 2:9–11, and 1 Timothy 4:9–11), whose **“face”** shall be seen and whose **“name shall be in their foreheads.”**

### ***Temple Structures Compared to the Eons***

The Temples of God not only relate to space (heavenly, and earthly),<sup>18</sup> but they also relate to time. Time was made by God through His Son:

**“God, who at sundry times and in divers manners [various ways]spoke in time past unto the fathers by the prophets, has in these last days spoken unto us by his Son, whom he has appointed heir of all things, by whom [the Son] also he [God the Father] made the worlds [eons];**

**Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; Being made so much better than the angels, as he has by inheritance obtained a more excellent name than they.”**

• **Hebrews 1:1–4**

God the Father made the eons, but He made them through His Son, Christ Jesus. So yes, the Son made or created the eons. How did He do that? I give what I think is a good biblical explanation in my February 2018 Commentary [“How the Eons Were Made.”](#)

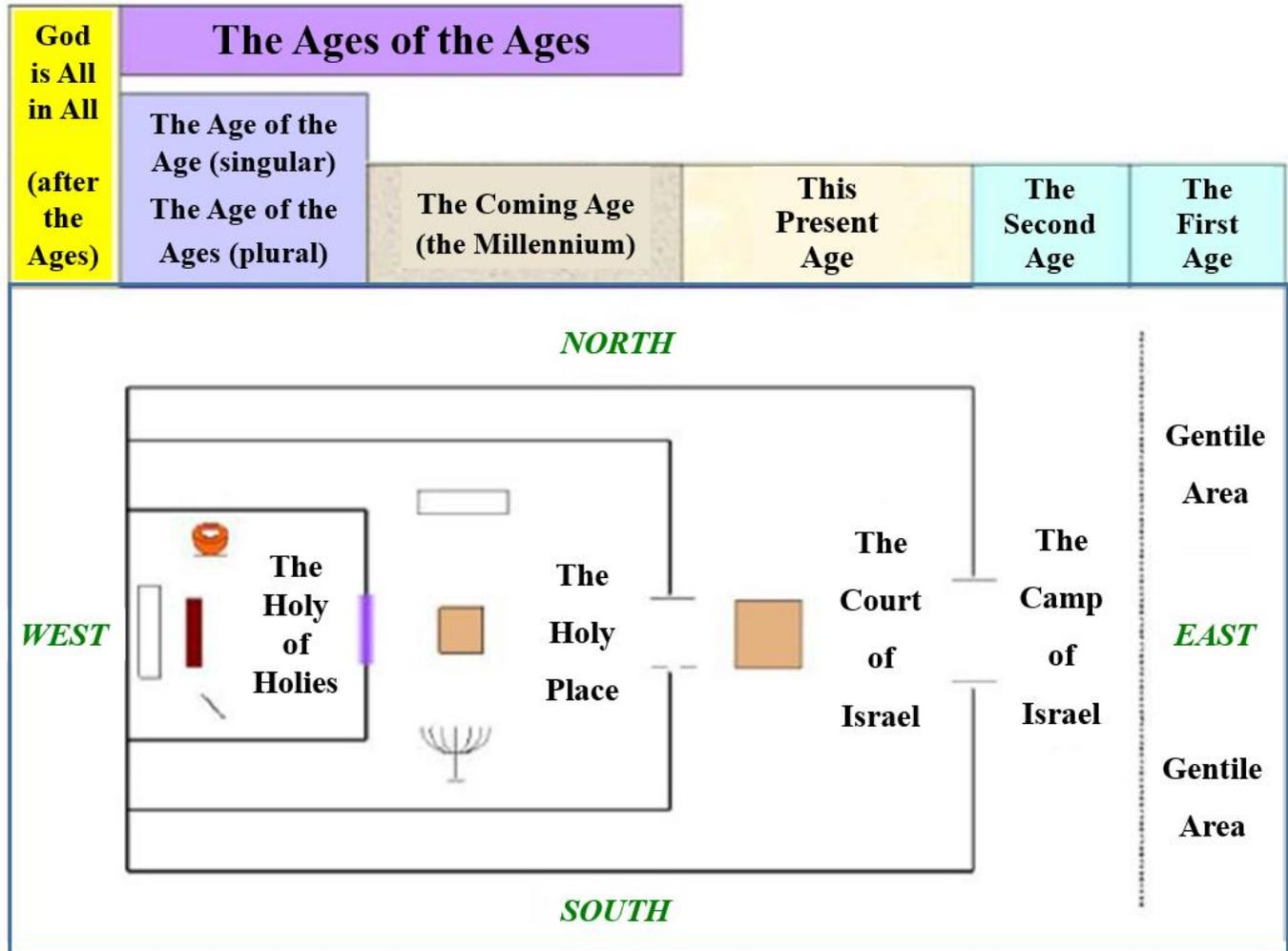
Understanding the importance of the areas of the Temple to the presence of God relates directly to salvation — your salvation and the salvation of every human being who ever lived. As believers, we can now spiritually approach God directly through prayer. In the future we shall approach God directly and personally.

The story of the ages relates to salvation also. In the first age mankind through Adam was alienated from God through sin. Christ’s justification of mankind reconciled all to God through grace. He informs mankind differently in each age, each of which brings mankind closer to God’s presence. We now are legally seated with Christ **“on the right hand of the Majesty on high,”** Everyone will be, though most do not realize it. The explanation of this important biblical teaching is in [“Resurrections from the Dead,”](#) chapter 16, from Dr. Martin’s book [The Essentials of New Testament Doctrine](#), free online.

There are no distinct boundaries between ages, some ages overlap for a time. What distinguishes one age

<sup>18</sup> The [“May 2018 Newsletter”](#) has a diagram of the salvation process overlaid on the Eden/Tabernacle/Temple diagram.

from another is not fully understood, but the usage of every instance of *olam* in Hebrew, singular and plural, and *aion*, singular, plural, and adjectival is very clear.



### Conclusion: God the Father and Christ Are Temples — and So Are We !

“Having therefore, brethren, boldness to **enter into the holiest** by the blood of Jesus, By a new and living way, which he has consecrated for us, **through the veil**, that is to say, **his flesh**; And having an high priest [Jesus] over the house of God; **Let us draw near** with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.”

• *Hebrews 10:19–22*

The Scriptures are ultimately about constructing relationships — between people, between man and Christ, and between man and our Father God whose name is YHWH. Throughout Scripture, anywhere God’s presence is, that place is a Temple, whether in heaven or on earth, old or new. Any person in God’s presence and having God’s Holy Spirit within him or her, that person is “**the temple of God**” which is holy to God (1 Corinthians 3:16). “**YOU are the temple of the living God**” (2 Corinthians 6:16).

Through Christ we have (and all will have) a direct relationship with our Father and elder brother Christ Jesus through the power of God’s Holy Spirit. We are directly in their presence, legally at present, but face to face in the future. God shall fulfill His will — the salvation of all mankind (1 Timothy 2:3–6). It is why you were created. [Read Part 1, “[A Short History of God’s Temples.](#)”]

David Sielaff, July 2018