

Ezekiel's Temple Revisited

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The subject matter is Ezekiel's Temple. Revisited. It's because we spoke on this in the past, I think around 2010 at a couple of conventions. And so we're revisiting it. A lot of it will be the same material, but some additional insights. Along the way, of course, I want to say that in God's Word, in every department of his Word, Old and New Testament, will always be able to find truth concepts contained therein. Some places it's more plain and obvious than others. But if we're keeping in mind that we've learned the truth and the truth reveals God's character by, in revealed in his plan, then we should be able to see it throughout the Bible, and we do. And Ezekiel's Temple is one of the illustrations of the truth concept. Ezekiel's Temple, we believe, illustrates the truth concept of the restitution of all things, the great restitution of all things. We think it depicts the peaceable kingdom. We think it depicts primarily the work of God and Jesus, and Jesus's bride, along with the helpers of the Great Company and the Ancient Worthies, to work together in assisting the remainder of the world of mankind walk up that highway of holiness. You might remember there were three ways, that we say, that we're all on the broad way to destruction because our Father Adam sinned. Jesus said in Matthew 7, there's a narrow way as well. But there are few that be that find it, because straight as the gate narrow is the way, and that is the consecrated life of a Christian, and out of the world's billions, very few find it. Jesus was the first to embark on that. You and I sitting here, we've engaged, and we followed in that same narrow way. So we've left that broad way of destruction. So that what we find here is on the chart, Adam was created perfect. He and Eve sinned, they had their kids afterwards, they plunged into this broad way, and the world of mankind is on this plane of death and dying. Jesus came at the first advent, being perfect and holy, he consecrated his life at the age of 30, was Spirit begotten, and he gave his life three and a half years later at the cross of Calvary. He had been Spirit begotten as a New Creature. He graduated upon his resurrection, he ascended 40 days after that to be in heaven. He's resigned in heaven until the time of his return, in which time the church, his bride, would be called to be gathered with him, the Great Company, those who have been Spirit begotten, but foolish virgins would have to go through their tribulation, Revelation the seventh chapter, following the dissolving of the old heavens and the old earth, that the new heavens and the new earth, this highway of holiness would be open for the world of mankind. So the three ways once again, the broad way that leads down into death, everyone was cast on that after an Adam and Eve sinned, the narrow way that leads to life, that's

what Jesus opened and gave to us as consecrated Christian believers, Spirit begotten, we have a newness of life in Jesus Christ. And then in the future, that highway of holiness outlined in Isaiah the 35th chapter, which is the time for the church to engage with Jesus in restoring all the willing and obedient of mankind. So what that does for us, brethren, is that it shows that there's a grand purpose for Jesus and the church. We're being educated now, like our Lord and Master was, in order to assist mankind in the future, how to overcome sin and the struggles and the other failings of the flesh.

Now Ezekiel's temple depicts that very period of time. Ezekiel's temple depicts this period of time. The messianic age or the millennial age is the time when the Messiah, the Messiah complete, head and body, Jesus the head, he's always superior, but he has a body. And the body members are the 144,000 have been Spirit begotten, that together they will work to restoring mankind depicting Ezekiel's temple. So in my mind, the first understanding we get is from the Bible. To understand it in the Scriptures, we are helped by understanding the Plan of the Ages who assisted me to understand the types and shadows and the lessons from the tabernacle and Solomon's temple and Zurabbabel's temple was all outlined in the book of Hebrews that there's a priesthood, there's sacrifices of the animals, and all this was to teach the greater lesson of the sacrifice of Jesus and his body members in order to bring about this grander blessing for all of mankind. So I give Brother Russell to have the credit for opening up what the Apostle Paul wrote in Hebrews and what Hebrews opened up, the Apostle Paul wrote from the, he explained the Old Testament types and shadows to us in that way. So then after that, there's been many brethren who've studied this and then Ezekiel was kind of lost sight of and then it's been revisited over the years. But in my own personal studies, I found Brother Meggison's notes on Ezekiel's temple to be exceedingly helpful to help bring my thoughts together on it somewhat and others as well indeed. But it's not a perfect thing. It's not a perfect thing and I think it's like many other Scriptures, things are going to be revealed in greater clarity along the way. We have some now indeed, but for the world of mankind, some of these things are going to be outlined and developed for their use in the future.

Now what I'm going to talk on is not like a verse by verse breakdown of Ezekiel's temple. I'm talking in some fashions, like I have so far, in like a broader, bigger picture. I am going to touch on some singular features, but then I'm going to still leave it kind of open. So if you've never looked and read on Ezekiel's temple, now it's actually, I call it Ezekiel's temple, say that over and over again, it's the temple Ezekiel saw and was given the vision of. Just like the Revelation of John was really the Revelation of God given to Jesus. Jesus gave it to his angel to show to

John. Well we shorten it that way. So just to be clear. But exposure, if you've never studied this in depth, exposure is the first step in understanding. Deep subjects, we don't understand the first time through, the second time through, or the third time through. But if I can hopefully demonstrate from Scripture some conviction, if you haven't studied it before, some conviction that it's worthy of your consideration, then that to me will be a success right there.

So let's say a few more things here in a more general way. Ezekiel, I like to think of it as the Book of Revelation of the Old Testament. There are over 2,000 similarities that I counted between the book of Ezekiel and the book of Revelation. Over 2,000. One of the things that first gives our attention is that in Ezekiel the first chapter you have Ezekiel being called to his prophetic ministry by seeing this tremendous vision of God. The wheeled chariot platform with the throne above it, with one like a man sitting on the throne, but all the symbols go to depict God's Plan of the Ages which reveals to us the kind of character of the God we worship. That's what's important. The Bible reveals to us the character of the God we worship. So with that being said, the 48 chapters in the book of Ezekiel, each one has very interesting aspect of it. I am going to make a broad blanket statement. It's really overly simplistic. But I am going to suggest that in the book of Ezekiel, the vision that he was given, there is a sense in which it depicts how Israel was being punished for their disobedience and their idolatry, yes, but how God had a future use for them. Once they are rehabilitated and restored as a nation and reunited in God's plan, he has a use for them to bless the rest of the world of mankind. And that's all in keeping with the Abrahamic promise that God made the Father Abraham, *“that in thee and thy seed, all the families of the earth will be blessed.”* And thy seed will be like the stars of heaven and as a sand of the seashore, a spiritual seed, stars of heaven, celestial. Remember in 1 Corinthians 15th chapter, how many natures are there? There is spirit nature and there is earthly nature, terrestrial, earthly, celestial is heavenly. Now there are differences in those natures, but believe me, there is only the two and you can't blend them. They are separate and distinct.

With that being said, the stars of heaven in the Abrahamic promise is the Christ Jesus the Head and the church, his body or his bride. They have to be completed in order then to work to uplift the earthly seed, the sand of the seashore. First to Abraham's natural seed, but those who had faith in God. It's not enough just to be a genetic Jew. You have to be a Jew of faith. And if you aren't, the Lord will treat them like the Gentiles and they'll have an opportunity to learn, but they've missed their chief opportunity. But in the kingdom, we're told that the capital is going to be in Jerusalem. Right? Isaiah the second chapter, where the Lord goes forth from

Jerusalem, the law from Zion but the word of the Lord from Jerusalem. And so in that sense, we find that Israel rehabilitated, will have a special role to fulfill the Abrahamic promise that in Abraham's seed, all the families of the earth would be blessed.

Now, with that being said, we often talk about the two salvation. This is another broad truth concept that's illustrated in Ezekiel's temple. When I say two salvation, we don't want to be misunderstood. There's only one way to salvation is through the blood of Jesus Christ. Every knee will have to bow. One way of salvation, but two opportunities to receive it. That's the key. One way of salvation, two opportunities to receive it. So the Apostle Paul, in 1 Timothy the second chapter, he so states it. All men are going to be saved and come to a knowledge of the truth. Notice how it's worded? You're saved. Then you come to a knowledge of the truth. All are saved because Jesus died a ransom for all. The man Christ Jesus gave himself a life for a ransom for all to be testified in due time. For you and me, we're having our due time right now during this Gospel Age right here. We're depicted right here as the spirit begotten. You and I have already learned about the ransom for all. We accepted it and we consecrated our life based on that. For the rest of mankind, they're way down here. They haven't had that opportunity. But praise God, they're going to have that opportunity in the future. It's the same salvation. As soon as Jesus Christ, he's the one ransom for all. But they're going to, it's going to be testified to them in the future in due time. They're going to miss out the opportunity to be part of the Christ's body. They miss that. That's true. That's a loss. You and I are privileged to be able to embark on that now. That's why it's so tough. That's why Satan wants to destroy us. But at that time, Satan's going to be bound. It'll be easier to walk up that highway of holiness, not this narrow way, which is a steep line. So the reward's different. We have a grander reward because the challenges and the trial is tougher. You want to trade it in and go back, be with the world? No, no one wants to do that. Can't do it anyway. Once you consecrate to God, it's one way. And it's the best way. But for the world of mankind, they're not so interested in that. They rather just live here on earth, do their thing. They're not part of the solution. They're still the problem. You and I are part of the solution because we made that choice to be part of the Christ. If by God's grace, we're so rightly developed.

So with that, we're going to suggest that the two salvation's. One means Jesus Christ, but two different opportunities. Gospel Age now, the narrow way, the world of mankind in the future, the highway for the world of mankind. For the world of mankind, when they accept Jesus and they've come to learn that that was the gift of God, unspeakable gift, no words can explain, that if they are willing and

obedient to God's instructions, if they transform their characters, walking up that highway a holiness to even loving righteousness and loving one another, so as that justice and peace and love will prevail, then they will get life eternal, but it'll be on the planet earth. He will not have a change in nature to the heavenly. That's our special privilege. We will get to see God face to face if we're faithful. We'll get to see Jesus face to face if we are faithful. The world of mankind will not have that opportunity. So are you still willing to want to be there to try to see God face to face, to be with Him with all eternity? And I think we're all saying yes. I'm in and we're in it together.

Now with that then being said, when you go through the book of Ezekiel, you come to a certain place and it's the 37th chapter and in the 37th chapter there's a valley of dry bones that Ezekiel sees and he sees those bones come together and sinew comes on the bones and muscle comes on the bones, flesh comes on the bone. It's standing up and eventually there's a spirit of breath of life comes into that. It's living. That's not talking about individuals being resurrected. It's the nation of Israel being restored and we're seeing that taking place. The bones of Israel are being restored since 1878. They're back in their homeland. They should never have gotten back to that homeland. Satan never wanted them there. He had it under the Muslim Turks. They had it under the Ottoman Empire until suddenly they had World War I and the Brits ousted them and that freed up for Jews to move back in and own property in Israel. And then in the 1967 war, guess what? All the Jerusalem got reunited. The Israelis controlled the whole thing. That was all prophesied in Zachariah the 12th chapter. It's this outline there beautifully and it was right on time and everything fell right into place. So the point is the 37th chapter of Ezekiel is showing the the re-gathering of the nation of Israel. 38th chapter, the 39th chapter shows Gog's invasion of the land in Magog. It's an invasion. We believe that's still future event. We believe it's a final wave of chastening over natural Israel because the majority of the Jews don't really have a true faith in God. There's a lot of secular Jews. There's a lot of Jews who are holding a man-made doctrines. They're going to have this final wave of hardship come upon them and that's going to bring them to their knees and the Jews who are going to cry out at that time and pray unto God is the holy remnant of Jews who do have a true faith in God. And they do realize he is the only hope. Now they had the moxie to be in Israel and to withstand all the Arab wars against them to date five so far unsuccessful. They're living under that kind of pressure Iran breathing down their neck right in Syria and Hezbollah being backed by Iran right there in southern Lebanon. You and I don't have to live like that. You and I don't have to live like that. They're living their faith. They're there with their children and their wives, those who have a faith in God. But the point of all of me bringing that all out is

that Israel in that 38th and 39th chapter are going to continue to have a chastening experiences of God in order that the Lord will prepare a remnant of faith to come to the knowledge that Jesus Christ is indeed Messiah. And Zachariah the 12th chapter tells us when that's going to happen and they're going to mourn for him as if that was their only son. That's the heart conditioner they'll have. Then it says the Lord is going to pour the spirit of grace and supplication upon that group. It's that nucleus that then is there the Ancient Worthies will be resurrected on the scene as perfect humans. Now who are the Ancient Worthies? Well that's who Paul wrote in Revelation the 11th chapter. He names a bunch of them. But he said there's many more and that was all who had been faithful from Able all the way down to at least John the Baptist. I like him maybe as the last because Jesus said even though John was the greatest man born among women yet the least in the kingdom of heaven is greater than he. That shows that John the Baptist lived and we know he died before Jesus died. Jesus hadn't paid the ransom price yet. So John the Baptist couldn't be part of the New Creation the spirit begotten. He couldn't embark on the narrow way that had been opened because you can only embark on it after Jesus provided the ransom price. So we could have a justification with God. But John was justified by faith and that's the all the Ancient Worthies were justified by faith. They had a friendship relationship with God and it's the most you could attain at the time. But at the end of Hebrews 11 it tells us they don't get rewarded till after we the Christians are rewarded. *"Without us they will not receive that which they hoped for."* So the church will be complete.

Another group called the Great Company. I'm going to talk about them in a second. They'll be complete. Then the Ancient Worthies can be resurrected as perfect humans and the remnant of faith, the Jews of faith who recognize then as a group that Jesus was their Messiah. They will be the nucleus of the new earthly kingdom. And then that can broaden out to bless the rest of mankind as they rest of them try to walk up that highway of holiness. That's what Ezekiel's temple is depicting that period of time. After all that to use a word today, after all that drama and that's really true. That's some serious drama. We're done by the Armageddon crash. I am not making light of it but it's just you can't hardly put words to it. It's so dramatic. It's the passing of the old order. But it's the establishment of the new heavens and the new earth. The new spiritual control will be Jesus and the church. It'll be glorious because they're righteous and it'll be a new earth. It'll be a new society under that influence of Jesus and his church. So that the Ezekiel temple picture is one that depicts God finally receiving the honor due his name through the mechanism he put in place with Jesus' son and then the bride who was called to be the church to be the bride of Christ. And then there is a Great Company, a great multitude. I want to talk about that. I said I wouldn't. The great multitude is

mentioned really quite a few places in Scripture to be honest. But the one we think of more particularly is in Revelation the seventh chapter. There's 144,000. That would be the bride of Christ. And then after them becomes a great multitude which no man could number. That means no man could number. They weren't a called class. They weren't a called class. They were called to be the bride but from lack of zeal they weren't quite faithful in that sense. So they go through the tribulation and they wash their robes white in the blood of the lamb. Which means that they stand up for Christ when it counts, when it's difficult to be a Christian. When there's no other Christians in the whole world because all the tared bundled tares have been burned. Now I'm going to have to leave that there. Bundled tares are nominal Christians or Christians in name only. They never really spirit begotten. And when they're all burned who's the only ones going to be called Christians at that time willing to stand up and say "I'll die for Jesus." "I'll die for the truth." That's that Great Company. They're going through tribulation. They washed their robes which had gotten dirty through their lack of paying attention to their consecrated lifestyle. They didn't, in another parable, the wise and foolish, they didn't have enough oil, the Holy Spirit to make it through to be worthy of the bride class. So you see the Lord loves them because they're still virgin. They were foolish and they're there and they're going to wash their robes. They saw the robe of Christ. They're going to wash their white in the blood of the lamb. That's through tribulation. So even in all of that what we find is, is that when we look back to that chart, we've got Jesus and his bride, united. We've got the Great Company going through the tribulation here. That Armageddon period. Then we find them here in this group. I'm going to get real close to see it. It's our pyramid V, Great Company. And then we have Israel restored. And then we have the world of mankind. This is on the earthly plane, but the Great Company are in heaven because they stand before the throne. They were spirit begotten. So they do receive that change of nature. So they will work with the Christ in order to bring about this restitution blessings for mankind.

I'm going back to why I'm saying all this. Ezekiel 37, the valley of dried bones come together, the nation of Israel being restored. 38 and 39th chapter, Magog's invasion, the final trouble over Israel, prepares that holy remnant, clears away all the rest of the debris, clears away the last vestiges of the old heavens and earth, and God is glorified. Then we get to the 40th chapter. Please turn with me to Ezekiel 40. You're probably saying finally, brother Ezekiel 40. Ezekiel 40 starting in verse 1. *"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 the LORD was upon me, and brought me thither. (2) In the visions of God brought he me into the land of Israel, and set me upon a very high mountain, by which was as the frame of a city on the south. (3) And he*

brought me thither, and, behold, there was a man, whose appearance was like the appearance of copper, with a line of flax in his hand, and a measuring reed; and he stood in the gate. (4) And the man said unto me, Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall shew thee; for to the intent that I might shew them unto thee art thou brought hither: declare all that thou seest to the house of Israel.” And I'm just going to stop there for a second. Here's the lead in. Jerusalem was destroyed by Nebuchadnezzar. But here's some good news. God is showing that it's not over forever for Israel. It's not over forever for Israel. Solomon's temple was destroyed in that invasion. But Ezekiel's being given a vision that there's going to come a time when there's going to be a new temple. There's going to be a new city. There's going to be far grander than anything that has preceded. Now I think what is being depicted here, a high mountain shows a mountain represents a kingdom and a high kingdom shows it's the highest kingdom. And we think that's showing God's kingdom in its two phases. There's a heavenly phase and then the earthly phase of two parts. What we see here is that on the frame of the city was on the south side. Now I'm going to ask you to use your memory on this. You remember in Zechariah 14, the Mount of Olives had Jehovah's feet stood upon them as it were. This is symbolic. And the mountain split, the Mount of Olives split in two. And the two halves moved in what directions? North and South. That's right. And created a great valley of blessing that stretched east and west so the sun never set over it. The north side represented the spiritual half of the kingdom. Jehovah, Jesus, His bride, the great multitude, and the holy angels. The south side represented the earthly phase of the kingdom. Ancient Worthies, Israel restored and the remainder of mankind who would walk up the highway of holiness. So with that, this is saying us, we're on the higher mountain. You're in the, we're up on the spiritual side and we're looking from God's perspective to the south side. And there's going to be this beautiful city and this temple reconstructed there. But this temple is not going to be like the earlier temple. So let me now digress here a little bit. How many temples had there been? Well, there was Solomon's temple and then there was Zerubbabel's temple. And the temple that we talk about with Herod that Jesus would have walked in in his day, that was still Zerubbabel's temple as just a Herod the Great embellished it. He did some work on it. But there was only those two temples. Okay. Solomon's temple was created glorious. Solomon was smart. He asked for the best thing, wisdom. But what did he do? He corrupted it because he fell into the temptations of the women who were foreigners. He brought them in. He let them build places of worship, which was idolatry right in the city. That's why Solomon's not in Paul's list of ancient Wordies, by the way. So what happened? Over the succeeding years of the period of the kings, idolatry continued to such an extent that in Ezekiel, the eighth chapter, Ezekiel is shown in vision what's going on inside the temple and

they're worshipping pagan gods right in the temple. There was idolatry. So God had that first temple destroyed. Zerubbabel's then, when Israel returned after 70 years desolation in Babylon, God gave and encouraged Zerubbabel to build a second temple. It was smaller. Remember, ancient men wept when they saw it because they remembered it doesn't compare in glory to the first temple. But nonetheless, they had a temple. But that was destroyed by who? It was destroyed by the Romans in 70 AD after the nation of Israel rejected their Messiah Jesus. And God's favor was removed of them for a long period of 1,845 years. Stop for a second and think about this, two temples. The first one had idolatry in it. I'm going to suggest to you, and I heard this from other brethren, that that represents the papacy. The papacy imitated the plan of God and corrupted it by introducing idolatry, mariology, worship of dead saints, statues, lighting candles, the rosary, all these repetitions, prayers, calling priests men on earth, calling men, sorry, priests calling them father on earth. Jesus told us "*call no man, Father on earth, for one is your Father in heaven, you're all brothers.*" And they would accept that. That was very idolatrous in the eyes of God, and that was destroyed, and that was rejected. But then, there was a great reformation. And that great reformation produced Protestantism. But with Protestantism, they kept the same dishonoring doctrines of worshipping a God of hellfire.

So let's point out in this way, point it out this way. Solomon's temple was destroyed because of idolatry. That represented papacy's idolatrous practice is not found in the Bible, and they lost God's favor. The second temple, there was no more idolatry when Israel came back from that 70 years desolation. You don't read about idolatry. But what was the condition of Jesus' day? Money changers in the temple, right? Buyers and sellers in the name of God. God said, you've made my place a den, my father's house, a den of thieves. What was the condition of the religious leaders? The Sadducees, the high priest was a Sadducee, didn't even believe in the resurrection, didn't believe in angels. What was the condition of the Pharisees? Most of them were holier than now, right? Practicing man-made doctrines. And that's what Jesus said, you've introduced man-made doctrines. That's the problem. That's what Protestantism did. They had a reformation from idolatry, but they incorporated and maintained man-made doctrines that adversely represented God in the minds of people that he was a God of torment. So Protestantism was rejected. You have to have your individual relationship with God, you and I. You have to have our individual relationship with God based on the truth and the true doctrines which demonstrate the most beautiful character that you could see in God and in Jesus Christ. And we each have to prove it for ourselves. There's no organization that's going to get us there. We can't join any group. We're members of ecclesias to meet and worship. But just because you're a

member of an ecclesia doesn't mean you're making it. That's not what God's looking for. He's always looked for the individual characters to be developed in this situation in a Christ-like character. So the first two temples are gone. Now this third temple that is in Ezekiel's vision, this temple it says plainly that there will be no idolatry there. The unholy won't be able to pass through it. God is going to be exemplified in that temple, will serve the purpose of restoring mankind into a proper relationship with God, the restitution of all things. So quite literally when you get to this point of the 40th chapter, chapter 40, 41, 42, 43, a good part of 44 and 46 all have to do with the temple. In 45 it has to do with the land of Israel being divided. In 47 the first 12 verses has a great river that starts from that temple. Lord willing we'll talk about that probably tomorrow. And then the 48th chapter has to do with land divisions again in Israel. So the point of me saying this brethren is that by the time you read the book of Ezekiel you get to 37 you have the valley of dry bones Israel coming back as a nation. 38 and 39 you have the final conflict in Israel to prepare a nucleus to receive the message that Jesus is Messiah and the Ancient Worthies will come on the scene. At the end of the 39th chapter of Ezekiel it says the Lord pours the spirit upon the house of Israel and Judah. Then here in the 40th chapter we get the vision of the southern kingdom, as it were, the earthly kingdom with the new city and with this new temple being built. That takes the remaining chapters including the land division which is a symbolic representation which we're not going to touch on at all but it's a symbolic representation of the new form of government and the interaction of the people under that. I have to leave that there. And then we have this great river that starts flowing out from the threshold of the temple down on the right side or the southern side of the altar and flows out the outward eastward down and eventually flows into the dead sea and sweetens it. Okay. So with all that, brethren, and we have a very remarkable thing about the book of Ezekiel the closing 11 chapters they're not exactly sequential. I can't quite say that but it's awfully close. It's awfully close. That's very unique to a book of the Old Testament. Very unique to that.

Now in talking here more about this Ezekiel's temple arrangement I'm going to point out a few things that show how different it is. There's no high priest mentioned. No high priest mentioned. Priests are mentioned. Levites are mentioned. The princes are mentioned and mankind is mentioned. No high priest. I'm going to suggest to you like I said I just have to say some of this. We want that's able to take verses to demonstrate it all. But if you're familiar with it you'll see it but if you get a chance to look into it it'll help demonstrate it but these things are really familiar to you. The priest represents the little flock. The Levites represent the Great Company. The princes represent the Ancient Worthies, you'll remember Psalm 45 that your fathers will be those that you may make princes in

all the earth. He's speaking to the church and he's saying to them, they're the bride in Psalm 45, and these princes that's going to be the Ancient Worthies, they preceded you but they preceded the death of Christ so they couldn't embark on that narrow way like you all. They didn't have that change of nature. They didn't have that opportunity but they were faithful and so they do get a reward. They're the princes in the earth. And then the world of mankind is then represented by the people of Israel there. It starts with Israel and then it broadens out to the rest of mankind. So you have these four groups and we're going to say this represents the four destinies of mankind. The four destinies of mankind, all who gain life. It's the little flock, the bride of Christ, Spirit, Begotten, the Great Company, who are the bridesmaids. They also were Spirit Begotten. Those two get a change in nature to the spirit realm. You have the Ancient Worthies who have been faithful before Christ had died. They are the princes in the earth. They're resurrected as perfect humans and then you have the rehabilitated and restored willing and obedient of mankind and they too will be on earth.

We also read here and when you read through these chapters there's no atonement day. The atonement sacrifices are over. However the benefit of the atonement sacrifices carry on. It's the work of the restoration of mankind. There's no blood brought into the temple. There's no blood brought into the temple. And there's only one piece of furniture in that temple that has a most holy and it has a holy. So the sanctuary or the temple is this right here. It has a porch. Stairs, at least steps that lead up to it, a porch, and then you have the equivalent of the holy, the equivalent of the most holy. There's one article of furniture. It's not the Ark of the Covenant, it's not the lampstand, it's not a table of showbread and it's not the incense altar. The things we found in the tabernacle and the things we found in Solomon's temple, they're not there. You know what it is? It's a simple humble wooden table. It's called both a table and an altar but it's made out of wood. It's the only thing in there and guess what? It's empty. There's no mention of anything being done with that. And so there's no laver out in the court, no laver, but we do have an altar. And the altar is out here. It's in this area, a raised platform, 100 cubits by 100 cubits, perfectly square. The altar is perfectly square and that's the one altar, that table, the wooden table's in here. That's all you got. That's all you got. And there's no mention of any metals, no mention of any metals. Now in the tabernacle you had gold, silver, and copper. In Solomon's temple you had gold, silver, and copper. But here there's no metals. Everything's mentioned. It's wood. It's wood. Wood table and even the wood altar. And the inside of the temple building is all paneled with wood. Now there's carvings. We're going to talk about that in a second but it's still, it's all wood. And there's no mention of anyone going into that temple. All the work seems to be, that we read about, is all being taken place in the outer court

here. Think of a big horseshoe, outer court, an upper pavement, another big horseshoe, an inner court. And each one of these are higher than the other. And then we have our sanctuary building higher yet. Then we have a place for the priests on either side. And then there's an area separation between them. And then there's a very mysterious building. It's a one verse building. It tells us there's a building on the western end. Doesn't say anything about it. But it's there. Okay.

Now into some of this, what we're seeing is that the gold in the tabernacle and in the temple, remember what the gold represented. Let's focus on the tabernacle. That's where we're more familiar. It represented the divine nature. The silver represents truth. That's true. But at times, silver has the sense of representing spirit nature, not the divine nature, which is immortality, which God alone had. She done rewarded to Jesus and which the church is rewarded with, to be part of that singular divine family. But spirit nature is what the angels have. And that's what the Great Company is being offered, spirit nature. So there's the silver. Copper represented perfect humanity because you needed that copper. It was a reflection in its color to gold, which is God like. And remember God said, let us make man after our image. That is reasoning and moral image, not, not bodily image because one is human and one is spiritual. But the point is, the copper was a poor reflection of gold. So the point is there's no need in Ezekiel's temple for the metals for a very profound purpose, I'll suggest to you, is that the divine nature is not being offered to restored mankind. Spirit nature is not being offered to restored mankind. And you don't need the copper there to show perfect human nature because it was only in the tabernacle to contrast it with the divine nature and with spirit nature. That's the only reason you needed it. But if you were to pick something to represent humanity, terrestrial, remember terrestrial, terra, terra firma, what grows out of the earth but trees, wood. So wood is what's being depicted. The temple's lined with wood, a simple wooden table that's empty, never used, and a wooden altar. It's all wood. Now the empty table in the temple proper, what I'm going to suggest, what that means is, is that there's no more sacrificing to be done in the holy or most holy condition. There's no more spirit begettal. There's no more spirit begettal sacrificing depicted by the holy, the priests in the holy. And there's no more offered to the divine nature depicted being in the most holy. Remember, places represent conditions, places symbolize conditions. The most holy represented being resurrected into heaven itself for the church and Jesus with the divine nature in the presence of God. That's where the shekinah glory was. The holy represented the spirit begotten, Jesus included, while they were spirit begotten but still walking on earth. They were New Creatures but still in the body of flesh. But see that's not being offered to mankind so you don't have those metals. There's nothing going on in that building. They're empty because it's all over. Now remember when the

women and then the Peter and John came to the tomb, what was the point? The tomb was empty. Remember the angels were saying to the women, look, this is where he lay. He's not here. They were looking at an empty local, a stone slab bed. The robes were there but Jesus was gone. He was resurrected. So the emptiness amplifies that he completed his work and got his reward. There's another example. When we drink the cup at Memorial evening representing sharing in the blood of Christ and the sacrifice, how much of what we were supposed to drink? *"Drink ye all of it."* We're all supposed to drink it but we're also supposed to drain it. It's the cup of suffering. It's got to be complete. Does the world get the drink the cup? No because they aren't invited into the narrow way. They're on that highway of holiness. They don't have the privilege of becoming the body of Christ. So that cup of sufferings with Jesus are over. That cup is drained so an empty cup represents the same thing as when I'm suggesting about this empty wood table in the temple. It's over. The Christ has done the work that was intended. The Gospel Age is over. The Gospel Age had completed its work. It was over. We've got the Christ in glory. We've got the Great Company complete. The spiritual classes are done now is a time for Ezekiel's temple to depict the restoration of mankind. Walking up that highway holiness. So let's use wood to depict that there are not being offered a change in nature to spiritual but to perfect humanity.

44.34.1

Now what is it that, well let's do this. If you can see here you're outside the temple complex. You have a wall and when you come up through the gates into the outer court and I'm going to show you here's a here's a gate on the east coming up through the to the outer court that's seven steps, seven steps, and then you're on this raised platform. There's three gates: southern gate, eastern gate, northern gate, nothing on the west. Okay but then if you consider through that outer court you come up to another set of steps to the upper pavement eight steps, and then if you're in the upper pavement on the inner court then what happens is, this doesn't show it, but there are 10 steps up to the temple porch and then you can walk into the holy and most holy but there's 10 steps; seven, eight, ten. What we think is that represents three, remember places are conditions, three conditions. We have restored mankind came up seven. Well you've got your Ancient Worthies there restored humanity perfect humans and and the rest of mankind walking up that highway of holiness they too are represented as perfect humans. They got the same reward as far as nature but the Ancient Worthies are higher because they're princes and this is the place for princes. Then we have the Great Company they come up eight steps higher yet and they have a spiritual nature because they sacrifice during this Gospel Age so it's a little better, spirit nature, but if you're going to receive the divine nature to be a part of The Christ you got to come up 10 steps. You have to complete your sacrifice, 10. So it's not just one more difference it's actually another

two past the spirit nature to be of the divine nature just amplifying again in our levels. Now if we were looking down here you can see it, you come from outside here's one level, you go up the eight more steps here's a level, you go up the 10 steps that's your highest level. The priests and the Levites, their work is to help restore mankind. The restoration of mankind is that work of the mediatorial phase of the kingdom as being depicted.

47.22.4

The glory of the Lord comes through this Eastern Gate, that tells us in these chapters, the glory of the Lord comes to the Eastern Gate, enters into the temple and then this gate is shut. It's shut six days of the week but it's open on the seventh. The seventh is depicting the Sabbath day, the Sabbath day is our one thousand year day, as it were, where mankind will receive restitution, rest the day, a rest Sabbath, rest, restitution is depicted here after six thousand years of sin and death. So it's open on the Sabbath day it also tells us it's open on the new moons, new moons. Now the moon represented the Old Testament, we're familiar with that, the sun represented the New Testament. The the moon only reflects the light of the sun the sun's the source of light so the New Testament with the gospel of Jesus Christ is the sun and the Old Testament types would reflect that so the law arrangement was all around the moon. Now in saying all of that a new moon represents that there's going to be a new arrangement that was similar to what Israel had had in their arrangement of moons. They had a law covenant of how they were to conduct themselves but it didn't offer a change of nature to the spirit realm. If they were faithful in it they'd get earthly blessings or temporal blessings. So too when you have the new moon arrangement what that's representing is there's a new law covenant that's going to be offered that was like the old law covenant of Israel except it's going to be better because the people will be able to keep that law because they're walking up that highway of holiness because Jesus has paid out the ransom sacrifice for Father Adam and all his children to be released from the condemnation of the Adamic sin, inherited sin. So they get a fresh chance so they benefit one means of salvation Jesus, but it's revealed at two opportunities. and that's their opportunity, and at that time that's the point where they can then develop their characters and keep those, actually keep the law of God, but it tells us in these chapters that in that temple and at that time you have to worship God in spirit and in letter, spirit and in letter. You and I, - Israel tried to keep the letter of the law and they didn't do it today. Jesus did it, but that's because he also kept the spirit of it, and he was a perfect human and he could keep it and he did keep it and he did get that reward, but the thing is is that at this time in the future,- take a look with me to chapter 44 verse 9, chapter 44:9. Ezekiel 44:9 at that time they will be able to keep it. *“Thus saith the Lord GOD; No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that is*

among the children of Israel.” So you see you have to be circumcised of heart like we are now as Christians we're spiritual Israelites but they will also have to be actually circumcised. They'll have to be able to be circumcised in a flush. That is not a literal foreskin but this is for all peoples it means that they have to keep their covenant relationship actually in their conduct and in their words as well as in their heart, spirit and letter.

So we only have a few moments really left; Lord willing tomorrow, one of the things we want to do is visit five rivers in the Scriptures, five rivers and one of them of course is the one that flows out from the temple being depicted here and what that represents in connection with the restitution times. There are some further insights I think we'll glean, but one of the things I want to say before we close here is, when you read Ezekiel's temple I think a lot of us have been put off because of all the measurements and all the architectural descriptions of building it and it's so complex that sometimes we miss the lessons that we can identify with, the symbols we can interpret, which now brings me back to what I really wanted to say and was forgetting. What is it that's carved on the wood paneling inside the temple, on the doors to the temple, and on the pillars? And we have a very distinct carving. It's a palm tree that has a cherub on either side of it. It's a palm tree and there's a cherub with two faces on one side and a cherub with two faces on the other side and it's the two faces is a lion and a man, a lion and the man, and as this pattern is repeated along the walls of the temple what you'll see is that there's a lion looking at a palm tree on one side and there's a man looking at the palm tree from the other side and it's repeated throughout. I'm going to give you a list of verses just real quick so you can look at it at your leisure. These palm trees it's mentioned in chapter 40 verses 16, 31, 34, chapter 41 verses 18, 19, and 20, and verses 25 and verses 26. But here's the most important verse, here's the most important verse, take a look with me to Psalm 92. Psalm 92, we get the Bible to interpret what these palm trees represent for us Psalm 92, and verse 12. *“The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon.”* the righteous are like the palm tree. Yes, this symbol being repeated continually throughout represents the face of man one of the four character attributes of God which is love and that the depiction of the lion which I favor justice but if you like power that's okay. There's four attributes to God: love, wisdom, justice, and power; and Ezekiel the first chapter these pictures of faces are given to us in Revelation the fourth chapter, the throne room scene, the same faces are given to us in Ezekiel the tenth chapter, the same faces are given to us, there's a little caveat there but we can't deal with it right now, but here what we're seeing, I believe, is this is God's way of saying that the purpose of the Ezekiel temple is for God's love and God's justice now being satisfied, or God's power if you like it, working together to restore fallen humanity

to human perfection that was lost in Eden. This is the goal of that entire temple, that's why there's no metals, that's why there's no atonement day, that's why there's no blood brought into the the holy or the most holy, that's why there's no action going on in the temple, all that priestly work of sacrificing is over. The real work now is working at restoring mankind and guess what other holiday isn't there, when I call it a holiday that's kind of funny, ceremonial day. There's no day of Pentecost, and remember Pentecost was the offering of the two to two offerings of the leavened bread and that represented the Holy Spirit coming upon the Jews and then three and a half years later on the Gentiles for the bride of Christ that we come from leavened stock, we come from sin, but by the grace of God and justification through Jesus we have something that we can offer in that way. That's not there. Again, emphasizing the two times of salvation when the church can sacrifice now, and after the church's sacrifice is complete they work to help restore mankind.