

# Future Temples



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As in the past, the temple will exist in the future to enable Israel to fulfill her national and spiritual existence. The prophecies of the rebuilding of a temple in Jerusalem in the latter days, are therefore an inseparable part of the restoration prophecies made to national Israel. Scripture indicates that **three (3)** temples will appear in the future: a temple in the **Tribulation** period, a **Millennial** temple, and an **eternal** temple.

During the **Tribulation period**, unbelieving Jews will rebuild the temple (Isa. 66:1-6), as the result of a covenant made between the Jewish Leadership and the Antichrist (Dan. 9:27a). This covenant will be broken by the Antichrist, the one “on the wing of abominations ... who makes desolate”. (Dan. 9:27b) when he invades Jerusalem (Dan. 11:45; Rev. 11:2), signaling the midpoint of the seven-year Tribulation period (Matt. 24:15; Mark 13:14 [cf. Rev. 11:1-2]). An unparalleled period of Jewish persecution will then begin, leading up to the rescue of the redeemed remnant at the second advent of Messiah (Zech. 12:8-14; Rev. 19:11-16). The temple in the Tribulation period may be destroyed at the return of Christ when the Mount of Olives splits in half (Zech. 14:4), but will certainly be removed as part of the extensive topographical changes that will prepare for the millennial Jerusalem and its temple (Zech. 14:10; [cf. Isa. 2:2]).

The **Millennial Temple** will be built by

Christ (Zech. 6:12-13), redeemed Jews (Ezek. 43:10-11) and representatives from the Gentile nations (Zech. 6:12-13): Hag. 2:7 [cf. Isa. 60:10]) at the beginning of the messianic kingdom (Ezek. 37:26-28). Redeemed Gentiles will also be included in worship at this temple (Isa. 60:6; Zeph. 3:10; Zech. 2:121) as predicted by Jesus (Matt. 21:13, cf. Isa. 56:7). The dimensions and architectural design of the Millennial Temple, as well as its priestly personnel and ritual regulations are detailed in Ezekiel 40-48. The ceremonial system in Ezekiel’s temple includes blood sacrifices [cf. Isa. 56:6-7; 60:7), the function of which may be memorial in nature, just as the Lord’s Supper is today (I Cor. 11:24-26). The fact that the blood sacrifices are said to be for “atonement” indicates the need for a ritual purification for those saints living in **mortal** bodies throughout the Millennium and seeking to approach the temple, since God’s holy presence will be resident there (Jer. 3:17; Zech. 14:20-21). The Millennial Temple will apparently be besieged by Satan and his army at the end of the Millennial Kingdom (Rev. 20:7-9) and removed at the time of the creation of the new earth (Isa. 65:17; Rev. 21:1).

The **Eternal (and final) Temple** revealed in prophecy is the one occupying the New Jerusalem throughout the eternal kingdom (Rev. 21:2, 10). Since all of the saints are now in resurrected bodies without the possibility of sin, there will be no need for a physical structure to prevent direct contact with God (Rev. 21:3; 22:4). John declares that there is no temple in the New Jerusalem, because “the Lord God Almighty and the Lamb are its temple” (Rev. 21:22). This holy temple, comprised of God Himself, will fulfill the divine

ideal that was begun, but never realized in the Garden of Eden, where God and man were to experience intimate relationship (Gen. 3:8). As a result, the saints will serve God forever (Rev. 7:15; 21:3) in the New Jerusalem, which itself is an infinitely magnified Holy of Holies (Rev. 21:16, cf. I Kings 6:20).

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