

Does YHWH Require a Future Temple Building? Part1

Introduction

The question of a future temple structure, contentious as it may be, is not a heaven or hell issue; whether you believe in a future temple or not is unlikely to decide your salvation so why spend time on such an issue? It is because confusion can be cancerous, proliferating misperception therefore it is best not ignored, but removed and hopefully this presentation will bring some clarification to this matter.

The orthodox Jews believe that the construction of a third temple is a prior requisite for Mashiach's appearance; hence they have taken on the responsibility to construct a third temple on Mount Tyzion. What is more, Scripture would appear to support the existence of a third temple at the end of this age, (2Thess.2:1-4). Then we have the question of the temple described to the prophet Ezekiel in chapters 40-48 which was never built: is this a future temple? Insofar as the structure described in Ezekiel is concerned some believe it is too big to fit on the existing temple mount, if this is correct is the temple described in Ezekiel a fourth temple, to be built in the millennium? I believe YHWH will always have a temple; the question is what form will YHWH's temple take?

There is much to be considered within this topic and for the sake of lucidity the issues arising are discussed via a four part presentation. Part 1 concentrates on Mashiach's impact on worship and worship practices, whilst Part 2 examines the pros and cons of a future temple including an examination of the problems raised with the temple described to the prophet Ezekiel. Part 3 deliberates on, *inter alia*, the phrase 'let us make man in our image,' its meaning and its relevance to YHWH's heavenly system of administration and Part 4 reflects on the temple vision given to John in Revelation. The information is itemised as follows,

Part 1

- Separation
- Animal sacrifice
- From the physical to the spiritual
- Does Acts Support a Future Temple Building?
- The Millennium: The Land and the People

Part 2

- The Implications of a future Temple
- The temple described in Ezekiel
- Contentious verses within Scripture

Part 3

- Prelude
- YHWH's Modus Operandi
- Elohim and elohim
- The Confusions Arising From Gen.1:26 and 27
- Image Means Imitation
- The End Game
- The Reality of YHWH's Response to Babel
- A Betrothal and a Wedding – Ancient Hebrew Custom
- Conclusion

Part 4

- Introduction
- Revelation Confirms A Heavenly Temple – Or does It?
- Conclusion

Does YHWH Require a Future Temple Building? Part 1

Separation.

Of all the points to be considered probably the most salient is that of separation. There are two types of separation spiritual and physical, the latter being a consequence of the former but essentially separation is borne of sin. Let us go back to the beginning, back to the creation record,

And they heard the sound of YHWH Elohim walking about in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of YHWH Elohim among the trees of the garden. And YHWH Elohim called unto Adam and said to him, "Where are you?" (Gen.3:8-9).

The record tells us that YHWH walked amongst His creation; evidently, He wanted to enjoy a personal relationship with all He had created. For the esteem of YHWH to be able to walk amongst creation, creation must originally have been holy because YHWH's presence sanctifies the space it occupies.

Adam was created with divine blood and life was breathed into him via the pure breath of Elohim, thus he had an inherent holiness. But through his transgression he not only lost his holiness but also caused a dramatic change to what was created, the heavenly messenger speaking to the prophet Baruk confirms this to be the case,

And as you did previously see on the summit of the cloud black waters which descended previously on the earth, this is the transgression wherewith Adam the first man transgressed. For since when he transgressed untimely death came into being, grief was named and anguish was prepared and pain was created and trouble consummated, and disease began to be established, and She'ol kept demanding that it should be renewed in blood, and the begetting of children was brought about, and the passion of parents produced, and the greatness of man was humiliated and goodness languished. (2Bar.56:5-6).

For he became a danger to his own soul: even to the messengers became he a danger. For, moreover, at this time when he was created, they enjoyed liberty. And some of them descended and mingled with women. And then those who did so were tormented in chains. (2Bar.56:10-13).

The reality is that Adam's sin took creation away from YHWH because there must be a separation between the profane and the holy, thus YHWH never again walked in creation, not until Mashiach that is, but this necessitated Mashiach losing His glory (Ps.8:5). Mashiach was made 'lower than the messengers' and came in human form; a secondary and temporary status and a far cry from how John saw Him in Revelation, but Mashiach was given authority over all things spiritual and physical hence His ability to do and say what He did. (Heb.2:7).

But there is more to it, YHWH has always required for all of creation to show reverence to Him as the one and only Elohim and for this He must have a presence on earth - to be absent is to be forgotten. The dilemma is how does a wholly righteous Elohim maintain a presence in an unrighteous creation? YHWH overcame this problem by instituting a temple system of worship incorporating a temple with a private, sanctified room thereby enabling Him to maintain a presence whilst isolated from a sinful humanity. The two inner temple rooms constituted holy ground; hence only sanctified priests were permitted to enter. But separation was forced upon YHWH it was never His original intention, consequently it was a temporary provision ended via a new covenant instituted by Yahusha HaMashiach,

Now the first covenant indeed had regulations of worship and the earthly set-apart place. For a Tabernacle was prepared: the first part, in which was the lampstand, and the table, and the showbread, which is called the Set-apart Place. And after the second veil, the part of the Tabernacle which is called Most Set-apart, to which belonged the golden censer and the ark of the covenant overlaid on all sides with gold, in which were the golden pot that held the manna, and the rod of Aharon that budded, and the tablets of the covenant, and above it the keruvim of esteem were overshadowing the place of atonement – **about which we do not now speak in detail (as commanded in Jer.3:16 see later commentary).** And these having been prepared like this, the priests always went into the first part of the Tabernacle, accomplishing the services. But into the second part the high priest went alone once a year, not without blood, which he offered for himself and for sins of ignorance of the people, the Set-apart Spirit signifying this, that the way into the Most Set-apart Place was not yet made manifest while the first Tabernacle has a standing, which was a parable for the present time (time of the first covenant) in which both gifts and sacrifices are offered which are unable to perfect the one serving, as to his conscience, only as to foods and drinks, and different washings, and fleshly regulations **imposed until a time of setting matters straight (by Mashiach).** (Heb.9:1-10).

What the above is telling us is that the first (temple associated) covenant was a temporary provision only until Mashiach 'set matters straight.' In other words, Mashiach brought matters back onto course with a new covenant way as confirmed by the writer of Hebrews,

*Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Mashiach, **by a new and living way**, which he has consecrated for us, **through the veil**, that is to say, his flesh; (Heb.10:18-20).*

*For we do not have a High Priest unable to sympathize with our weaknesses, but One who was tried in all respects as we are, apart from sin. **Therefore, let us come boldly to the throne of grace**, in order to receive compassion, and find favour for timely help. (Heb.4:15-16).*

*By him therefore let us offer the **sacrifice of praise** to Elohim continually, that is, **the fruit of our lips** giving thanks to his name. (Heb.13:15).*

Let us not forget that coinciding with Mashiach's death the veil in the temple was ripped from top to bottom,

And the veil of the Temple was torn in two from top to bottom. (Mar.15:38)

It was no simple tear the veil was torn from 'top to bottom' a euphemism for its complete destruction: it was beyond use – it was finished. The symbolism is plain: YHWH will no longer be hidden from His worshippers; through Mashiach the reason for the veil (separation) had come to its ultimate end.

It cannot be argued that the temple system epitomises separation – a separation that YHWH never planned. If we can agree that it was never YHWH's wish to be separated from His creation, then we must agree that He never intended for there to be a temple structure. Moreover, separation was assured when Israel failed to achieve the holy status YHWH required of them (Exod.19:6, 10) and committed the golden calf transgression. The golden calf was the specific transgression that initiated the temple system: there is no mention of a tabernacle until after the golden calf transgression. Separation is the product of transgression, so how can separation continue in the millennium when the Land will be occupied by a holy people living in complete obedience? ¹ It will be a return to the Edenic environment that existed before the fall with YHWH once again able to walk amongst His creation.

YHWH has set a two-stage programme for our return to holiness and Mashiach's sacrifice was the first step of this programme.² Part 3 explains why separation does not fit into YHWH's *modus operandi*.

¹ Refer to the article 'Tribulation, Wrath and After Parts 1 & 2 in end time articles on www.undertorah.com

² Red Heifer ceremony is symbolic of the two-stage cleansing process necessary for those destined for a millennial life in the Land. Refer to 'Atonement and Cleansing' in end time articles on www.undertorah.com

Animal Sacrifice

If the temple system was never YHWH's first preference then neither was animal slaughter a preference, a truth substantiated by the creation record. Adam was given every fruit of the earth and tree for food he was never told to slaughter, to take a life and eat: YHWH was never an Elohim of murder and slaughter. Genesis tells us He looked upon all that He created and was pleased, why would He subject that which was pleasing to Him to suffer degradation by slaughter? What is more, Mashiach said He is the Elohim of the living, that is, the Elohim of life not death. We should remember YHWH wants worship and there is no worship in death (Isa.38:18, Ps.6:5, 115:17). YHWH wants our hearts, He wants sincerity and there is no sincerity in slaughter never was, never will be. The Tanakh itself is testimony of temple worship's inability to produce a changed, contrite heart.

The old covenant and its temple system of repeated animal sacrifices never achieved the goal so, through Mashiach, it was replaced with a new covenant system capable of achieving sincere genuine worship. Under the new covenant, worship is wholly devotional; its matrix is belief and faith in Mashiach which must emanate from the heart. In contrast, the previous system of animal sacrifice was based on ritual and it showed itself susceptible to becoming just that - a ritual, hence YHWH expressing His disdain for the system,

Of what use to Me is the multitude of your many sacrifices? Declares YHWH, "I have had enough of burnt offerings of rams and the fat of fed beasts. I do not delight in the blood of bulls, or of lambs or goats." (Isa.1:11).

I have hated, I have despised your festivals, and I am not pleased with your assemblies. Though you offer Me burnt offerings and your grain offerings, I do not accept them, nor do I look on your fattened peace offerings. Take away from Me the noise of your songs, for I do not hear the sound of your stringed instruments. And let right-ruling roll on like water, and righteousness like a mighty stream. You brought Me sacrifices and meal offerings in the wilderness for forty years, O house of Israel but you took up molek as your king and kiyun, your idols, your astral gods, which you made for yourselves! Therefore, I shall send you into exile beyond Damascus," said the Master whose name is YHWH Elohim of hosts. (Amos.5:21-27).

Exile was the ultimate result of a failed system of worship, a system that was unable to produce a change in character necessitated by bad behaviour. Though YHWH gave the southern kingdom a second chance, letting them return to the land and reinstitute the temple system, unfortunately the problem inherent with the system continued. For this reason, a new approach to worship was necessary and YHWH chose a new covenant system to be inaugurated via His Son; Yahusha HaMashiach. The subsequent total destruction of the temple structure (not one stone shall be left unturned) forty years later was the express sign that this faulty system of worship and the covenant authenticating it were finished,

But now He has obtained a more excellent service, inasmuch as He is also Mediator of a better covenant, which was constituted on better promises. For if that first covenant had been faultless, then no place would have been sought for a second. (Heb.8:6).

'The devil is indeed in the detail,' fundamentally the fallibility of the system was embodied within the system itself, being susceptible to mere ritualistic observance. As a system of worship, it lacked the necessity of genuineness. Twice over it had proved itself incapable of achieving the goal: a heart-based reverence. YHWH knew a third attempt would not be any better, so He inaugurated a new/better system of worship through His Son. The fallibility of the temple system was its inability to produce a sustained change of attitude or lifestyle, whereas the new Messianic system of worship is fundamentally reliant on a changed nature – 'a new man.'

The first covenant has been replaced by a new and better covenant and there is no turning back, to do so would mean annulling Yahusha Mashiach's vicarious sacrifice and resurrection. The crux of this new worship is the purer blood of Mashiach which unlike the blood of an animal offers eternal redemption; no further sacrifice is required,

Neither by the blood of goats and calves, but by his own blood He entered in once into the holy place, having obtained **eternal redemption** for us. (Heb.9:12).

For Mashiach has not entered into a Set-apart Place made by hand – figures of the true – but into the heaven itself, now to appear in the presence of Elohim on our behalf, **not that He should offer Himself often**, as the high priest enters into the Set-apart Place year by year with blood not of his own. **For if so, He would have had to suffer often**, since the foundation of the world. **But now He has appeared once for all at the end of the ages to put away sin by the offering of Himself**. (Heb.9:24-26).

But Mashiach, having become a High Priest of the coming good matters, through the greater and more perfect Tent not made with hands, that is, not of this creation, entered into the Most Set-apart Place **once for all**, not with the blood of goats and calves, but with His own blood, **having obtained everlasting redemption**. (Heb.19:11-12).

Now where there is forgiveness of these sins, **(eternal redemption)** there is no longer any offering for sin. (Heb.10:18).

The prophet Daniel via his seventy-weeks prophecy tells us Mashiach will bring an end to animal sacrifice,

*And he shall confirm the covenant with many for one week: and in the midst of the week He shall cause **the sacrifice and the oblation to cease**, and for the overspreading of abominations He shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.* (Dan.9:27).

Although there is a belief that this verse is associated with the appearance of the anti-messiah at the end of this age, Daniel's seventy-week prophesy is wholly concerned with Yahusha Mashiach's first coming. The prophet is reporting that it was His death three and a half years (half a week) after starting His ministry that ended the sacrificial system.³ Whilst there are some with the belief that slaughter will be reinstated in the millennium, the prophet does not infer a temporary cessation, on the contrary, his words are absolute: the sacrificial system of animal slaughter will stop with Mashiach.

The apostle tells us that the old covenant system of temple worship was an imperfect image of a better way that was to come,

*For the Torah, having a shadow of the good matters to come, and not the image itself of the matters, was never able to make perfect those who draw near with the same slaughter offerings which they offer continually year by year. Otherwise, would they not have ceased to be offered? Because those who served, once cleansed, would have had no more consciousness of sins. But in those offerings is a reminder of sins year by year. For it is impossible for blood of bulls and goats to take away sins. Therefore, coming into the world, He says, "Slaughtering and meal offering You did not desire, but a body You have prepared for Me. In burnt offerings and offerings for sin You did not delight. Then I said, "See, I come – in the scroll of the book it has been written concerning Me – to do Your desire, O Elohim." Saying above, "Slaughter and meal offering, and burnt offerings, and offerings for sin You did not desire, nor delighted in," which are offered according to the Torah, then He said, "See, I come to do Your desire, O Elohim." He takes away the first **(Temple system)** to establish the second **(Spiritual system)**. By that desire we have been set apart through the offering of the body of Yahusha Mashiach once for all. And indeed, every priest stands day by day doing service, and repeatedly offering the same slaughter offerings which are never able to take away sins. But He, having offered one sacrifice for sins for all time, sat down at the right hand of Elohim, waiting from that time onward until His enemies are made a footstool for His feet. For by one offering He has perfected **for all time** those who are being set apart. And the Set-apart Spirit also witnesses to us, for after having said before, "This is the covenant that I shall make with them after those days," says YHWH, giving My*

³ For a full explanation of Daniel's 70 Weeks prophecy refer to the article on WWW.undertorah.com in the End Time Articles section.

laws into their hearts, and in their minds I shall write them,” and, “Their sins and their lawlessness I shall remember no more.” Now where there is forgiveness of these, there is no longer a slaughter offering for sin. So, brothers, having boldness to enter into the Set-apart Place by the blood of Yahusha Mashiach, by a new and living way which He instituted for us, through the veil, that is, His flesh, and having a High Priest over the House of Elohim, (Heb.10:1-21).

But now He has obtained a more excellent service, inasmuch as He is also Mediator of a better covenant, which was constituted on better promises. (Heb.8:6)

If we now have the real thing in Mashiach why return to what was a ‘shadow’ of Him and a less excellent service? A system that proved itself less than satisfactory. I cannot conceive the millennium being a backwards step, YHWH does not go backwards. His aim is to fulfil His first desire to walk amongst and enjoy His creation. Indeed, from the following verse we can discern that retrogression is not a trait of YHWH,

“Add your burnt offerings to your sacrifices and eat meat. For I did not speak to your fathers, or command them in the day that I brought them out of the land of Mitsrayim, about matters of burnt offerings or sacrifices. But this word I did command them, saying, ‘Obey My voice and I shall be your Elohim, and you be My people. And walk in all the ways that I have commanded you, so that it be well with you’. But they did not obey or incline their ear, but walked in the counsels, in stubbornness of their evil heart, and went backward and not forward.” (Jer.7:21-24).

Note: The Orthodox will build a third temple but they have no believe in the Gospel record or the apostolic scriptures.

A pertinent point of note is that Judaism refers to the principle of animal sacrifice as a *qorbân* (H7133) which has the root *qârab* (H7126) which means something that draws close or draws near to. In other words, the *qorbân* enabled the transgressor to ‘return to’ or ‘draw near’ to Elohim, after becoming distant due to his transgression. However, Mashiach categorically states nobody comes near to the Father except through him (John 14:6) in other words, in the eyes of YHWH, Mashiach is now and henceforth the only acceptable *qorbân*, making the system of animal sacrifice obsolete: there cannot be two different *qorbân*.

From the Physical to the Spiritual

Let us consider Mashiach’s words to His disciples concerning the temple building,

And going out, Mashiach went away from the Set-apart Place, and His taught ones came near to point out to Him the buildings of the Set-apart Place. And Mashiach said to them, “Do you not see all these? Truly, I say to you, not one stone shall be left here upon another at all, which shall not be thrown down.” (Matt.24:1-2).

When we read these verses, we tend to restrict Mashiach’s words to prophesying the physical destruction of the temple and whilst that may be correct could there be more to Mashiach’s statement? Could the underlined words have a greater significance than the mere destruction of the temple structure? Let us consider what else is said in the apostolic Scriptures,

Mashiach answered and said to them, “Destroy this temple, and in three days I shall raise it.” Then the Yehudim said, “It took forty-six years to build this Temple, and You are going to raise it in three days?” But He spoke about the temple of His Body. (John.2:19-21).

So, then you are no longer strangers and foreigners, but fellow citizens with the holy ones and members of the household of Elohim, having been built upon the foundation of the emissaries and prophets, Yahusha Mashiach Himself being chief corner-stone, in whom all the building, being joined together, grows into a holy temple in YHWH, in whom you also are being built together into a temple of Elohim in the Spirit. (Eph.2:19-22).

Do you not know that you are a temple of Elohim and that the Spirit of Elohim dwells in you? If anyone destroys the Temple of Elohim, Elohim shall destroy him. For the Temple of Elohim is holy, which you are. (1Cor.3:16-17).

For this One has been deemed worthy of more esteem than Moshe, as much as He who built the house enjoys more respect than the house. For every house is built by someone, but He who built all is Elohim. And Moshe indeed was trustworthy in all His house as a servant, for a witness of what would be spoken later, but Messiah as a Son over His own house, whose house we are if we hold fast the boldness and the boasting of the expectation firm to the end. (Heb.3:3-6).

Probably the most conclusive statement is in the apostle's second epistle to the Corinthian congregation,

*And what union has the temple of Elohim **(the body of Mashiach)** with idols? For you are a temple of the living Elohim, as Elohim has said, "I shall dwell in them and walk among them, and I shall be their Elohim, and they shall be My people." (2Cor.6:16).*

Taken together these verses are quite categorical: post Mashiach, YHWH's temple is a spiritual temple comprising Mashiach's Body of Believers, thus the need of a physical temple becomes obsolete. This being the case could Mashiach's statement in Matthew 'not one stone shall be left here upon another' also be a prophetic announcement of the complete eradication of a temple system from worship. Post Mashiach YHWH's house is a spiritual house of believers who together constitute the 'house of YHWH as stated in the above verse from Hebrews.' This term is discussed further under the heading 'Some Contentious Scriptures' in Part 2.

Does Acts Support a Future Temple Building?

Does Acts 2:46, 3:1 and 21:26 support the argument for a physical future temple? It could be argued that these verses show that the apostles advocated the continuance of the temple system of worship after the death and resurrection of Mashiach so let us examine the situation facing the disciples after they had lost their master. Acts chapter 2 describes how the apostles were gathered in hiding at Shavuot. Why were they in hiding, why weren't they celebrating Shavuot at the temple as commanded by the Torah? It was because they feared for their lives. Their leader had just been executed now they were like sheep without a shepherd: vulnerable to the Jewish religious leaders. They had only just been collected as a group and Mashiach was well aware how raw they were for what was ahead, hence His instruction for them to wait until they received the Ruach Hakodesh. It was going to be difficult enough just to continue the Gospel message what chance of survival would they have had had they immediately tried to nail shut the temple doors? It would have led to a revolt no doubt ending with their deaths and the death of the movement itself. The apostle Paul knew the danger of upsetting the Jewish establishment, his agreement to take a Nazarite vow (Acts 21) proves this: it wasn't his decision: he had been commissioned by Mashiach he did not need to take such a vow; it was done purely to appease the establishment. The apostles would never have stood a chance had they preached against the temple whilst it stood, they would have been accused of teaching against Moshe and condemned (Acts 21:21 shows eagerness of the Jewish elders to bring such charges and quash this new teaching). What we see in the above verses from Acts is the principle established in Acts 15:20-21 – one step at a time: first introduce Mashiach and progress from there. It would be much easier to introduce the change from the physical temple to the spiritual temple, as decreed by Mashiach (John2:19), after the destruction of the physical temple. For the time being let things continue. The verses in Acts do not show the apostle's being supportive of the temple system what is portrayed is sensible temperance on their part.

Interpreting the above verses from Acts as supportive of a future temple creates contradiction with many other verses contained in the Brit Hadashah and particularly Paul himself. Tangential to this issue is the question of what constitutes the 'Kingdom of Elohim' (the subject of a future article). The truth is that the kingdom of Elohim is the 'body of Mashiach' it is His believers. This all supports the transition from the physical to the spiritual, in Mashiach.

The Millennial People Living In the Land

In the article 'Tribulation, Wrath and After' it is explained that on His return Mashiach will gather his 'Body of Believers' which will be taken to a place of safety beyond the parameters of YHWH's wrath, after which they will be taken to the Land. This gathering is not the event described in 1Cor.15:51-52 because in the Millennium we are assured of births and deaths, so the people living in the Land will still be mortal, but they will have rejuvenated bodies. Furthermore, the people living in the Land throughout the millennium will be cleansed giving them a higher level of spiritually,

"For I will take you from among the nations, gather you from all the countries and return you to your own soil. Then I will sprinkle clean water on you and you will be clean. I will cleanse you from all your uncleanness and from all your idols.⁴ I will give you a new heart and put a new spirit inside you; I will take the stony heart out of your flesh and give you a heart of flesh. I will put My spirit inside you and cause you to live by My laws, respect My rulings and obey them," (Ezek.36:24-27).

This is the second and final cleansing in YHWH's two stage programme for our return to holiness as confirmed by Isaiah below, (we said earlier how Mashiach's sacrifice was the first step in YHWH's cleansing programme),

"But this shall be the covenant that I will make with the house of Israel; after those days," says YHWH, "I will put my Torah in their inner parts and write it in their hearts; and I will be their Elohim, and they shall be my people." (Jer.31:33).

"I will greatly rejoice in YHWH, my soul shall be joyful in my Elohim; for he has clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decks himself with ornaments, and as a bride adorns herself with her jewels," (Isa.61:10).

The result of these promises is also found in Isaiah,

And your people shall be all (H3605 = totality) righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. (Isa.60:21).

And they shall be called, the holy People, the Redeemed of YHWH. And you shall be called, "Sought Out, a City Not Forsaken. (Isa.62:12).

Totally righteous means just that. If YHWH was to remain hidden in a temple room, there would be no need for such a dramatic change to those destined to live in the Land. However, the change is necessary for YHWH to be able to 'walk amongst them' because the space He occupies is holy, whereas humankind is profane, and YHWH is the antithesis of profane. To be in His presence humanity must be changed spiritually and become holy. This is impossible without His help which is why in Ezekiel He says He will cause people to live righteously; sprinkling them with His water, filling them with His spirit and clothing them with His robe, why do all of this if separation is to continue? But we must interpret His words in the right context, YHWH is not interested in robotic reverence and that is not what is inferred. Unrighteousness is the perversion of YHWH's good gift of free will: in the eyes of YHWH, it is borne of a perverse spirit. Today we are continuously at war with this spirit, we cannot shake it off: it operates under the guise of 'the flesh.' However, for those who have shown a desire to want to love and revere YHWH and overcome the flesh, a compassionate YHWH is going to make life easier and exorcise the perversion they are fighting today via a final cleansing ceremony. But freedom of choice will still exist, without free we could never truly be the humanity YHWH intended but freewill in the hands of imperfect beings was always a risk. Hence, due to His cleansing our freewill will no longer be vulnerable to HaSatan's influence and the people living in the Land in the millennium will be holier than those of today; total righteousness (H3605) means total holiness. What is more, Enoch and Isaiah concur that those living in the Land in the millennium will enjoy a new longevity of life possibly paralleling the time before the flood,

⁴ Red Heifer ceremony is symbolic of the two-stage cleansing process necessary for those destined for a millennial life in the Land. Refer to 'Atonement and Cleansing' in end time articles on www.undertorah.com

For the days of My people are going to be as the days of a tree, and My chosen ones outlive the work of their hands. They shall not labour in vain, nor bring forth children for trouble. For they are the seed of the blessed of YHWH and their offspring with them. (Isa.65:22-23).

The elect shall possess light, joy and peace and they shall inherit the earth, but you, you unholy, shall be accursed. Then shall wisdom be given to the elect, all of whom shall live, and not again transgress by impiety or pride; but shall humble themselves, possessing prudence, and shall not repeat transgression. They shall not be condemned the whole period of their lives, not die in torment and indignation; but the sum of their days shall be completed, and they shall grow old in peace; whilst the years of their happiness shall be multiplied with joy, and with peace for ever, the whole duration of their existence. (En.6).

Enoch talks of death after a long-life span so he cannot be referring to the Eighth Day when the 'mortal puts on immortality' (1Cor.15:52-53). The millennium will serve two purposes: firstly, it is through the millennium that YHWH will fulfil His promises to Abraham, Yitzchak and Ya'akov. Secondly it is when YHWH will return holiness to creation via a holy people living in a holy environment, enabling him to once again walk amongst humankind.

To summarize those living in the Land in the millennium will be;

- Sprinkled with YHWH's water: they will be spiritually washed clean of all their transgressions and be spiritually clean,
- Have the fullness of YHWH's spirit inside them: we do not have this today; a body that suffers from the weakness of the flesh does not have the fullness of the Ruach – evidence that those living in the millennium will have a completely rejuvenated body - a new body physically and spiritually - a pure body.
- Have YHWH's Torah on their hearts: the people will have hearts that know only one code of lifestyle – YHWH's Mitzvot,
- Clothed in YHWH's robe of righteousness,
- The nation will be a wholly righteous nation living in a sanctified environment (Isa.60:21).

There can be no shedding of blood in a sanctified environment.

The Millennial Environment In the Land

We said earlier that YHWH was never an Elohim of murder and slaughter: He is an Elohim of life not death, of creation not destruction, of love not hate. When we consider what He says about the animal kingdom in the millennium, how can we believe that there will be a future temple system of slaughter?

"Wolf and lamb feed together, a lion eats straw as an ox, and dust is the snake's food. They shall do no evil, nor destroy in all My holy mountain," said YHWH. (Isa.65:25).

If animals are to respect the sanctity of life, it seems inconceivable that humans will not have to observe the same level of sanctity and be allowed to slaughter these same animals. We said earlier that the millennium will be a return to the Edenic garden in which there was no slaughter; neither animal nor human. The prophet Baruck supports this premise,

*And it shall come to pass, when He has brought low everything that is in the world and has **sat down** in peace for the age **on the throne of His kingdom**, that joy shall then be revealed, and rest shall appear. And then healing shall descend in dew, and disease shall withdraw, and anxiety and anguish and lamentation pass from amongst men, and gladness proceed through the whole earth. And no one shall again die untimely, nor shall any adversity suddenly befall. **And judgments**, and revilings, and contentions, and revenges, **and blood**, and passions, and envy, and hatred, and whatsoever things are like these shall go into condemnation when they are removed. (2Bar.73:1-4)*

Violence shall no more be heard in your land, wasting nor destruction within your borders; but you shall call your walls Salvation, and your gates Praise. (Isa.60:18).

What we have is a people living in peace, in total harmony with themselves, with all of creation and in complete unity with YHWH. In such an environment there is no room for bloodletting: animal or otherwise. Moreover, there is no longer reason for YHWH to remain separated from the people and Enoch tells us that in the millennium YHWH's glory will shine forth from His mountain throne overlooking the whole city of Yerushalayim, it will not be hidden in a temple room,

This tall mountain which you saw whose summit resembles the throne of YHWH is indeed HIS throne, on which the Kodesh and Great Sovereign Ruler of Majesty, the Eternal King, will sit when HE descends to visit the earth with goodness. (En.24:8)

YHWH will carve His millennial throne for Himself from the newly formed mountains above Yerushalayim. Ezek.28:13 mentions the Garden of Eden and then in the following verse tells us that the garden of Elohim is 'Elohim's holy mountain.' There are many millennial verses of the same vein,

In that day you shall not be put to shame for any of your deeds in which you have transgressed against Me, for then I shall remove from your midst your proud exulting ones, and you shall no more be haughty in My set-apart mountain. (Zeph.3:11).

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. (Isa.2:2).

Thus said YHWH, 'I shall return to Tziyon, and I shall dwell in the midst of Yerushalayim. And Yerushalayim shall be called: City of the Truth, and the Mountain of YHWH of hosts, the Holy Mountain. (Zech.8:3).

"And," says YHWH, "In those days, when your numbers have increased in the Land, people will no longer talk about the ark of the covenant of YHWH – they won't think about it, they won't miss it, and they won't make another one. When that time comes, they will call Yerushalayim the throne of YHWH. (Jer.3:16-17

Then you shall know that I am YHWH your Elohim, dwelling in Tziyon, My holy mountain. And Yerushalayim shall be holy and foreigners shall not pass through her again. (Joel 3:17)

YHWH's glory always sanctifies the environment surrounding its location, the burning bush, Mount Sinai, the 'most holy place' in the temple etc. and Scripture describes the mountain containing His throne and the city itself as being holy. YHWH's glory will emanate from His mountain throne encompassing the whole of Yerushalayim,

The sun shall be no more your light by day; neither for brightness shall the moon give light unto you: but YHWH shall be unto you an everlasting light, and your Elohim your glory. Your sun shall no more go down; neither shall your moon withdraw itself: for YHWH shall be your everlasting light, and the days of your mourning shall be ended. (Isa.60:19-20)

The whole of the city of Yerushalayim will be sanctified and all that is in it,

And I will restore your judges as at the first, and your counsellors as at the beginning: afterward you shall be called, The city of righteousness, the faithful city. (Isa.1:26).

In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the YHWH's house shall be like the bowls before the altar. And every pot in Yerushalayim and Yehudah shall be set-apart to YHWH of hosts. And all those who sacrifice shall come and take them and cook in them. And there shall no longer be a merchant in the House of YHWH of hosts, in that day. (Zech.14:20-21)

How can the last statement refer to a temple? When was a merchant allowed into the temple? When we consider the context of the above verse the phrase 'house of YHWH' must be referring to Yerushalayim and the people, it is not possible to relate it to a temple structure.

Enoch, Isaiah, Zephaniah and Zechariah all confirm the same thing – YHWH's throne is on a mountain over shadowing and sanctifying the whole city, His glory is not hidden behind a temple curtain. The prophets tell us that the millennial city will be a wholly righteous city,

In righteousness you will be established....., (Isa.54:14)

Yerushalayim the holy city! For the uncircumcised and the unclean (unrighteous) will enter you no more, (Isa.52:1).

Thus says YHWH Elohim, "No son of a foreigner, uncircumcised in heart nor uncircumcised in the flesh, is to enter My sanctuary (His holy city), (Ezek.44:9).

Blessed are they that do His commandments that they may have the right to the tree of life and may enter through the gates into the city (into His sanctuary), (Rev.22:14).

The temple system was primarily for remission of sins but if, in the millennium, YHWH's glory is located within a city not accessible to sinners how will a millennial temple function? It cannot. The millennium will be a return to an environment in which YHWH's presence will be an integral element.