



The Last Days Temple and the Red Heifer

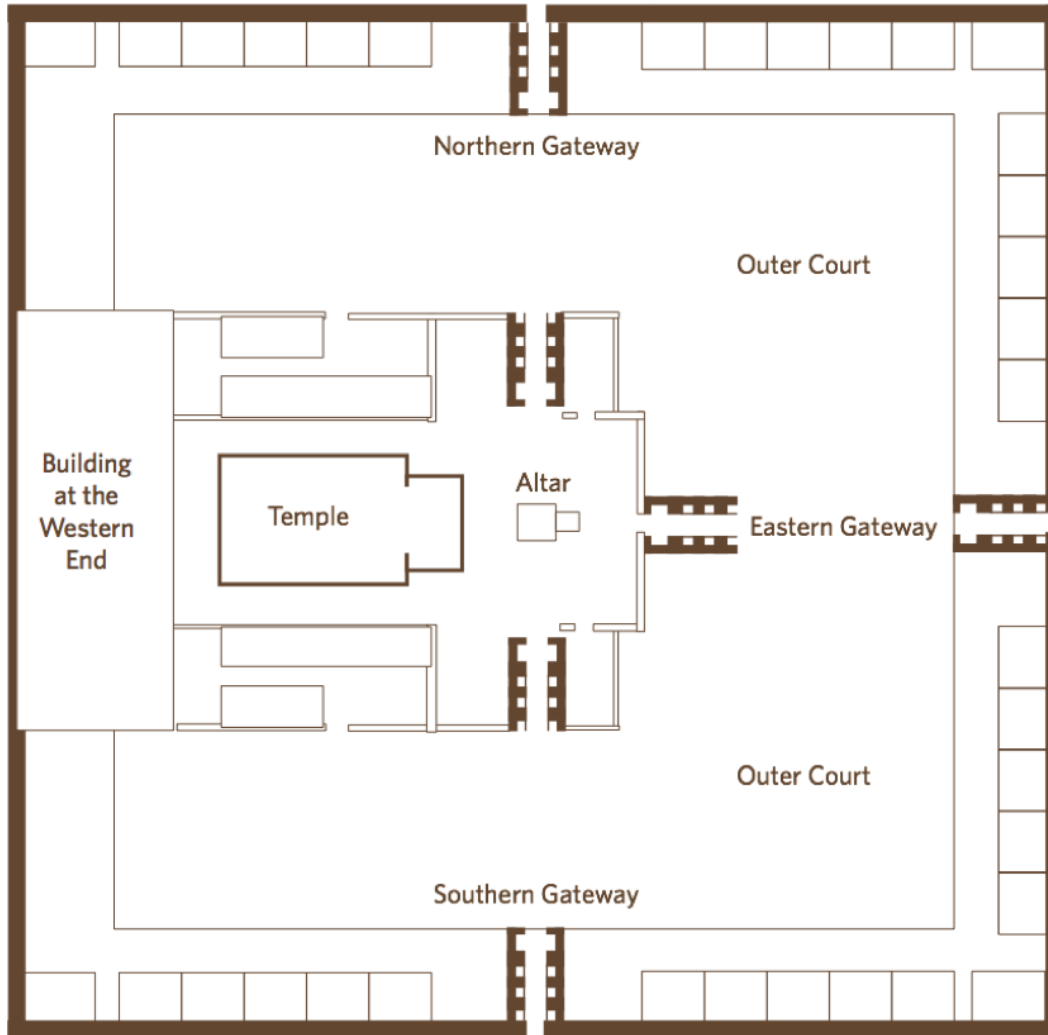


The Theological Basis for a Third Temple

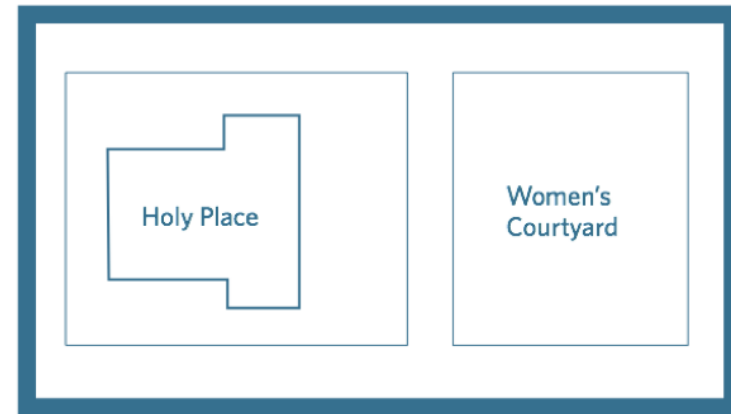
“In visions of God he took me to the land of Israel and set me on a very high mountain, on whose south side were some buildings that looked like a city... Then he measured the temple; it was a hundred cubits long, and the temple courtyard and the building with its walls were also a hundred cubits long. The width of the temple courtyard on the east, including the front of the temple, was a hundred cubits.” (Ezekiel 40:2, 41:13)

The Theological Basis for a Third Temple

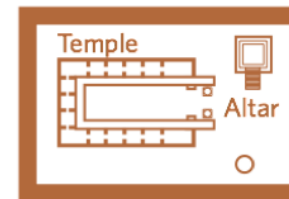
500 x 500 cubits | 750 x 750 ft **EZEKIEL'S TEMPLE**



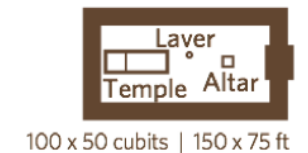
HEROD'S TEMPLE



SOLOMON'S TEMPLE



COURT OF THE TABERNACLE



The Theological Basis for a Third Temple



The background of the slide is a painting of a classical building with a blue sky and a stone wall in the foreground. The building has a prominent pediment and is surrounded by a stone wall. The sky is a mix of blue and white, suggesting a bright, clear day. The stone wall in the foreground is made of large, irregular blocks of stone, with some smaller stones and debris scattered around it. The overall style is impressionistic, with visible brushstrokes and a rich color palette.

The Theological Basis for a Third Temple

“The people of the ruler who will come will destroy the city and the sanctuary. The end will come like a flood: War will continue until the end, and desolations have been decreed. He will confirm a covenant with many for one ‘seven.’ In the middle of the ‘seven’ he will put an end to sacrifice and offering.

And at the temple he will set up an abomination that causes desolation, until the end that is decreed is poured out on him.” **(Daniel 9:26-27)**

The background of the slide is a painting of a grand, multi-tiered temple. The temple has a blue sky above it and a flag in the foreground. The painting is in a style that uses visible brushstrokes and a rich color palette of blues, yellows, and browns. The temple's architecture is classical, with columns and a pediment. The overall mood is one of historical grandeur and religious significance.

The Theological Basis for a Third Temple

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2000 Year Parenthesis :
The Prophetic Clock Stopped



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Theological Problems with a New Temple

“The Lord said to Moses and Aaron: “This is a requirement of the law that the Lord has commanded: Tell the Israelites to bring you a red heifer without defect or blemish and that has never been under a yoke. Give it to Eleazar the priest; it is to be taken outside the camp and slaughtered in his presence.” (Leviticus 19:1-2)

Theological Problems with a New Temple

“Then Eleazar the priest is to take some of its [red heifer] blood on his finger and sprinkle it seven times toward the front of the Tent of Meeting... This will be a lasting ordinance both for the Israelites and for the aliens living among them.” (Leviticus 19:4, 10)



Theological Problems with a New Temple

“These will be the regulations for sacrificing burnt offerings and splashing blood against the altar when it is built: You are to give a young bull as a sin offering.”

(Ezekiel 43:19)



The Temple was Redundant

“And Jesus entered the temple and drove out all who sold and bought in the temple, and he overturned the tables of the money-changers and the seats of those who sold pigeons. He said to them, “It is written, ‘My house shall be called a house of prayer,’ but you make it a den of robbers.”

(Matthew 21:12-13)

The background is a painting of the Temple in Jerusalem. The temple is a large, multi-story building with a blue and green facade and a golden roof. In the foreground, there is a stone wall and a flag with a Star of David. The sky is blue and white.

The Temple was Redundant

“Our ancestors worshiped on this mountain, but you Jews claim that the place where we must worship is in Jerusalem.” “Woman,” Jesus replied, “believe me, a time is coming when you will worship the Father neither on this mountain nor in Jerusalem....”



The Temple was Redundant

“Yet a time is coming and has now come when the true worshipers will worship the Father in the Spirit and in truth, for they are the kind of worshipers the Father seeks.”

(John 4:20-23)

A painting of the Temple Mount in Jerusalem. The upper part shows the Temple structure with blue and green tones, featuring columns and a roof with a row of spires. The lower part shows a stone wall with the Israeli flag flying from a pole. The overall style is expressive and textured.

The Temple was Redundant

“By calling this covenant “new,” he has made the first one obsolete; and what is obsolete and outdated will soon disappear.”
(Hebrews 8:13)



The Temple was Redundant

“The law is only a shadow of the good things that are coming—not the realities themselves. For this reason it can never, by the same sacrifices repeated endlessly year after year, make perfect those who draw near to worship.”

(Hebrews 10:1)

The background of the slide is a painting of a large, ancient stone temple. The temple has multiple levels with columns and arches. The sky is a mix of blue and white, suggesting a bright day. In the foreground, there is a crowd of people, though they are small and somewhat indistinct. The overall style is that of a classical or religious painting.

The Temple was Redundant

“Day after day every priest stands and performs his religious duties; again and again he offers the same sacrifices, which can never take away sins. But when this priest had offered for all time one sacrifice for sins, he sat down at the right hand of God... For by one sacrifice he has made perfect forever those who are being made holy.”

(Hebrews 10:11-14)



The Temple would be Destroyed

“Jesus left the temple and was walking away when his disciples came up to him to call his attention to its buildings. “Do you see all these things?” he asked. “Truly I tell you, not one stone here will be left on another; every one will be thrown down...

(Matthew 24:1-2)



The Temple would be Destroyed

“So when you see standing in the holy place ‘the abomination that causes desolation,’ spoken of through the prophet Daniel—let the reader understand— then let those who are in Judea flee to the mountains.”

(Matthew 24:15-16)

A painting of the Temple in Jerusalem, showing the ornate facade with columns and a crenellated roof. The scene is set against a blue sky with clouds. In the foreground, there is a stone wall and a flag with a Star of David. The text is overlaid on the painting.

Jesus is the Temple

“Jesus answered them, “Destroy this temple, and I will raise it again in three days.” They replied, “It has taken forty-six years to build this temple, and you are going to raise it in three days?” But the temple he had spoken of was his body.”

(John 2:19-21)

The background of the slide is a painting of the Temple in Jerusalem. The temple is depicted with blue and green stone walls, gold accents, and a crenelated roof. In the foreground, there is a stone wall and a flag with a Star of David. The sky is a mix of blue and white.

Jesus is the Temple

“The Son is the radiance of God’s glory and the exact representation of his being, sustaining all things by his powerful word. After he had provided purification for sins, he sat down at the right hand of the Majesty in heaven..”

(Hebrews 1:3)



The Body of Christ is the Temple

“Consequently, you are no longer foreigners and strangers, but fellow citizens with God’s people and also members of his household, built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone. In him the whole building is joined together and rises to become a holy temple in the Lord.”

(Ephesians 2:19-21)



The Body of Christ is the Temple

“you also, like living stones, are being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ.”

(1 Peter 2:5-7)

A painting of a classical temple with a flag in the foreground. The temple is constructed from blue and green stone blocks, featuring a portico with columns and a pediment. The sky is a mix of blue and white, suggesting a bright, slightly overcast day. In the foreground, there is a stone wall and a flag with a blue and white design, possibly a national flag, flying from a pole. The overall style is expressive and somewhat abstract, with visible brushstrokes and a rich color palette.

The Body of Christ is the Temple

“Therefore, I urge you, brothers and sisters, in view of God’s mercy, to offer your bodies as a living sacrifice, holy and pleasing to God—this is your true and proper worship.”

(Romans 12:1-2)



A Warning in the New Testament

“For it is impossible, in the case of those who have once been enlightened... and then have fallen away, to restore them again to repentance, since they are crucifying once again the Son of God to their own harm and holding him up to contempt.”

(Hebrews 4:4-6)

The background of the slide is a painting of a classical temple. The temple has a prominent pediment supported by columns. The sky is a vibrant blue with white clouds. In the foreground, there is a stone wall made of irregular blocks, and a flag with blue and white stripes is visible. The overall style is impressionistic with visible brushstrokes.

The Temple in the New Testament

1. There is not a single verse in the New Testament that requires a new Temple.
2. The Temple was made redundant and obsolete when Jesus died on the cross.
3. Jesus is the true Temple.
4. The Church, the Body of Christ, is the living Temple.
5. OT references to the Temple are applied to the Church.
6. For Christians to advocate for the rebuilding of the Temple is heresy.

What is the Relationship between Israel and the Church? Seven Biblical Answers

1. Does God bless those who bless Israel and curse those who curse Israel?

This popular assumption is based on a misreading of Genesis 12:3. First, note that the promise was made to Abram (that is, Abraham) and no one else. Second, there is nothing in the text to indicate God intended the promise to apply to Abraham's physical descendants unconditionally, or in perpetuity. Third, in the New Testament we are told explicitly that the promises were fulfilled in Jesus Christ and in those who acknowledge Him as their Lord and Saviour. God's blessings come by grace through faith, not by works or race (Ephesians 2:8-9).



Promise	Fulfillment
"I will make you into a great nation, and I will bless you; I will make your name great, and you will be a blessing. I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you" (Genesis 12:2-3)	"The promises were spoken to Abraham and to his seed. Scripture does not say "and to seeds," meaning many people, but "and to your seed," meaning one person, who is Christ... There is neither Jew nor Gentile, neither slave nor free, neither male nor female, for you are all one in Christ Jesus. If you belong to Christ, then you are Abraham's seed, and heirs according to the promise." (Galatians 3:16, 28-29)
"I will surely bless you and make your descendants as numerous as the stars in the sky and as the sand on the seashore... and through your seed all nations on earth will be blessed..." (Genesis 22:17-18)	

2. Are the Jewish people God's "chosen people"?

Both Hebrew and Christian Scriptures insist membership of God's people has always been open to all races on the basis of grace not race. In Isaiah 56, we see the Lord anticipate and repudiate the rise of an exclusive Israeli nationalism. In the New Testament the term "chosen" is used exclusively of the followers of Jesus, irrespective of race (See also Ephesians 2:14-16 and Colossians 3:11-12).

Old Testament	New Testament
"In every province and in every city to which the edict of the king came, there was joy and gladness among the Jews, with feasting and celebrating. And many people of other nationalities became Jews because fear of the Jews had seized them." (Esther 8:17)	"A person is not a Jew who is one only outwardly, nor is circumcision merely outward and physical. No, a person is a Jew who is one inwardly; and circumcision is circumcision of the heart, by the Spirit, not by the written code. Such a person's praise is not from other people, but from God." (Romans 2:28-29)
"I will record Rahab and Babylon among those who acknowledge me— Philistia too, and Tyre, along with Cush—and will say, "This one was born in Zion." Indeed, of Zion it will be said, "This one and that one were born in her, and the Most High himself will establish her." The LORD will write in the register of the peoples: "This one was born in Zion." (Psalm 87:4-6)	"It is not as though God's word had failed. For not all who are descended from Israel are Israel. Nor because they are his descendants are they all Abraham's children. On the contrary, "It is through Isaac that your offspring will be reckoned." In other words, it is not the natural children who are God's children, but it is the children of the promise who are regarded as Abraham's offspring." (Romans 9:6-8)
"Let no foreigners who have bound themselves to the LORD say, "The LORD will surely exclude me from his people." ... foreigners who bind themselves to the LORD to minister to him, to love the name of the LORD, and to be his servants ... who hold fast to my covenant—these I will bring to my holy mountain... for my house will be called a house of prayer for all nations." (Isaiah 56:3-7)	"Here there is no Gentile or Jew, circumcised or uncircumcised, barbarian, Scythian, slave or free, but Christ is all, and is in all. Therefore, as God's chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience." (Colossians 3:11-12)

When the Lord Jesus died on the cross he was the sole remnant of Israel. "We all, like sheep, have gone astray, each of us has turned to our own way; and the LORD has laid on him the iniquity of us all." (Isaiah 53:6). All the promises made to Abraham were fulfilled in and through Jesus and only among those who acknowledge him. The remnant 'hour glass' shows how the promises were fulfilled only through Jesus.

7. Does God have a separate plan for the Jewish people apart from the Church?

The question that must be asked is this: "Does God have one people or two?" In the imagery of the vine and the branches (John 15) and the wild and natural branches of the olive tree (Romans 11), we see that God has only ever had one inclusive people, identified on the basis of faith not race.



If Gentiles "have been grafted in" (Romans 11:17), it begs the question "into what or whom have they been grafted?" In the letter to the Philippians, Paul explicitly identifies the Church as the true 'circumcision' (Philippians 3:3). This is entirely consistent with the Old Testament, where, citizenship of Israel was open to all 'those who acknowledge me' (Psalm 87:4).

Here is the clue to understanding Romans 9-11. Of course God has not rejected the Jewish people. His covenant purpose for them, as with every other race, has always been 'that they may be saved' (Romans 10:1), to create one people for himself, made of both Jews and Gentiles (Romans 11:26). God's covenant purposes are fulfilled only in and through Jesus Christ. This is most fully explained in Ephesians 2.

"Therefore, remember that formerly you who are Gentiles by birth and called "uncircumcised" by those who call themselves "the circumcision" ... remember that at that time you were separate from Christ, excluded from citizenship in Israel and foreigners to the covenants of the promise, without hope and without God in the world. But now in Christ Jesus you who once were far away have been brought near by the blood of Christ. For he himself is our peace, who has made the two one and has destroyed the barrier, the dividing wall of hostility... His purpose was to create in himself one new humanity out of the two, thus making peace, and in one body to reconcile both of them to God through the cross." (Ephesians 2:11-16)

A chapter later, the oneness of God's people is described as the 'mystery of Christ'

"...the mystery of Christ, which was not made known to people in other generations as it has now been revealed by the Spirit to God's holy apostles and prophets. This mystery is that through the gospel the Gentiles are heirs together with Israel, members together of one body, and sharers together in the promise in Christ Jesus." (Ephesians 3:4-6)

The following passages show that there is a harmony between God's purposes for his Old Testament saints and for his New Testament saints – a clear continuity between Israel and the Church.

Israel: The Church in the Old Testament	The Body of Christ: The Church in the New Testament
Righteous live by faithfulness (Habakkuk 2:4)	Righteous live by faith (Romans 1:17)
Holy people (Deuteronomy 7:6; 33:3; Numbers 16:3)	Holy people (Ephesians 1:1; Romans 1:7)
Chosen (Deuteronomy 7:6; 14:2)	Chosen (Colossians 3:12; Titus 1:1)
Called (Isaiah 41:9; 2 Chronicles 7:14)	Called (Romans 1:6-7; 1 Corinthians 1:2)
'Church' = Assembly in Greek (Micah 2:5)	Church (Matthew 16:18; 18:17; Ephesians 2:20)
Flock (Ezekiel 34:2, 7; Psalm 77:20)	Flock (Luke 12:32; Acts 20:28)
Holy nation (Exodus 19:6)	Holy nation (1 Peter 2:9)
Treasured possession & kingdom of priests (Exodus 19)	Special possession & royal priesthood (1 Peter 2:9)
Children of God and People of God (Hosea 1:10; 2:23)	Children of God (John 1:12); People of God (1 Peter 2:10)
People of his inheritance (Deuteronomy 4:20)	Glorious inheritance (Ephesians 1:18)
My dwelling place = tabernacle (Lev. 26:11; Ezek. 37:2)	Dwelling among us = tabernacle (John 1:14; 2 Cor. 6:16)
God is a husband betrothed (Isa. 54:5; Jer. 3:14; Hos. 2)	Christ is a husband betrothed (2 Cor. 11:2; Ephesians 5:25)
Twelve tribes (Genesis 49:28; Revelation 21:12)	Twelve Apostles (Mark 3:14; Revelation 21:14)

The fundamental questions are: 1. Does the New Testament teach that the coming of Jesus Christ was the fulfillment or the postponement of God's promises to Abraham? 2. Does God have one people or two?

This study is based on Stephen Sizer's book, *Zion's Christian Soldiers: The Bible Israel and the Church* (IVP) and may be [downloaded](#). A more comprehensive Bible study guide addressing each of the seven points is available. Additional resources and Bible Studies can be found at www.stephensizer.com

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ROAD-MAP TO
ARMAGEDDON?

STEPHEN SIZER

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