

The SCROLL
of REVELATION
given to the
Apostle JOHN

explained by
a servant of God

PART FIVE:
Six Trumpets
A Message for John
Close-up: Jerusalem

(8:1-11:2)
February, 2003

**The First Six Trumpets and “the three woes”
aka: the 7th seal
(8, 9, 10:1-7, 11:15-19)**

A break (8:1-6). All 7 trumpets are part of the 7 seals. In fact it appears as though they can all be found in the 5th and 6th seals. The catastrophes of the first four seals are now intensified. The fraction of devastation is moved from 1/4 (6:8) to 1/3 (eg, 8:7) in the first 4 soundings. Therefore they cannot overlap with the first four seals, but do seem to follow them.

Note that **8:1** is a **period of silence**, a break in the action. Perhaps we are being led to understand that the chronology of the Book has been disrupted. The trumpets do not follow the seals, and especially that sublime beauty around the Throne, just described in chapter 7. They are rather included inside of them. We are zeroing in on the climactic final weeks and months of the Tribulation.

(8:2) John identifies these sounding angels as *The 7 angels* that stand before God. Could this be a connection to the “seven Spirits of God” of 3:1 and 1:4? Seven spirits are “before His Throne”, 1:4, 4:5, “sent into all the earth.” And in chapter 9, seven angels “stand before God”, announce judgments, control other angels (9:14). Are they the same?

Not just every angel goes around sounding a trumpet. These messengers are authoritative, and were known by Paul. When he speaks of the “last trump”, he is speaking of the same 7th trumpet which John heard.

The Golden Altar (8:3-5). Moses was told to make all things according to the pattern shown him on the Mount (Exodus 25:40). Part of that pattern was a golden altar of incense (Exodus 30:1-3), a copy, a shadow, of the Heavenly (Hebrews 5:8). The incense that was to be forever offered from that altar, we now understand, is the sweet communion of the saints with their God. How He cherishes our prayers!

Though incense is said to “be” the **prayers of the saints** in 5:8, here it is the accompanying fragrance. In 5:8 it seems as though saints gone on before us are bringing our prayers to God. Here the means of conveyance is purely angelic. I think it not wise to build a doctrine of *intercession* around either of these two passages, or both of them combined, when no such doctrine has been built by apostles before this time. Our prayers are given to God. How they get to Him is only hinted at here. Suffice it to say that He Himself hears and answers our prayers. The mystery of the method will be shown us, perhaps, on that Day.

(8:5-6). But can it be that the prayers of (not to) the saints on earth, **praying in the Spirit** according to the will of God, bring about all these events? The prayers and incense ascend, and the response is fire from the altar! An awesome combination of noises and sights and sounds and actions are seen, and the trumpets of judgment begin to sound.

The first four trumpets follow the same pattern as the first 4 seals. That is, a significant fraction of life on earth (now 1/3) is devastated. Trees, the sea, the creatures in the sea, ships on the sea, the rivers, light from sun and moon...all are hit, and hit hard. The difference, as indicated, is that the seals seem to unfold the history of man’s hostility to himself, especially the greed of would-be world powers, while these soundings herald catastrophes of nature set in motion by the Creator, things outside the power of man.

Trumpet one (8:7). Hail, as in the seventh plague of Moses (Exodus 9:13 ff) is mentioned here first in the Revelation, but will revisit earth at the end of the 7th trumpet/ 7th bowl, in a mightier way. (See there)

Hail and fire together show just how Divine is this “natural” happening. God promised Ezekiel that the northern army of “Gog” (Ezekiel 38:22) would be judged in this way in what seems to be earth’s final pre-Millennial battle. There the fire is laced with brimstone. And yes, Moses witnessed a mixture like this in his day (Exodus 9:24).

John adds that **blood**, a fearsome plague in and of itself, will also be a part of that apocalyptic storm. Is this the blood of the storm victims? One third of all earth’s trees will be destroyed in this way. It seems that all of earth’s grass is being destroyed here too, but perhaps the text means that “all” the grass *where the trees are being burned up* is meant.

A more pressing question than grass is, **which third of the world** is intended here, and which “fourth” in the seals? Is this a sprinkling of people world-wide that will equal one-third or one-fourth when totaled? Or is there a particular portion of earth being removed all at once?

Some Bible-knowing Westerners assume that all of Earth’s trouble will continue to center around **Europe and the Middle East**. They reason that America is not clearly mentioned in end-time prophecy, and that that means this “righteous” part of the world will be exempt. Others see the Bible’s silence about things Western as proof that by the time the final scenes of earth unfold, the *unrighteous* West will be no more, victim of an all-out attack by a powerful United States of Europe, or Islamic terrorists.

Even the man of sin does not look to the West as threatening: It is “**news from the East and the North**” that trouble him in his final push for power (Daniel 11:44). Could it be that America’s cup of iniquity is more full than we have realized? Will we be “gone” in a way that the pre-tribulation rapturists did not envision?

Trumpet two (8:8-9). More blood plagues the earth, this time caused by what is called a “great mountain”. Is this a picture of the fall of Babylon, prophesied with similar language in Jeremiah 51:25? “...O destroying mountain... I will stretch out My hand against you, roll you down from the rocks, and make you a burnt mountain...” Strange prophecy, when one realizes that old Babylon was on a *plain*. On the other hand, does such an interpretation explain why one third of all living creatures in the sea die, and one third of the ships are destroyed? What monumental amount of real estate would have to plunge into our oceans to cause such nightmarish destruction?

Can Rome’s position, with its small hills, be made to fit this prophecy? Or is this figurative language, “mountain” simply meaning an exalted Empire whose day of wrath has come?

Trumpet three (8:10-11). Of special significance during this time is this third trumpet and a “star” called *wormwood*, or “bitter”. The word in the Greek is the same one used to describe a dark green plant used in some liqueurs to this day. In a general sense though it means anything bitter or grievous.

The phenomenon of **falling stars** (see comments in Part Four, 6:13) in the Bible is generally believed to be what we refer to as falling stars today: meteors. Asteroids also fall towards and even on top of, planet Earth:

From The *Chicago Sun-Times* Friday, October 4, 2002, this article by Paul Recer:

WASHINGTON— **Asteroids** regularly explode over the Earth with the intensity of a nuclear bomb and there is a chance the explosions could be mistaken for a nuclear attack, possibly triggering an atomic war, an Air Force general said Thursday.

At least **30 times a year**, a space rock measuring a few yards across slashes into the atmosphere and explodes, releasing energy equal to that of an atomic bomb, Air Force Brig. Gen. Simon P. Worden told members of a House Science subcommittee.

... Worden said Pakistan and India, both of which have the atomic bomb, were at full alert in August, poised for war. Not far away, a few weeks before, US satellites detected over the Mediterranean

an atmospheric flash that indicated “an energy release comparable to the Hiroshima burst.”... it was caused by an asteroid 15 feet to 30 feet wide...

So, it is not difficult to imagine, is it, a rock of greater proportion, and still radioactive from a long fall from space, dropping into the earth, and contaminating great river basins?

Trumpet four (8:12). The simplest explanation of the darkening of heavenly bodies seems to be an eclipse. Yet, the language of the text is that of judgment, and unusual behavior of these orbs. Perhaps it will help to understand that these four trumpets ought to be viewed as one catastrophic event with four parts, even as the first four seals seemed to describe one campaign with four effects. Imagine, then, a continent-wide hailstorm, together with a great “mountain” falling into the ocean and a meteor crashing into the ground all in the same time period. Then, I think, an eclipse takes on some rather huge proportions in the mind of men. One would think they would get the message!

Announcement of the final 3 trumpets, aka 3 woes (8:13). Verse 13 is better grouped with the chapter 9 verses, for it has nothing to do with the fourth trumpet. Here is a shifting of scene once more. Just as the final three *seals* describe an intensity beyond the first four, so these last trumpets, which, you recall, take place during the latter seals, are to be especially dire. Alas! Woe! The Spirit expresses great grief coming to the planet. The first “woe”, or fifth trumpet (9:1-12), is a demonic military operation. The second woe, 9:13-21, and perhaps 11:1-14, involves 200,000,000 soldiers and the demise of one third of the world’s population. The third woe, 11:15-19, follows immediately after the second, and is another description of what we saw during the sixth seal. It is the “end of the end.”

Trumpet 5, the first “woe” (9:1-12). More intensity. Previewing the “restraining” power of angels (9:1), and the prison in which demons are held (9:2), we see a horde of “locusts” descend upon the earth (9:2-3). Perhaps as fascinating is the first mention in Revelation of a “bottomless pit.” From two Greek words, *phrear* and *abusson*, the phrase describes not only the grave, but a significant prison-like restraining area of the demon world.

The idea of **the pit** is not first a New Testament one. As early as Job, men were said to go there (Job 33:8) and God is said to be keeping people *from* going there (Job 33:30). There are at least 3 Hebrew words that describe this hole, or trap, but in every case it seems clear that this is the place of departed spirits.

King David seems to differentiate the godly from the others who go to the pit. (Psalm 28:1, 143:7, 30:9). And later, with the **prophets**, the Pit has become the future abode of none other than Lucifer and other such evil ones. **Isaiah** 14:15, which also mentions *Sheol*, the grave, speaks of how Lucifer will be brought to the lowest depths of the Pit. Later, in Isaiah 24:21-23, exalted ones “on high” and kings of the earth are gathered as prisoners in a pit, as though shut up in prison, and all of this in a context of the last days.

Ezekiel is in full agreement here. Ezekiel 26:20 speaks of the wicked city of Tyre, and how it is consigned to the lowest parts of the earth. There, the inhabitants will meet the “people of old.” In Ezekiel 28, the “prince” of Tyre is to be thrown down into the Pit because of his proud heart. Later in the chapter, the “king” of Tyre is described as one who was in Eden, as the “anointed cherub”, cast out of the mountain of God. In 31, Ezekiel sees Egypt delivered to death in the depths of the earth, among the children of men who go down to the “pit.” In 32 a whole array of nations join the Egyptians. All are referred to as “those who go down to the pit.”

So it is not unusual that, in Jesus' time, as **a group of demons** (Luke 8:31) were being confronted by the Son of God, they begged that they not have to be sent to *tan abusson*. They truly believed in a gathering place of departed and fallen spirits. Romans 10:7 suggests that this place of death is that which was visited by Jesus Himself during the time of His death on Calvary. Some would say that I Peter 3:19, speaking of Jesus preaching to "spirits in prison", is also a reference to those days.

Then there is the classic passage of Paul regarding the **restraining of Satan**, II Thessalonians 2:7-8. We will talk of it in more depth later, but suffice it to say for now that the recent interpretation that calls for a removal of the Holy Spirit from the earth (!) doesn't quite do justice to the text. Rather, it is *angels* who restrain the "beast" in this very Pit which we see first in the passage before us.

After chapter 9, the Pit is mentioned several other times. Most crucially, it is said that the **"beast" arises from this pit**. This can only happen after he is released, and thus no longer restrained (11:7, 17:8). That must mean he is in that Pit now! Those who theorize that antichrist is alive today are correct, I believe. Alive in the Pit, having lived on earth once before. The final reference to the Pit is in Revelation 20, where the key, now back in "good" hands, is used to bind Satan, as the beast was once bound. More when we come to chapter 20.

So that brings us to **9:1, the fallen star**. That's not "falling", as in meteor showers. And that's not really "star" as in heavenly body. Rather, we are back to chapter one, where star means angel. And here, fallen angel. This particular one is given a name in verse 11. The angel of the bottomless pit is Abaddon, aka Apollyon. In either Hebrew or Greek, his name means "destroyer." The thief comes to steal, kill, and *destroy* (John 10:10). From the moment he is given authority, i.e., the key to the bottomless pit, he is destroying. The angel that has been guarding this pit for centuries, allowing in and out only what God desires, now turns over the entrance to Satan's rep, if not Satan himself. I tend toward the former (rep) idea because (1) Satan has names of his own, and needs not to be referred to as Apollyon or Abaddon. (2) Satan is not omni-present; he is *already on the earth* as the beast. Recall that the Book of Revelation is not sequential in many places. The Tribulation is already underway in this chapter, which means antichrist has already risen from this very pit. But now his forces are given even greater authority and destructive power. They certainly must think they are winning this thing! But all is in the perfect plan of God, the one who sees even the sparrow fall!

Here we get a glimpse of the very **"gates of Hell"** spoken of by Jesus, and we see why he said that the Church will not be overcome by those gates. As they are swung open (**9:2**) and smoke and monstrous destructive powers (**9:3**) fill the earth, the target of the wrath of God, "those men who do not have the seal of God" are *all* that are harmed (**9:4**).

(9:5-6) They can harm **unregenerate men only**, but cannot kill them. Those not appointed to wrath are safe. The symptoms of the sickness they generate last up to five months. Three times it is said that their sting is like a scorpion's. The scorpion's sting produces bee-like reactions and worse, but seldom is lethal to humans. And the effect of this weapon is so great that men will *want* to die, but they will not be permitted to do so. Here is a poison that will incapacitate a human for up to five months!

I use the term **"weapon"** for that seems to be what is being pictured (**9:7-10**): a military weapon with the shape of a horse (legs = wheels?), crowns on their head (propellers?), faces like a man's face (like the grille on an automobile?), hair like a woman's hair (actual hair

visible through clear windshields?), iron breastplates (vehicular metal?), the deafening sound (as in powerful engines?), “tails” that sting (guns protruding?).

And Hellish creatures control the entire operation (9:11). One can only wonder how much demonic activity is behind *all* such military might. What is called the “god of fortresses” in Daniel 11:38 is certainly worshiped in our day, and behind every god is a demon (I Corinthians 10:20).

Trumpet 6, woe 2 (9:13-21 and 11:1-14) .Going from bad to worse, four angels stationed at the Euphrates River are now released to kill 1/3 of humanity (9:13-15). The army summoned to accomplish this is mentioned here (9:16) and in the 6th bowl, 16:12. Putting all the information together we note that the army is **200,000,000** strong and is from the East. A *Time* magazine article of the 60’s mentioned even then the possibility of such a marching force from China alone. The official standing army of that nation today is near three million. It is the first in size of the nations of earth. But even if one could combine it with Russia’s one million, North Korea’s huge force, and all the “official” armies of the present East, the number would be far less than 200 million. We are talking here about either great civilian hordes that could be mobilized, or of mechanization, perhaps robotic in nature, that these “horsemen” seem to depict. There seems to be little question that the “horses” are mechanical. It could be that since both the horses and the horsemen are described in detail that makes little sense to us now (9:17-19), that these are a remote control army of tanks run by super robots.

We see also a need for a **dried-up Euphrates (9:14, 16:12)** so that this army can arrive at Armageddon. As stated, the picture of horsemen here (9:16-19) can only refer to machines of war. The horses’ heads are like lions belching fire and smoke. We’ve seen fire and smoke before, many times over. But we have not had brought to our attention in the western world, a Euphrates connection. Let’s consider the river called in the Bible “The Great River.”

The discussion starts in **Genesis 2:14**, where it is listed as one of the 4 branches of the original river in Eden. It actually watered the Garden inside of that wonderful land, then split four ways. We next encounter the Euphrates when it is called the **boundary of the covenant people**. It is a little known fact, but God’s people are to inherit a piece of land from the Nile to the Euphrates, according to Genesis 15:18, Deuteronomy 1:7, 11:24, and Joshua 1:4. A promise repeated to Abraham, Moses, and Joshua ought to be taken seriously! A partial fulfillment of this promise is found in II Samuel 8:3. David here defeats the King of Zobah, in Syria, whose territory stretched indeed to the Great River.

Now how could such a great waterway be **dried up**? Of course, God can do it Himself, and has done such miracles before. But it looks as though man may have it on his own agenda, playing into the will of God in his continued ignorance of the Master Plan of Heaven. I quote from ICE Case Studies, the “Tigris-Euphrates River Dispute”, undated but written around the mid-1990’s:

The Southeastern Anatolia Development Project is one of the most ambitious development projects in the world. It plans to utilize the waters of the Euphrates and the Tigris rivers with the construction of 22 dams and 19 Hydroelectric Power Plants ...also plans to divert the waters of the basin [for irrigation purposes]. The Turkish government wants to utilize the waters of the basin... [this] creates a great deal of resentment from Syria and Iraq [all 3 countries share the River] The tensions over the waters of the basin have reached internationally acknowledged levels... This situation threatens the delicate political stability in the Middle east... the basin is one of the most unstable political areas in the region....in the Middle East, the water scarcity is so severe that nations are threatening each other with war. In 88 developing countries, with nearly 40 per cent of world’s

population, water shortages are already a serious constraint on their development... almost all of the nations in the Middle East suffer from serious water scarcity.

The Euphrates-Tigris basin is one of the most important waterways in the world and plays an extreme important role in the future of water availability in the Middle East...

The Turkish President [from 1993-2000] Suleyman Demirel's words on this issue are a good indication of the frustration felt by the Turkish people: "Neither Syria or Iraq can lay claim to Turkey's rivers any more than Ankara [Turkey] could claim their oil. This is a matter of sovereignty. We have a right to do anything we like. The water resources are Turkey's, the oil resources are theirs..." An armed conflict between the two countries over the water issues remains within the range of future possibilities.

...The hostilities between [Syria and Turkey] reached a peak during Syria's filling of Lake Assad, which reduced the flow of the river to a trickle. [1970's] According to those who watch this scene, Turkey has the ability to shut down and completely stop the flow of the Euphrates River.

The world will see all this happen, and even the mobilization of huge armies going to war, but according to the text **(9:21)** will not turn to God. Immorality will continue to rule the day. We who have lived through the nightmare of September 11 (2001) know exactly what that is about. A nod to God, a moment of silence, a shaking, but soon, back to life as usual.

A word for John, Chapter 10

Break. Chapter 10 serves, among other things, as an introduction to the *last trumpet*, just as 8:1-5 builds up to the *last seal*.

A Mighty Angel (10:1). There is a little more background in chapter 10, mostly John's own personal matters. First another angel is introduced to the readers **(10:1)**. No name is given, as with most of the angels, though he is considered "mighty." I believe it is proper to assume that angels, however mighty, are mostly nameless for us lest we fall into the trap of honoring the messengers above the Message and the One Who gave the Message, Jesus.

A little book (10:2). It is open, ready to be used. See its identity below under 10:8-11.

This particular messenger, with the way he is dressed, and the appearance of his face, and the lion-like sound of his voice **(10:3)**, sorely **tempts us to say, "Jesus!"** But even John, who has a problem with identity from time to time, does not believe this angel is Deity. It would seem though that he is a favored creation of God, for the rainbow-like aura around his head echoes the very appearance of the Throne of God (4:3)! How many marvelous messengers there must be and how thrilling the prospect of fellowship with them one day!

The seven thunders (10:3-4). Just after the angel "roars" there is a mysterious sound in the heavens, censored for all time. John may have recalled a similar experience in his own life with the Master, one he told us about in John 12:27-31. There the voice was clear in the ears of Jesus, attuned to the Father's every Word. The crowd heard only thunder. In the passage before us, John hears clearly what was said, though the sound was a thundering.

There is a **precedent for a thundering God** in Job's words (Job 37:4-5). "...He thunders with His majestic voice...God thunders marvelously with His voice..." Already in Revelation (4:5) we have seen "thunderings" proceeding from the Throne. Since we may be talking here about the voice of God, perhaps there is a tie-in between seven "thunders" and the seven "Spirits of God" we have seen several times. If those Spirits are Divine, or even if they are angelic, they surely speak what God wants spoken. And John is told that the message here is for John only, as indeed most of this chapter seems to be.

Although we may not know until glory what the seven thunders said, there is a message that follows this thundering, **of great importance**, in my estimation. In fact, we recall a similar scene in the book of Daniel! Daniel 12:5-7 records a conversation between Daniel and some

Heavenly beings. They are discussing the *time* of Daniel's prophecy. Incredibly the angels report to us the same time period as is discussed throughout Revelation: "a time, times, and half a time." This phrase is widely seen to be three and one half years, as in 1 year + 2 years + 1/2 year . The striking thing about Daniel's account is that there is a "man" there holding up hands to Heaven and *swearing* by God that this is true. So here in **10:5-6** a hand is raised, and a monumental promise is sealed with a similar oath.

The statement is made to John (**10:7**) that when the seventh or **last trumpet** sounds, the mystery of God is *finished*. Within that final trumpet (11:15-19) we see the coming again of Christ. That fits perfectly with statements by Jesus and Paul regarding the sounding of a trumpet (yes, the *last* trumpet) in the end of all things. Please compare:

Jesus (Matthew 24:31) : [immediately *after* the tribulation] "...He will send His angels with a great sound of a **trumpet** and they will **gather together** His elect from the **four winds**." (this event is known by the modern term "rapture")

Paul (I Thessalonians 4:16) : "The Lord Himself will descend from heaven with a shout, and the voice of an **archangel**, and with the **trumpet** of God... we who are alive and remain shall be **caught up together** with them in the **clouds** to meet the Lord in the air." (This event is also known as a rapture. It is the same event!)

Again **Paul** (I Corinthians 15:51-52): "We...shall all be changed in a moment, in the twinkling of an eye, at the **last trumpet**. For the **trumpet** will sound, and the dead will be **raised**." (Sounds again like the identical happening!)

Let's add in **John** again (Revelation 10:7, 11:15): "In the days of the seventh angel, when he is about to sound, the mystery of God [will] be finished.... Then the seventh angel sounded: And there were loud voices in heaven..." I wonder if those voices are our own, announcing the kingdom coming to earth. What a GLORIOUS day!

The Little Book (10:8-11). There is a large book in the hand of the One on the Throne (5:1). Included in that larger Book, the purposes of God for His people, is this small book, the purposes of God for John. I think it not too far-fetched to say that there is a "little book" for all of God's true members. A personal scroll. An outline of the word I am to speak, and to whom. A true delight to receive, for it is "mine" , my reason to be. What a sweet meal to receive from the Lord. But of course, "digesting" the book is something else. Can it be that every child of God, to be ultimately successful, must "fail" here on Earth?

The eating of a sweet book with bitter results takes us back to brother Ezekiel who was also told to eat a sweet scroll (Ezekiel 2:8-3:3). Ezekiel is told by this symbolism that he will be preaching whatever word the Lord gives him (Ezekiel 3:4-6). The bad news is that Israel will not hear (Ezekiel 3:7-9). We are told later in that same chapter 3 that the Spirit lifted Ezekiel up, took him away, and he went in "bitterness of spirit" even though the Word had been sweet to him just moments before! One cannot help but draw the conclusion that our brother John is being told the same thing: To hear and understand and believe God's Word is sweet, but produces bitter results when preached to others.

"How sweet," says brother **David** (Psalm 119:103) "are your words to my taste, sweeter than honey to my mouth." But share it with others, even family members sometimes, and see the result. Those who even share your love of Christ and His Word can become an enemy if your sweetness of taste does not match theirs.

The Prophet **Jeremiah** (Jeremiah 15:16) speaks of finding and eating the words of God, words which became the joy and rejoicing of his heart. But Jeremiah's sufferings in-

cluded threats on his life, destruction of his personal scroll of the Word of God, imprisonment, placement in a miry dungeon, exile in Egypt . He lived a life of depression and weeping for the sinful nation of Israel, prefiguring with his constant mourning the Son of God who would likewise weep over Jerusalem.

John then is not the first and neither will he be the last, to have God's Words sweeten His tongue and then turn to bitter experiences in his life. We have only tradition upon which to rely about the very end of John's life. The stories are so varied as not to be worthy of repeating here. Needless to say his life was not a pleasant one after having received such an extensive revelation from God.

May all of this be a reminder to those who crave to know God's Word above all else. Add to all of the above, Paul's "thorn" after his own revelation of the majesty of heaven, and we are left pondering Jesus' message about "**counting the cost.**" Yes, John, you will have a "great ministry" delivering these words to the church. But the price for such a privilege will be high .

Close-up : **Jerusalem -The Temple and Sacrifices** **(11:1-2a)**

Chapter 11 opens with scenes that seem to take place during this 6th-trumpet period, but which also give us a sense of what is happening during the *entire* Tribulation.

Much like **a man in Ezekiel 40:3**, John is told to "measure the temple". Understand that he is measuring a temple *during the tribulation hour*. There is a *real altar* and there are *real worshipers*. And realize that this is long *before* the Millennium, described in chapter 20 . It would seem that the Jews, who so desire a holy edifice on their Temple Mount, will be able finally to erect it, and begin their sacrificial system again. Yes, this is not only possible, but it seems to me assured in this passage, and in Daniel 9:26-27. Negotiations regarding the Temple Mount in our day are the major sticking point on any covenant with the Holy Land. But the time will come when a truly measurable, physical Temple will emerge out of the constant wrangling and negotiating. I think it unwise to "allegorize" passages such as these. Anything that can be measured can be seen and touched. There is another temple coming. In fact, 2 or 3...

Ezekiel prophesied a Temple to come, and the two that have been built *since* his prophecy have not "measured up" to his measurements. Zerubbabel's Temple, told of in the book of Ezra and built after the Persians released captive Israel, is not Ezekiel's temple. And Herod's, still being completed after 46 years of work during the ministry of Jesus, is also not Ezekiel's Temple. The actions, the leadership, and other details promised by him have simply not come to pass. Consider:

In Ezekiel 40:2, the prophet is taken to a high mountain, as is John in Revelation 21:10. Both men see a city. Though John at first says he sees "**no temple**", he says immediately that he *does* see a temple, namely the Lord Himself! Ezekiel, though, describes a *house* in great detail, but in chapter 43, the glory of the Lord overshadows that House. 43:5, "the glory of the Lord filled the temple." Ezekiel is told that here will be the place of God's Throne (43:7). John is told the same thing in Revelation 22:3. Both Ezekiel and John see healing waters in that city (Ezekiel 47:1-8 and Revelation 22:1-2.) Ezekiel sees that water flowing from "under the right side of the temple" (47:1).

The **temple of the first 1000 years** seems to be an actual building, a house, as seen not only by Ezekiel, but by Isaiah and Micah : “Come ye let us go up to the HOUSE of the Lord” (Isaiah 2:2-4, Micah 4:1-3) . It seems that at the Great White Throne Judgment, when earth and Heaven flee away, and the Kingdom reverts to God the Father from God the Son (I Corinthians 15:24), that all *physical* manifestations of a “house” are done away, and replaced by the fullness of the glory of God in the new heavens and new earth.

All through Revelation there is reference to a “**Temple**” in Heaven:

3:12, I’ll make him a pillar in the TEMPLE of my God. Paul (Ephesians 2:19-22) refers to the fact that we are being built into a holy temple.

7:14-15, The redeemed are before the Throne day and night in His TEMPLE. He Who sits on the Throne will eventually live among them on earth (Revelation 21:3).

11:19, The temple of Heaven is seen along with the true Ark of the Covenant. All earthly tents and buildings demanded were pictures of this true temple (Hebrews 9:11).

14:15, An angel comes out of the Temple to start the threshing process. The same Temple is mentioned in 15:5-8 and 16:1, 17.

Add to this the statement that **Jesus** made about raising up the Temple (His Body) in three days (John 2:18-22). And **Habakkuk’s** “The Lord is in His Holy Temple, Let all the earth keep silent before Him” (Habakkuk 2:20). Then Paul: “The Lord does not dwell in temples made with hands” (Acts 7:48, 17:24, from Isaiah 66:1) You now have a head-full of facts that God will eventually put in order. Remember that every word of God is pure. Every one of these facts will come to pass. There is a Temple in Heaven. It has come to earth in picture form via the Jews’ holy structures, the Messiah Himself, and His Church. It will be visible once again for one thousand years after Jesus comes. Then the purely Heavenly Tabernacle will engulf all (Revelation 21:3). Yes, thank God for the day when “The tabernacle (Holy Place) of God is **with man**” as in Revelation 21:3, which records the final manifestation of God’s House.

Sacrifices (11:1) But, you say, Jewish sacrifices are not effective any longer! True, and I’ll “go you one more”: They never were! All sacrifices pointed to THE sacrifice, Jesus. The Jews of our day do not, by and large, accept Jesus’ sacrifice, and many of them wish to return to Moses’ rituals in Moses’ ordained place. Their wishes will be granted.

What will be the political price to Israel for such a move on the part of the world community? See verse 2! **Jerusalem internationalized** (11:2a) The measuring continues, but is **not to include** the court outside the temple, where the “people” gather. This verse indicates in fact that *the entire city* is to be internationalized. Not just Palestinians here, but Gentiles of every stripe. So, whoever is in charge has made a major deal here. A peace treaty, to stop the suicide bombers, the constant threat of war. You can have your temple if the world can have Jerusalem. Agreed! A desperate Israel, tired of its role as the world’s trouble-maker, in a masterful public relations move, makes its city a place for the world to emulate, while Judaism returns to its dead ritual. The one who makes this deal will be hailed far and wide as the “man of peace” though his other conquests will soon bring him other titles.

Following this background piece is another one explaining the “three and one half years.” We’ll start there in Part Six.

