

Amillennialism — Ezekiel 40-48

“How, then, is the temple imagery from the Old Testament fulfilled by Jesus Christ in the New? In Exodus 40:34, we are told that the glory of the Lord filled his temple. When viewed against the backdrop of redemptive history, we see how this pointed to Pentecost, when, through the indwelling Holy Spirit, the glory of the Lord filled his true temple, the mystical body of Jesus Christ (1 Cor. 12:12ff.). If Christ’s body is the true temple and as Paul put it, “We are the temple of the living God” (2 Cor. 6:16), what use remains for a future literal temple? That to which the temple had pointed is now a reality through the work of the Holy Spirit. Why return to the type and shadow?”

—— Kim Riddlebarger, *A Case for Amillennialism*, (Baker Books, Grand Rapids, MI, 2013), 93.

“Our response to this is that it is easy to see that this prophecy applies to the church but how each detail does is something else again. Although genuine allegorical interpretation is concerned with every detail of a text, a spiritual interpretation is not an allegorical interpretation. We do not know what every particular dimension may signify. Many passages in Scripture — and not only prophetic ones either — have been difficult for the church to understand and there is, as we have seen, a lack of unity even among dispensationalists over prophetic interpretation.”

—— John H. Gerstner, *Wrongly Dividing the Word of Truth: A Critique of Dispensationalism* (Brentwood, TN: Wolgemuth and Hyatt, Publishers, Inc., 1991), 91.

“For example (from among several that I might cite), many affirm that Jesus was the true temple of God, the one in whom the Old Testament physical structure finds its perfect expression. But these same people also insist that God will approve and oversee the construction of yet another (third) physical temple in conjunction with events at the end of the age..”

—— Sam Storms, *Kingdom Come, The Amillennial Alternative* (Mentor Imprint of Christian Focus Publications, Geanies House, Fearn, Ross-shire, IV20 1TW, Scotland, U.K., 2013), 17.

“This applies equally to any supposed future temple that many believe will be built in Jerusalem in the general vicinity where the Dome of the Rock now stands. It’s entirely possible, of course, that people in Israel may one day build a temple structure and resume their religious activities within it. The political and military implications of such, not to mention the religious furor it would provoke, are obvious. Whether or not this will ever occur is hard to say, but if it does it will have no eschatological or theological significance whatsoever, other than to rise up as a stench in the nostrils of God. The only temple in which God is now and forever will be pleased to dwell is Jesus Christ and the Church, his spiritual body.”

—— Sam Storms, *Kingdom Come, The Amillennial Alternative* (Mentor Imprint of Christian Focus Publications, Geanies House, Fearn, Ross-shire, IV20 1TW, Scotland, U.K., 2013), 19.

“Israel’s temple was composed of three main parts, each of which symbolized a major part of the cosmos: (1) the outer court represented the habitable world where humanity dwelt; (2) the holy place was emblematic of the visible heavens and its light sources; (3) the holy of holies symbolized the invisible dimension of the cosmos where God and his heavenly hosts dwelt.”

—— G.K. Beale, *The Temple and the Church’s Mission: A Biblical Theology of the Dwelling Place of God* (Downers Grove, Ill: InterVarsity Press, 2004), 32.

“Implicitly, Christ’s great sacrifice is the ultimate fulfillment of Ezekiel’s temple vision.”

—— G.K. Beale, *The Temple and the Church’s Mission*, 343.

“John is carried ... away in the Spirit, as was Ezekiel (3:12, 14; 11:1; 43:5). As in Ezekiel’s case, John’s repeated rapture into the realm of the Spirit further underscores his prophetic commission and authority (see on 1:10; 4:2; and especially 17:3, where allusions to the Ezekiel commissions occur in the same manner). It is significant that this verse combines Ezek. 43:5 (“And the Spirit lifted me up”) with Ezek. 40:2 (“In the visions of God He brought me into the land of Israel, and set me on a very high mountain; and on it ... there was a structure like a city”). This combination indicates beyond doubt that the vision in Rev. 21:1ff. is to be identified with the blissful vision of the future temple in Ezekiel 40–48. The angel transports John to a great and high mountain where also the new city-temple is likely located. OT prophecy, as in Ezekiel, understood the coming Jerusalem to be situated on a high mountain (see also Isa. 2:2-3; 4:1-5; 25:6–26:2; Mic. 4:1-2).”

—— G. K. Beale, *The Book of Revelation* (The New International Greek Testament Commentary. Eerdmans Publishing Co., 1999), 470.