

Types and Shadows

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The Restoration of the Temple

King David is described as a man after God's own heart ([Acts 13:22](#)). His one desire was to see the Ark of God's presence returned and installed in Jerusalem, and it was for this reason that he pitched the tent that came to be known as the Tabernacle of David. But just as a tent is temporary, so this tabernacle was seen to be temporary. David's driving desire was to see a permanent structure built, a Temple that would house the glorious presence of God. David's dream was finally brought to reality during the reign of Solomon,* his son.

Read 1 Kings 8:6-13

At the inauguration of the Temple, the cloud of God's glory descended upon the Holiest of All with such intensity that it overspilled the inner sanctum, filling the Holy Place and the Outer Court, and resulting in the priests being unable to fulfill their priestly duties.

Although larger than the tabernacle of Moses, the Temple had the same basic dimensions as its predecessor, and also the three essential divisions:

- The Outer Court
- The Holy Place
- The Holiest of All

Read Acts 7:44-47

In just a few brief paragraphs, Stephen summarizes the whole of Israel's history from Moses to David, ending this historic snapshot with the words: "But it was Solomon who built the house for [God]." Then Stephen strikes home with his message. His words in [Acts 7:48-50](#) are also significant for our understanding of

A Tapestry of Types

The Tabernacle of Moses

The Tabernacle of David

The Sacrificial System

▶ **The Restoration of the Temple** ◀

The Gates of Jerusalem

The Feasts of Israel

Two Mountains

The High Priest

The Torn Veil

* For this reason, the First Temple is often called Solomon's Temple.

what the Temple represents:

“However, the Most High does not live in houses made by men. As the prophet says: ‘Heaven is my throne, and the earth is my footstool. What kind of house will you build for me? says the Lord. Or where will my resting place be? Has not my hand made all these things?’”

God made provision for his glory to have a “dwelling place” on earth, yet no physically building can really house the fullness of God. The only way we can really understand the import of the Temple is to see its fulfillment in the New Covenant.

Type and Antitype

Like the Tabernacle of Moses, and the Tabernacle of David immediately preceding it, the Temple was “a shadow of the things that were to come; the reality, however, is found in Christ” (**Colossians 2:17**). In the New Testament, the Temple is fulfilled in not one but two antitypes:

Christ

Read John 2:19-21

Jesus described his own body as the Temple of God’s presence. In **Colossians 1:19**, Paul sheds further light on this by saying:

“For God was pleased to have all his fullness dwell in [Christ].”

And in **Colossians 2:9**, Paul echoes this same thought:

“For in Christ all the fullness of the Deity lives in bodily form...”

In Christ, “all the fullness of the Godhead bodily” (NKJV) was expressed for people to see, hear and touch (**1 John 1:1-2**). The cloud of God’s glory – the manifest presence of God – resided in Christ. This is the significance of Jesus’ words describing his body as being the Temple of God.

The Church

Read 1 Corinthians 3:16-17*

Yet as the Body of Christ, the Church is also described as being a Temple of God’s Spirit. In **Ephesians 1:23**, we too are described as being:

- “...the fullness of Him who fills all in all” (*New King James Version*).
- “...the fullness of him who fills everything in every way” (*New International Version*).
- “...filled by Christ, who fills everything everywhere with his presence” (*New Living Translation*).

* Paul is speaking here of the corporate Body of Christ being the temple, not the individual Christian (as he does in **1 Corinthians 6:19-20**). Thus when he issues his warning against the person who would destroy the temple, he is not talking about a person destroy their own body, but rather someone who is instrumental in destroying the Church.

- “...[the place in which] lives fully the one who fills the whole wide universe” (*The New Testament in Modern English*).
- “...Christ’s body, in which he speaks and acts, by which he fills everything with his presence” (*The Message*).
- “...the fullness of Him who is filling the all in all” (*Young’s Literal Translation*).
- “...the fullness of Him Who fills all in all...the full measure of Him Who makes everything complete, and Who fills everything everywhere [with Himself]” (*The Amplified Bible*).

As the *New Century Version* describes it so simply:

“The church is filled with Christ, and Christ fills everything in every way.”

Read Ephesians 2:19-22

Here we find the principal passage that draws a clear parallel between the Old Testament type (the Temple) and the New Testament antitype (the Church). As *The Message* expresses this passage:

“God is building a home. He’s using us all...in what he is building. He used the apostles and prophets for the foundation. Now he’s using you, fitting you in brick by brick, stone by stone, with Christ Jesus as the cornerstone that holds all the parts together. We see it taking shape day after day—a holy Temple built by God, all of us built into it, a Temple in which God is quite at home.”

The *New International Version* phrases it this way:

“In him the whole building is joined together and rises to become a holy Temple in the Lord. And in him you too are being built together to become a dwelling in which God lives by his Spirit.”

God’s Plan for a Spiritual Temple

The Church was not an afterthought, a “Plan B” that God concocted when all else had failed. The Church – the “called out” company of God’s redeemed people, both Jew and Gentile – was in the mind of God from before the creation of the world! (**Ephesians 1:4**). God’s plan is for his Church to be:

- Radiant (**Ephesians 5:26**)
- Holy (**Ephesians 5:25,27**)
- Blameless (**Ephesians 5:27**)
- Sanctified (**1 Corinthians 1:2**)
- Victorious (**Matthew 16:18**)
- Diverse (**1 Corinthians 12:28**)
- Mutual edifying (**1 Corinthians 14:26**)
- Growing up into Christ (**Ephesians 2:21-22; 4:13**)
- An extension of Christ’s authority (**Ephesians 1:21-22; 5:23-24**)

- The pillar and foundation of truth (**1 Timothy 3:15**)
- The fullness of God expressed on earth (**Ephesians 1:23**)

God's plan is still being outworked in the Church. Satan, in opposing the plan of God, seeks to undermine each of these aspects, crippling the Church and stripping her of her call and inheritance.

A Snapshot of Church History

The history of the Church, in overview, can be divided into four stages:

A glorious birth

Acts 4:31-35 describes the dynamic of church life existing in the first century:

“After they prayed, the place where they were meeting was shaken. And they were all filled with the Holy Spirit and spoke the word of God boldly. All the believers were one in heart and mind. No one claimed that any of his possessions was his own, but they shared everything they had. With great power the apostles continued to testify to the resurrection of the Lord Jesus, and much grace was upon them all. There were no needy persons among them. For from time to time those who owned lands or houses sold them, brought the money from the sales and put it at the apostles' feet, and it was distributed to anyone as he had need.”

The Church of God was birthed in the power of the Holy Spirit and had a dynamic impact on the community of that day.

A period of decline

In **2 Thessalonians 2:3**, Paul warns the believers of his day of a coming apostasy. The *Amplified Bible* interprets Paul's meaning with these words:

“Let no one deceive or beguile you in any way, for that day will not come except the apostasy comes first – that is, unless the [predicted] great falling away of those who have professed to be Christians has come.”

From the moment of the Church's inception, Satan began an immediate program of attack against God's Church, outworked on two levels:

- Persecution
- Deception

Even in the time of the first century Church, errors had begun infiltrating the Body of Christ. Most of the epistles of the New Testament are letters of correction, readjusting doctrine and purging heretical concepts (note in particular **Revelation 2-3**).

A period of restoration

In **Acts 3:19-21**, Peter spoke to the Jews of his day concerning the restoration of everything spoken of by the prophets. His words are also applicable to us today:

“Repent, then, and turn to God, so that your sins may be wiped out, that times of refreshing may come from the Lord, and that he may send the Christ, who has been appointed for you – even Jesus. He must remain in heaven until the time comes for God to restore everything, as he promised long ago through his holy prophets.”

The decline of the Church as a whole reached rock bottom during the Dark Ages, where the Church was hardly recognizable as the same holy, dynamic company birthed by God on the Day of Pentecost. Even then, however, there were always true believers, lights shining in the darkness of apostasy.

But then God began to raise up people of God – the “Lights of the Reformation” – who rebuilt, layer by layer, the foundations of the Church. We are now at the finishing stages of this work of restoration.

A glorious finalé

In **Romans 8:18-23**, Paul describes the “grand finalé” – the goal toward which God is taking his Church:

“I consider that our present sufferings are not worth comparing with the glory that will be revealed in us. The creation waits in eager expectation for the sons of God to be revealed. For the creation will be liberated from its bondage to decay and brought into the glorious freedom of the children of God. We know that the whole creation has been groaning as in the pains of childbirth right up to the present time. Not only so, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for our adoption as sons, the redemption of our bodies.”

At the time of Christ’s return, “the mystery of God will be accomplished” (**Revelation 10:7**), and God will bring his plan for the Church to its climax. As the Church becomes the spiritual Temple God has designed her to be, the earth will indeed “be filled with the knowledge of the glory of the Lord, as the waters cover the sea (**Habakkuk 2:14**).

This cycle of a glorious birth, a period of decline, a period of restoration and a glorious finalé can be seen in typical form in the lifecycle of the Temple.

Symbolic of Things to Come

In **Zechariah 3:8**, the prophet Zechariah made an insightful statement to his contemporaries:

“Listen, O high priest Joshua and your associates seated before you, *who are men symbolic of things to come.*”

His words were spoken at a time when the Temple of Solomon lay in ruins. Because of gross wickedness and violation of the Covenant of Law, God had allowed the Babylonian armies to sweep through the land, laying siege to Jerusalem, de-

stroying the Temple and carting off the people into exile.

Yet God had not rejected his people forever. Seventy years later, under the leadership of Zerubbabel, a remnant of approximately 50,000 returned to Jerusalem. They returned under the protection of a decree from Cyrus, king of Persia, to rebuild the Temple (**Isaiah 44:28; 45:1,13; Jeremiah 29:10-14; 2 Chronicles 36:22-23**).

Read Ezra 1

The high priest Joshua was one of the key players at the time of the rebuilding of the Temple in Jerusalem. Zechariah regarded Joshua as “symbolic of things to come.”

Read Zechariah 3:1-9

In their being cleansed from sin, Joshua and his priestly associates prefigured the future cleansing of the nation of Israel – a cleansing linked with the coming of the Sin-Remover, who was given three messianic titles:

- My Servant (**Isaiah 42:1 → Matthew 12:17-21**)
- The Branch (**Isaiah 4:2; 11:1-5; Jeremiah 23:5-6**)
- The Stone (**Isaiah 8:13-14; 28:16; Psalm 118:22-23 → 1 Peter 2:6-8**)

The result of the coming of the Messiah would be that God would “remove the sin of this land *in a single day*.” It was this removal of sin that Joshua and his associates were symbolic of. In fact, Joshua himself is referred to as “the Branch” – a type of the true Branch to come (**Zechariah 6:12-13**).

Not only that, but the very rebuilding of the Temple itself was to prove to have lasting symbolic value. Let’s take a closer look at what the actual restoration process involved.

The Restoration of the Temple

The rebuilding of the Temple was completed in four stages:

- The altar of sacrifice (**Ezra 3:1-6**)
- The foundation of the Temple (**Ezra 3:7-13**)
- The rebuilding of the Temple proper (**Ezra 6:14-16**)
- The worship of the Temple (**Ezra 7:1-20**)

These four stages parallel God’s present work in the restoration of His Church.

The Altar

The first thing to be re-established was the altar of sacrifice, which represents our restored relationship with God. This was the brazen altar in the Temple’s Outer Court. As we saw in the last lesson, there were five sacrifices to be restored, and each of them has a spiritual equivalent:

- The guilt offering (**Romans 5:8**)
- The sin offering (**2 Corinthians 5:21**)
- The fellowship offering (**Hebrews 13:15**)
- The grain offering (**Philippians 4:18**)
- The burnt offering (**Romans 12:1**)

The restoration of the Church also began with a restoration of each Christian's individual relationship with the Lord.*

The Foundation

The next stage of restoration involved the re-laying of the foundations of the Temple. The New Testament reveals that the Church is founded on a four-layer foundation:

- Jesus Christ himself (**1 Corinthians 3:11**)
- Apostles and prophets (**Ephesians 2:20**)
- Essential principles of the Gospel (**Hebrews 6:1-3**)
- The lifestyle of holiness (**2 Timothy 2:19**)

One of the key elements in the laying of a firm foundation of today's Church is the restoration of the modern ministries of apostle and prophet (note **Ephesians 4:11-13**). These two functions can be seen clearly in the restoration of the natural Temple. The prophets spoke and stirred the people, and the apostles acted on the word of the Lord and directed the work (see **Haggai 1:13-14; Ezra 5:1-2**).

The Temple Rebuilt

Under the encouragement of the prophets and the direction of Zerubbabel, the Temple was finally completed. This is a wonderful picture of the spiritual construction work that is going on even now, as the Lord builds us into a spiritual Temple that can house his presence.

As **1 Peter 2:5** says:

“...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.”

The Worship of the Temple

The final act of restoration involved the reinstatement of Temple worship (**Ezra 6:13-18**), together with a purification of the lifestyle of the people. These two things always go together, since worship is not just an outward form, but a matter of the heart. Worship is much more than just singing – it is your *whole* life, expressed through *all* the spiritual sacrifices that we offer to God.

Read John 4:23

* Of interesting note, the very first thing to be restored to the Church during the Reformation was the truth of justification by faith (not by works). This is the very essence of the spiritual meaning of the guilt and sin offerings.

Opposition

Yet not all was plain sailing. As the Jews began rebuilding the Temple, opposition to the work of restoration immediately arose. **Ezra 4:1,4** reveals:

“When the enemies of Judah and Benjamin heard that the exiles were building a Temple for the Lord, the God of Israel, they...set out to discourage the people of Judah and make them afraid to go on building.”

The enemies of Israel used three principal means to try to deter the work of restoration:

- ➔ Mixture (**Ezra 4:2-3**)
- ➔ Discouragement (**Ezra 4:4-5**)
- ➔ Open opposition (**Ezra 4:6-24**)

The result of this concerted opposition was that after the foundation of the Temple had been laid, the work of restoration came to a standstill for 15 years (**Ezra 4:23-24**). But into this lull came the voice of the prophets.

Read Ezra 6:14

The Lord spoke to the people of Israel through two prophets – Haggai and Zechariah. Their words of rebuke and encouragement apply just as much in present restoration times as back in the days of Zerubbabel.

Haggai

Haggai was an older prophet, and much of what he had to say compared the second Temple with the former one.

- ➔ **1:2-9** – The challenge comes to rebuild the house of the Lord, to come out of their “paneled houses” to which they had retreated after the standstill. Their work of restoration had become redirected from the Temple to their own residences.
- ➔ **1:13-14** – The restoration work is recommenced (see **Ezra 5:2**).
- ➔ **2:3-9** – The glory of the latter house (this Temple) would be greater than that of the former (note **Ezra 3:10-13**). **Hebrews 12:26-28** applies this prophecy to the Church today.
- ➔ **2:11-14** – The principle of defilement by the unclean. As the Church, we too have allowed the unclean to encroach upon the Temple of God’s Spirit (**2 Corinthians 6:14-7:1**).
- ➔ **2:23** – Zerubbabel is described as the Lord’s signet ring. A signet ring functioned as a royal signature, a guarantee of the full payment of everything the king had promised (**Ephesians 1:13-14**).

Zechariah

Zechariah was a younger prophet, born, like Zerubbabel, during the exile.* His prophecies look forward to what is to come, and from **chapter 7** onwards are messianic in content.

- **1:3** – The theme of **Zechariah**: “Return to me...and I will return to you.”
- **2:1-5** – A measuring line is used to measure Jerusalem. This is similar to **Revelation 11:1-2**, but note that the altar that John is told to measure is not the altar of sacrifice, but the altar of incense, which represents the prayers of God’s people (**Revelation 8:3-4**).
- **3:1-8** – New clothes are given to Joshua the high priest to replace his filthy ones (see **Revelation 19:8**), the focus of Satan’s accusation. Joshua is also given the turban of the high priest, which has inscribed on it “HOLINESS TO THE LORD” (**Exodus 28:36-37**; see also **Zechariah 14:20-21**). In our day, the Lord is replacing the filthy clothes of his Church with the “fine linen” of righteousness and the turban of holiness.
- **4:1-14** – The anointing of the Lord and the Spirit of God is the key to restoration.
- **5:1-4** – A flying scroll is sent into the house of the hypocrite and the thief. God’s word, when sent out, actually accomplishes what it is sent to do (**Isaiah 55:11**). God is purging hypocrisy and dishonesty from His Church (**1 Peter 4:17**).

Picture of the Locust

Read Joel 1:4

God pictures apostasy as like the work of a locust swarm. A plague of locusts covers the land, stripping it every green leaf – every appearance of life. This is a vivid picture of the condition of the Church during the Dark Ages. But just as a tree that has been stripped by locusts is still alive, and begins to put forth green shoots again, so the hidden life of the Church is breaking forth.

Read Joel 2:25

There are two parts to the restoration process:

- Repentance on our part
- The act of restoration on the part of the Holy Spirit.

Zechariah 1:3 describes these two aspects of the restoration process:

“Therefore tell the people: This is what the Lord Almighty says: ‘Return to me,’ declares the Lord Almighty, ‘and I will return to you,’ says the Lord Almighty.”

* Zerubbabel means “offspring of Babylon.”

Double Portion

Read Isaiah 61:7

God does not simply restore what was lost. He always restores with a double portion! The early Church is not our standard; Christ is! (**Ephesians 4:13**). God never finishes on a lesser note than on what He began (**Haggai 2:9**). He always leaves the best wine till last (**John 2:9-10**). Like Elisha, the last day Church will have a double anointing of the Holy Spirit (**2 Kings 2:9**), so that God's glory will fill this earth even as his glory fills his Church.

As **Proverbs 4:18** declares:

“The path of the righteous is like the first gleam of dawn, shining ever brighter till the full light of day.”