

## September 7 Answers

- 1) God's return to a temple on this present earth will mean a return of the laws and statutes which maintain the **holiness** of the temple. God wanted Ezekiel to emphasize the sanctity of the Millennial temple so that the exiles would be **convicted** for how they had defiled Solomon's temple with their "abominations" (Ezek 44:6). This reminds us that God is a **holy** God. We must be vigilant to **maintain** the holiness of our hearts where his Spirit dwells. The fact that Christ's coming kingdom will have laws teaches us that laws are not a source of **bondage** or repression. Rather, they are intended to **guide** our behavior and show us how to **please** God. God's return also means the institution of a **sacrificial** system that will be similar to the Levitical sacrifices of the First Covenant. This in no way implies that the once-for-all sacrifice of Jesus is no longer efficacious, nor does it mean that blood sacrifices will now "make perfect those who draw near" (Heb 10:1). Rather, these sacrifices will look back on and **memorialize** Christ's sacrifice in the same way the sacrifices of the First Covenant looked forward to and anticipated the "offering of the body of Jesus Christ once for all" (Heb 10:10). The past sins of the Levites had **consequences** that reached into the Millennium: they were not allowed to enter the inner court, serve as priests to God, or have any contact with the sacred offerings (Ezek 44:9–14). This shows us that with great privilege comes great **responsibility** (Num 18:23), and while there is **forgiveness** for failure, certain privileges may be **lost**. In the same way, past obedience will be richly **rewarded** in the future: the Zadokite Levites were given the privilege of serving God **directly** (Ezek 44:15–16). This teaches us that what we do now, in the present, can affect our role and place of service in the future!