

THE  
TEMPLE OF EZEKIEL'S PROPHECY;

OR,  
AN EXHIBITION

OF THE  
NATURE, CHARACTER, AND EXTENT OF THE BUILDING REPRESENTED

IN  
THE LAST NINE CHAPTERS OF EZEKIEL,

AND  
WHICH IS SHORTLY TO BE ERECTED IN THE LAND OF ISRAEL,

AS  
“A HOUSE OF PRAYER FOR ALL PEOPLE,”

(Isa. lvi. 7; Mark xi. 17,)

WITH PLATES,

DRAWN FROM THE SPECIFICATION OF THE INSPIRED TESTIMONY,

BY  
HENRY SULLEY.

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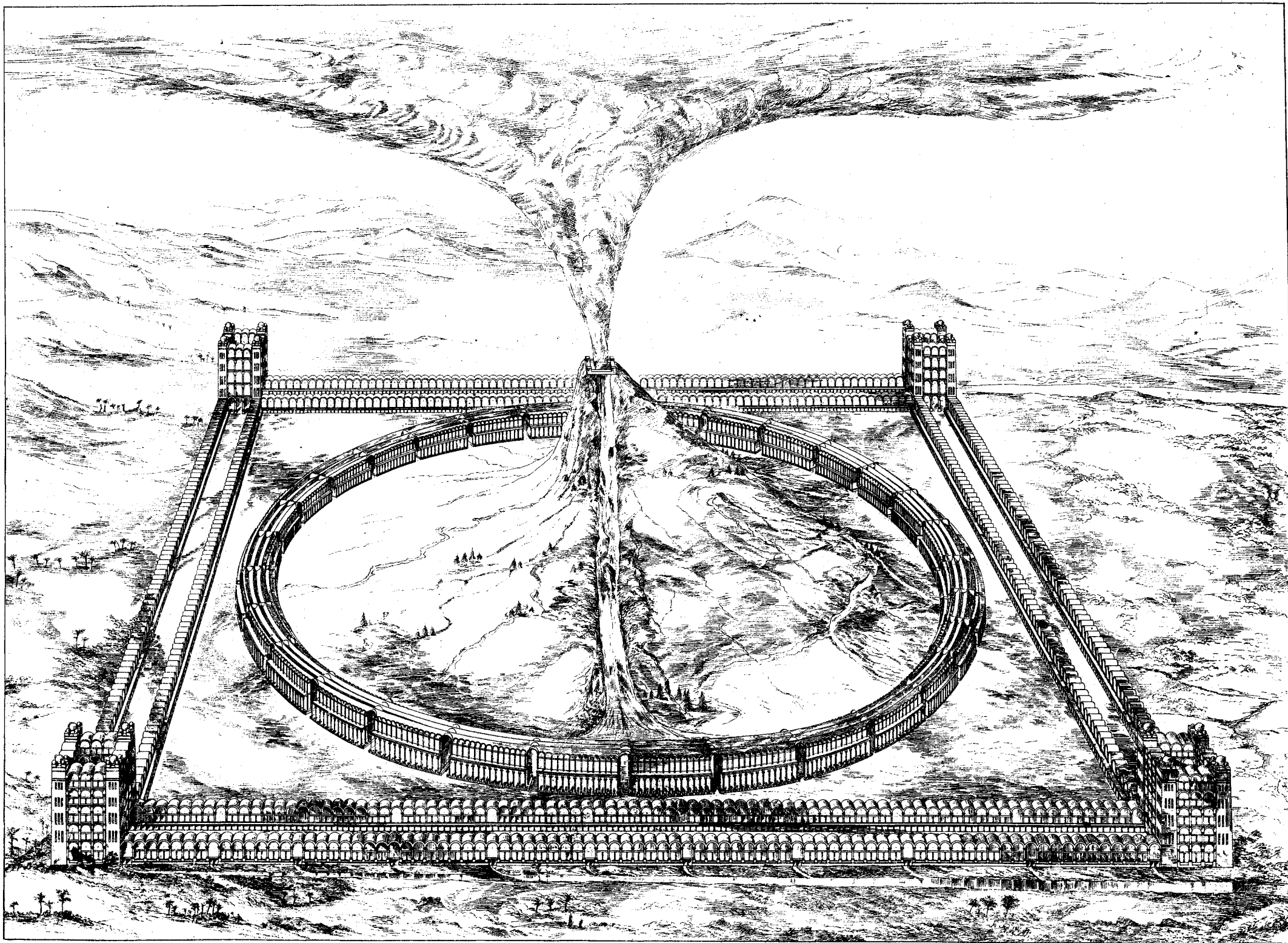
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DEVELOPED FROM EZEKIEL'S SPECIFICATIONS, BY HENRY SULLEY, ARCHITECT, NOTTINGHAM.



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## P R E F A C E .

THE last nine chapters of the prophecy of Ezekiel contain a description of a building never yet erected. On this there is a general agreement among critics, notwithstanding that considerable difference of opinion has existed, and does exist, among them, as to the nature, construction, and purpose of the building seen in vision by the prophet. There is, in fact, a babel of voices upon the subject, which has never hitherto been fully understood. It may safely be asserted that for centuries these chapters have been a mystery, alike to both Jew and Gentile. Neither ancient nor modern writers appear to have comprehended the wonderful things contained in them. Many books have been written, and elaborate drawings made to explain the vision.

The writer of this treatise has inspected many plans, and has read many expositions of the prophecy that have been put forth by the learned; but he has found nothing satisfactory among them. The problems, architectural and otherwise, that are involved in the vision, are not solved by their suggestions or theories. The writer ended his investigation in that direction some years ago, with the conviction that the true interpretation had not been grasped by any of the manifold students of the subject in past times. Failure is frankly confessed in some cases, and nearly all would, probably, join in the wish expressed by one writer, that "a book may be produced which will put the question at rest.\*"

The causes of failure to understand the vision are not enigmatical to those who know the truth. Some have ignored the prophetic character of the vision, and have worked on the supposition that it is merely a record of the chief features of Solomon's Temple, so far as remembered by Ezekiel and his fellow exiles, in order to enable the children of Israel to rebuild the Temple when the time of their promised restoration took place; and that to those features the prophet added fanciful features of his own, or embodied in his description improvements which were considered desirable to introduce whenever the building should be re-erected. It is needless to say, that such an idea not only renders the prophecy unintelligible, but ignores the character of Ezekiel as a prophet; or, at all events, tarnishes his name in making him publish as a vision that which he himself has merely concocted as an aid to memory. Such a theory casts a doubt upon his inspiration, and dishonours him as a prophet of God; but the vision can be shewn to be prophetic, and this removes one great obstacle raised by such writers in the way of a solution.

\* Henry Smith, Warleigh.

Others have been wrecked on the notion that the vision is purely allegorical or symbolical. They have interpreted it according to the dictates of their fancy. Some have seen in it "The triumph of the Church," "The perpetual worship of the God of heaven in the kingdom of Christ," &c. These suppositions are too absurd for refutation. The literal is so self-evidently the basis of the prophecy as to exclude all suggestion of an allegorical meaning.

The failures that have taken place in the attempts to understand the prophecy have led some to conclude that it cannot be understood till Messiah comes. Mr. (or according to the world's nomenclature the "Rev.") Wm. Greenhill writes thus:—"That there be things hard to be understood in the sacred Scriptures, these last nine chapters, as well as the beginning of Ezekiel, do abundantly testify; and such difficult things are in these last that they have made men of the greatest parts to tremble at the thought of interpreting them. The rabbins say, that the first of Ezekiel and these last chapters are inexplicable secrets, and understood by none; and therefore forbid their disciples to read them, adding, when Elias shall come, he will explain all things. Jerome, that great light of his time, professes his trepidation hereat, *'that he did knock at a closed door.'* Gregory the Great, when he went about this work, said, *'We pursue a midnight journey.'*"

Such utterances as these will not surprise those who understand that the key of knowledge has been lost to "Christendom," as foretold by the apostles, and in the Book of Revelation. With the world, it cannot be expected that the understanding and import of the vision will be found, "for the secret of the Lord is with them that fear Him" (Ps. xxv. 14), and those who are not in *this secret*, when they openly confess their ignorance fulfil the words of the prophet Isaiah:—"And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee; and he saith, I cannot, for it is sealed. And the book is delivered to him that is not learned, saying, Read this, I pray thee; and he saith, I am not learned" (Isa. xxix. 11-12).

The failure of past expositions is no argument against ultimate success. There are many reasons for concluding that the vision was meant to be understood at the right time. The minute constructional details, such as steps, thresholds, doorways, columns, arches, chambers, courts, chimneys, cooking ranges, tables, hooks, &c., all tend to show that their co-relation and use are intended

to be comprehended before the prophecy is fulfilled. If not, why should these things be mentioned at all? If the Messiah, or some angel, must come to make the vision plain, what object could be served by giving it in the first instance? If it was not intended to impart knowledge beforehand, there could be no reason in communicating it. For the mere purpose of building, it would have been sufficient to give instructions when the time for the erection of the structure should arrive, as in the case of Solomon's temple, and the tabernacle in the wilderness before it. The very fact of this preliminary picture of the building having been given in writing so long beforehand, involves the conclusion that God intended a preliminary understanding of it; and that understanding would appear to be a very complete one in view of verses 10 and 11 of chap. xliii. The probability is, that the general appearance of the building described by Ezekiel is intended to be a matter of familiar comprehension before the time of its erection arrives; for the vision is one of the "things written aforetime for our learning" (Rom. xv. 4).

Investigation, then, is wise, and hope of success reasonable, if the conditions of success exist. It is no presumption to think they do exist. The first condition is the doctrinal (Ps. xxv. 14; Prov. xxv. 2); and secondly, the chronological. It is at "the time of the end" when the vision speaks. It must be evident to those who have at all studied the subject of the return of Christ and the restoration of the Jews, that the time of these events draws nigh. This is shown in such publications as *Coming Events in the East, Prophecy and the Eastern Question, &c.*

The period of the world's history, then, is *favourable* to the supposition that Ezekiel's vision will be understood. Then, as to doctrinal conditions, there exists in the earth a community whose very foundation is laid upon the written word, interpreted by right reason. They stand in the prospective relation of those referred to in Psalm xxv. 14, Proverbs xxv. 2, Revelation v. 9-10; and therefore supply another condition of success.

It was at the request of some of these, conjoined with supplication to the God of heaven, that He would reveal to us the secret, that the study of the Ezekiel Temple prophecy was commenced by the writer some ten years since. Friends supposed his profession would be some qualification for the work. His studies were pursued with more or less continuous application for seven years, and were largely supplemented by critical assistance of those qualified to interpret the Hebrew tongue, without which one unacquainted with Hebrew could not expect to arrive at a correct understanding of the vision. The work now presented to the reader is the result. This result has been attained by patient investigation and careful construction. It has been a work of analysis first, and synthesis afterwards.

The writer has carefully avoided jumping to conclusions. Almost every passage of Scripture having a bearing upon the subject has been examined, criticised, and put to the test. In the process of investigation every care has been used to get at a correct rendering of the original, for there were difficulties in the translation—not insuperable difficulties, nor difficulties involving any great alteration in the translation, but, from the very nature of the case, it was necessary to search for any variety of technical meaning which might underlie the original. The chief difficulty, however, is not the translation, but the absence of any *plan* to explain the descriptions. Architects, and other trained experts, find a difficulty in understanding even a comprehensive description of any building *without a plan accompanying the written description*. How much more difficult to understand Ezekiel's brief specifications, unaccompanied by any plan, even the most rudimentary; but of course this was the problem to be solved.

The solution has been reached, first, by ascertaining indisputable general facts, and then, having attained a correct understanding of the different elements composing the structure, to proceed to fit them together. Almost innumerable drawings were made during the course of this process, and those which contained some element inconsistent with the general specification of the prophet were eventually cast aside. In this way, one feature of the building after another became visible upon the horizon of thought, and was registered as an accepted fact to be transferred to paper when the whole should be complete. In this process, almost every preconceived notion, plan, or suggestion, came to be thrown aside. In fact, the greatest difficulties in the way of the comprehension of the true plan were ultimately discovered to be these preconceived notions. The reader must therefore follow the writer in this, in order to do justice to the study of the subject. He must put away from his mind all preconceived ideas on the subject; he will then be the better prepared to follow the argument that elucidates the prophecy. He will see that Ezekiel's specification represents a building unique in construction, and entirely different from anything the world has ever seen; indeed it can hardly be said that other plans have been drawn from the prophet's specifications—they are mostly guesses, with which the vision is supposed to agree. The plans before the reader of this book are the result of a strict and scientific examination of the vision itself. They are totally different from anything present to the mind of the writer when he began the study. A patient perusal on the part of the reader will probably lead him to join in the opinion expressed by many who have seen the drawings, that they represent the kind of building required by the whole scope of the vision shown to Ezekiel. If a true solution of the prophecy has been attained, we must con-



clude that it has been given by the Father, through the Son ; for, as it is written concerning the building itself, "Except the Lord build the house, they labour in vain that build it" (Psalm cxxvii. 1), so it may be said that the understanding of this vision could only come by His directing hand. Man need not be inspired to be the subject of His direction and control. There are innumerable ways in which thoughts are caused to come into the mind, and a man may analyse and synthesize from youth to old age without getting at the comprehension of a prophecy unless the Father give the key. The development of the present exposition appears explicable only upon this principle. In the course of his study, curious incidental circumstances have at certain points led the writer's mind, directed his thoughts, and called his attention to features which are essential to the understanding of the vision, and yet which a casual attention could not have noticed.

The writer cannot attribute to his own wisdom and skill the result attained. His profession as an architect, and his knowledge of *The Truth*, appear, however, to have been sufficient to prevent him (as one hath said) putting a "horse's head on the body of a bullock ;" but God selects His own instruments to perform His will, and even prepares them before use.

The writer is grateful and thankful for all the assistance given in this work by others—those who have assisted in the critical investigation of the text, and those who have helped in preparing this work for the press. One revised the manuscript, another supervised the Hebrew, and a third the proof-sheets—a labour of love for the sake of the truth, freely offered and freely accepted, with the result that a much more ornate and perfect production is the result. The writer is, moreover, sensible of the co-operation of those who have helped financially, from the pre-paid subscriber of one

copy to the fellow-labourer whose prompt action caused the writer to go to the press just as he was about to abandon the project of printing, and return to each subscriber his subscription money. Having ended his investigation some three years ago, the writer felt that the same hand which had led him into the investigation of the subject would also provide the means of publication, if it were in harmony with the purpose of God that publication should take place. The subscription list, therefore, was made a test on this point, and, finally, the exact amount asked for was placed in the writer's hands. The writer esteems this a mark of great confidence, and rejoices in the comfort and consolation given to him amidst many discouragements and much sorrow.

The work of production has been long, and some must have felt weary while waiting its appearance. Let such remember that we cannot add one cubit to our stature, and that this work has been hindered, like a certain building of past history, by obstacles of such a nature, that, "while holding the trowel in one hand, the sword "has been wielded in the other."

Some things in this book may cause a smile, and the interpretation of the vision may be derisively rejected ; but God chooses "the simple to confound the wise," and babes and sucklings can offer praise to Him, while those in high places are passed by. A certain writer said, "The evidence of the truth of all revelation is so constructed as to be quite sufficient for the humble and sincere who are ready to believe ; while it is such as "may be cavilled at by any who wish to disbelieve."

It is the earnest desire of the writer that the reader may not be of the latter class, but may be found among "the wise, who shall inherit glory," rather than among those "who receive the promotion of fools."

HENRY SULLEY.

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"HENRY SULLEY,  
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# THE TEMPLE OF EZEKIEL'S PROPHECY.

## CHAPTER I.

THE Israelitish people—Their future—"He that scattered will gather"—The nations and Israel: blessings to the former in the restoration of the latter—The Temple and Tabernacle of past history designed by God, and erected under divine supervision—The analogy—Logical deductions.

### SECTION I.

#### RELATION OF THE SUBJECT TO THE ISRAELITISH PEOPLE.

THE origin, history, and destiny of the Israelitish people must be understood before it is possible to comprehend the wonderful things seen in vision by Ezekiel. Of this, it will be sufficient to present a very condensed view; for the nature of this treatise will preclude anything like a complete exhibition of this topic, which must be sought for in other publications.\*

Something like three thousand years ago, the Israelitish people were a community of bondmen in Egypt, out of which they were taken by the hand of God, and planted in a land "flowing with milk and honey." Their deliverance was effected and accompanied by "mighty signs and wonders:" so that the history of this people from the very beginning may truly be said to be an extraordinary one. The Israelites are not like other peoples. The Gentiles have formed themselves into bodies political, and are characterised by diversity of government, evolved chiefly "out of their own mind." It is not so with the Israelitish race. They did not form themselves into a polity: it was God who did so. They did not formulate their own laws, but God gave them statutes and judgments "by the ministration of angels." These, coming from a Divine source, stamp their national organization with a character different altogether from that of other sections of the human family. Such laws were never framed for any people. They not only bear upon every commercial and social aspect of life, but they comprehend all needful regulations as to food, worship, military enterprise, sanitation, and medicine. Every contingency and every need was provided for by Him who declared himself to be their Father, and who has placed it on record that they are witnesses unto Him (Isa. xliii. 10).

Let a man study the appointments of the Israelitish worship, and the ordinances thereof, and the provision

of suitable structures in connection with that worship; first, in the construction of the tent used during the sojourn in the wilderness, and secondly, in the erection of a more permanent building when the tribes were at rest in "the land of promise." Let him see how God concerned himself about minute details, and gave instruction concerning matters which were to all appearance of trivial nature. Let him note how the size, weight, and disposition of all the materials which composed the tabernacle were carefully specified, how a "pattern" was given for its construction, and how the workmen were specially endowed with skill to form the materials in exact counterpart of the design given (Exod. xxv. 9—40; xxxi. 3—6).

Let him note how the same thing was repeated when the Temple (called the Temple of Solomon) was constructed. This also was built after a Divine pattern. David received the design from God (1st Chron. xxviii. 11, 12), and David's son Solomon put up the building according to this pattern; and, as in the case of the tabernacle, the materials for its construction had been provided by the "spoiling" of the Egyptians in judgment, so in the case of the Temple, the gold and silver and other requisite materials were provided by the Divine subjugation of the surrounding nations (1st Chron. xviii. 7—11; xxix. 10—16). Neither was Solomon left to his own unaided skill, but he was fortified by God-given wisdom for the work of construction.

Let him, then, study the prophecies which proclaim the future of the Israelitish race, and he will discover a complete analogy to these two cases. That future will surpass their past in every point. Their national and political ascendancy in the earth will revolutionize the world. Jerusalem becomes the centre of government, from which all the social and religious affairs of mankind are moulded and regulated.

The restoration of Israel is not a matter of opinion: it

\* A few of the most striking testimonies, foretelling the "Restoration of Israel," are exhibited in the Appendix.

is a divinely attested truth. Any man who believes that the Bible is inspired, who understands the meaning of words, who possesses right reason, and who is honest, will necessarily assent to the proposition, *That the children of Israel will be restored to the land of their fathers under Divine favour and power.* He will go further than this, and concede that the only hope of prosperity and peace to all the human race is involved in this "performance of the truth to Jacob and the mercy to Abraham sworn to the Israelitish fathers from the days of old" (Micah vii. 20).

When the Jewish polity developed to its highest glory, it was a perfect model of good government, social well-being, and religious order—a government in which the highest welfare of a people could be secured, and in which a perfect state-religion joined hand in hand with kingly rule toward that end. Two elements of good were lacking. It did not continue, and it had no widespread application to the world in general. In the restoration, both these missing elements will be supplied. The light of the Divinely organised Jewish nationality, while it lasted, did illuminate to a certain extent the surrounding gloom, even penetrating into non-Jewish nationalities, who, hearing of the wisdom of Solomon, came from the ends of the earth to drink at the living stream. But this meteor-like spark of divinely-given wisdom was but a foretaste of good things to come. That which happened in the days of Solomon will be repeated in effulgence and perfection in the day of Israel's future glory. The foretaste was but a preparation of the human desire for a more perfect state of things than hitherto has obtained. Just when man has proved self-government a failure, just as his eyes begin to open to the fact that all human remedies for existing evils are abortive, then the new order, pre-designed of God, is ready to come upon the scene, in the rebuilding of the fallen tabernacle of David.

## SECTION II.

### THE NATIONS AND ISRAEL—BLESSING TO THE FORMER IN THE RESTORATION OF THE LATTER.

SOME of the details of this coming change will prepare the mind to understand its relation to the Ezekiel Temple. In prospect of this future good, the prophet Zechariah, by the spirit, calls upon the nation of Israel to manifest their joy, as exhibited in the second chapter of his prophecy (verses 10, 11).

"Sing and rejoice, O daughter of Zion: for lo, I come, and I will dwell in the midst of thee, saith the Lord. *And many nations shall be joined to the Lord in that day, and shall be my people.*"

This prophecy is certainly yet unfulfilled; and that its fulfilment is associated with Israel's restoration is

proved by the fact that the next verse (a continuation of the things affirmed in the eleventh) declares that "**THE LORD shall inherit Judah, and shall choose Jerusalem again.**"

As to what the prophet means by saying, "many nations shall be joined to the Lord," we have his own explanation as contained in chap. viii. 22, confirmed by the prophet Jeremiah, chap. iii. 17:

"Yea, *many* people and *strong* nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord.

"At that time shall they call Jerusalem the throne of the Lord, and *all nations* shall be gathered unto it, to the name of the Lord, to Jerusalem."

This will be a new thing in the earth. No nation, save the Israelitish nation, has hitherto been required to assemble for worship at Jerusalem, nor have they sought God there. But the time is fast approaching when they will not only desire to go, but their presence will be required, whether they are inclined to obey the mandate or otherwise. Zechariah reveals this in chap. xiv. 16—18:

"It shall come to pass that every one that is left of all nations which came up against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts, and to keep *the feast of tabernacles.* And it shall be *that whoso will not come up* of all the families of the earth unto Jerusalem to worship the King, the Lord of Hosts, *even upon them shall be no rain.* And if the family of Egypt go not up, and come not that have no rain, *there shall be the plague wherewith the Lord will smite the heathen* that come not up to keep the feast of tabernacles."

The invitation, then, to assemble at Jerusalem for praise of God and submission to the King whom he "sets upon his holy hill of Zion" (Ps. ii. 6), is universal, and will be enforced with the utmost rigor. None will be exempt. "All people who on earth do dwell" must raise their glad welcome to the King of Kings. "In that day shall there be one Lord, and his name one" (Zec. xiv. 9). The *Heathen* will then have become the inheritance of Jehovah's anointed one, and the uttermost parts of the earth will have become his possession.

The political and religious changes involved in the fulfilment of the prophecies already mentioned are so extensive and thorough, that every inhabitant of the earth will be affected by them. All of every name and race and of whatever country, will become acquainted with and subject to the new government, and all will be required to conform to the religious order of the day. Every corner of the earth will be enlightened with divine knowledge, and every inhabitant blessed (Hab. ii. 14; Jer. iv. 2). All power will be vested in one central authority, enthroned at Jerusalem (Zech. xiv. 9—21). War will cease (Isa. ii. 3, 4). Peace will reign. In the place of wickedness, righteousness will be there

(Isa. xxxii. 1, 16, 17). Poverty will be banished, indulgence dethroned, and vice chained (Ps. lxvii. 6; Rev. xx. 2). The unjust judge, the tyrant, and the oppressor will be remembered as a dreamy recollection of the past, if they are not forgotten in the bright millennial reign of Christ which opens before mankind. With one united voice the people will then praise God, as predicted in the sixty-seventh Psalm, saying: "Let the people praise thee, O God; let all the people praise thee. O let the nations be glad, and sing for joy; for thou shalt judge the people righteously."

### SECTION III.

#### SUMMARY-STATEMENT AND DEDUCTIONS.

1st. That when God in time past selected for himself a people, appointed the form of their government, and ordained their worship, he specially designed and caused to be constructed, first a tent, and then a Temple in connection with His people: the former to be used during their sojourn in the wilderness, and the latter when they were settled in the land of promise in peace.

2nd. That he designed and specified all the details of both structures: He provided the materials for their construction, and endowed those with wisdom who were to fashion the buildings to the pattern given.

3rd. That God has still a purpose with this people, viz., with the Israelitish nation, whom he watches and esteems as "the apple of his eye." He will restore them to the land of their fathers; regenerate the land; rebuild the city; re-organise the people as a nation, and make them the foremost people on the face of the earth. He will restore their worship: give them peace, and bestow blessing upon them far exceeding those received in the most palmy days of their existence.

4th. That all the nations of the earth will, concurrently with Israel, participate in the blessings of the age. All will rejoice in the glory of the new order of things, and every inhabitant of the earth, both Jew and

Gentile, will obey the "law which goes forth from Zion, and the word of the Lord from Jerusalem."

5th. That the law which goes forth from Zion, among other enactments, will require *all* the families of the earth to go up, from year to year, to worship the Lord of Hosts in Jerusalem.

The logical deductions from these premises are as follows:—

- a. That as God so minutely and so particularly specified the nature and construction of the Temple and Tabernacle in the day of small things, He would be sure to precisely and carefully specify the constructive character of the Temple of His glory.
- b. That inasmuch as the Temple of God's people in the past was ordained for the use of a comparatively small number, and inasmuch as *all* the peoples of the earth are to worship at Jerusalem, we may expect to find in any prophecy exhibiting the future building, specifications of a vast structure equal to the necessities of the case.
- c. *Prima facie*, then, we may reasonably expect that the hitherto obscure prophecy of Ezekiel does describe such a building; and that it is a vast structure, with constructional features so minutely and clearly delineated by the prophet as to be capable of being reduced to paper, for the instruction and enlightenment of all whom it may concern.

These conclusions appear so obvious to the writer that he deems it unnecessary, and a waste of time, paper and ink, to discuss the suggestions made by some that Ezekiel only depicts a building 500 cubits square. The Temple of the future age is to be "a house of prayer for all people." Let the reader then open his mind to the bearing of the testimonies already laid before him. Let him be prepared to realize the stupendous character of the structure set forth in the Ezekiel measurements, and the abundant provision for universal worship foreshadowed by them.

## CHAPTER II.

Ezekiel xl., verses 1—4.

THE time of the vision, a significant fact in connection with the subject matter of the prophecy—The locality of the things seen, exactly defined and subversive of previous notions on the subject—Coming physical changes in the locality—The measuring angel, *i.e.*, “a man like unto the appearance of brass”—The line of flax in his hand—The measuring reed—The opening injunction, its importance to readers of the prophecy, and its ultimate significance.

THE first four verses of the fortieth chapter of Ezekiel are introductory to the detailed specifications of the building described in that and the following eight chapters. They exhibit to us—

1. The time of the vision.
2. Where the building is to be erected.
3. Who the constructor of the building is.
4. Who are his associates.
5. The Measuring Reed.
6. For whose sake the matter is made known, and the way its mystery is to be solved.

Taking these items in their order, it will be found important to consider them *seriatim*—

## SECTION I.

## THE TIME OF THE VISION.

IN the first verse, Ezekiel informs us that “the hand of the Lord” was upon him in the five and twentieth year of what he styles “our” captivity, and fourteen years after the city was smitten. By the comparison of chapters i. 2; xxxiii. 21; and 2nd Kings xxiv. and xxv., we find that the captivity of “Jehoiakim, his officers and mighty men,” &c., is referred to, and that Jerusalem is the city that was smitten. These events were the consummation of that retribution which God foretold should come upon the children of Israel consequent upon their breaking the solemn covenant made at Sinai and in the land of Moab, as it is written: “If ye will not hearken unto Me, and will not do all these commandments; and if ye despise My statutes; or if your soul abhor My judgment, so that ye will not do all My commandments, but that ye break My covenant: I also will do this unto you; I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours. And I will bring the land into desolation, and I will scatter you among the heathen, and will draw out a sword after you, and your land shall be desolate, and your cities waste.”—(Lev. xxvi. 14—16, 31—33).

This and other prophecies of a like nature at this time received their fulfilment, as testified by the prophet Jeremiah: “The Lord hath done that which He had devised; He hath fulfilled His word that He had com-

manded in the days of old; He hath thrown down and hath not pitied, and He hath caused thine enemy to rejoice over thee; He hath set up the house of thine adversaries. How doth the city sit solitary, that was full of people! how is she become as a widow! She that was great among the nations, and princess among the provinces, how is she become tributary! Judah is gone into captivity, because of affliction, and because of great servitude; she dwelleth among the heathen, she findeth no rest. Her adversaries are the chief, her enemies prosper; for the Lord hath afflicted her for the multitude of her transgressions. Jerusalem hath grievously sinned; therefore she is removed. How hath the Lord covered the daughter of Zion with a cloud in His anger, and cast down from heaven unto the earth the beauty of Israel, and remembered not His footstool in the day of his anger! The Lord hath swallowed up all the habitations of Jacob, and hath not pitied: He hath thrown down in His anger the strongholds of the daughter of Judah: He hath brought them down to the ground: He hath polluted the kingdom and the princes thereof.”—(Lam. ii. 17; i. 1, 3, 5, 8; ii. 1, 3).

The vision, then, described in the last nine chapters of Ezekiel's prophecy was given at a time when the kingdom of David was overthrown; when desolation reigned over the once glorious land of Israel; and when the city of Jerusalem was in ruins. Occurring at such a time, it occupies a peculiar position in relation to the history of Israel. It came just as the fruits of disobedience had burst upon them, and appears to divide their history into two epochs—one ending with their complete desolation, and the other with their complete restoration. The vision itself contains indisputable evidence of its association with the time of restoration. After Ezekiel was made to “see” the chief constructional features of the building, which is the centre of the vision, he is shewn how “The glory of the Elohim of Israel” enters the house, and hears a voice saying, “Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever” (Chap. xliii. 2—7). The fulfilment of this prophecy involves the complete restoration spoken of in other parts of the Scriptures, when the glory of the Lord shall rise upon Israel, the Redeemer having come to Zion, and Jacob is no longer in transgression. Then the

Lord will have made a new covenant with the house of Israel. In those days shall Judah be saved and Jerusalem shall dwell safely. And the Gentiles will come to her light and kings to the brightness of her rising. The sons of strangers shall build up her walls, and kings shall minister unto her. The sons also of them that afflicted her shall come and do reverence, yea all that despised her shall bow themselves down at the soles of her feet. Her sun shall no more go down; neither will the moon withdraw, for the days of her mourning shall be ended. Never again will Israel defile themselves with their idols, nor with their detestable things, nor with any of their transgressions. They will be one nation in the land upon the mountains of Israel, and one king shall be king to them all. Of the increase of His government and peace there shall be no end, because the zeal of the Lord of Hosts will perform it. At that time shall they call Jerusalem the throne of the Lord, or as Ezekiel described it, "The place of my throne and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever."—(Is. lix. 20; lx. 1; Jer. xxxi. 31; xxxiii. 16; Is. lx. 3, 10, 14, 20; Ezek. xxxvii. 23, 22; Is. ix. 7; Ezek. xliii. 7.)

The position of the vision is remarkable in dividing this epoch of restoration from the epoch ending in the overthrow of David's throne; but there appears yet a deeper significance. Ezekiel is very precise as to the particular day upon which "the hand of the Lord was upon him;" he mentions the day, the month, and the year: "In the five and twentieth year, in the beginning of the year, in the tenth day of the month, in the self-same day," or, as it may be well expressed, *in that very day* "the hand of the Lord was upon me." Now, why should the spirit so particularise and so emphasise the day in which Ezekiel was shewn the vision? The answer is founded upon four facts.

*First*—The things Ezekiel saw are represented as actually existent at the time when the vision was given, although not really so existent. See verse 43, where, speaking of the tables of stone for the burnt offering, he tells us that "upon the tables was the flesh of the burnt offering"—just as though the sacrifices were about to be offered: Deity thus speaking of those things which be not as though they were (Isa. xlvi. 10).

*Secondly*—The twelfth chapter of Exodus shews that a great national event was in preparation on the *tenth* day of the first month. That event was the deliverance of Israel from bondage, the destruction of their enemies, and the passing over of their sins. These momentous occurrences were but a type of what is to come. They were commemorated by the "feast of the Passover," the inception of which took place by the selection of the sacrificial lamb, on "the tenth day of the month."—(Exodus xii. 2, 3.)

*Thirdly*—The year mentioned by Ezekiel is a year of

Jubilee, i.e., a year which arrives in recurring periods of fifty. For proof of this assertion the reader is referred to the opening verses of the first and fortieth chapters. In the former, it is stated that Ezekiel saw certain things in the "thirtieth year." The question is, the thirtieth year of what? A comparison of facts will show that it was the thirtieth year of a Jewish epoch of fifty years. Thus the thirtieth year was also the *fifth* year of king Jehoiachin's captivity. Now, as we have seen, the vision of the Temple was given in the *five and twentieth* year of the same Jehoiachin's captivity; so, if we deduct five years from the five and twenty, we get twenty, which, added to the thirty mentioned by Ezekiel in the first chapter of his prophecy, completes the epoch of fifty years.\* Therefore, the vision recorded in the fortieth chapter was given in a year which would have been reckoned as a year of Jubilee in the days of Israel's prosperity. Under the circumstances, however, it was to them a year, amongst others, of sorrow, mourning, and woe.

*Fourthly*—Ezekiel was a man of SIGN to Israel (see chap. iv. 3—6) both as regards their affliction and their prosperity.

From these premises it is reasonable to conclude—

a. That inasmuch as a complete vision of the building was given to Ezekiel in a Jubilee year, there is a Jubilee year yet future, when the building seen by him in vision will have real existence; that it will be finished and opened for public worship on that date.

b. That such Jubilee will fall on the feast of the Passover, and that by the tenth day of the first month the sacrifices will be in preparation, and all things in readiness for the "glory of Yah-weh" to enter the newly erected house.

c. That the construction of the building will be associated with the national regeneration of Israel, when the Father will "forgive their iniquity, and remember their sins no more," "blotting out as a thick cloud their transgressions" (Jer. xxxi. 34; Is. xlv. 22); so that by the time that the top stone is fixed, and the last pavement laid, their enemies will have been destroyed;

\* A simple and approximate calculation has been made to show that the year in which Ezekiel saw the vision was a Jubilee year:—

Josiah reigned	- - - - -	31 years
He held the Passover in his <i>eighteenth</i> year.—Deduct	- - - - -	18 "
This leaves a period of thirteen years from commencement of Passover to the end of his reign	- - - - -	13 "
Jehoahaz reigned	- - - - -	0 3 months
Jehoiachin "	- - - - -	11 years
Jehoiachin "	- - - - -	0 3 months
Zedekiah "	- - - - -	11 years
This would give what would be the time when the city was smitten	- - - - -	35 yrs. 6 mo.
Ezekiel received the vision after this event	- - - - -	14 years
Total	- - - - -	49 yrs. 6 mo.

Thus accounting for a period of 50 years, allowing a short interval for the removal of one king and the setting up another during the troublesome times of the Babylonish captivity.

and all their bondage, whether literal or spiritual, will end in the great Jubilee then inaugurated.

d. Seeing the day of Israel's deliverance from Egypt was signalled as a *beginning* of months and years unto them (Exod. xii. 2), this greater deliverance, which involves not only regeneration to the house of Israel, but blessing to all the Gentiles, will be the starting point of a new age, in which official records will not date from "the year of our Lord," or the reign of some Gentile king, or from "Jehoiakin's captivity," but from the day defined in the vision itself, when the offerings of the Israelitish people are once again accepted.

## SECTION II.

### THE LOCALITY OF THE THINGS SEEN.

DOUBT need not exist as to where the extraordinary building seen by Ezekiel is to be erected. Verse 2 informs us, "that in the visions of Elohim,\* he was brought into the land of Israel." This generally defines the district into which the prophet was brought. Verse 1 gives more specific information. Ezekiel says he was taken "thither," that is, to the "city that was smitten," *i.e.*, Jerusalem, as the context shews. The two statements are given for a purpose, and the order observed in their relation is not without an object. By verse 1, we learn that Ezekiel was taken to the very city formerly the centre of Jewish authority. By verse 2, we know how and in what manner Ezekiel was taken to the building which he saw. He was first set down upon "a very high mountain," at some distance from the place to which he was afterwards brought. From this resting place, he sees a new and vast building, standing upon the ancient site of Jerusalem, *i.e.*, upon the hill of Zion. This building looks like "the frame of a city," but it is not a city in the ordinary acceptation of the term. Yet it is a city—even a city of "Elohim." Within its walls assemble for prayer and praise that vast concourse of people whom Yah-weh will bless. It is the "Holy City": whereas the profane or commercial department of the head centre of government, is located some thirty miles to the south.

There are not wanting those who dispute this conclusion, and who would interpret the prophecy so as to locate the commercial centre on the ancient hill of Zion,

\* As to the expression "In the visions of God," it may be briefly noted that the same expression occurs in Ezekiel i. 1, and that such visions exactly mirror forth things which will become realities in the earth. To say Ezekiel was taken to the land of Israel "in the visions of Elohim," is to say that he *will* be taken there *really*, being, as before stated, a man of Sign.

Those who desire a full exposition of the word "Elohim," and its doctrinal relation to the purpose of God, are referred to pp. 87-111, Vol. I., and pp. 389-340, Vol. II., of *Eureka*, a three-volumed exposition of the Apocalypse, by the late Dr. Thomas, of Hoboken, New York. The work can be obtained of Mr. Robert Roberts, 137, Edmund Street, Birmingham, England. In the same book the reader will find reasons for the substitution of the pronunciation *Yah-weh* in all cases where the word *יהוה* occurs, instead of *Jehovah*, as in the C. V.

and who therefore suppose that the Temple itself will be built as far north as Samaria.

Such a conclusion is quite inadmissible in all the premises. God's "Holy hill of Zion" (Ps. ii. 6) will never be made the "profane portion of the city" (Ezek. xlviii. 15). Zion and the Temple are both mentioned in prophecy as the place where Jehovah will manifest his presence; therefore the Temple will be erected upon Mount Zion. The following testimonies shew this:—

"The Lord hath chosen Zion: he hath desired it for His habitation. This is my rest for ever: here will I dwell; for I have desired it.—(Ps. cxxxiii. 13, 14).

Here God distinctly declares he will dwell in Zion. And Zion is a general term signifying the site of Jerusalem. Used in this general sense, it includes "the stronghold of Zion," "the city of David," "Mount Moriah," and whatever else pertains to the elevation upon which Jerusalem stands. Compare David's above-cited testimony with that of Ezekiel regarding the building seen by him in vision:

"Behold the glory of the Elohim of Israel came from the way of the east, . . . and . . . came into the house by the gate whose prospect is towards the east, and speaking unto me out of the house, he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever."—(Chap. xliii. 2, 3, 4, 6, 7.)

In the light of these witnesses, we have no difficulty in fixing upon the site of the building described by Ezekiel. David declares that *the habitation, throne, and dwelling place of Deity* is to be Mount Zion. Ezekiel testifies that Deity will dwell and reign *in the building which was seen by him in vision*. Mount Zion then, beautifully "situated on the sides of the North," is not only the city of the great King, but is also the site of the house where Deity will cause his name to dwell.

Numerous testimonies confirm this, not all, perhaps, in the direct manner of those already quoted, but in their co-relation to the incidents surrounding the subject. For example, when Israel is restored to the Divine favour, they are presented to Jehovah at the place where He is pleased to put his name, *i.e.*, to Mount Zion.

"In that day shall the present be brought unto the Lord of Hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation, meted out and trodden underfoot, whose land the rivers have spoiled, to the place of the name of the Lord of Hosts, the Mount Zion."—(Isa. xviii. 7.)

Here the place of the name of the Lord of Hosts and Mount Zion are identical in a prophecy of the latter day presentation of Israel by the merchants of Tarshish to Jehovah. This presentation is made, as it were, at the chief seat of the Kingdom from which all administration

proceeds. Hence the prophet Micah testifies that "the law shall go forth from Zion, and the word of the Lord from Jerusalem."

Ezekiel and Zechariah *both* testify to the fact that a river of remarkable properties shall spring forth at the time of Israel's redemption. The one speaks of it as issuing "from Jerusalem," and the other as issuing out of the building portrayed in the last nine chapters of Ezekiel's prophecy. Evidently they speak of one place. (See Ezekiel xlvii. 1-13, and Zech. xiii. 1, xiv. 3-8.)

Jeremiah conclusively disposes of the notion that the building of Jehovah's praise will be erected on the hill of Samaria. He testifies

"The Lord will be the God of all the families of Israel." There shall be a day when the watchmen upon Mount Ephraim (*Samaria*) will cry, Arise ye, and let us go up to Zion, unto the Lord our God."—(xxx. 1-6.)

There could, of course, be no necessity for the Ephraimites to go to Zion *as unto the Lord their God* if the name of Jehovah were placed on some hill of Samaria. The building seen by Ezekiel must either be constructed at Jerusalem, or *at some considerable distance from it*. The specification of the divisions of the Holy portion of the land necessitates this. By those specifications, the locality of the Temple, if not on the site of Jerusalem, would fall somewhere about Samaria. But this is impossible in view of Jeremiah's testimony, which exhibits the Samaritans seeking God at Zion. The structure seen by Ezekiel was not a building erected at some distance from Jerusalem, but a building standing upon the very site of Jerusalem itself.

#### *A Very High Mountain.*

While it is stated that Ezekiel is taken to Jerusalem, it is also declared that he was set down upon "a very high mountain." Now Zion, upon which Jerusalem stands, is *not* a high mountain; nor is it the highest mountain in Judea. At first sight, this statement might give the idea that Ezekiel was caused, in vision, to visit some other part of the land of Israel, and that the building which he saw was situated upon some other hill than that of Zion. It must be remembered, however, that the word mountain has sometimes in the scriptures a wider signification than that of a single hill, viz., "*Hill country*." For instance: The Edomites dwelt in "Mount Seir." But Mount Seir is an extensive range of hills, as anyone may see who consults a map of the Exodus. The fact is also proved by the following prophecy:—

"Thus will I make *Mount Seir* most desolate, . . . and I will fill his *mountains* with his slain men: in thy *hills*, and in thy *valleys*, and in all thy rivers shall they fall that are slain with the sword."—(Ezek. xxv. 7-8.)

Here are several mountains in one mount. Again, Moses, singing the high praises of the Lord, says:—

"Thou shalt bring them (Israel) in and plant them in the *mountain* of thine inheritance, in the place, O Lord, which Thou hast made for Thee to dwell in."—(Exod. xv. 17.)

Now the *people* brought up from Egypt could not inhabit one single hill. Evidently mountain has, in this case, a wider signification, and David, speaking of what God had done, said:—

"He brought them (Israel) to the border of His sanctuary, *this mountain*, which His right hand hath purchased."—(Ps. lxxviii. 54.)

Here again the word "mountain" is used in a wide and comprehensive sense. These testimonies point to the conclusion that Ezekiel was brought to the immediate neighbourhood of Jerusalem, even though Jerusalem and its suburban territory cannot, from a geographical point of view, be called "a high mountain."

Still Ezekiel affirms that he was set down upon "a very high mountain." This points to the fact that, although Jerusalem and the cluster of hillocks surrounding it are not now the highest portion in Palestine, they are destined to be so. Remarkable physical changes have taken place in this portion of the earth in the past,\* others more remarkable are in store. The prophet Zechariah, speaking of the time when the "Lord shall be King over all the earth," says:—

"All the land shall be turned as a plain (*i.e.*, as *Arabah*), from Geba to Rimmon, south of Jerusalem: and it shall be lifted up."—(ch. xiv. 9-10.)

Isaiah and Micah both testify to the same thing:—

"It shall come to pass in the last days, that *the mountain of the Lord's house* shall be established in the top of the mountains, and shall be *exalted above the hills*; and all nations shall flow unto it. And many people shall go, and say, come ye, and let us go up to the *mountain of the Lord*, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths."—(Isa. ii. 2-3; Mic. iv. 1-3.)

These prophecies, when fulfilled, must leave Jerusalem and its surrounding territory at a much higher level than at present. In fact, a large tract of country will be affected by these changes. From Geba to Rimmon is a considerable distance. Without being able to speak precisely, Geba is more than seven miles north of Jerusalem, while Rimmon is about forty miles to the southward. Roughly speaking, then, a district fifty miles square will be lifted up, and with it the bed of

\* Professor Hull, who recently conducted a geological expedition along the district known as the Wady-el-Arabah, is of opinion that the level of the Salt Sea, or Dead Sea, which is now 1,292 feet below the level of the Mediterranean, at one time stood about 1,400 feet higher than at present.

The Geology of Palestine, by Professor Hull, F.R.S., F.G.S.



the Dead Sea ; thus bringing the waters thereof up to the required level for a waterway connection with the Mediterranean. (Chap. xlvii. 10.) Jerusalem, situated on such a table land, would be, in the broad acceptation of the term, the "mountain of the Lord," up to which and unto which all people go. It would be the highest point in the land of Israel, being "exalted above the hills." The building seen by Ezekiel would encircle the central prominence of this plateau ; for, being set down upon "a very high mountain," he was able to see, at some distance from him, something which looked like "the frame of a city ;" and this city-like building was upon the same mountain upon which Ezekiel stood. (Verse 2 marginal rendering.) From some minor prominence, then, near Jerusalem, this preliminary view would be given to him before being brought to the building itself.

More detailed information respecting "the mountain of the Lord" will be given when treating of the extent and use of the "Holy oblation," mentioned in chapters xlv. and xlviii. of the prophecy.

### SECTION III.

#### "A MAN LIKE UNTO THE APPEARANCE OF BRASS."

WHEN Ezekiel is brought sufficiently near to the building, he sees "a man" standing in one of the gates thereof, the appearance of whom is "like unto brass." Who this man is and why he should be likened unto brass are questions of interest and importance. They can only be satisfactorily answered by considering the symbolic use of brass in the Scriptures, and by noting things spoken of and by the angel measurer.

Upon the children of Israel tempting the Lord in the wilderness, their folly was not expiated till, confessing their sin, they looked upon a *brazen* serpent which Moses by commandment had made. Now, from what is written concerning the experience of Adam and Eve in the garden of Eden, and from the following testimonies—Numb. xxi. 5-9 ; Psalm lxxviii. 18 ; 1 Cor. x. 9 ; James i. 14 ; iii. 5-6 ; Gal. v. 17—we may gather that the serpent was a symbolical representation of their sin : its form indicated the *character* of their transgression, and the metal of which it was composed, the *origin* of their sin. As *tempters* of the Deity, they were fitly symbolised by a serpent. Their flesh, which caused them to transgress, was appropriately represented by brass, or rather copper, which is the word some modern translators use. Polished copper, glittering in the sunshine, is a fair representation of "fire," and fire represents the burning and consumptive nature of lust.—(James iii. 5, 6 ; iv. 1, 2). Now inasmuch as all lust is of the flesh, called "sin's flesh," brass may be taken

as representative of *sin's flesh* in the symbol before us. This brazen serpent not only portrayed the sin of the children of Israel, but also that of mankind. By it they would be reminded of their federal relation to Adam, the whole figure being a perfect symbol of human character. Transfixed to the pole in the wilderness, it was a type of the way in which Deity delivers men from the consequence of sin.—(John iii. 14). The higher significance attaching to the figure, however, does not destroy the symbolical meaning of its copper substance, but rather establishes it.

Dr. Thomas shews in the three-volumed publication called *Eureka*, already referred to, that brass is used to signify sin's flesh. Speaking of the altar built by Jacob, he says:—

"This *Yahweh-nissi* altar was superseded by 'an altar overlaid with plates of brass. These plates represented 'the flesh of sin' purified by fiery trial. 'Gold, silver, brass, iron, tin, and lead, everything,' said Moses, 'that may abide the fire, ye shall make go through the fire, and it shall be clean ; nevertheless, it shall be purified with the water of separation ; and all that abideth not the fire ye shall make go through the water.'—(Numb. xxxi. 22). The connection of the plates with sin's flesh is established by their history. They were 'the censers of those sinners against their own souls,' Korah, Dathan, Abiram, and their company, two hundred and fifty of them, who rebelled against the strength of Israel. He commanded Eleazar, Aaron's son, to melt them, and roll them into 'broad plates for a covering of the altar ;' and for 'a sign to the children of Israel.'—(Numb. xvi. 37)."

From the premises before us, we may conclude that the figure of brass standing in the gate of the building has some connection with "the flesh of sin."

But while the metal represents sin, the things put in the mouth of this remarkable figure represent something else. According to verse 4, the man of brass speaks to Ezekiel thus:—

"Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall show thee : for to the intent that I might show them unto thee art thou brought hither."

Now, according to verses 1 and 2, it was "*the hand of the Lord*" upon Ezekiel, shewing him the things which he saw. In some sense, then, the *Deity* is represented in the figure before us, otherwise this man of brass would not be entitled to use the language ascribed to him. This feature is further emphasized by verse 7,

\* *Eureka*, vol. 1, page 117.

chap. xliii., where the Man is represented as speaking thus:—

"Son of man, the place of My throne, and the place of the soles of My feet, where I will dwell in the midst of the children of Israel for ever."

Evidently, from the context in which this verse occurs, the "I" represents the Deity. Thus we have two remarkable features symbolized in the figure seen by Ezekiel—Sin and the Deity. Now, we know that Deity "cannot look upon iniquity;" *i.e.*, he will not condone or allow it.—(Habakkuk i. 13). Sin, therefore, could only be represented in the figure in a remote sense, and would be indicative of a *past* connection with transgression merely. A human being raised from the dead, and standing in the blessed position of those "whose transgression is forgiven, and whose sin is covered" (Ps. xxxii. 1), would not be an inappropriate counterpart of the symbol, providing he were qualified to speak as the figure seen by Ezekiel is represented to speak. Such an one would be a *manifestation of the Deity*,\* whose past connection with the human race would be appropriately represented by copper.

This being conceded, curiosity respecting the figure seen by Ezekiel does not end with the conclusion that the man of brass is a manifestation of Deity in flesh; for those things which were seen in vision *are to be realities* in the near future; therefore we naturally ask, Who is this man? The vision itself helps to give an answer.

Concerning this man of copper who stood in the gate, we read in verse 14, that "HE MADE also posts of threescore cubits round about the gate." The man of brass, then, is not merely the measurer of the building, but he is also the *constructor and builder thereof*. Can we, from this, ascertain his name, and identify his personality? Let us see.

First, it should be noted that the building which looked like "the frame of a city" is not a city in the strict sense of the term, as before stated, but is a house of prayer, sacrifice, and praise, in fact a temple. Consult the following testimonies:—

"By the posts of the gates where they washed the burnt offerings.

\* Four tables were on this side, and four tables on that side, by the side of the gates \* \* whereupon they slew their sacrifices.

† And without the inner court were the chambers of the singers in the inner court.

"The people of the land shall worship at the door of this gate before the LORD."—(Chap. xl. 38, 41, 44; xlv. 3.)

These testimonies shew that the building is a temple, and not only is it a temple, but "The temple of the Lord." Now compare with these expressions the

announcement made through the prophet Zechariah:—

"Behold the man, whose name is the Branch; and he shall grow up out of his place, and he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon His throne; and he shall be a priest upon His throne; and the counsel of peace shall be between them both."—(Chap. vi. 12, 13.)

Here, then, we have the name of the Temple builder. He is styled "The Branch." But who among the posterity of Adam bears such a name? Do we know such an one? If some of our contemporaries are right, we do not. The Jews, for instance—while having hope in a future re-builder of Zion, while expecting great things from one who is called the Branch, who is to set up an ensign for the nations, and assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth (Isa. xi. 2, 3, 5, 12), while believing that a righteous Ruler will come, and that in "His day Judah shall be saved, and Israel shall dwell safely" (Jer. xxiii. 5-6)—utterly deny the Nazarene any connection with the good things for which they look. They are as blind to the fact that these things must be fulfilled in him as are the Gentiles to the glorious future yet in store for the Jews. No wonder the Jews reject the "Christian" (?) doctrine concerning their Messiah. But surely any Jew who can discern things that differ, and will take the trouble to investigate the matter, must see what a different doctrine the Christadelphians present for their acceptance. Oh, that there were with us a tongue of wisdom, to appeal with awakening power to the sons of Israel, who see not the light shining from the prophetic page! Perhaps, even at the writer's invitation, some of the outcast race may deign to listen to a friendly voice, and, considering questions here propounded, may find an answer in the peace which is now denied unto them.

Turning to the Apocalypse, we read, concerning the crucified one, chapter xxii. 16, "I am the root and the offspring of David." Jesus affirms that he is the "root" of David, because he was a *manifestation* of Him who brought David into existence, and sustained him in life. He is also the "offspring" of David, because *he was born in the manner* described by Luke. He thus became the *seed* of David, and therefore the *branch* springing up out of David's loins (1st Tim. iii. 16; Luke i. 27, 31-35; Ps. cxxxii. 11). By virtue of the Divine side of his parentage, He is that Righteous Branch which Jeremiah and Isaiah both prophesied should grow up out of David's roots. (Isa. xi. 1; Jer. xxiii. 5, 6; xxxiii. 15.) He is now in the heavens, in the presence of the Father; but He will shortly return from thence (Heb. ix. 6-12, 24-28; Lev. ix. 23, 24; Rev. xxii. 7), and afterwards he will stand in "The Gate" of the newly erected Temple, triumphant over all enemies, and ready to bless his people.

\* An exhaustive exposition upon "God manifestation" will be found in *Eureka*, vol. 1, pages 87-118.

## SECTION IV.

## A LINE OF FLAX.

Ezekiel states that the man of brass-like appearance held in his hand a line of flax and a *measuring reed*.

From a cursory glance at this figure, or a superficial consideration of the thing written, we might be led to suppose that the line held in his hand is for the purpose of taking large dimensions. Modern architects, it is true, use both a staff and a tape, the former when taking short measurements, and the latter under certain circumstances for measuring long distances. No skilled constructor, however, would think of using a tape to set out a building, or to take an *accurate* measure of any existing structure. Measurements of precision must be taken, or laid down with the rod, the best material for which is of wood. A line of flax would not be suitable for such measurements. Even modern tape-measures having metal in-wrought in their substance are found utterly untrustworthy where accurate setting-out is necessary, how much more unsuitable would be a flaxen cord; however deftly wrought? Again, in no case throughout the description of the Temple and its measurements is any measurement said to be taken with a line. It is not even called a measuring line. Moreover, when the angel measures the outside of the house (a distance of 500 reeds), it is expressly stated that the measurement is taken *with the reed*.—(xlii. 15-19). Five hundred reeds is a considerable distance, and if the line were intended to be used as some suppose, surely this is a case where such a use would have been made.

From these considerations, it is reasonable to conclude that something more important is to be understood by the "line of flax" than is generally supposed. The mere distinction of measuring instruments is a trivial matter in view of the important character of the vision we are considering.

It must be conceded that the man of copper is a figure, so also with the line of flax and the measuring reed. But the things they signify are strictly in harmony with their own particular attributes, and must be interpreted accordingly.

There are two places only in the Temple vision where the line is mentioned, and in each of these places a different Hebrew word is used. The words are פָּתִיל (*pathil*), and קָו (*qav*). The former occurs in verse 3, chap. 40, and the latter in verse 3, chap. 47. The Hebrew word קָו, in its scriptural usage, does not exclude the idea of measure, but it does not convey the modern technical sense of a *lineal measuring cord*. There is a difference also between a *measured* line and a *measuring* line, although the former sometimes becomes the latter. We have a good illustration of the use of the word *line* in this sense in the first book of Kings, chap. vii. 13; concerning the molten sea it is there

stated that "a line (קָו) of thirty cubits did compass it round about." This is a primitive and natural method of determining the measure of a circular object. A *measured* line cut to a certain length is necessary for such a purpose, but is not *necessarily* a divided instrument of measure. Again, a line, imaginary or real, must be laid down before any great distance can be measured, and such a line, when its length is determined, becomes the *measure* of the object to which it is related.

Another way in which a line may be used is to mark off a boundary or division. By this means a district may be said to be divided by a line.

Now we find the word קָו used in other portions of the scriptures, and in these occurrences the word is often used in the sense of *appointment*, *division*, *limitation*, and *rulership*, in connection with the affairs of mankind, as illustrated in the following instances:

"I will stretch over Jerusalem the *line* (קָו) of Samaria, and the plummet of the house of Ahab; and I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down."—(2nd Kings, xxi. 13.)

"The Lord hath purposed to destroy the walls of the daughter of Zion; He hath stretched out a *line* (קָו), He hath not withdrawn His hand from destroying."—(Lamentations ii. 8.)

"Go, ye swift messengers to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation *meted out* and trodden under foot [or of *line* and *line*, and treading under foot.]"—(Isaiah xviii. 2.)

"Judgment will I lay to the *line* (קָו) and righteousness to the plummet."—(Isaiah xxviii. 17.)

"The cormorant and the bittern shall possess it; the owl and the raven shall dwell in it; and He shall stretch out upon it the *line* (קָו) of confusion, and the stones of emptiness."—(Isaiah xxxiv. 11.)

In these testimonies the idea of *apportionment* is given, such as the prophecy of the measure of the destruction of Jerusalem by that of Samaria. Hence Jeremiah represents the woe of Israel as limited by a *stretched out line*, and Isaiah by a series of such lines; while in the day of their recompense, Bozrah is to be encircled with the *line* of confusion.

There is in the nineteenth psalm a remarkable instance of the use of the word *line*, in a figurative sense. The first four verses read thus:—

"The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is *no speech nor language* where their voice is not heard. Their *line* (קָו) is gone out through all the earth, and *their words* to the end of the world."

Bagster's Bible gives "rule" or "direction" as alternative renderings of the word translated *line* in this passage, either of which express the figurative sense of the word as here used. But whose rule is it that goes out through

all the earth? According to the first verse already quoted, it is "The heavens which declare the glory of God and the firmament which sheweth his handiwork." And what heavenly firmament can that be? Is it the starry expanse above our head to which reference is made, or is there some hidden meaning in the language selected by David under the guidance of the Spirit? Undoubtedly the latter, for although the constellations of the physical heavens do shew forth the glory of their creator, and demonstrate the divine character of the hand that fashioned them, yet they have no audible voice which man can hear, nor can it be said that *their words* go out unto the end of the world. We must therefore seek for the explanation of the matter elsewhere. Peter spoke of a certain heaven and a certain earth which were to be destroyed, and to be superseded by a "new heaven and a new earth wherein dwelleth righteousness." (2 Pet., iii. 7, 13.) He manifestly foretold the dissolution of the Israelitish constitution of things which then existed, and the restoration of things Israelitish under a new divine order. (Deut. xxxii. 1, 2; xxxi. 30; Is. lxxv. 17—19.) The "heavens" who rule in that polity will be an immortal race of men. Most of its constituents are now sleeping in the dust, but shortly, at the appearing of Christ, they will be raised from the dead and united to their living faithful brethren in one grand galaxy. Jesus is the sun of this new constitution of things. The Apostles and Prophets, and some who follow in their footsteps, are the brilliant stars which give beauty and variety to the new firmament, for Daniel describes the result of resurrection and judgment on this wise. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."—(Dan. xii. 3.) Jesus also declares that "then shall the righteous shine forth as the sun in the kingdom of their Father."—(Matt. xiii. 42.) Dr. Thomas saw the application, and points out the prophetic bearing of the nineteenth Psalm in the following words:—

"These new heavens will declare the glory of ALL;  
 "and their firmament, or ærial, his handiwork.  
 "Day unto day will utter speech; and night unto  
 "night will show knowledge, and there will be no  
 "speech nor language where their voice is not heard.  
 "THEIR rule will go out through all the earth, and  
 "THEIR words to the end of the world. Paul has  
 "quoted these words in Rom. x. 18, as predictive  
 "of the apostolic proclamation of the kingdom.  
 "There was great significancy in such an applica-  
 "tion, for they who made the proclamation will  
 "constitute the heavens and rule—the personal Son  
 "of Man on the throne of his glory, and the  
 "Apostles on the throne of David's house, with all  
 "the approved and glorified sharing in their

"administrations in the grand era of regeneration.—  
 "Matt. xix. 28; Apoc. ii. 26; iii. 21."\*

The selection by the Spirit of the Hebrew word פתיל (*pathil*) in chap. 40, verse 3, and which is also translated "line," cannot be without significance. It comes from a verb, meaning "to knot" or "spin," and signifies a line more deftly wrought than the Hebrew word קר Looking at the two words used as mutually explanatory of their literal relation in the figure before us, we see that the angel of brass held in his hand a *woven* flaxen cord. Now the word translated flax is used to define the nature of the linen robes of the Mosaic priests, which were typical of the white robes of the glorified Saints (Rev. xix. 8). These facts are just in harmony with the things already indicated. All human affairs are to be regulated by Jesus and the glorified saints who are with him in the work, because they are "the called, the chosen, and the faithful" (Rev. xvii. 14), and have been wrought (Rev. vii. 14, and 1 Pet. i. 7) into one unbreakable lever of government.—(Ps. cxlix. 2, 5—9; ii. 1—12.) Jesus is the centre of the new system. He will then, as it were, HOLD IN HIS HAND *those saints who rule with him*, and they will be a *line* by which affairs of State will be administered in perfection. Is there a liar or a thief to be detected and punished? then the powers of which the Apostles tasted belong to the constituents of the *line* in full manifestation. (Heb. vi. 5; Acts v. 1, 10; viii. 18, 22). Is there a nation which refuses to go up to the feast of tabernacles? These immortal men can compel obedience by withdrawing rain or disseminating disease. (Zech. xiv. 17, 19; 2nd Sam. xxiv. 15, 16; Heb. ii. 5.) Is there a nation disobedient to the commands of Jehovah? Then the all-powerful King, by the agency of his sons, stretches out a *line* over that nationality, even as the eternal Father by angelic agency cast one over Jerusalem and Samaria. (2nd Kings, xxi. 13; Ex. xxiii. 22; 2nd Kings, vi. 17.) Is it necessary to have mercy, and build up a people with great blessing? Then the *line* can be stretched over the places that are desolate, and reconstruction and upbuilding comes to pass. (Zec. i. 16.) Is it necessary to build the temple of the Lord? Then the *line* in the hand of the measuring angel is manipulated by the holder. The immortal beings composing it go forth at their Master's command—They "fly as a cloud," and cause the isles to wait upon the King in Zion. The sons of strangers are compelled to go and build up the walls of Jerusalem, and Kings are made to minister of their substance (Is. lx. 8, 10). So masons, artificers, and wealth are provided in abundance.

THE LINE therefore is used to accomplish all things required to be done in the various operations which pertain to the new order of things. Their rule (Ps. xix.

\* Bureka vol. ii., page 277.

4) will be preceded by the sounding forth of the word (Rom. x. 18), which is to go forth from Jerusalem (Is. ii. 2), and to transgress the line of the commandment which will be spoken from their mouth, will bring swift and sure punishment; while obedience thereof will bring blessing and peace.

### SECTION V.

#### THE MEASURING REED.

EZEKIEL saw the angel use for the purpose of measure and construction, a reed of six cubits long, each cubit being one cubit and one handbreadth (verses 5, 14). The equivalent of this measure in English numerals is difficult to determine. Evidence at present accessible will equally assign either 21 inches or 24 inches. Fortunately, so far as drawing a plan of the building seen by Ezekiel is concerned, it is not necessary to know the exact size of the reed. Any unit of measure may be selected and called a "reed." Such a measure divided into six parts will serve the purpose. It would be interesting, however, to know the actual length of the cubit mentioned by Ezekiel. The information would also be practically useful in laying down the geographical limits of the "Holy oblation;" and in fixing the respective limits of the Tribal allotments. (Chap. xlv. 1—11; xlviii. 1—29.)

Now, although the reed seen by Ezekiel in the hand of the man of brass is stated to be a "measuring reed," and is manifestly the instrument by which the size of the new temple will be determined, yet, in view of the highly symbolical character of the figure in whose hands it is seen, we may be almost certain that a figurative meaning attaches to it. When Jesus was mocked by Herod's soldiers (Matt. xxviii. 27—29), a *reed* was placed in his hand, as well as a crown upon his head; the former as a symbol of *Rulership*, and the latter of *Royalty*. A reed, therefore, is a fitting symbol of the exalted position which is delegated to the Son of Man in the age to come.

Moreover, besides the temple which is to be built of stone on Mount Zion, there is a *spiritual* temple, (1 Cor. iii. 16), the individual stones of which have long been in course of preparation.

The constituents of the spiritual house (Heb. iii. 6) have already been referred to in an earlier part of this section. Now this spiritual Temple (*i.e.* Temple of the Spirit) is constructed according to a certain *standard of measure*. That measure is CHRIST. For so Paul informs us in Eph. chap. iv. 13; iii. 17; Col. iii. 10. A *measuring reed* therefore is an apt figure of Christ, in whom all the treasures of wisdom and knowledge, and all fulness dwells. (Col. i. 18, 19.)

A man of brass, then, holding in his hand a line of flax and a measuring reed, is an appropriate figure of Jesus and his brethren in visible, corporeal, and active

manifestation during the building of the temple on Mount Zion. The Son and his House (Heb. iii. 6)—the Bridegroom and his Bride (Rev. xix. 7)—the *one NEW MAN* making peace—(Eph. ii. 15, 22; iv. 13).

### SECTION VI.

#### THE OPENING INJUNCTION.

EZEKIEL, being brought into the gate where the angel stands, is addressed by him in the following manner:—

"Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall shew thee; for to the intent that I might shew them unto thee art thou brought hither: declare all thou seest to the house of Israel."—(Verse 4.)

This injunction is repeated in chap. xlv. v. 5, and is there somewhat amplified as follows:—

"Son of man, mark well, and behold with thine eyes and hear with thine ears, *all that I say unto thee concerning all the ordinances of the house of the Lord, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary.*"

Taking the last quotation as explanatory of the first, and comparing the one with the other, the salient features of this injunction appear to be—

1. That Ezekiel is styled "Son of Man."
2. That deep and sincere concentration of mind is essential for the comprehension of the vision.
3. That such comprehension can only come by carefully collating every fact stated, even to the minutest detail, and that such a conspectus must include every "law," every "ordinance," every "coming" in, and every "going forth of the sanctuary."
4. That all Ezekiel saw and heard he was to make known to the House of Israel.

The salutation "Son of Man" is significant, in view of the fact that Ezekiel is a man of sign to the House of Israel. It becomes more so when those things addressed to him under that title are noted. The measuring angel is represented as saying to Ezekiel,

"Son of man, thus saith the Lord God: These are the ordinances of the altar in the day when they shall make it, to offer burnt offerings thereon, and to sprinkle blood thereon. And thou shalt give to the priests, . . . which approach unto me to minister unto me, saith the Lord God, a young bullock for a sin offering."—(Chap. xliii. 18, 19.)

From this testimony, it is evident that when the things exhibited in the Ezekiel vision become accomplished facts, Ezekiel will be there, and take a prominent part in the organization of the Temple worship. He thus stands forth as a representative of the *resurrected* class, and therefore is a man of sign to the Spiritual House of Israel, as well as to the natural

descendants of Abraham. From this, it would follow, that the injunction given to Ezekiel is also intended for *every prospective constituent of the spiritual house*, of which he forms a part. To such, the Spirit saith, "Behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall shew thee;" observe also, "all that I say unto thee concerning all the ordinances of the House of the Lord, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary."

The writer has taken the injunction as a "*touch-stone*" with which to test the many attempts that have been made to expound this vision. None have answered the test. The non-observance of the *injunction* by the authors of many absurd drawings probably explains their failure to expound the *vision*. Not even the most careful students of the subject seem hitherto to have grasped its meaning. Some have done good service in critical and scholastical emendation of the text, but no one has produced a drawing which can be said even to pretend to find a reasonable place for all the features mentioned in the prophecy. In every case, some important element is missing. One writer, whose attempt to understand the vision is frustrated by his

refusal to believe that the Temple is to be a house of sacrifice and prayer unto all people during Messiah's reign, does not even presume to think his work is conclusive, and says of it, that he "hopes it may lead some one to produce a book upon the subject which *will set the matter at rest*." This, then, is the writer's aim. Whether that object is accomplished, others must decide. So far, however, as the writer can see, this exposition does find a reasonable place for everything mentioned by Ezekiel, even if it be not the exact pattern of what Ezekiel saw.

Faithfully in compliance with the injunction given, Ezekiel has "declared all he saw to the House of Israel." This is but a preliminary step to the full exhibition of the building itself, foretold in chap. xliii. Concerning this feature of the case, more will be said when dealing with that particular chapter. Meanwhile, till the consummation mentioned in that chapter takes place, the door of invitation remains open. And any constituent of the natural Abrahamic tree may be cleansed from his sin, and thus stand with the beloved at the advent of Messiah, in the manner that God has appointed.

### CHAPTER III.

Ezekiel xl., verses 5—43; xlii., verses 1—12; xlv., verses 19—24.

THE wall round about the house, co-extensive with and forming the outside boundary—The gates with their twofold divisions, and their relation to the wall—The chief constructional features of the outer courts—The pavements—The "chambers" flanking the outer wall—The arches round about—The "arithmetical" proof—The extent of the outer courts—The gates of the inner courts *vis à vis* with those in the outside wall—The chambers flanking the inner court—"The galleries"—"The porches of the court"—and the "Corner courts."

#### SECTION I.

#### A WALL ON THE OUTSIDE OF THE HOUSE ROUND ABOUT.

EZEKIEL is taken from the position where he first obtains a general view of the Temple, and is brought sufficiently near to see it more in detail (verse 3). His ears are now sufficiently attent, and his eyes ready to notice all things done by his guide in their tour of inspection. While standing in the gate, Ezekiel sees the angel measure the "wall on the outside of the house." [See Plates ii., iii., and iv.] This wall deserves particular attention: it is one reed high and one reed broad, or thick (verse 5), which, taking twenty-four inches as approximately the length of Ezekiel's cubit and handbreadth, would represent a wall *twelve feet* high and *twelve feet* thick. How would the measurement be made? It must have been made where the gate intersects the wall, and while Ezekiel

was in a suitable position for seeing the measurement thereof. If Ezekiel were standing *in* the gate, he would have an *end view of the wall*. This, in fact, is the only way the thickness of the wall could be seen, unless Ezekiel was *elevated* in order to see the breadth of the wall, and it is not so stated. Now, the angel "stood in the gate" with a measuring reed in his hand—verse 3—[Plates iii. and iv.; pages 18, 22]; and it is stated in verse 5, that "a wall is on the outside of the house," and that the angel "measured the breadth of the building." These two verses taken together make it certain that the gate went through the wall, and that on each side of the gate, the thickness of the wall would be visible.

Ezekiel saw this wall "on the outside of the house

round about;" i.e. to say, he saw *the outside wall of the house*. No other wall enclosing the house is mentioned in the description. Therefore, if this be not the enclosing wall, the house would be open to access on every side, and there would be no need for gates. Of these gates particulars are given, and those particulars necessitate that this wall and the gates are co-related. It cannot be that a structure which is to be freely used for worship should be surrounded by a wall twelve feet high without any means of access. On the other hand, it would be anomalous that there should be gates of majestic proportions without an excluding wall.

The wall is mentioned again in chap. xlii. 20, and its whole extent is given—five hundred reeds each way. This has placed commentators in a dilemma, and to escape from it, they have adopted all sorts of arbitrary expedients. Their difficulty is this: they cannot fit in the interior specifications of Ezekiel with a five hundred reed building, and therefore they maintain that the gates are not in the five hundred reed wall, but in a small structure inside the area. In fact, they do not see any place or need for such an immense area as would be enclosed within a five hundred reed square. Therefore, they boldly dispense with the measurement of five hundred reeds so explicitly given in the testimony, or adopt other expedients to narrow down the limits of the structure seen by Ezekiel to five hundred cubits square. In fact, they *squeeze* the testimony in order to make it fit a theory. This is to be reprobated on every ground.\* No construction of the vision can be right that does not leave the text intact and harmonize with the surroundings of the subject as a whole. A building of five hundred cubits would scarcely differ from Herod's Temple. Such a building would be totally inadequate for a "house of prayer for all people," and for the assembly of that vast concourse of people which the scope of numerous prophecies requires. This is reason sufficient, if there were no other, for rejecting any exposition that involves a structure of such limited dimensions.

Some have supposed the wall to surround the house at a distance from it, in order to find a place for the wall, and yet limit the size of the house to five hundred cubits. But the theory involves the anomaly already referred to. In that case, the surrounding wall would have no gates, for the gates mentioned in the fortieth chapter of Ezekiel cannot on that hypothesis be planted in the wall. Hence we have the extraordinary suggestion of a house of prayer surrounded by a wall twelve feet high and four miles in circumference, thus shutting off all means of access to the inside!

Now, the wall mentioned by Ezekiel must have some connection with the house itself, and form an integral part of the building; and if it be not connected with it

in the way already indicated, what is its use? There is no reasonable answer to the question. Again, if the wall does not form an integral part of the building, the fact would have become apparent in the specifications. The case stands just the other way, and the verses already considered are conclusive when read together thus—

"And behold a wall on the *outside of the house* round about."  
 . . . "Now when he had made an end of measuring *the inner house*, he brought me forth toward the gate whose prospect is toward the east, and measured it (i.e., the house) round about. He measured the east side with the measuring reed, five hundred reeds . . . He measured the north side, five hundred reeds . . . He measured the south side, five hundred reeds . . . He turned about to the west side, and measured five hundred reeds." "He measured IT by the four sides: IT had a wall round about, five hundred long, and five hundred broad."—(Chap. xl. 5, and xlii. 15-20.)

The evidence is clear that the house was measured *inside and out*. Its inner circumferences first, and its outside limit last. This outside limit is marked by *the wall*, which would strikingly impress Ezekiel by its vast extent and its extraordinary proportion, and which, in the natural order of things, would be the first to be measured, just as the testimony narrates.

The wall, as we have already seen, is stated to be five hundred reeds on each of the four sides (chap. xlii. 15-20). What this means is not at first realised. The exact length of the reed is not certain, but it is somewhere between ten feet six inches and twelve feet; if the former, five hundred reeds would be nearly a mile. If twelve feet, the length of five hundred reeds would be considerably over one mile. On either supposition, such a wall would enclose a very large area—an area containing six hundred and forty British acres. How such an area can be involved in Ezekiel's specifications has been a problem hitherto. Its solution is easy when the character of the buildings inside the house is understood. A right understanding of these makes it certain that the house is co-extensive with the wall.

Twelve feet high and twelve feet thick, is an extraordinary proportion for a wall. There must be some special necessity for such a wall. The necessity is not difficult to understand in the view illustrated in the drawings of the gates.—[Plates i., ii., iii., iv., v. and vi.—See Frontispiece, and pages 14, 18, 22, 26, and 30].

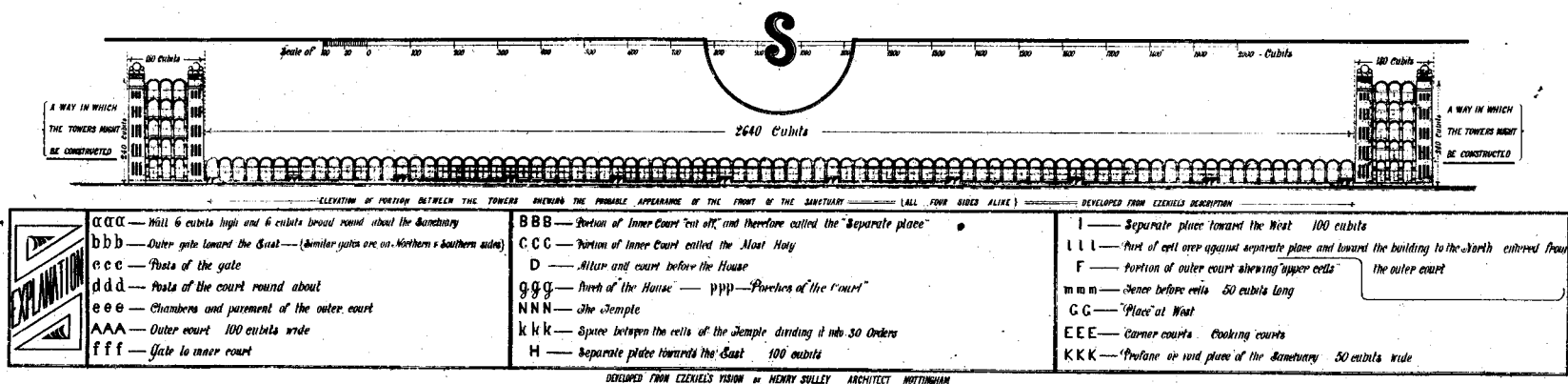
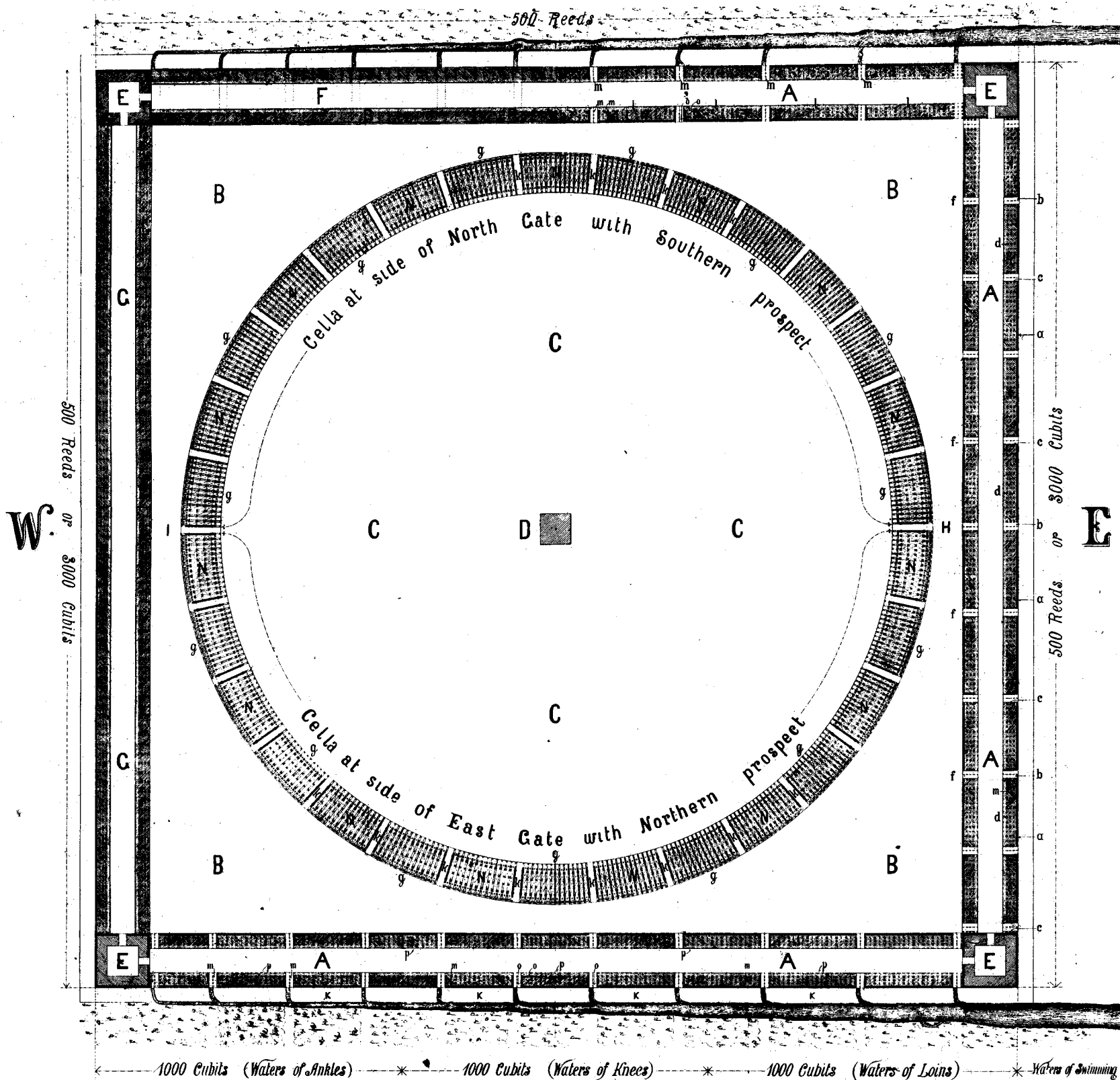
## SECTION II.

### THE GATES.

A CERTAIN celebrated architect said: "The gateways, notwithstanding the minuteness of his (Ezekiel's) details, are a puzzle not easy to solve." He also ventured to assert that they were "hardly worth spending much time upon." One ventures to think, that if the gentleman in question had understood the subject, he would

\* For remarks on the proposal of some to alter the Hebrew text in chap. xlii., see appendix.







not have spoken in this manner. Study has convinced the writer, and may convince the reader, that the understanding of the construction of the gates is of supreme importance to the understanding of the whole structure. This may be gathered from the fact that the bulk of the fortieth chapter is occupied in their description. They are, indeed, the *key* of the specification. Entering the building with this key, and carefully remembering the injunction of Ezekiel's guide, we may unlock the mystery of the vision.

These gates, though used for purposes of ingress, are not a mere opening in the wall. Even a cursory glance at the chapter reveals this fact. They are composed of several important parts, which, put together, make a perfect whole, and comprise entrances, posts, columns, chambers, &c. The gates partake more of the character of *gate buildings* than structural entrances, as we conventionally understand "gates." The Hebrew word translated "gate," in its primary meaning, does not involve a gate building. It only has this meaning in a derived sense. The word is used several times throughout Ezekiel's specifications in its primary sense, and therefore it must be remembered that the word "gate" does not necessarily refer to a "gate building" in every case, or even to a gate at all in the sense in which Englishmen understand the term. In our conception of the gates of the Temple described by Ezekiel, we must not be guided by any foreign instances, ancient or modern, but must follow strictly the specifications given.

Conducted by the angel "to the gate which looketh toward the east" (verse 6), Ezekiel sees its several features measured. These are—

1. The entrance thresholds.
2. The chambers of the gate.
3. The pedestals of the gateway.
4. The threshold of the gate "by the porch of the gate within."
5. "The porch of the gate within."
6. The porch of the gate within the court.
7. The length and breadth of the gate building.
8. The boundary and the roof of the little chambers.
9. The "palm trees" of the gate.
10. The arches.
11. The lattice work.

These details are not all fully specified in the description of the first gate, but they come out on collating all the items scattered in the description of the other gates. All the gates are alike (see chap. xl., verses 21, 24, 28, 32, 35), and that which is affirmed of one applies to all. It is, in fact, a feature of the specification, that important details are, to all appearance, incidentally mentioned, and are also found where they appear to be out of place in the testimony. Such matters, taken in their isolated

occurrences, appear to be unconnected with the immediate context; but taken in connection with the vision as a whole, they supply important links. The whole vision is, in fact, the context to each part.

Taking the leading features of the gate in order, we consider first—

#### A.—THE ENTRANCE THRESHOLDS.

From verse 6, we learn that the man with the line in his hand measured "the threshold of the gate". immediately he ascended the steps thereof, *i.e.*, he measured that space which lies between the sides of a door opening in the thickness of a wall, and which we sometimes call the door-way, or entrance step.\*—[B. Plateiii.; page 18.] This threshold measured one reed broad; it is, therefore, the same width as the *wall*, as most thresholds are. This threshold lies facing those who enter the gate, and upon it they must tread, unless they stumble upon it as they go up the steps, and fall with their hands *upon the threshold*, as the Ephraimite's concubine did before the door of the house where her lord sojourned (Judges xix. 27). This threshold would be *level* with the floor of the gateway; otherwise it would be called a step. Nevertheless, it would count as a step, unless there were a platform in front of it level with it. Without such a platform, or ledge, the threshold would form one step of the seven giving access to the house (verses 6 and 26).

Then it is stated that "he measured the other threshold one reed broad" (verse 6). Here are two thresholds measured by the angel as soon as he reaches the top of the steps. A third threshold is also mentioned in the next verse; "*by the porch of the gate within*" (verse 7). Now, seeing there are more than two thresholds mentioned, the expression "the other threshold" can only be understood by supposing there are two thresholds at the front or entering face of the gate buildings. The threshold mentioned in verse 7, therefore, must be placed at the further or inner end of the gate buildings, and cannot be connected with those first mentioned. These are placed side by side, and are divided from each other by an extension of the division between the doors, in the plan of the gate accompanying this exposition.—[See Plate iii.]

There being two thresholds, there would be *two doors* to each gate. But why two doors? Just this: one for exit, and one for entrance; that such an arrangement is intended, we may gather from the following testimony:

"The Temple and the Sanctuary had *two doors*. And the doors had two leaves; two turning leaves; two for the one door, and two for the other."—(Chap. xli. 23, 24.)

Now, the outside limit of the sanctuary is that portion of the house first measured (see chap. xl. verse 5; and

\* The reader will observe that the different features referred to in this exposition are distinguished by letters on the plates.

xlii. verses 15—20). To the four sides of this sanctuary are gates, and the sanctuary itself is a mile square. When, therefore, it is stated that the sanctuary had two doors, it is clear we are not to suppose there are only two doors giving access to this immense area; in fact, more than two gates are specified, therefore the statement "that the sanctuary had two doors" must be understood in the sense of two doors *to each particular gate* of the sanctuary. Understood in any other sense, it would mean that there were only two gates to the whole building, whereas, we know positively that there are more than two gates. The arrangement already suggested enables us to understand the two things in harmony, that is, we have *two thresholds, two entrances, and two doors in each gateway*, side by side.—[B and C Plate iii.]

A more convenient arrangement for orderly entrance and exit could not be devised. And, considering the immense number of people who will assemble in the temple, such an arrangement would be absolutely necessary. Gentiles have already adopted this expedient where large congregations meet. The order of the kingdom of God will certainly not come behind Gentile devices. The necessity for two doorways in each gate of the Temple appears greater, when we consider a certain *law of the house*, mentioned in chap. xvi. verse 9:

"He that entereth in by the way of the north gate to worship shall go out by the way of the south gate; and he that entereth by the way of the south gate shall go forth by the way of the north gate; he shall not return by the way of the gate whereby he came in, but shall go forth over against it."

Compliance with this law will secure orderly fraternal intercourse, when confusion might otherwise reign. It is an arrangement, in fact, for passing to the right and to the left, and to carry this out in the most effectual manner through the gates, each gateway is divided into two parts; hence "two thresholds" are specified at the entrance of the gates.

#### B.—THE CHAMBERS OF THE GATE.

NEXT in order, we consider the opening clause of verse seven. Omitting the italicised words found in the common version, the clause reads:

"And little chamber one reed long, and one reed broad; and between the little chambers five cubits."

The word chamber here is a singular noun used in a *generic* or collective sense. Putting *every* before the word chamber, occurring first in this verse, tends to obscure this fact. Grammatically, the translation is correct. But nevertheless, an important element of the *key* is hidden thereby. In fact, most of the italicised words in the C.V. help to mystify the vision, and should, as far as possible, be omitted in the reading. The important bearing of this will be seen as we follow the steps of the angel through the building.

It may be noted here that the words "was" and "were" so freely introduced into the text by the translators, and which are not in the original, are particularly objectionable, because they tend to convey the impression that Ezekiel is speaking of a building which has already existed. With equal facility, the translators might have adopted the *present* tense, which is actually employed in the original. Deity,\* "speaking of those things which be not as though they were," receives an illustration in this vision which is hidden by the translation. With the adoption of the present tense, the meaning of the prophecy would be made more easy; and the more readily should we perceive that Ezekiel describes a building, not which *was*, but which *is* to be, and which, to the mind of the Spirit, does exist, and therefore, in a description by the Spirit, is fitly described in the present tense. In fact, we find in the vision realistic descriptions which are not to be understood on any other principle. For instance: "He brought me again to the door of the house, and behold, waters issued out (lit., *are coming out*) from under the threshold of the house;" "there ran out waters on the right side;" "he brought me through the waters," &c. Now the context should be translated in harmony with the actuality of these things.

Bearing in memory that Ezekiel's guide stands upon the outside thresholds of the gate while he measures them, the next important feature of the gate is mentioned in the order in which it would come up for notice, supposing the measurer to pass up one side of the gate building, and down the other. From the entrance threshold, he would pass the "little chambers," (verse 7) say on the left-hand side; he would note their respective dimensions, and the size of each post between them.—[D-D-D-E-E. Plates iii. and v.; pages 18 and 26.] Next he would come to "the threshold of the gate by the porch of the gate within." [F. Plate iii.] He would measure this porch (verse 8). Next he would come to the porch or gate within the court, and measure it (verse 9).—[H. Plates iii. and v.] Passing down the right-hand side of the gate building, on his return journey, he would, by ocular demonstration, enable Ezekiel to say: "the little chambers of the eastern gate are three on this side, and three on that side" (verse 10).—[D-D-D. Plates iii. and v.]

These chambers are one reed long, and one reed broad, *i.e.*, six cubits square. They are also six cubits high, as we gather from the twelfth verse, which states that the "chambers are six cubits on this side, and six cubits on that side." This is a *third* measure of the little chambers, and a third measure can only be applied vertically. That is to say the little chambers are six cubits *high* on one side of the gate, and six cubits *high* on the other side of the gate.—[D-D. Plate v.]

\* See Paul's explanation of the Divine method of foretelling future events.—Rom. iv. 17.

The position of the chambers in relation to the gate is very clearly defined in verses 10 and 13, which read :

"The little chambers of the gate eastward (are) three on this side, and three on that side . . . . He measured then the gate from the roof of one little chamber to the roof of another: the breadth was five-and-twenty cubits, door against door," or *opening against opening*.

The description could not well be clearer. The measurement is taken from the roof of one to the roof of the other, *across* the gateway.—[C-C. Plates iii. and v.] A passage-way, therefore, of twenty-five cubits, separates the chambers which are on either side of the gate.

This roof of the chambers would be flat, as most eastern roofs are. Its thickness is not stated, unless the "space" mentioned in verse 12 be its thickness.

#### C.—THE PEDESTALS IN THE GATEWAY.

EZEKIEL states that there are five cubits between each chamber (verse 7). This measurement must be applied transversely in relation to the twenty-five cubits already mentioned, *i.e.* to say, the twenty-five cubits give the measure across the gateway, or its width, and the three little chambers, with the five cubits between them, go to make up the gateway lengthwise. Hence, in laying down the five cubits, the staff must be placed so as to point *forward* from the entrance threshold to the other end of the gateway.

Ezekiel does not say there is a *space* between the chambers. That would involve a wall to each chamber, of which there is no mention in the specification. He saw five cubits of *something* between each chamber. These are the posts of verse 10, which are "of one measure on this side of the gate and on that side of the gate." The posts mentioned in this verse cannot be the posts of the porch, for the latter are distinctly specified in connection with the porch. And their size precludes the possibility of their being connected with the chambers in the ordinary sense of door posts. They are five cubits wide, and six cubits deep, *i.e.*, they measure just one reed deep, the same depth as the side of the little chambers between which they stand, and they are five cubits on the side facing the gateway. Like the wall, these posts are of unusual size, and their proportions also point to some distinctive feature in the construction of the house. They are shewn on Plates iii. and v., figured E-E.

The height of these posts, at first sight, appears to be the same as that of the roof of the little chambers, which are the same height as the wall. They probably rise higher than the little chambers, viz., to the lowest roof of the gateway, which appears to be thirteen cubits, or just the height of the doors. A "post," twelve feet

deep, ten feet wide, and twenty-six feet high,\* would form a suitable foundation for the superstructure which appears to be described further on in the specification. Such a "post" divided into *pedestal* and *sub-base* by the roof of the chambers, and the lower roof of the gateway, would not only be an excellent foundation, but would also form a pleasing architectural feature in the construction of the gate.

#### D.—THE THRESHOLD OF THE GATE BY THE PORCH OF THE GATE WITHIN.

AFTER passing up the side of the gate building, and measuring the "little chambers," the angel is in a favourable position for measuring that *third* threshold mentioned in verse 7. It is one reed broad, *i.e.*, the same width as the two outside thresholds, and like them, would have side jambs of equal width. The order in which the threshold is mentioned fixes its position. To one walking inward and passing the three chambers on the left hand, this threshold would lie immediately in front.—[See F. Plate iii.]

No other threshold is mentioned in the specification of the gate. The word *threshold*, therefore, must in this case either be taken in a collective or plural sense, and held to apply to *both* sides of the gateway, or it must have reference only to a threshold *on one side of the gate building*. If the latter, we have an easy explanation of the next verse (*i.e.*, verse 8); and if the former, we still have an explanation, but less lucid.

An entrance space within the gate building itself, at its further end, twelve feet broad and twenty feet wide in front of a door, would appropriately be called a "threshold." Especially so if such a space were on the *entering side* of the gateway.—[Letter F shews the threshold in front of the doorway, and letter *p*- indicates the position of the doors—Plate iii.]

Now, the same space on the other or exit side of the gateway could not be so appropriately called a "threshold" in the Bible sense of the term. To one coming out of the temple, this space would lie beyond the doors thereof, and therefore on the outside, although still within the gate building, and might be appropriately called a *porch* rather than a *threshold*. If this is the meaning of the specification, the relation of verses 7 and 8 to each other becomes clear. Supplying the verb which governs verse 7, the latter part of it with verse 8 reads:—

"He measured the threshold of the gate, by the porch of the gate *within*, one reed.

"He measured also the porch of the gate *within*, one reed."

That is to say, there is a space *within* the gate building in front of the doors of entry to the sanctuary

\* For the sake of ready calculation, all through this exposition, the cubit, six of which make one reed, is supposed to measure *twenty-four* British inches. A reed, therefore, would equal *12 feet*.

called a threshold. And there is a similar space beyond the doors of exit from the sanctuary called a porch. The threshold is by or alongside the porch within the gateway, and is therefore of the same width.—[Plate iii.]

#### E.—THE PORCH OF THE GATE WITHIN.

"The porch of the gate within" forms an integral part of the gate building itself. It would be that part of the gateway into which one would step immediately on passing through the doors of exit from the Temple.—[See G and p. Plate iii.]

Its constructional features would not differ from that portion of the gate called the "threshold of the gate by the porch of the gate within." Collateral evidence justifies the use of either of the two words "porch" and "threshold," in a collective or plural sense. In this way we may understand that Ezekiel describes the space on both sides of the gateway in front of the doors as a "threshold" and yet as a "porch." Any threshold having a door hinged upon it and covered over with a lintel, or roof, becomes a porch so far as its constructional features are concerned. And every porch, or entrance space, when standing in front of a doorway, covers a "threshold."

#### F.—THE PORCH OF THE GATE WITHIN THE COURT.

IMMEDIATELY after measuring the porch first mentioned, and before leaving the inner end of the gateway, the angel measured "the porch of the gate, eight cubits; and the posts thereof, two cubits." This porch is stated to be *inward*, that is to say, it stands clear of the gate, and inside the court. Yet, from the order in which the measurements are given, the two porches appear to adjoin each other, and to be divided the one from the other by the doors of the sanctuary. A sort of inner and outer porch, six cubits wide on one side of the doors, and ten cubits on the other side, *i.e.*, this last mentioned porch, with its posts, projects ten cubits into the outer court, while the six cubits project into the gate building. This porch is figured H, on Plates iii. and v.

The disposition of the porches and the thresholds specified in Ezekiel's prophecy has been an utter puzzle to commentators, and much nonsense has been written upon the subject. Some have called verse 8 a *gloss*, and have been for ostracizing it from the text as utterly inconsistent with verse 9; others have been for placing one or other of the porches specified in an impossible position where the term "porch" would not apply. And some have been disposed to alter the translation of the last clause of verse 7, and make the specification *repeat* itself. The clause would read "He measured the threshold of the gate, one reed broad, *even* the one threshold, one reed broad." Just as though there was only one threshold to the gate! And this in spite of the fact that there are at least *three* mentioned. And

then, it must be remembered that *mere* repetition is quite out of the question in view of the concise and condensed character of the specification. It could not be more brief. Not a word is wasted. It is in fact a marvel of brevity. As each distinctive feature of the building appears upon the horizon of thought, this peculiarity of the specification is more impressed upon the mind, until wonderment and surprise struggle for the mastery—wonder as to what is further involved in the specification, and surprise as to its verbal perfection. One whole side of the sanctuary, with its outer court, posts, columns, arches, and towers, is specified *in a sentence*. We may be perfectly sure, then, that there is no unnecessary repetition in the text, and may safely hold to the present translation of the seventh and eighth verses.

#### G.—THE LENGTH AND BREADTH OF THE GATE BUILDING.

ANY plan of the building seen by Ezekiel, or a plan of any portion of it, must, if it be correct, be *proved* by the general dimensions of the structure, thus checking off the detail measures. Here we have some interesting and necessary evidence, the absence of which would cast a doubt upon the correctness of any plan. It is not sufficient that the details of the specification are all observed, and a place found for each feature. The general measure must cover the details also. Neither, upon the other hand, will the agreement of general measures with detail figures, stamp an interpretation as correct, unless, at the same time, an appropriate place is also found for every detail feature mentioned by Ezekiel.

Proceeding on this basis, it will be observed that the total length of the gate, and its porch, is *fifty cubits*.

"And from the face of the gate of the entrance, unto the face of the porch of the inner gate, fifty cubits" (verse 15).

That is to say, the measure of fifty cubits extends from the outside face in the wall to the face of the porch which looks toward the court. Will this total length of fifty cubits *fit* the plan of the gate in its details, as now developed? Let us see:—

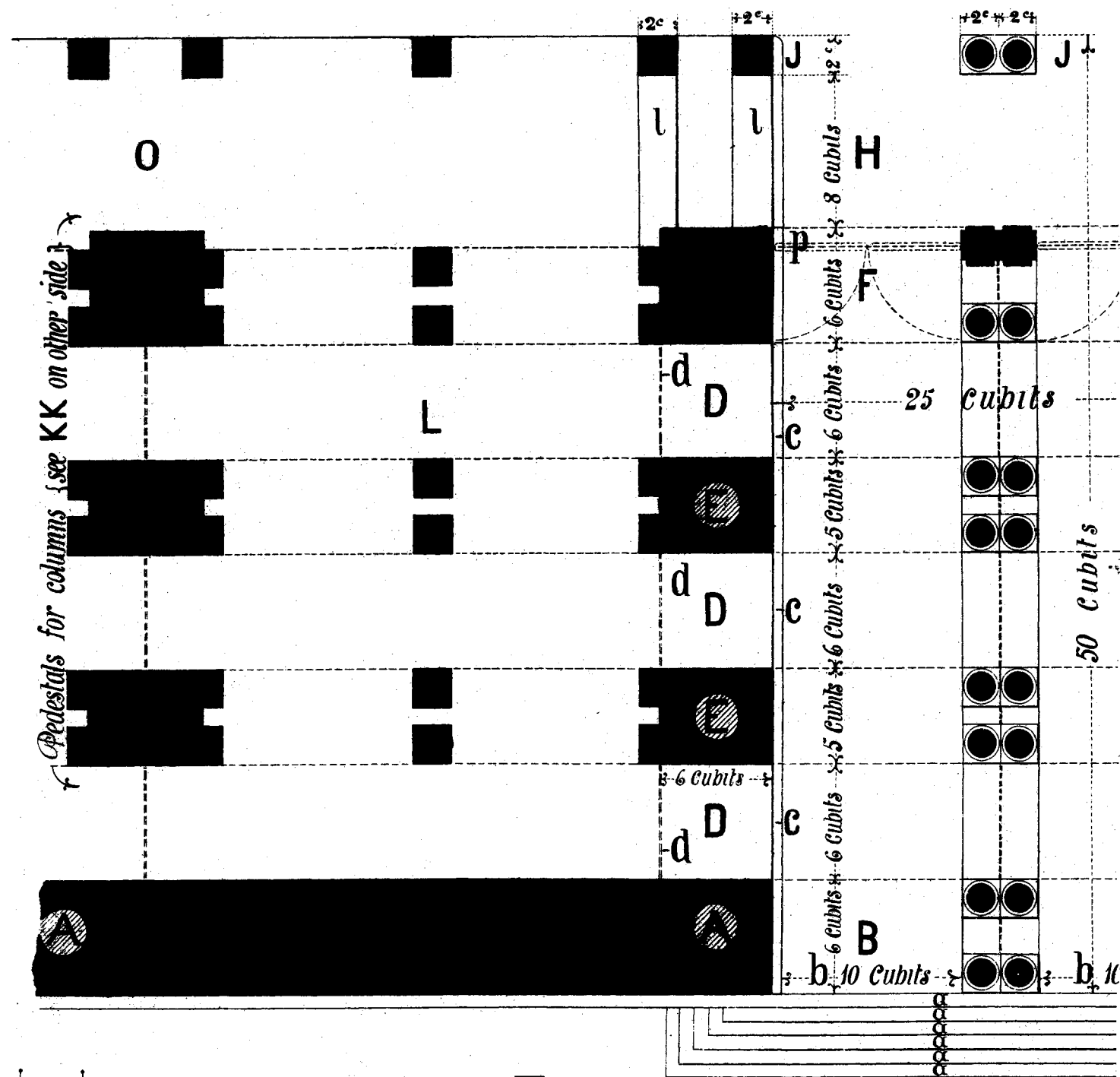
	Cubits.
Outer Threshold, one reed - - -	6
Three Chambers, each one reed - -	18
Two posts between chambers, each five cubits	10
Threshold by porch of gate within, one reed*	6
Porch of gate - - - -	8
Posts of same - - - -	2
	—
	50 cubits.

Having "proved" the plan of the gate so far as concerns its longitudinal measure, the next point of interest is its latitudinal expanse. This, as already pointed out, is stated to be twenty-five cubits. It must not be

\* The porch mentioned in verse 8 is included in the breadth of the Threshold, because it is shewn to stand over it. See remarks under section E.

# PLAN OF THE GATE SHEWING PORTION OF

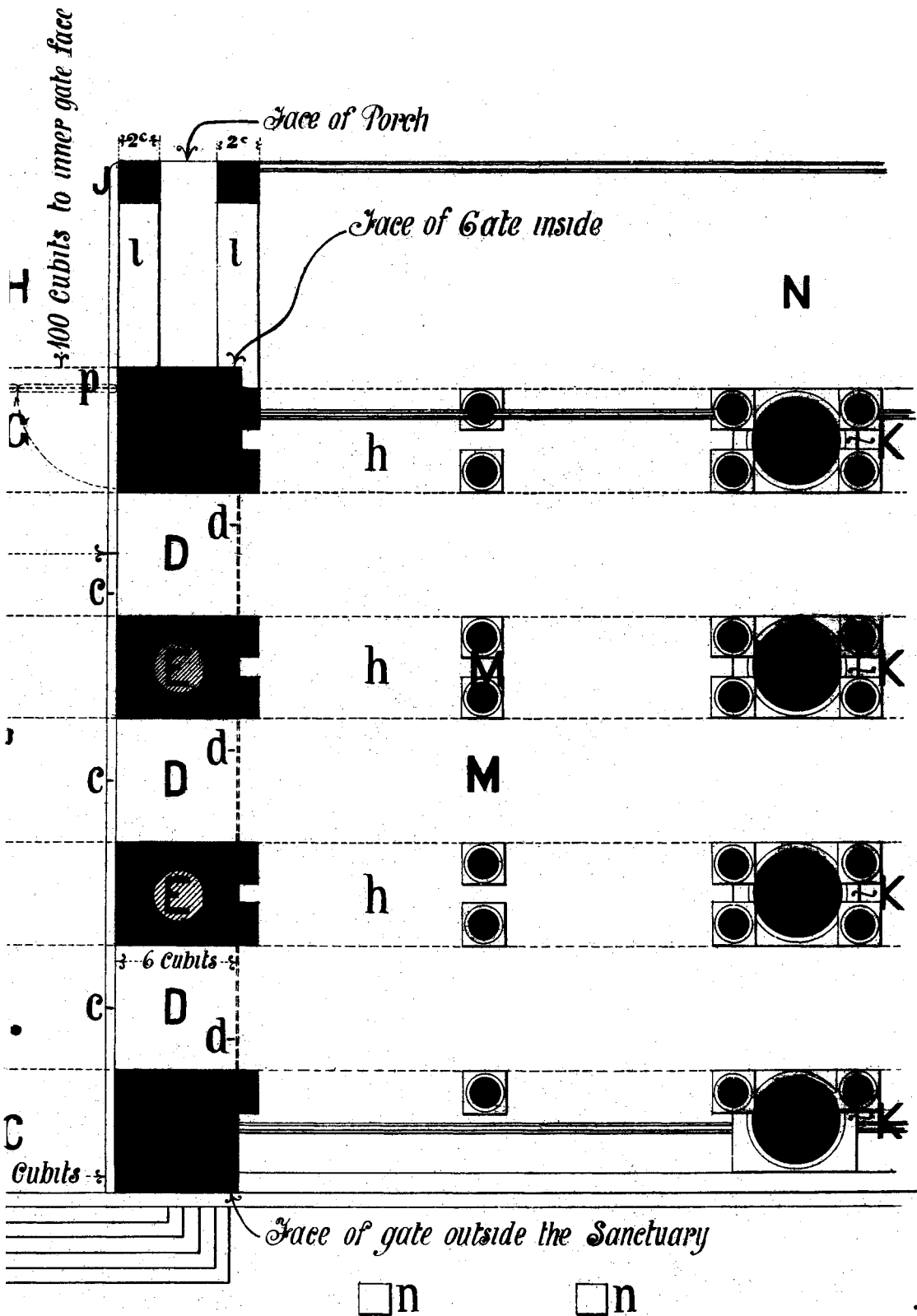
## Inside Outer court



- A.A.— *Wall, 6 cubits broad and 6 cubits high.*  
 B. — *Threshold, 6 cubits.*  
 C. — *The other Threshold, 6 cubits.*  
 D.D.— *“Little Chambers,” 6 cubits square.*  
 E.E.— *The post between “The Little Chambers.”*  
 F. — *Threshold by Porch of Gate within, 1 reed.*  
 G. — *Porch of Gate within, 1 reed.*  
 H. — *Porch of Gate inside the Outer Court.*

- J. J. — *Posts of this Porch, 2 cubits.*  
 K. K. — *Posts, or Palm Trees.*  
 L. — *Cellæ on lower pavement of C.*  
 M. — *Cellæ on upper pavement.*  
 N. — *Gallery in continuation of P.*  
 O. — *Lower Colonnade in continuation of P.*  
 S. S. — *Seven Steps to the Gate.*

## CELLÆ ROUND ABOUT THE COURT.



- b.b. — *Entry of Gate, 10 cubits wide, 13 cubits high.*  
c.c. — *Boundary before "The Little Chambers," 1 Cubit high.*  
d.d. — *Lattice-work.*  
h.h. — *Arches 25 cubits long by 5 cubits wide.*  
n.n. — *Slaying Blocks outside the Sanctuary.*  
l.l. — *Flaying and Washing Tables in Porch.*  
p.p. — *Folding Doors.*

supposed, however, that the whole width of the gateway is intended to be a clear, undivided space—not so far as the lower part of it is concerned. Other features appear to be clearly involved, from the facts mentioned by Ezekiel.

Verse eleven states that Ezekiel's guide "measured the breadth of the entry of the gate, *ten cubits*; and the length of the gate, *thirteen cubits*." *Breadth*, in relation to a gate, or gate opening, or a gateway, is technically its width. Therefore, the doorways in the gateway will be ten cubits wide. There would be two such openings in each gate, one for entrance, and one for exit, as already indicated. Together, they would equal twenty cubits, and could be fitted into the width of the gateway, leaving sufficient room for hanging-posts, and for the dividing fence in the centre of the gateway.

The *length* of a gate in relation to *breadth* would be its height. This would be thirteen cubits—quite a proportionate measure for a gate opening ten cubits wide. These measures are majestic. Two door openings side by side, each twenty feet wide, and twenty-six feet high, would in themselves be imposing, quite apart from the impressive height of the pillars standing on either side of the gateway. To each opening there would be folding doors," *i.e.*, there would be to each opening what in modern technical language would be termed "a pair of folding doors."—[*p-p*. Plate iii.] The precise and peculiar manner in which these doors are specified (verses 23 and 24, ch. xli.) helps the conclusion that the thirteen cubits is a measure which must be applied vertically. Those two verses have been quoted in full on page 15, and need not be reproduced. A glance at them reveals the fact that no size is given for the doors there mentioned. This must be discovered from other testimony. Now the doors of the sanctuary must be the same size as the "entry of the gate." We therefore not only learn the size of the doors mentioned in chapter xli. by what is stated in the eleventh verse of chapter xl., but we also gather from the former how to apply the thirteen cubits mentioned in the latter. The length of the gate opening therefore is thirteen cubits high or long—the length being measured upwards.—[See figures 13, near H. Plate v.]

In confirmation of this way of applying the measure of length in a vertical direction, the word *אֶרֶךְ* (*erek*) is used where height is involved as compared with breadth, in Exodus xxvi., xxxvi. And in support of both the measurements in verse 11, applying to the door openings of the sanctuary, we have the word *פֶּתַח* translated "entry" in verse 11, also translated "door" in verse 13.

Up to the height of these doors, *i.e.*, up to twenty-six feet high, the gate building would probably be divided into two sections by the "wall" mentioned in verse 7, chap. xlii. This wall would scarcely be a solid wall. The original word translated "wall" in this place is *גִּזְרִי*

(*gathér*), and applies to anything effecting an inclosure, as a wall does. The word would more fitly apply to a *fence*, which also effects an inclosure. A solid wall would be rather unsightly in such a position, but a row of columns like those supporting the roof of the porch, connected at their base with a raised bench, would form a suitable *גִּזְרִי*, and effectually divide the gate into two parts, so that the inflowing and outgoing streams of people would not collide in the passage way. The *fence* mentioned in chap. xlii. is fifty cubits long, so is the colonnade in the centre of the gateway.—[See Plates iii. and iv.]

#### H.—THE ROOF OF THE CHAMBERS OF THE GATE AND THEIR "BOUNDARY."

THE roof of the "little chambers" is not specifically mentioned anywhere save in the thirteenth verse, and then only when the width of the gateway is given. The thickness of this roof and its height from the floor of the gateway must therefore be gathered from other items in the specification. We know the height of the underside of the roof from verse 12, because the chamber is there defined to be six cubits *high*. As to the *thickness* of the roof, this is probably indicated by the same verse. We there find a feature mentioned in connection with the "little chambers" called in the C.V. "a space" or *limit* or *bound* (*see margin*). Neither of these renderings of the original appears to have satisfied the revisers, who completed their labours by the issue of the R.V.\* two years ago. Accordingly they give us the word "border" in preference to either. This appears to fit the context exactly. Verses 11, 12 and 13 read:—

"He measured the breadth of the opening of the gate, ten cubits; and the length of the gate, thirteen cubits; and a *border* before the lodges ("little chambers") one cubit on this side, and a *border*, one cubit on that side; and the lodges ("little chambers") six cubits on this side, and six cubits on that side. And he measured the gate from the roof of one lodge ("little chamber") to the roof of the other, a breadth of five and twenty cubits, door against door" (R.V.)

Here we see that after measuring the width of the entrance doorways (ten cubits), the measuring staff is raised to measure the height of the same (thirteen cubits, see above), and while the staff appears to remain in this vertical position, a *border* is measured before the little chambers. And then, with the staff still in an upright position, the *height* of the little chambers is ascertained; presumably, therefore, "The border before the little chambers" is measured vertically on this side of the gateway and on that side of the gateway. Now, assuming that the roof of the little chambers is one cubit thick, the edge of such a roof-slab would form a *border* or margin to the little

\* Revised Version.

chamber on the top side. Suppose, also, this border is moulded for the sake of ornament, and returned down each side of the chambers, we should then have a border, one cubit wide, "before" or "to" the little chambers. There is still another side, viz., the bottom side, or floor of the chamber. Is this level with the gateway threshold, or is it level with the pavement by the side of the gates? (Verse 17.) Whichever way the answer is given, we have a *border* before the little chamber one cubit wide, because the pavement stands up one cubit above the level of the court. (Chap. xlii. 4.) If the level of the gateway and the little chambers are the same, then "the border" would be "before the chamber" on the inner side, and if the little chambers are level with the pavement at the side of the gates, then "the border" would still be "before the chambers." From a variety of considerations, there appears no objection against applying the measure of one cubit in each of the directions suggested. In the drawings of the gate, however, the *border* is only shown in front of the little chambers as a step up from the gateway and as the thickness of the roof over them.—[c-and-e. Plate v. Page 25.]

#### I.—THE PALM TREES OF THE GATE.

VERSE 14 is a good illustration of the remarks already made on the conciseness of Ezekiel's specification. It may also be taken as illustrative of the somewhat incidental way in which some important features of the building are mentioned. And further, it strikingly illustrates that remarkable feature in the specification which helps so largely to the understanding of the vision, namely, the use of a noun of singular number in a collective or plural sense. In the latter part of the verse, we have the word "post" so used. "Unto the post of the court" cannot have reference to *one* post only. There are *many* posts in the court. Supposing they are all alike, then "post," a singular noun of number, is just as expressive of the fact as our use of the word "man," when we mean a number of men; only we require to understand this use of the word in that sense to see the meaning. "The post of the court," then, means *each* or *every* post of the court.

Verse 14 not only informs us that there are *posts* to the court, but also that these posts are posts of the gate as well. The verse reads:—

"He made also posts of threescore cubits, even unto the posts of the court round about the gate."

Here are *posts* and *posts*, but one need not be exactly like the other. It almost goes without saying that *there are* "posts" and "posts"—that is to say, a *pedestal* is a post, and a *column* is a post. The original word אֵיל (*áyil*), as occurring in the context, may apply to either. Now, from verse 10 we know that on either side of the

gateway there are posts, and from verse 14 we know that there are posts to the court. But are the posts of verse 14 exactly the same in all respects as those of verse 10? Scarcely. Probably, nay almost certainly, the one qualifies the other. There appear to be three distinct affirmations in the 14th verse, yea a fourth is involved by its relation to verse 10. *First*—"He made posts of threescore cubits to the court." *Secondly*—It is affirmed that there are other posts in the court (pedestals) "to which" the threescore cubits posts "are made." That is to say, he made *long* posts to surmount *short* posts in the court. This is the sense of the words, "even unto the posts of the court." *Thirdly*—It is affirmed that the posts of the court are also "round about the gate"—that is, "the posts of the court" are the same as those "round about the gate." The *court* could not be round about the gate—that would be an absurdity—but the same posts can. The *fourth* affirmation inferentially underlying the verse is, that the posts in the court upon which others are placed (*i.e.*, the pedestals), are like to the pedestals in the gate which are specified in verse 10. Now, these short posts stand on either side of the gateway, between the little chambers. We know they are five cubits wide, because that is the measurement between the chambers, and that they are six cubits deep, because that is the measure of the side of the chambers of the gate; and we know by parity of reason that they are at least six cubits high, the roof of the chambers being six cubits high. But the doors of the gate are *thirteen* cubits high, and, since the roofs of the gateway must be at least as high as the doors, probably these posts rise above the "little chambers," and are thirteen cubits high, *i.e.*, as high as the roof of the gate. Such a post (אֵיל) would in modern technical language be called a *pedestal*, or a *sub-base*, and upon it another post (אֵיל) could be placed, called in modern technical language a column, pillar, or shaft. Upon these premises, then, verse 10 helps to explain verse 14. The kernel of the two may be expressed thus:—*There are pedestals round the gateway, and these pedestals round the gateway are also pedestals to the court. They have upon them posts of threescore cubits.* These verses, as thus understood, are perfectly clear, and with a plan shewing how this could be the case, verse 14, which hitherto has been considered inexplicable, ceases to be mysterious.—[c-c-c. Plate ii. Posts of the court round the gate. d-d., other posts in the court.]

The length of the posts is stated to be "threescore cubits." Are we therefore to understand that *every* pedestal has "made to it" a column, or pillar, sixty cubits, *i.e.* one hundred and twenty feet high? Scarcely. The word אֵיל in the first part of verse 14 is in its plural form. Had this been otherwise, then to *each* pedestal there would have been specified a post sixty cubits long. As the matter stands, some other explanation must be sought.



It should be observed that in the specification of the gate, its principal features have been given in *dual form*. Thus we read, "the little chambers of the gate were three on *this* side and three on *that* side." "The posts had one measure on *this* side and *that* side;" "the little chambers, six cubits on *this* side, and six cubits on *that* side." This peculiarity of description leads to the idea that the sixty cubits apply to *both sides* of the gateway. "He made also posts of threescore cubits unto the post . . . round about the gate;" *i.e.*, the post on this side of the gate, and on that side of the gate, measure *together* sixty cubits, *i.e.*, thirty cubits on the one side and thirty on the other. If the measure given includes a plurality of posts in any other sense than the one now suggested, we appear to have a constructional difficulty in the specification, unless the words "on this side and on that side" of verse 26 can be shewn to mean on this side and that side of each post, rather than on each side of the gateway. This view of the matter would give a large central square post on either side of the gateway, with two slender shafts at each corner of the same, the whole standing upon one base or pedestal. The measure of these slender shafts would, in that case, be fifteen cubits each. These repeated three times, vertically, would give the total length of the large post, to which they stand related. Whichever way the measure be applied, the *general* result is the same, and the appearance of the sanctuary would only differ slightly in detail.

Now, these palms are specified to be upon *every* post in the gateway (verse 16); therefore there are more than two palms to each gate. A column composed of base, shaft, and spreading foliated capital, is fitly represented by a "palm tree;" the root representing an ornamental base, and the head, a foliated leaf-like capital. Such a column, with its shaft thirty cubits, or sixty feet long, would form an imposing feature in any building, and particularly so in the gate specified in Ezekiel's prophecy.

Probably the *shaft* of the columns will be ornamented as well as the base and the cap. Some "palm trees" have leaf-like serrated and knotted bark of beautiful appearance. Hidden under the terms of this specification, therefore, we probably have described a building of ornate beauty as well as of unique design, conjoined with majestic proportions. The drawings, therefore, accompanying this exposition, do not merely represent the bare forms specified, but also a suitable degree of ornamentation, as suggested by the specifications. When the building comes to be erected, its actual appearance may differ from the drawings on this point, but the reader will not be a loser by a little dressing, according to the judgment of the writer—dressing which in no way affects the general dimensions of the specification, and which, of course, forms no part of it.

Most readers of the prophecy have supposed "the

palm trees" to be sculptured representations of palm trees upon the posts. Such a conclusion is altogether inadmissible. The palm trees form *an integral part* of the gate building. They are mentioned in the description of every gate as a distinct item, *measured* by Ezekiel's guide.

"The gate of the outward court that looketh towards the north . . . and their palm trees (are) after the *measure* of the gate that looketh towards the east."—(Verses 20 and 22.)

And so with every mention of the palm tree, even where the fact is not so distinctly apparent as in these two verses, for it must be remembered that the verb "he measured" governs all the description of the gates. The introduction of the words *was* and *were* in the C.V. helps to prevent this feature of the case being understood. So whatever the palm trees are, whether identical with the "posts" of verse 14, or slender shafts joined up to a central pillar, they are a distinct architectural feature in the gate according to the measure given.

The suggestion has been ventured that *literal* palm trees are here specified. What curious palms they would be! A tree without fructifying soil stuck on the top of a post twelve feet high! Absurd as the suggestion appears, it is not more so than numerous general ground plans professedly drawn from Ezekiel's specification.

"Palm trees upon the posts" is an expression alike convenient and graphic for describing a series of slender ornamental columns, standing upon pedestals and sub-base, than which a more fitting figure could scarcely be selected.

#### J.—THE ARCHES.

We have now considered, step by step, and from detail to detail, all the features of the first gate mentioned in the specification up to verse 16, and including the last clause of that verse. Two features remain for consideration, viz., the "arches" and the "narrow windows."

That there are arches to the gateway, and very magnificent arches too, no one can doubt who considers all the elements of the specification. They are mentioned in the specification of the first gate, *i.e.* the Eastern gate (see verse 16). They are mentioned in the specification of the Northern gate (verse 22). They are mentioned in the specification of the Southern gate (verse 24), and they are mentioned in the specification of each of the inner court gates, verses 29, 33, and 36. These arches are "twenty-five cubits long and five broad" (see verse 30); that is to say, the arches are just as *long* as the gateway is broad, and they are just as *wide* as the posts between the little chambers. Moreover, we learn from verse 22, that the arches are *before the steps of the gateway*. Any person, therefore,

ascending these steps would see over the gateway an arch, or series of arches, under which he would pass on entering the house. These arches being of the same width as the cap and base of the "palm trees" or columns, and being twenty-five cubits wide, would spring from one column to the other across the gateway.

The specification of these arches seems clear enough to defy all adverse criticism. But it is well to mention that an objection has been urged against translating *אַלְמִים* (*elammím*) by the word "arch," on the supposition that the arch was not known at the time Ezekiel received the specification. There is nothing in this objection. It is a mistake due to incomplete knowledge on the part of those who raise the objection. As a matter of fact, the arch *was known long before* Ezekiel wrote the prophecy, though it did not come into general use until a much later period. The erroneous impression which exists upon the subject is due to the latter fact.\*

For reasons which need not now be stated, there will probably be *four* columns in each gate on either side, and therefore a series of four arches would rise over the gateway as shewn.—[*h-h-h*. Plates iii. and v.; pages 18, 26.]

#### K.—THE LATTICE WORK.

Few translators are satisfied with the rendering "narrow windows" in verse 16, and there are fewer still who can give a more satisfactory translation of the original. The translators of A.D. 1611, who produced the translation of the Scriptures which we call the "common version," appear to have been in doubt as to the meaning of *חַלּוֹנוֹת אֲטֻמּוֹת* (*challonóth atumóth*), so they gave us the alternative marginal rendering "closed windows." The revisers of 1885, who gave us the R.V., transfer the marginal rendering to the text, and do not even give us the translation "narrow windows" as an alternative rendering. The words "*closed windows*" do undoubtedly give a more literal rendering of the original than "narrow windows;" but do they represent to us in English the thing spoken of under those terms? The context itself appears to answer, "No." Verse 16 taken as it stands does not convey a tangible idea to the reader. The 16th verse, omitting the italics, reads:

"And closed windows to the lodges (little chambers), and to their posts within the gate round about, and likewise to the arches; and windows round about inward (or within) and upon post palm trees." (R.V.)

Observe the verse narrowly, and let those who think "closed windows" a good translation of the original explain, *First*, How a chamber without walls (for none are specified) can have a "window" in it? *Secondly*, Let them explain how "a post" and "an arch" can have windows in them? And *Thirdly*, Let them explain how there can be "windows round about," in the ordi-

nary acceptance of the term, without an inclosing wall to the gate building (for none is specified)? These questions go to the root of the difficulty, and show that something else is meant by "closed windows" than what is commonly understood by these words in this day and generation.

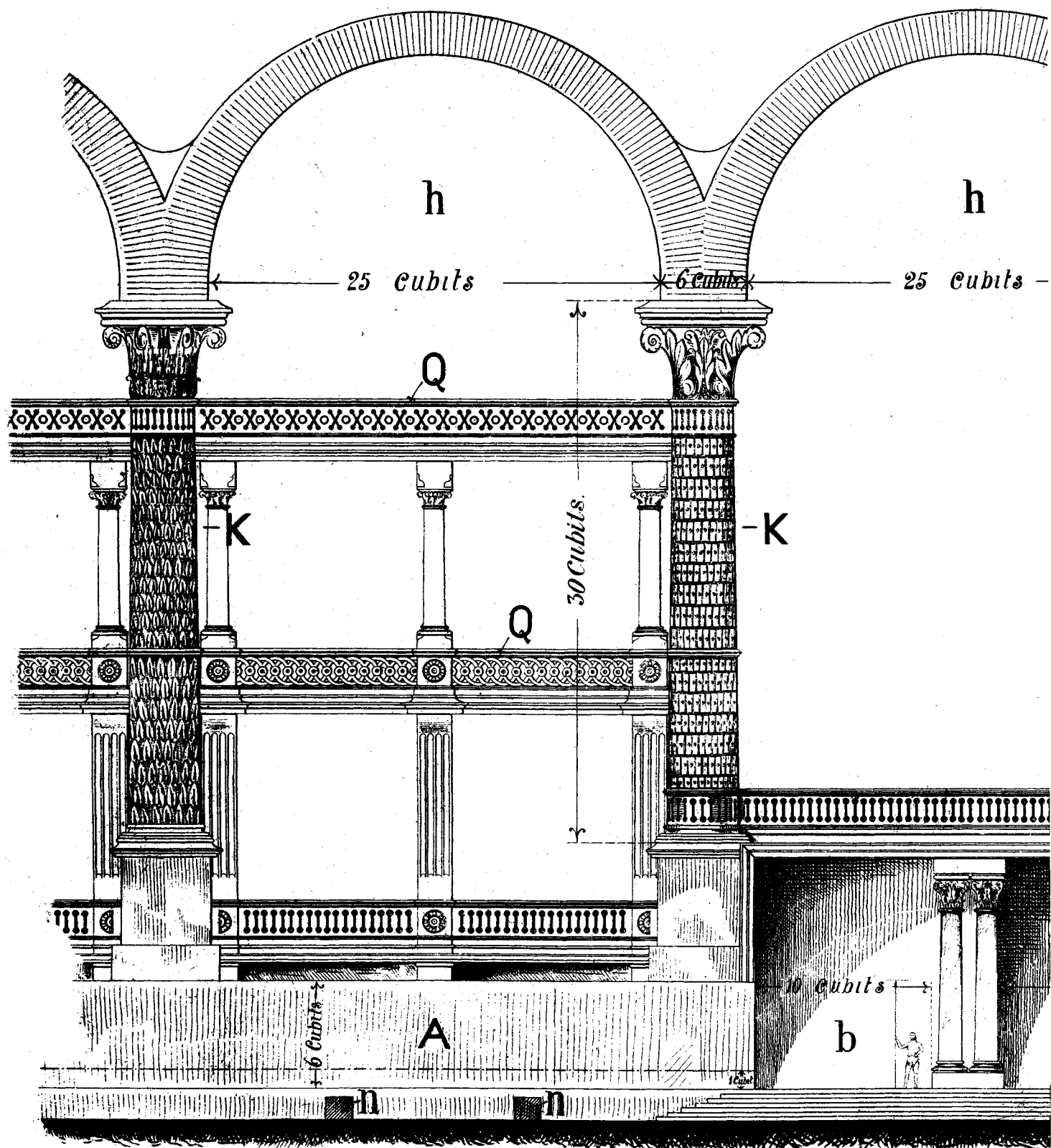
Then the phrase, "closed window," is in itself out of harmony with the context. Ezekiel is not describing a condition, but a *constructional feature*. To speak of a "closed window" in such a connection is quite an anomaly.

The word *חַלּוֹנוֹת* (*challonóth*), rendered "windows" in the C.V., is the plural form of the noun *חַלּוֹן* (*challón*). It is derived from a verb, meaning "to perforate," and is not inappropriately translated window. But there are "windows and windows," and as the word "window," in conventional use, carries with it more meaning than that of an opening for light, sight and air, so also with the Hebrew use of the term *חַלּוֹן*.

We read in Genesis, in that very brief description of the Ark, that God commanded Noah to make a window (*צֹהַר* *tsóhar*) in it (chap. v. 16). That is to say, he commanded Noah to make provision for light to enter. The word *צֹהַר* has been translated by Young, "bright object." This window, then, might have been "glazed" with a transparent substance for anything we know to the contrary. The invention of glass is prehistoric; glass was certainly made by the Egyptians 1600 B.C., and if known to them, nothing can be said against the possibility of antediluvian glass manufacture. But even if the manufacture of glass was not known when the ark was made, the remarkable substance called *Mica* has existed from all ages. It is a *glittering* mineral, as its name indicates, is quite transparent, can be obtained in large plates, and is used at the present day in different parts of the earth for windows. *Talc* is a similar substance, also usable for windows. Now, concerning the word *צֹהַר* (*tsóhar*) in its dual number *צְהֹרָיִם* (*tzohoráim*), it is translated *noon*, *noontday*, and *mid-day*, and occurs about 23 times in the Hebrew Bible, and if this word has been translated "noon," "noontday," &c., because the word means something "*bright*," we can understand that when God told Noah to make a *צֹהַר* (*tsóhar*) to the ark, he referred not to making a light in it, but to the insertion of a bright sheet of some glittering substance which would admit light, such as *Mica* or *Talc*. There is evidence, therefore, in support of the possibility that the "window" spoken of in Genesis vi. 16, was a window in the modern acceptance of the term, that is, an opening filled in with some *bright* transparent substance. Now, looking again at the word *חַלּוֹנוֹת* used so frequently throughout the Ezekiel specification, we find the

\* As to the "origin of the arch," see appendix.

# PROBABLE ELEVATION OF THE GATE

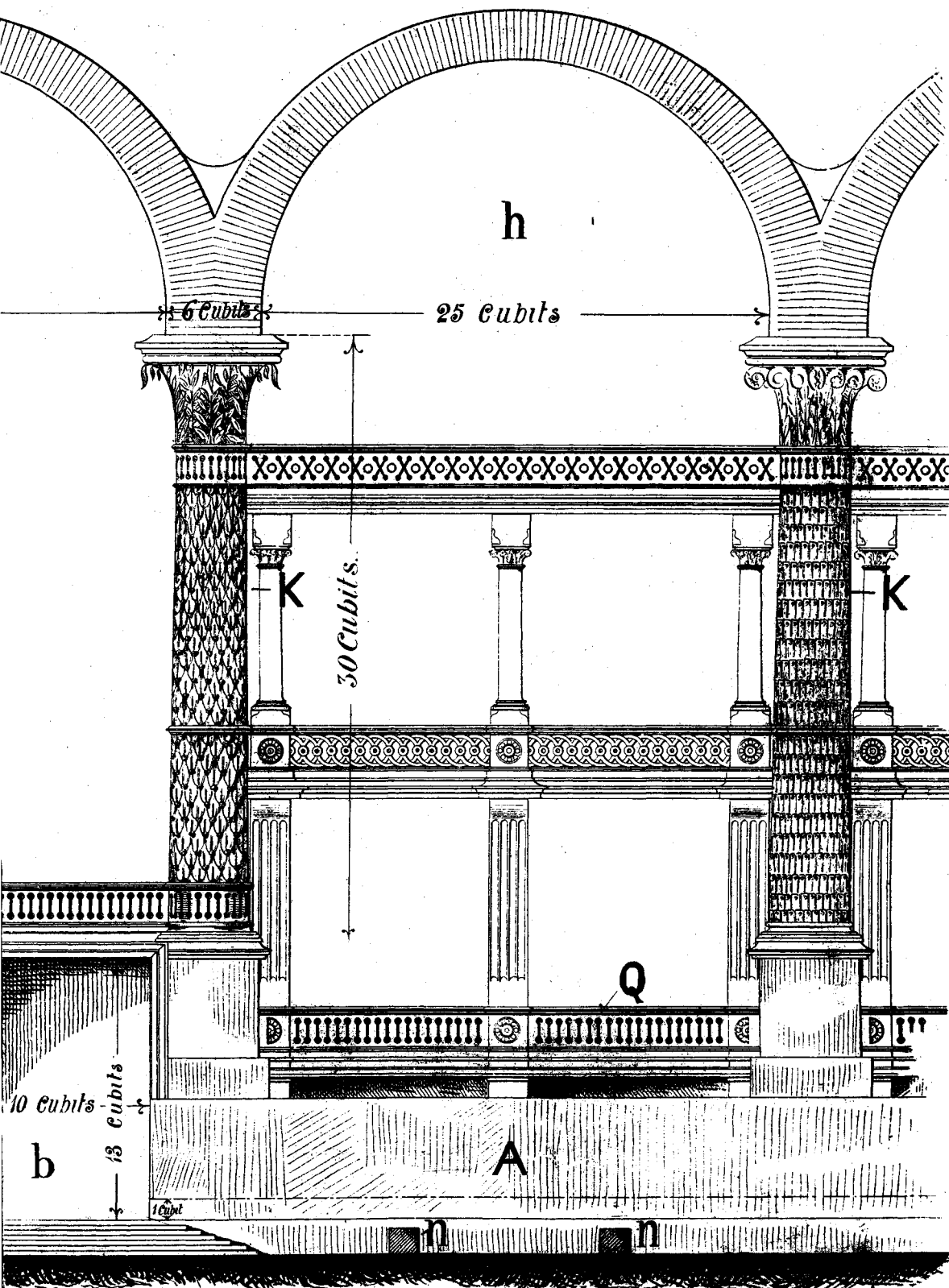


A.A.— Wall, 6 cubits broad and 6 cubits high.

K.K.— Posts, or Palm Trees.

Q. — Parapet to Galleries.—[Deut. xxi. 8.]

# AND OF THE UPPER CELLÆ.



- h.h.** — Arches 25 cubits long by 5 cubits wide.
- n.n.** — Slaying Blocks outside the Sanctuary.
- b.b.** — Entry of Gate, 10 cubits wide, 13 cubits high.

word in its singular form used in Genesis viii. 6, where it is stated that Noah opened "the window" of the ark. Here, then, we have the word חלון qualified by the word צהר, and we have the word צהר qualified by the word חלון. The one *must* be explanatory of the other. A window which could be opened, and which, without being opened, would let in the noonday sun, must either have been formed with *transparent* substance or with lattice bars. The latter would prevent the birds flying out of the ark, but would admit rain. The former would give light, yet keep out the storm. In view of the fact that the window was at the top of the ark (Genesis vi. 16), and that ventilation as well as light would be required, and in view of the meaning of the word צהר, one is tempted to think that both lattice work and transparent substance were used in the construction of the window to the ark. Anyway, there must have been lattice work if nothing else, and that in such a position as to exclude rain.

The word חלון is used in connection with the word אשנב (*eshnáb*), and is translated *lattice* in the 28th verse of the fifth chapter of Judges.

"The mother of Sisera looked out at a window (חלון) and cried through the lattice" (אשנב) Why is his chariot so long in coming? Why tarry the wheels of his chariot?"

In this verse we have what is called a *double parallelism* of frequent occurrence in Hebrew poetry, in which the hemistich of one line is repeated in the next. "She looked out at the window and cried through the lattice," is equivalent to, "She looked through the 'lattice' and cried out of the 'window,'" the terms in this case being interchangeable, and meaning one and the same thing. Nor is this an isolated instance of the two words used interchangeably—thus, in Proverbs we read:

"At the window (חלון) of my house I looked through my casement (אשנב) and beheld the simple ones, &c." (Prov. vii. 6).

Another Hebrew word has been used in a similar connection with חלון, namely, חרכים (*charakkim*).

"My beloved is like a roe, or a young hart: behold, he standeth behind our wall, he looketh forth at the windows (חלונות), shewing himself through the lattice (חרכים). —(Cant. ii. 9.)

In this passage, again, we find the words *lattice* and *window* used as interchangeable terms. By usage, then, apart from any other consideration, we may look upon the term חלון, or window, as meaning something beyond a mere opening in a wall. And just as we, in speaking of a "window," include under that term, "fittings," which originally did not form part of a

window at all, so the word "windows" in the fortieth chapter of Ezekiel may be taken to specify "fittings" of some kind; and the balance of evidence appears to favour the idea set forth by the several words used in Scripture in connection with חלון. Thus, in Genesis, we have a remote reference to *bars* of some kind, if not to transparent substance. In Judges, we have the word lattice used interchangeably with the word window. And also in Canticles.

Looking at the different features specified in the gate, some qualification of the word "windows" appears necessary. If by "window" a hole for light and air is meant, it seems absurd to speak of windows to a chamber in a gate which does not possess an inclosing wall in which such a structure could be formed. But if the words חרכים (Cant. ii. 9), and אשנב (Judg. v. 28; Prov. vii. 6), are correctly rendered "lattice" in the C.V., they inferentially point to the substitution of the word *lattice* or *lattice work* in the place of the word "windows." This change would exactly fit the other features of the specification. Thus, if the space between the "posts" (*pedestals*) of the gateway were closed at the further side with lattice work, that space would become "a chamber" or "lodge" at once. Anyone entering the gateway could not pass into the temple through the "little chambers," because the *lattice work* would bar the way. Such chambers would form convenient places to pause and speak to anyone who might be waiting in these retired nooks on either side. Visitors entering the gate would see the court through the lattice work, but could not obtain access to the court without passing along the entire length of the gateway and through the doorways at the further end.

In confirmation of this suggestion, it should be remembered that the word חלונות (*windows*) is a *plural* noun derived from a verb meaning to *perforate*. The noun therefore carries with it the idea of a plurality of holes or perforations. But there are no walls in which to make these perforations. What, therefore, are we to understand by the specification? The word אטמוֹת (*atumóth*), translated "closed" appears to give the explanation when taken in connection with the word תא (*ta*), i.e. "little chamber." *Atumóth* is the passive participle of the verb אָטַם (*atám*), and means to "close" or "shut." This being "closed" or "shut" may be affirmed of the chambers, if it can be shown that windows possess that attribute; verse 16, therefore, may read as follows:—"And windows (i.e., openings or perforations) enclose the little chambers, and to their posts within the gate round about, and likewise to the arches, round about inward are windows." Of course in this way of reading the verse something is implied or understood in connection with the word "window," "opening," or "perforation." And although the idea of inclosing a room or shutting in one side of it with a

window appears at first sight a little incongruous, this is not really so. Many large spaces to this day are enclosed with a *window*, such as a shop; and in some cases *several windows* effect the same result. To say, then, that a room is closed with "windows," or "perforations," is not, upon a review of the facts, at all incongruous. But, then, the idea of *the frame* as well as *the glass* is carried with the word "window" in such a case. Now, we have only to do this in the case in point, and the whole verse becomes intelligible. That is to say, "lattice enclosed the little chambers, and the posts within the gate round about, and likewise the arches, had lattice round about inward."

Whatever this suggested amendment of the C.V. may be worth, this can be said of it, that it is a clear explanation of an otherwise obscure verse which has troubled translators more than a little; and it is an explanation in harmony with Gesenius, who says the words חלונות אֶתְמֹנֶת mean "*fenestrae clathris cancellisve clausae*," i.e., "windows closed with bars or lattice;" Fürst defines them to mean "closed:" i.e., "latticed windows:" but these two scholars did not appear to perceive the absence of walls to the little chambers, and they did not conceive the idea of a window inclosing a space, which very often is the case.

Standing opposite one of the little chambers, then, if these premises are correct, one would see the way into the court barred by lattice. Taking a step to the threshold, and looking upward, the lattice work would be seen to rise between each pillar above the roof of the little chambers. It would curve overhead, upheld and carried by the arches spanning the gateway, and descend between the pillars on the opposite side of the gate. [*d-d.* Plate v., page 26.] And if it be the intention of the Almighty One to introduce transparent substance, where needed, for a more perfect protection from the elements, then, in view of the continued repetition of the arches in the building, the visitor would see such a brilliant exhibition of crystal beauty as hitherto has never met the gaze of mankind.

#### SUMMARY.

WE have now followed Ezekiel's guide in his delineation of the several features of the gate to the end. We commenced by observing how he ascended the steps and measured its two thresholds on the front (or entering) end of the gateway. We have looked into the little chambers, and have peered through the lattice into the court beyond. We have seen the length and breadth of those enormous entrance doors, whose breadth is twice as great as any ordinary gateway, and whose height exceeds the height of the eaves line of an ordinary two-story dwelling. We have seen the companion doors on the exit side of the gateway, through whose portals the returning visitor will pass in peace. We have looked

at those massive pedestals and their sub-bases or foundations standing between the little chambers; and we have glanced upwards to those immense columns, rising like palm trees above the gateway on either side, with leaf-like spreading top, whose majestic arms receive the arches of the gate. Consider this gateway in its length and breadth—one hundred feet long by seventy-four feet broad:\* a building itself, and larger than most public halls in England. Such a gateway, furnished with its latticed or crystal screens, would almost overwhelm the observer with a sense of its magnificence, and would be a noble entrance way to that which lies beyond.

### SECTION III.

#### THE OUTER COURTS.

THE distinctive features of the outer courts will be considered under the following sub-sections:—

1. "The pavement"—and "the gates."
2. The *cellæ* flanking the Outer Court.
3. The extent of the Outer Court.
4. The Inner Court gates and the *cellæ* flanking the Inner Court.
5. The "porches of the court" and the "galleries" on the North side.
6. The buildings on the South, East, and West sides, and the entrances up into the whole.

#### A.—THE "PAVEMENT"—AND "THE GATES."

UPON being brought through the Eastern gate unto the outer court, Ezekiel exclaims, "Lo, chambers and pavement made for the court round about" (verse 17). This appears to be a simple and almost involuntary expression of surprise at that which he saw, which he further describes thus: "The pavement by the side of *the gates* over against the length of the gates (is) the lower pavement" (verse 18). [*e-e.* Plate ii.; page 14.] Here we have for the first time a hint of there being more than one gate on the Eastern side. This coincides with some obvious reflections, and supplies a clue to some palpable necessities.

Magnificent as the gate is that has been specified and described, it bears no reasonable relation to the needs of the case, looking at it from an utilitarian point of view. Considering the immense area inclosed by the outer walls of the temple, and considering the vast multitude of people that will assemble in it from time to time, it must be evident that one gate in each wall would be totally insufficient for entry and exit, especially when we

\* The chambers on either side measure six cubits, and these, together with the width of the gateway (twenty-five cubits), make up the total English measure of seventy-four feet, taking two feet to equal one cubit.

realize that only *two* of those gates would be available in view of "the law of the house" mentioned in chap. xvi. 9, *i.e.*, the gate on the south side and the gate on the north side. In the remark quoted from Ezekiel, we have mention of "gates" instead of gate. Now, it must be remembered that Ezekiel and his guide were standing inside the outer court [A-A. Plate ii.] of the temple on the eastern side when the statement is made, that "the pavement is by the side of the *gates*" (plural); this is equivalent to saying that there are *more gates than one on that side*. This idea of more gates than one on the eastern side of the house appears, at first, inconsistent with the fact that elsewhere in the vision we read of "the gate (singular) which looketh towards the east." When we look into the matter, we find that this description is not in the least out of harmony with the inference drawn from verse 18. The word "gate" in this case is used as a *noun of multitude*, a method of description frequently found throughout the vision where recurring features are mentioned, as already explained in the last section. "The gate that looks toward the east" would therefore mean either *any or all of the gate openings on the eastern side*, whatever their number. This opens a new and extended vista before us, the correctness of which is confirmed and proved by several considerations to follow. "The eastern gate" means not a single gate, but the whole of the gate-structure on the eastern side consisting in reality of a number of gate openings. So on the north side, and so with the south side—one gate consisting of many gates on the three sides, instead of one to each side.

The correctness of this conclusion becomes manifest on the consideration of verses 35—42. Consulting those verses, it will be seen that provision is made for slaying sacrifices at the base of the entrance steps on the *North side*; also for washing the sacrifices near to the entrance on that same side, the northern side.\* Now, speaking of another matter in relation to these things, Ezekiel says:

"And the *chambers* (singular in the Hebrew) and the entry thereof is by the posts of **THE GATES** (plural) where they washed the burnt offering" (verse 38).

Here is a *plurality* of gates on that side of the Temple where the sacrifices are washed, *i.e.* on the *north side*. And if there be more than one gate on the north side, there must be also on the south; and if on the south side, so also on the east; for the sides are uniform. This leads to the question: If more than one, how many?

Whatever the number of gates, they are all alike, and all stand related to the outer wall in the manner of the gate already described; for the measurements of the north gate of the outward court are "*after the measure*

*of the first gate*," *i.e.*, the east gate (verses 20-21); and so with the south gate.

Now, the pavement observed by Ezekiel with surprise, is particularly related to the gates. In fact it lies alongside the wall between each gate. Its position is clearly defined in verse 18.

"And the pavement by the side of the gates, over against the length of the gates, (is) the lower pavement."

Now the *side* of the gate, or gateway, is its *length*. This length is specified as fifty cubits, measuring from the outer face of the gateway to the face of the inner porch, where it looks towards the interior; the breadth of the structure being twenty-five cubits. These dimensions are repeated six times, *i.e.*, in every case where the gates are described. There can therefore be no mistake as to which is the length of the gate, and which is its breadth. The fifty cubits extend inwards from the wall. The pavement is "over against" this length. The pavement is therefore fifty cubits (or about 100 feet) wide, *i.e.*, the same width as the gates are long; and being at the side of these gates, and *over against* them, it is necessarily "over against" the wall, and also stretches alongside of it from gate to gate, throughout the whole extent of the walls on the three sides—this wall being related to the gates and the pavement on every side. This pavement is described as the "lower pavement." There must therefore be an upper pavement, and of necessity all the things requisite for its support, such as columns or posts, &c.

#### B.—THE CELLE FLANKING THE OUTER COURT.\*

ON the lower pavement already described, and therefore occupying the same position in relation to the gates and to the wall, Ezekiel saw a structure called by a term which in King James' translation is rendered "chamber," or "chambers." In the original, the word is לִשְׁכָּה (*Lishkâh*). We read of "chambers" in the gate building, but this is not the same word as that occurring in the description of the gate building. That word is סֵדֶה (*ta*), and is translated "little chamber." Not that the word means "little chamber," but presumably the translators thought it meant little chamber. The revisers of 1885 have not agreed with this. They substitute "lodges" for "little chambers," and apparently with no more reason. The word occurs only in Ezekiel and in two other places in the Bible, and the two latter are practically one. They speak of one event, *viz.*, of something done by the attendants of Rehoboam, in order to conceal the fact that brazen shields had been substituted for gold. Rehoboam's officers carried the fictitious shields to and from what is called a "*guard chamber*" in 1st Kings, xiv. 28; also in 2nd Ch. xii. 11.

\* The letters *n-n*, on Plates iii., iv. and v., indicate the position of Slaying Blocks; and the letters *l-l*, Plate iv., shew the position of Flaying Tables.

\* Here it is necessary to introduce a new term, for reasons which will become apparent. This Section, therefore, instead of being entitled "The Chambers flanking the outer wall," is entitled "The Cella," &c.



It is in these two passages where the word חֲנֹכֶה occurs. To be consistent, the translators ought to have introduced the word "little" here as well as in Ezekiel. We should then have had "little guard chamber" in Kings and Chronicles. But not so. The word "little" is omitted in these two cases, and ought to have been omitted in Ezekiel. The revisers have done this in Ezekiel, but they, too, are strangely inconsistent in another way. They retain the word "chamber" in Kings and Chronicles, but substitute "lodges" in Ezekiel. The word "lodges" is probably selected because of the meaning of the word translated "guard," which is found connected with it in the two passages already mentioned. A guard or a runner\* must have some convenient nook near the person of the King while on duty; hence the association of the word חֲנֹכֶה (*ta*) with that idea of a lodge. But if "lodge" is a good translation of חֲנֹכֶה in Ezekiel, it should also be in the Book of Kings. On the other hand, if "little chamber" is correct in Ezekiel, it should be found in the translation of the same word in Chronicles. Young defines the word חֲנֹכֶה to mean *a place marked off*. This rendering fits exactly the kind of chamber described in the specification. From Ezekiel's description, we know what the חֲנֹכֶה is, and may well be content to interpret the passage occurring in Kings and Chronicles by what is described in Ezekiel rather than give a strained meaning to the word upon the meagre information afforded in the two previous occurrences.

Throughout this exposition, the simple word chamber is used when speaking of the חֲנֹכֶה specified to the gate, excepting where the words "little chamber" are given as a quotation.

But the לִשְׁכָּה (*Lishkâh*) seen by Ezekiel in the court upon the pavement is not the same as the חֲנֹכֶה (*ta*) in the gateway.

Having selected the word "chamber" as a translation of חֲנֹכֶה, it is necessary, for the sake of perspicuity, to find another word to represent לִשְׁכָּה. To speak of it simply as "chamber," after describing the חֲנֹכֶה as "little chambers," conveys the idea that the one is the same as the other, only differing in size. This is a mistake. Our conventional idea of the word "chamber" is chiefly associated with a single four-sided room of limited size, whereas the Hebrew word לִשְׁכָּה is sometimes applied to a series of spacious apartments (see Neh. xiii. 4-5, 8-9, and the several instances occurring in the vision itself). What are we to call this לִשְׁכָּה then? The word לִשְׁכָּה† has been translated "cell." But,

however good such a translation may be in a structural sense, it conveys too much the idea of a prison-like building to be suitable for describing any portion of the temple of *Yah-weh's* glory. Considering the use of these buildings, one would neither adopt the word "chamber" nor "cell," in their unqualified form, as a translation of לִשְׁכָּה. The word "chamber" might serve as a translation if properly qualified. Looking, however, at the peculiar constructional character of the buildings, a word which gives some indication of it appears preferable to any other. We have such a word in the Latin term *cella*, which gives expression to this feature of the case. Any large building divided into a number of smaller parts by a series of pillars is a *cella*. The following extract from Chambers' Encyclopædia proves this:—"The whole space within the walls of an ancient temple was called the *cella*. But the interior was frequently divided into several *cellæ*, in which case each *cella* took the name of the deity whose statue it contained." (Page 705, vol. ii.)

A distinct architectural peculiarity, therefore, is conveyed in the word *cella*, and so far as the writer is aware is not expressed by any other word; certainly not by the word chamber. *Cella* (singular), then, will be understood throughout this exposition as referring to a large structure comprising many smaller sub-divisions. And *cellæ* (plural), either a plurality of such structures, or the small sections of a larger building.

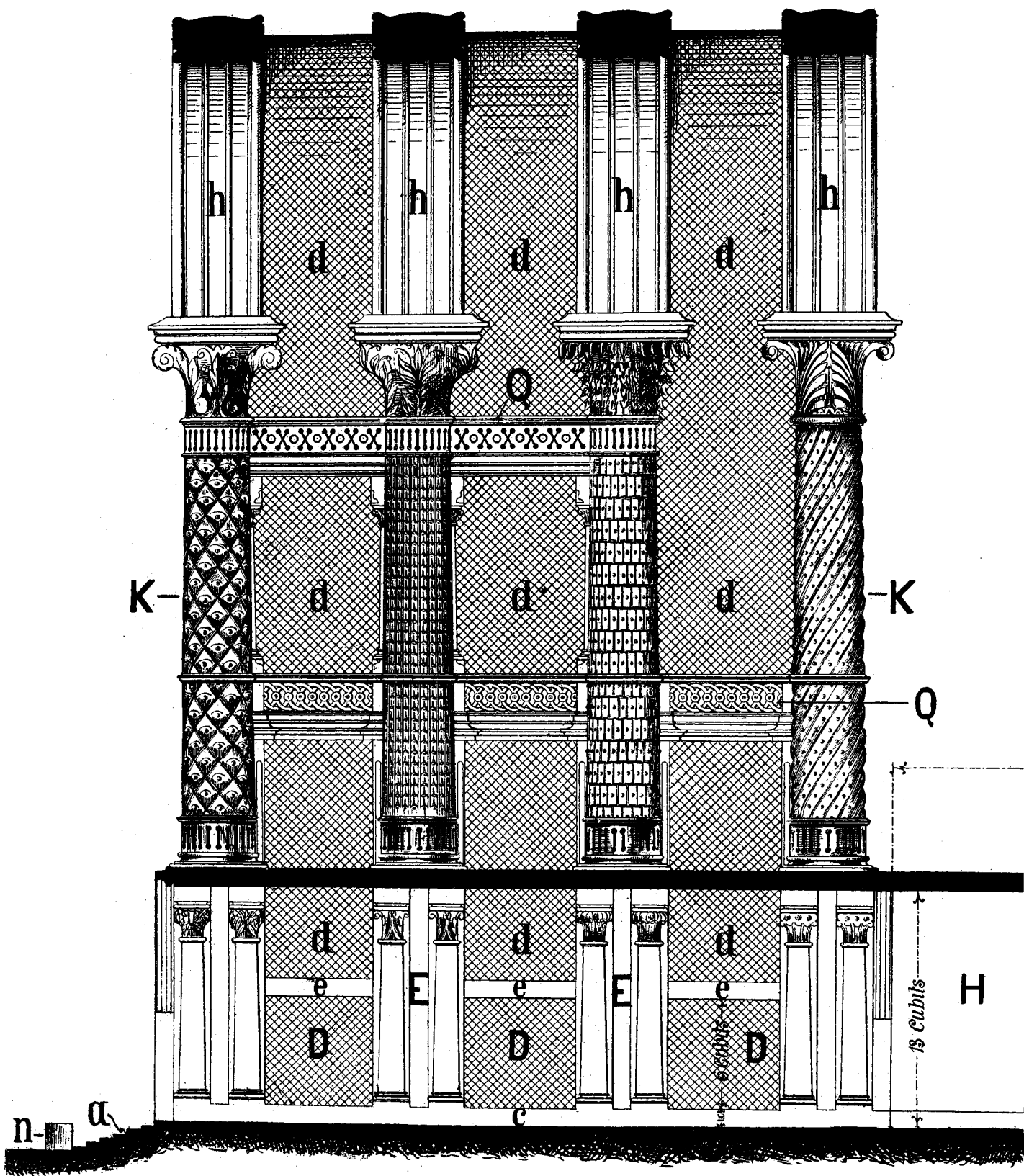
Ezekiel affirms that there are thirty of the לִשְׁכָּה, and we have seen from the specification that these *thirty* are built upon the pavement, and that the pavement is laid along the full extent of the wall, on its inner side, interrupted only by the gates, and of a breadth equal to the full width of the gate buildings. Reading further into the fortieth chapter, beyond verse 18, we discover that detail specifications are given for the outside gates on three sides of the house, *i.e.*, on the north, on the south, on the east. Therefore the pavement mentioned in verse 18 extends round those three sides. The buildings also which are erected upon the pavement are co-extensive with it, and therefore are constructed so as to fill up the space between the gates—from gate to gate, on the three sides of the house. Now, it has been before shewn that there is more than one gate on each side; the question is, how many? The number of the לִשְׁכָּה or "*cella*" enables us to ascertain this with tolerable accuracy. Since there are three sides up to this point mentioned, the number *thirty* must be divided by *three*, giving ten sections to each side, each section being a *cella*. This gives us also *ten* pavements, with their superstructures, for each of the three sides of the temple. Ten *cellæ* upon one side can only be obtained by *dividing that side with the necessary number of gates*. This

\* רוץ (*Rutz*), means "to run," hence "a runner." See marginal rendering of C.V. and R.V.—1 Kings, xiv. 28.

† Gesenius gives the meaning to this word (amongst other significations) *cella*; and Furst, *dépôt*, or *cell*.



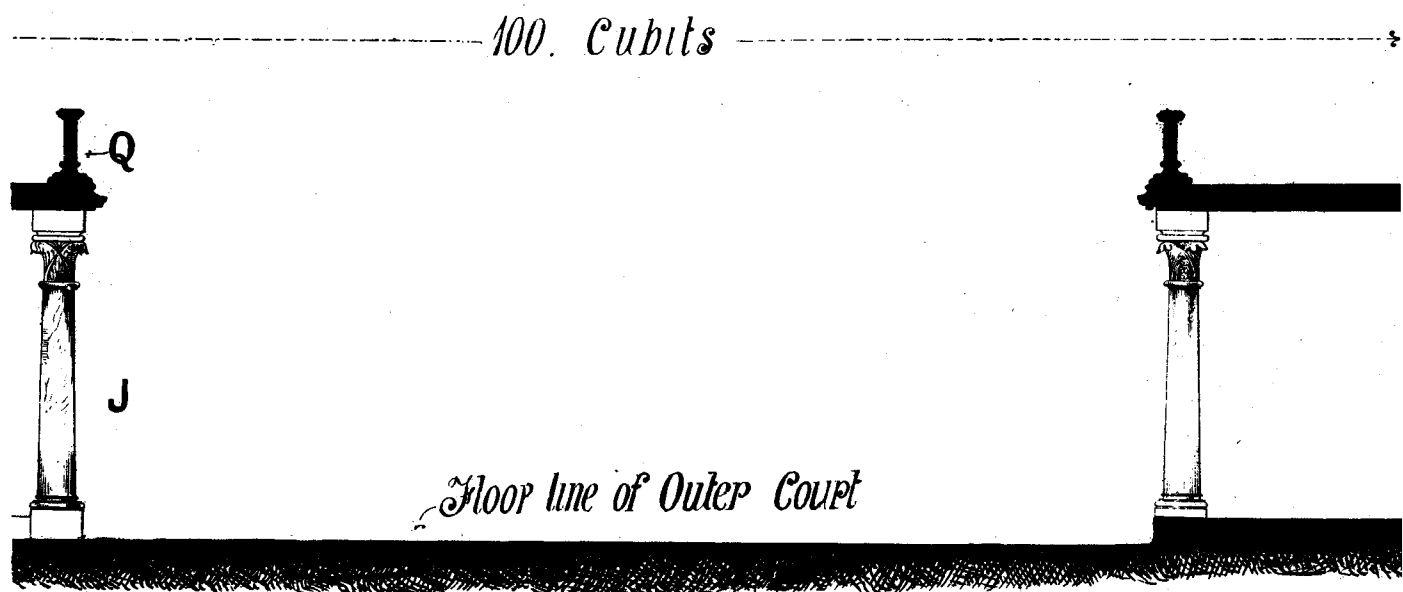
THE TEMPLE OF EZEKIEL'S PROPHECY.



TRANSVERSE SECTION THRO

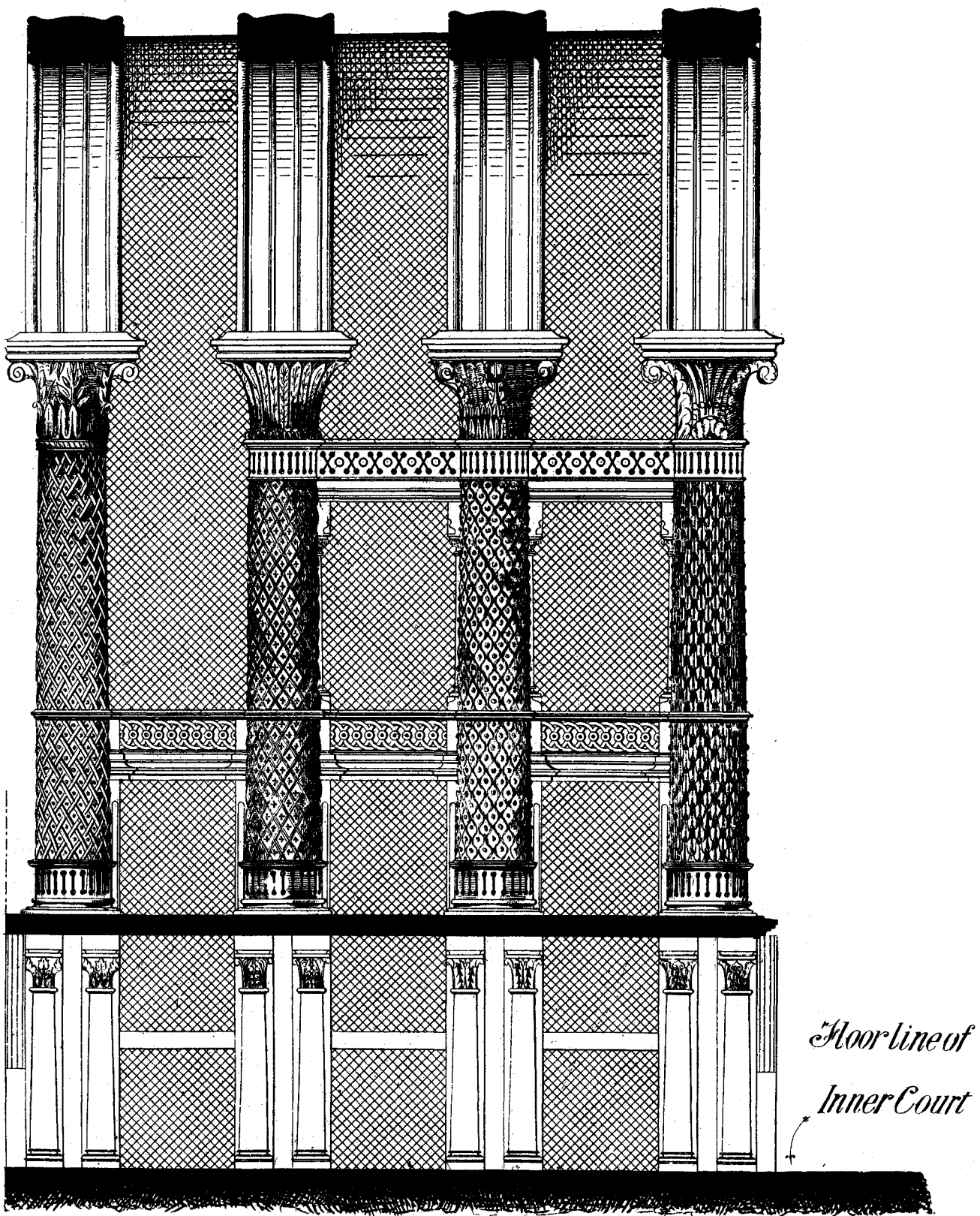
## EXPLANATION OF LETTERING.

α - *Seven steps to Gate.* DD - *"Little chambers" of Gate.* ddd - *Lattice-work.*  
 EE - *post "between little chambers."* eee - *Roof of "little chambers."*  
 H - *Porch of gate within.* hhh - *Arches.* J - *Posts of Porch of gate within.*  
 KK - *"Posts," or palm trees.* n - *Slaying blocks outside the Sanctuary.*  
 Q - *Parapet to Galleries. (Deut. xxii. 8.)*



UGH THE OUTER COURT SHEWING THE GALLERIES  
 Developed from Ezekiel's Specification by Henry Sulley, Architect, Nottingham.

PLATE V



ES ON EITHER SIDE.

can be done either with nine or eleven. For several reasons, *eleven* appears the most likely number. This gives a "gate" at either end of the outer court, between the corner towers—[*b-b-b*. Plate ii., page 14] and nine others in interval, *eleven* in all. One gate in each tower would bring up the number to twelve on a side.

The conclusion that there are at least eleven gates to each side of the outer court, as described in the fortieth chapter, will appear at first sight somewhat startling. It is, however, a conclusion which gathers strength as all the facts relating to the subject are placed together and thoughtfully dwelt upon, and a conclusion confirmed by many things—some of which will be briefly stated further on.

But is the building (*cella*) which divides any two gates from each other, and which covers the pavement from gate to gate, one long room, or is it subdivided? The latter idea is indicated by an expression that continually occurs in the fortieth chapter in the description of the several gates, viz., "arches round about."

"He brought me toward the south, and, behold, a gate toward the south; and he measured the posts thereof, and the arches thereof, according to these measures; and the windows (lattice work) in it, and in the arches thereof round about" (verses 24-25).

We are led to ask, In what way are the arches "round about?" They cannot, strictly speaking, be "round about" *the gate*; for they spring across it from side to side, and therefore in front of a visitor going up the steps of its entrance (verse 22). But these arches are also said to be "toward the court" (verse 34). Now, arches like the gate arches, springing from the posts of the gate to similar posts on the pavement, and so continued from post to post until reaching the next gateway, would exactly fit the description. They would at their commencement be "arches of the gate," and yet arches "round about" the court. Such a series of arches appear to be distinctly specified in the 30th verse.

"And the arches round about (are) five and twenty cubits long, and five cubits broad."

If this be the "meaning" of the specification, we have a satisfactory explanation of the otherwise extraordinary proportions of the outer wall—one *reed* (about 12 feet) *high and one reed thick*. This wall is just as high as the sub-bases in the gateway, and as wide as they are deep. It would range in level with them sufficiently to form a suitable *foundation* for columns and bases like those in the gate; and if the arches are "round about the court," there must be this provision for carrying them. We also see why the inner threshold of the gateway is made *one reed* broad, *i.e.*, because the threshold would fill a space between two bases, upon which also pillars would be erected to carry "the arches round about." The continuation of the gateway arches in recurring order, then, with their accompanying

columns and pedestals between the gates, gives the following result. Each section would form a magnificent *cella*, surpassing in beauty and grandeur any temple ancient or modern, and useful in the highest degree for the purpose of worship.

And here we come upon a most striking confirmation of the correctness of the architectural scheme of the Temple deduced in this exposition from Ezekiel's specification. It may almost be called a mathematical demonstration. It is the complete correspondence of the measurements of the constructional details to the measurement of the general plan. This correspondence has been absent from all previous attempts to interpret the Ezekiel specification. It has, in fact, been an insuperable difficulty in the case with all interpreters, and in most cases they have proposed to get over this crucial test by altering the figures.

Upon consulting the general ground plan of the sanctuary, the reader will notice four square courts marked off from the rest in each corner. These are the "corner courts" mentioned in the forty-sixth chapter. They are shown on the plan *one hundred and eighty* cubits square. The reason for this will be given further on, when dealing with that part of the specification. Now for the *arithmetical* proof already referred to, indicating that a correct interpretation of the specification has been found:—

	Cubits.
The side of the sanctuary is three thousand cubits	3000
Deduct the space occupied by two corner courts,	
each one hundred and eighty cubits . . .	360
Remainder . . . . .	2640 cubits
The arches are five and twenty cubits <i>span</i> . . .	25
The pedestals are six cubits across, and by taking	
half on one side (3 cubits) and half on the	
other (3 cubits), <i>i.e.</i> , by adding <i>six</i> cubits to the	
span of the arch, we get the distance from	
centre to centre of the archway supports . . .	6
Namely . . . . .	31 cubits

TAKE THIS DIVISOR, AND DIVIDE TWO THOUSAND SIX HUNDRED AND FORTY. The result is a remainder of *five* cubits. Now, *FIVE CUBITS* is just the measure required to provide a *complete column* at either end of the outer court, for the purpose of carrying the last arch, which would finish up to each of the corner courts.

This fact may be re-stated in the following form:—

	Cubits.
The two corner courts are each 180 cubits,	
equal to . . . . .	360
Eighty-five arches, 31 cubits from centre to	
centre of their supports, equal . . . . .	2635
Two half columns, in order to form a complete	
column at each end, equal . . . . .	5
THE MEASURE OF ONE SIDE OF THE SANCTUARY . . . . .	3000 cubits

These figures demonstrate the unity of the construction of the gates and the cellæ, and also "prove" the plan.

Now, concerning other matters confirmatory of the argument, assigning at least eleven gates to one side of the sanctuary, it is worthy of note :—

1. The word שַׁעַר (*shángar*), translated “gate” in these chapters, and the verb from which it is derived, means to “cut,” “split,” and “divide.” We read of the *shángar* of a camp, a country, *i.e.*, “passes” leading to a country. Now, the gate-structures so carefully specified in detail just fulfil this condition. They *divide*, *split*, and *cut* into sections what would otherwise be a continuous wall without any break. They also divide the *cella* into several sections, *i.e.*, into thirty.

2. Eleven gates on either side are more in harmony with the scope of the prophecy than a smaller number. Eleven would divide the side of the Temple in its extent of a *mile* into convenient sub-divisions for entrance, so that any part of the building can be reached without circumambulation, and any congestion of visitors would always be obviated by such an arrangement.

3. It has already been stated that *two* gates (one on the north and one on the south) would be totally inadequate for entering into and passing from a building used for universal worship; and, considering the fact that all nations are to offer sacrifices in this building (chap. xl. 38-43; Zec. xiv. 16-20; viii. 19-23; Micah iv. 2), the provisions for offering appear altogether out of proportion, upon the supposition of there being only one gate to each side, whereas the fitness of things distinctly point to the interpretation already given, *viz.*, that eleven gates are intended on either side of the house: those to the north, with their sacrificial appurtenances, and those to the south, for the bringing in of “the offerings of the people” (xliv. 30). If more than eleven gates are intended, thirteen will be the likely number. This would be obtained by putting one gate in each side of each tower. Eleven in the centre, and one on either flank in the towers, would bring the number up to thirteen.

For reasons hereafter appearing, the descriptive matter in chapter xlii. 1-12, applies to this part of the house. This shows there are upper and lower storeys in the *cella*. The *gate* also has a second storey in it. The “lower gate” (chap. xl. 19) indicates an upper section of it. There could be a שַׁעַר (*shángar*) dividing the upper range of buildings as well as a שַׁעַר to divide the lower. Placing the first roof of this gate level with the top of its folding doors, and the floor of the upper *cella* level with the roof of the chambers of the gate, is one way of effectively doing this. This floor would then rise six or seven cubits (about 12 feet) above the first floor of the intermediate *cella*, and effectively cut them off from intercommunication. This difference of level would also be a pleasing architectural feature, and would em-

phasize and add dignity to the entrance doors. There would be other good results from this difference of level, if such be intended.

#### C.—THE EXTENT OF THE OUTER COURT.

VERSES 17 and 18 conclude the description of the outer court gates and the *cellæ* stretching between them. Immediately following these verses, we have two things described: first, the width of the court, and secondly, the northern gate; the description of the latter commencing in verse 20. Two measures are given in verse 19, but they are applied in different directions.

“He measured the breadth from the forefront of the lower gate, unto the forefront of the inner court without, a hundred cubits eastward and northward.”

There is some obscurity about this at first sight, arising from the supposition which the text at first suggests, that Ezekiel and his guide, when the measure “northward” is made, are still standing in the outer court, on the eastern side. In point of fact, the measurer appears to have moved into the outer court on the *northern* side *during the interval between the two measurements*, for immediately afterwards he commences the measure of the “gate” on that side. There is no distinct assertion that Ezekiel was taken from the east side to the north side, as in the case of his removal to the south court (verse 24); but the fact is involved in the circumstance of his immediately afterwards measuring the northern gate. The *second* measurement of one hundred cubits then applies to the court on the northern side. The court on the south side is likewise one hundred cubits broad (verse 27). And on each of these three sides of the house, the gates, with their chambers, posts, arches, steps, lattice work, and doors, are alike. They have the pavements at the side of the gates, and the *cellæ* built upon the pavements, as already described. The length of the court, *i.e.*, of *each* outer court, is 2,640 cubits, or just one mile long, and about 200 feet wide, something like *three times the width of an ordinary street*. There would be twenty-two gates for entrance and exit on the north and south sides [Plate ii]; and these gates would not be more than 176 yards apart from one another. The north and south sections of the outer court, to say nothing of the inner court, would provide an immense area for the congregation of the sons of Adam, who “go up from year to year to worship the King,” the Lord of Hosts, in Jerusalem (Zec. xiv. 16). The ground floor space would equal *sixty-six acres*, and the upper storeys about sixty.

#### D.—THE INNER COURT GATES AND THE CELLE FLANKING THE INNER COURT.

UPON consulting the general ground plan of the sanctuary, the reader will see a gate opposite to every gate,

separated by a distance of 100 cubits. [*f-f-f*. Plate ii. page 14.] These are the inner court gates, which are connected by *cellæ* between each gate, in the same way as those next the wall of the outer court, as already described. This arrangement is specified as follows:—

"The gate of the inner court (is) over against the gate toward the north and toward the east; and he measured from gate one hundred cubits" (verse 23).

"And there (is) a gate in the inner court towards the south, and he measured from gate to gate towards the south one hundred cubits" (verse 27).

"And the arches round about (are) five-and-twenty cubits long, and five broad" (verse 30).

"And the chambers (*i.e.*, chamber or *cella*), and the entries thereof, (are) by the posts of the gates where they washed the burnt offering" (verse 38).

Three of these verses fix the position of the inner court gates on three sides of the house, *i.e.*, they stand *vis à vis* with the outer court gates and one hundred cubits inward, as shown on the plan [Plate ii]; and the others refer to the *cellæ* filling up the intermediate spaces, like those already specified to the outer court gates. In verse 38, the word לִשְׁכָּה (*lishkâh*, or chamber) is in the singular number in the original, although rendered in the plural in the C.V. by its translators, in order to agree with "entries" and "gates." There is no need for this when it is understood that the word "chamber," or *cella*, refers to each of the *cella* whose entrance is at the posts of the gate where the sacrifices are cleansed. The range of buildings here referred to is stated to be fifty cubits wide in the second verse of chapter forty-two, *i.e.*, the same width as the gates; and they are spoken of as one "chamber," or *cella*, in the first verse of the same chapter. This being so, we have a striking confirmation of two things already demonstrated—*first*, the use of a singular noun in a plural or collective sense; and, *secondly*, the constructional character of the *cella* itself. In this way: the arched spaces of the gates and the arched spaces of the *cellæ* are sufficiently alike to be described by one term, "chamber" or *cella*, whichever word may be selected, according to the taste and knowledge of the translator.

This *cella*, mentioned in chapter forty-two, is, without doubt, that range of columns and arches formed by the gates and their connecting arcade stretching from one end of the outer court to the other on the inner side thereof. Verses 1 and 2 read:—

"He brought me forth into the utter (outer) court, the way towards the north; and he brought me into the chamber (*cella*) that was over against the separate place, and which (is) before the building toward the north. Before the length of a hundred cubits (is) the north door (or opening) and the breadth fifty cubits."

Let us take our stand, mentally, in the northern outer

court. Let us turn our back to the buildings that are toward the north, *i.e.*, to the range of buildings adjoining the outside wall, for that is the only "building towards the north" in relation to the outer court. Let us look across the "hundred cubits" of this outer court, and then we see that any building fifty cubits wide, having means of entrance from the outer court with its doors before the length of one hundred cubits, must of necessity be constructed between the gates flanking the inner court. [*l-l-l*. Plate ii.] Such a building would be "before the hundred cubits," which, it should be remembered, runs like a wide street for one mile in front of the outside range of buildings, and extends from one corner of the sanctuary to the other. This range of buildings, like those which they face, is more than one storey high (chap. xlii. 5), and is open to the outer court from end to end, and accessible from it, as are the *cellæ* on the other side. The *cellæ* and the gates may be spoken of as a *cella*. But by the gates this *cella* is divided into ten sections, each of which may be called a "*cella*," because composed of many smaller *cellæ*, *i.e.*, they are composed of arches and pillars like the gate, repeated in eighty-five successive sections. Ten "upper" and ten "lower" give twenty for the number of the *cellæ* mentioned in the commencement of chapter forty-two. These, although accessible from the outer court, do not form part of it. Only a privileged class will be permitted to enter them, and for the purpose specified (verses 13 and 14, chap. xlii). Hence, the measure of the outer court ends at the posts of the *cellæ*, and their internal superficies is reckoned to the inner court.

The description of the inner court "gate" differs from the specification of those to the outer court only in one particular. This difference affects the question of the respective level of the two gates. In the case of the outer court gate, Ezekiel's guide "ascended the steps" before he measured it; but in the case of the inner court gates, nothing of the kind is stated. This gate is approached from *inside* the inner court when it is measured (chap. xl. 28). Moreover, we do not find from the description that eight steps are specified to it, as generally supposed. From verse 37, we learn that, concerning the inner gate, "the going up to it (is) eight steps," whereas, concerning the outer gate, it is affirmed in verse 22, "they went up to it by seven steps." This appears to be an important difference. If the floor of the inner court gate were raised one step higher than the level of the outer court, this would furnish "a going up of eight steps"—seven from the outside up to the outer court level, and one from the outer to the inner court. By this arrangement the two arcades on either side of the outer court would stand at the same level, each raised one cubit above the floor of the court.

These things having been correctly apprehended,

we are in a fair position to understand other matters mentioned in chap. xlii.

#### E.—THE PORCHES OF THE COURT AND THE GALLERIES.

WITH the exception of the last six verses of the chapter, everything said in it appears to refer to the buildings already described, and to fill up a complete picture of their constructional detail. Continuing the figure already used, we are now supposed to have followed Ezekiel and his guide *into* this building which flanks the inner court, and to be standing in one of its *cellæ* in such a position as to see it and the building on the other side of the court in its length and breadth, and therefore to be able to comprehend the following description:—

“Over against the *twenty* (*cellæ*) which (is) for the inner court, and over against the pavement which (is) for the utter (outer) court (is) gallery against gallery in *three*. And before the *cellæ* (is) a walk of ten cubits breadth inward, a way of one cubit: and their doors (or entrances) toward the north. Now, the *upper* chambers (*cellæ*) are *shorter*: for the galleries were higher than these, than the lowest, and than the middlemost of the building. For they are in *three*, but had not pillars as the pillars of the courts, therefore (the galleries are) *straightened* more than the lowest and the middlemost from the ground” (verses 3 and 6).

These verses, as thus rendered, differ little from the C.V., and only need an explanation of one or two words to show that they can be understood in harmony with the general features of the building, as already elaborated.

1. The word *cubits* found in the C.V. is omitted, because not in the original; and for its introduction into the translation, there does not appear to be any justification. “Over against the *twenty*” may more reasonably be understood in the sense of over against the *twenty cellæ* which flank the inner court. The predicate of “*twenty*” in verse 3 appears to be the buildings mentioned in the first verse of the chapter, and the galleries appear to be over against these and not over against a *measure*, which would involve an absurdity.

2. The word translated “gallery” is *גלריה* (*attiq*). Commenting on this word, Gesenius says:—*quoddam columnarum* (some sort of pillars); and Fürst, a *terrace*, gallery, stair. The root from which the word is derived, according to the same authority, is *גלר* (*athâq*), a word not to be met with in the Bible, and *supposed* to mean *to remove*, *to intermit*, and spoken of a terrace building. If these witnesses can be relied upon, we see that some kind of platform supported by pillars, and probably receding at each stage, is meant.

3. The word *storey*, inserted by the translators, is not necessarily involved. The galleries might be composed of three platforms, or they might stand in three ranks. There appears also to be some doubt as to the correct rendering of the numeral *three*. If this word may be translated *thirty* instead of “three,” then the natural predicate of the word would be the *thirty cellæ* of the outer court; and the obvious conclusion would be that

there were galleries in the thirty upper *cellæ* of the outer court. If, on the other hand, this word may be rendered, as by Keil, “*in the third (storey)*,” it would follow that the *cella* is divided into three storeys, and that in the *third* storey is a gallery or galleries. On either supposition, we are not landed in insuperable difficulties, and the general drift of the passage is the same.

These verses appear to justify the following conclusions, viz.:—

a. That each of the buildings which flank the two sides of the outer court, is divided into “upper” and “lower” sections (verse 5).

b. The *lower* section of each *cella* is at least one storey high—probably two. (See verses 5 and 6, and comments on the C.V., end of paragraph 3.)

c. The upper section of the *cella* probably contains a gallery in three tiers, and each platform receding from the one below. These “galleries” would face each other on either side of the outer court.

d. Before the *cellæ* on each side of the outer court is a walk ten cubits inward, or broad—“a way of one cubit,” viz., a walk ten feet wide, and raised one cubit above the level of the court. This platform would run the entire length of the court from end to end in front of the *cellæ*, except where divided by the gates. It should be noted that the “walk” is exactly the same width as the “porch of the gate inside the court.” In chapter xli, verse 15, we read of the *porches of the court*. This “walk,” then, would be a *continuation* of the porches of the gate, and with them would form a continuous covered way on either side of the court, and would be fitly described as the “porches of the court.” This continuous *portico* would also form part of the *lower cella*, otherwise that *cella* could not be fifty cubits wide. [See plate ii.: letters *p-p-p* indicate the position of “the walk,” and letters *Q-Q-Q* on plates ii. and v. indicate the position of the galleries.]

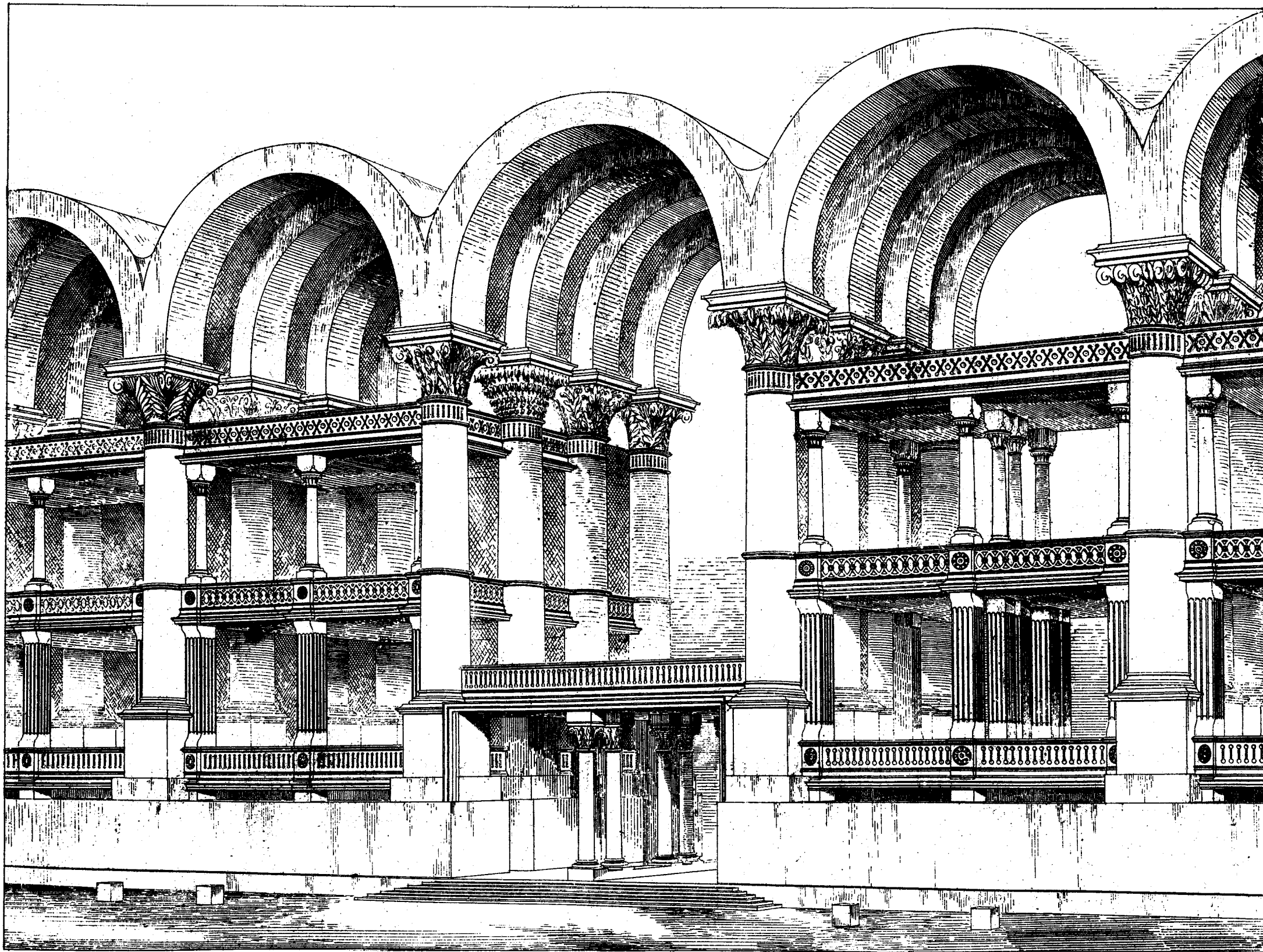
e. Now, the lower *cellæ* “had not pillars like unto the pillars of the courts.” These appear to rise high above the porch level. Therefore, the upper part of the building is shortened or contracted by just the width of the porches, i.e., by ten cubits.

“Arithmetically,” this just fits the general plan, thus:

	Cubits.
The gates measure fifty cubits from the face of the entrance to the face of the porch, which projects into the outer court (verse 15, chap. xl.)	50
The porch and its posts measure ten cubits (verse 9, chap. xl.)	Deducting . . . 10
we get the length (or width) of the main building	40 cubits
Width of outer court, one hundred cubits	100
Inner range of buildings, same width as outer range, i.e., forty cubits	40
Total	180 cubits

ONE HUNDRED AND EIGHTY CUBITS IS THE WIDTH OF THE CORNER COURTS.





Perspective sketch of Gate and the Upper Cellæ.



The general appearance of the outer court, as represented in the drawings accompanying this explanation, may be described as though one were standing upon the roof of the "porches of the court." From such a position "the porches" would be seen to extend on either side along the entire length of the court, like a double colonnade, each twenty feet wide and twenty-six feet high. Though a large and a vast building in themselves, they are but a "mere porch" to the immense structure in front of which they stand. Yet, they are a magnificent terrace at their roof-level, and an extensive cloister below. Above the terrace rise those immense pillars, whose "towering height" may, in some sense, be realized by looking up to a tall manufactory furnace chimney. Over these rise the arches, springing from pillar to pillar in four-fold depth—"the matchless beauty" of whose curve is there to produce that indescribable sensation which is sometimes experienced when we look at a bow in the cloud after rain. These archways, with their terraces, present an architectural display of surpassing beauty. Stretching far away into the distance, on either side of the outer court, column after column, and arch after arch appear; first to open their vast portals to the gaze of the beholder, and then narrow into mere slits as they recede before him, till lost in the perspective of their vanishing forms. Still further in the distance are the towers, whose faint outlines presage no adequate idea of their vast proportions. Then the eye returns, and rests upon those magnificent galleries, which, with their innumerable supports, add richness and fulness to the scene. Unadorned and unfurnished with guests, this building is a monument of splendour. Clothe its lattice-work with their appointed coverings, fill its chambers with the assembled hosts of the sons of Adam in a regenerate age, let its courts have thousands streaming over their pavements to receive the sweet consolation of righteousness, amidst the gladsome greeting of friends, and you have a picture of wealth and beauty which words fail to describe.

F.—DETAILS OF THE BUILDINGS ON THE SOUTH, EAST, AND NORTH SIDES, AND THE ENTRANCES TO THE WHOLE.

THE specification of "the porches" to the cella of the north court ends with verse 6 in chapter xlii. From it we see that while the porches possess distinctive features of their own, they join up to and form part of the buildings in the court. Ezekiel now proceeds to fill in general details, and shows that other buildings are constructed in the south court and in the east court exactly like those already specified for the north court, and he also explains the way of entrance into them. These details will be more easily gathered when certain emendations are made in the ordinary translation of verses 7 to 12. With these emendations (indicated by *italics*)

the verses would read as follows (the letters within parenthesis refer to the evidence hereafter to be adduced, justifying the alteration in the translation):—

"And the *fence* <sup>(a)</sup> that (is) without, *parallel* to <sup>(b)</sup> the *cellæ*, (in) the way <sup>(c)</sup> of the outer court, *before* <sup>(d)</sup> the *cellæ*, its length (is) fifty cubits" (verse 7).

"For the length of the *cellæ* that (are) in the outer court (is) fifty cubits: And lo, before the Temple (are) one hundred cubits" (verse 8).

"And from under these chambers (*cellæ*) <sup>(e)</sup> is the entrance from the east, as one goeth to them from the outer court" (verse 9), the chambers (*cellæ*) in the *breadth* <sup>(f)</sup> of the *fence* <sup>(a)</sup> of the court towards the east, over against the separate place, and over against the building" (verse 10).

"And the way before them (is) like the appearance of the *cellæ* which (are) toward the north; as the length of them, so the breadth of them <sup>(g)</sup>; and all their goings out, both according to their fashions, and according to their entrances <sup>(h)</sup> (verse 11); and according to the entrances <sup>(h)</sup> of the *cellæ* that (are) toward the south (is) an entrance <sup>(h)</sup> in the head of the way, (even) the way directly before the *fence* <sup>(a)</sup>, toward the east as one entereth into them" (verse 12).

Read together, these verses are mutually explanatory. The alterations from the C.V. are necessary in order to make the meaning of the original clear. That they are justifiable will appear from the following evidence, which is marshalled under numbers to correspond with the figures of reference in the foregoing:—

a. The word *fence* is substituted for "wall." (See remarks already made on page 19.)

b. *Parallel* to is better than "over against." Fürst thus translates *לְעִמָּה*, and he states that the noun *עִמָּה* (*ngummá*) is formed from the verb *עָמַם* (*ngamám*), and means to unite, to bind together, to join in one, &c. The use of the noun in the Old Testament appears to involve the idea of a closeness of contact to that to which it is related, rather than that of being "opposite to," or "over against." Thus, Exod. xxv. 27, and context, shows that the rings through which the staves were threaded were on the feet (or legs) and in close contact UNDER (over against) the border. So in Exod. xxviii. 27, the two rings of gold were fastened on the ephod over against it, that is, so that they would touch the rings upon the lower part of the breastplate, to which they were fastened "with a lace of blue." The word is also translated "answerable to" in Exod. xxxix. 20, where the movable hanging part of the curtain which inclosed the court is specified as answerable to the fixed part, involving the same idea, i.e., "of correspondence with," and in "close contact with." The "fence," therefore, in Ezekiel, may be taken to be *parallel* to the *cellæ*, and, standing in an upright position, it probably "joins" or unites together the upper and the lower storeys.

c. "The way of" has been substituted for "toward." *דֶּרֶךְ* *derek* is so translated in chap. xlii. 1, 11, 12, and

in numerous passages throughout the Old Testament, and there does not appear any reason why the word should not be so translated here.

d. The rendering *before*, instead of "the forepart," is on similar grounds. The original אֶל-פָּנָיו conveys the idea "in the presence of." See also Gen. xxv. 18. "He died in the *presence* (עַל-פָּנָיו) of all his brethren."

e. "And from under these chambers is the entry of the east," i.e., on the east side of each section of the *cella*.

f. "Breadth" is substituted for "thickness," because רֹחַב (*róchab*) is translated in that sense ninety-two times out of its ninety-seven occurrences in the Scriptures, and because it is easier to conceive of the *cellæ* being "in the breadth" of the *fence* than in the "thickness" of the outside wall, which would be an impossibility.

g. As the length of them, so the breadth of them, more literally represents the original than "as long as they, and as broad as they," as rendered in the C.V.

h. The word פֶּתַח (*pétach*), frequently translated "door" in these chapters, is more appropriately rendered "entrance," or "entrance opening." The usual technical meaning of the word *door* is a something which closes an entrance or opening, whereas פֶּתַח applies to the opening itself, rather than that of the contrivance for closing it. The word is translated *entrance* in I. Kings xxii. 10, and in other parts. See Gen. xviii. 1, 2, 10, xix. 6; Exod. xxxv. 15, &c.

A careful reading of these verses (whether as now revised or as appearing in the C.V.) helps us to see how broadly and comprehensively Ezekiel's specification is given. The east side "of the sanctuary" appears to be mentioned when the chambers are said to be in the "thickness" of the wall (verse 10). After this it is stated that these *cellæ* (in the east court) are like the others in the north court (verse 11). Then, in a similar way, "chambers," or *cellæ*, are mentioned in connection with the south side; for those on the north and south sides are said to "have an entrance" in the head of the way according to the entry of the *cellæ* towards the south (verse 12). There could not be such a feature as this entrance if there were not chambers or *cellæ* in the court, i.e., in the south court. The one involves the other. So we see that these individual features, specified for each side, when put together, give us a complete representation of each section. Not only so, but the intertwining of details with terms broadly indicating the "east," or "west," or south sides respectively, connect each section together in such a way as to shew their unity of construction. This interpretation of the testimony appears the more conclusive when we remember that all the gates of the courts are alike, and that there are arches "round about on every side." This also involves uniformity of construction, and when we look at verse 13 we see the specific recognition of *cellæ* on

the north and on the south sides; thus distinctively showing that there are "chambers," or *cellæ*, on those sides. This verse reads:—

"The north chambers and the south chambers which are before the separate place, be holy chambers, where the priests that approach unto the Lord shall eat the most holy things; there shall they lay the most holy things, the meat offerings and the sin offerings, and the trespass offerings, for the place is holy."

Now, the *cellæ* "before the separate place" in the outer court toward the north are none other than those mentioned in the previous twelve verses, with their porches and terraces. The thirteenth verse, then, confirms the conclusion already suggested (verse 7), that the descriptive matter given from verses seven to twelve inclusive, is a *general view* of the three sides of the sanctuary, in the course of which those detailed features are given which enable a complete drawing to be made of the buildings flanking the two sides of the outer court in each direction, i.e., on the north, south, and east sides respectively.

The understanding of these things reduces any difficulty in this part of the specification to very narrow limits. Verses 7-12 appear to specify:—

1. A CENTRAL fence dividing the lower *cellæ* into two parts, and at the same time serving the useful purpose of a support to the floor of the upper storey, appears to be specified in verse 7. Reference to verse 5 shows that its first line is the predicate to verse 7; and for the sake of showing their connection, the intervening words may be omitted. "Now, the upper *cellæ* are shorter . . . and the fence that is without (i.e., outside the upper *cellæ*) is parallel with it (and serves the purpose of uniting the two; it is) in the way of the outer court (i.e., it stands parallel with the direction of that way which leads from the outer court to the upper *cellæ* through its lower story, and it is) before the *cellæ*." The fence, therefore, runs the full length of the *cellæ* inwards, and stands in the centre, being equidistant from either side, and is fifty cubits long, for the length of the *cellæ* in the outer court is fifty cubits." Now, the surrounding conditions of the case established by other testimony (such as the fact that each individual *cella* is fifty cubits long and thirty-one cubits from centre to centre of its columns) tend to prove this is the correct interpretation of verse 7. The length of fifty cubits fixes the direction of the fence. That is to say, the axis of the fence is the same as the axis of the *cellæ*. A line passing through the fence would be parallel to, and of the same extent as a line passing through the columns which are on each side of any given *cellæ*. On the east side of the sanctuary, such a fence would point from east to west; on the south side, it would point from south to north; and on the north side, from north to south. While one end of the fence would touch the wall of the court, and

the other end would reach to the outside pillars of the porches, this fence would be "in the way of the outer court," *i.e.*, it would be erected in the portion of the lower *cellæ*, and the lower gates which are used as a way to and from the outer court. Mark, the fence is not stated to be "in the outer court," but "in the way of the outer court." There are two "ways of the outer court": one is the way into it through the gates; the other is the way (mentioned in verse 11) through the lower *cellæ*, up to the upper storey from the outer court. A division in the centre of each *cella*, and in each gate, in the form of either a single or double colonnade, appears to fulfil the conditions of the specification. It would be outside the upper *cellæ*. It would be in the way to and from the outer court. It would stand up to and support the floor of the upper *cellæ*; and it would be before the *cellæ*, *i.e.*, "in the presence" of it. And it would be fifty cubits long. There does not appear to be any other way of explaining verse 7, in harmony with all the items it contains. And apart from some such explanation, there appears to be a redundancy of expression in the verse, quite out of harmony with the terse character of the specification generally. Why this "wall" is described as "without," "over against the chambers," "toward the utter court," "on the forepart of the chambers" (verse 7), has been a question of some difficulty with learned commentators, whose knowledge of the Hebrew was not conjoined with a practical knowledge of architecture. If the "wall" stood in relation to the chambers in an ordinary position, then almost any one or two of the four features mentioned in the verse would, with the dimension given, suffice to fix its position. But there are four distinct features specified in connection with this "wall," and these confuse the sense, and even involve a contradiction of terms if the ordinary interpretation is adopted. The difficulty disappears when it is remembered that there are upper and lower *cellæ*. We can then see how the "wall," or fence, can be outside the one and yet occupy a central position "before," or in the presence of, the other, and, at the same time, fulfil all those conditions expressed by the four significant qualifications contained in the verse as already explained in detail. [See *m-m*. Plate ii.; page 14.]

2. "And lo, before the Temple, are one hundred cubits." This measure following after the measure of the fifty cubits appears to indicate that it is applied in the same direction, and defines the distance from the *cellæ* flanking the inner court up to that portion of the house called the "Temple." The statement appears to be parenthetical, and to have no connection with that portion of the house under consideration, excepting to define its distance from other parts as stated.

3. "From under these *cellæ* is the entry on the east as one goeth into them from the outer court." This has

also been translated "From under these *cellæ* is the entry on the east as one goeth up into them from the outer court:" a translation certainly more in harmony with the context. We appear to have in this verse a reference to the position of the entrance from the lower to the upper *cellæ*, on the east side thereof, not on the east side of the sanctuary, but on the east side of each individual *cella*. For Ezekiel and his guide stood before the buildings [R-R. l-l.; Plate ii.; page 14] in the outer court [A and F.] when Ezekiel was shown the *cella* flanking the inner court on the north side. Continuing his description, he speaks of being taken into the *cellæ* from underneath; therefore, into the upper *cellæ* (verse 8. See marginal rendering). He would thus walk into the lowest storey of the first "chamber" before him, and entering some opening (perhaps one of the side chambers formed by the pedestals) would be taken up into the next storey.

4. The "chambers," or *cellæ*, are said to be "in the breadth of the fence of the court toward the east." Now, this assertion appears to be equal to saying that the chambers are of the same extent as the fence, unless the entire range of *cellæ* flanking the inner court is a fence to it—a rather improbable idea. It should be noted that nowhere in the specification do we find the "breadth" of the fence given. But we do find this concerning the "chambers" which are related to that breadth; "as the length of them, so the breadth of them" (verse 11). Does this indicate what the breadth of the fence is? and does it explain how the *cellæ* are in that breadth? Possibly. If the *cellæ* are as broad as they are long, they are fifty cubits high, for their "breadth" must in this case be their height, for their superficial length and breadth have already been given. A third dimension to any chamber, when the length of its two sides has been stated, must give its altitude and fix its cubical contents. In the case of the *cellæ*, each minor section is proved to be fifty cubits long, and thirty-one cubits wide; and if the sentence quoted from verse 11 may be taken in its literal sense, then we know that the *cellæ* are also fifty cubits high. But speaking of its two sections—the upper and the lower—the question is, which is to be fifty cubits high—the upper or the lower? Probably the upper. If the fifty may be applied as a measure of the height of the upper *cellæ*, this exactly fits the other features of the case, thus:—

Palm trees . . . . .	30 cubits
Difference between level of upper portion of gate and upper portion of <i>cella</i> . . . .	5
Half span or radius of arch . . . . .	12½
Thickness of arch . . . . .	2½
	<hr/>
	50 cubits

There may be, in this method of looking at the matter, something "unusual," but it seems impossible to

suggest a better way. Reason would conclude that if the chambers referred to in verse 10 are intended to be in "the thickness" of a wall, that thickness would be stated. Nowhere do we find this throughout the specification.\* We are therefore justified in supposing that the statement "in the breadth of the wall" is not to be taken in the ordinary sense. Even if the measure of the palm trees applies to the four slender columns (see page 21) rather than in the way suggested, these measures work out exactly the same.

5. The *cellæ* on the east side are stated to be "over against the *separate place*, and over against the building" (verse 10). This is just the relative position of the *cella* on the north side, mentioned in verse one of the same chapter. These two verses, therefore, define the position of that portion of the inner court called the "separate place." For, since the buildings are "over against the separate place," "the separate place" is over against them. [See Plate ii., where B-B marks the separate place, and R-R-R and l-l-l the buildings standing between it and the outer court. The part of the *cella* lettered R-R shows the "upper *cella*," and the part lettered l-l-l shows the "lower *cella*."] This building is shown to be the range of *cellæ* flanking the inner court, opposite to the *cellæ* flanking the outside wall of the outer court, and its position being accurately defined, we lay the foundation for the further unfolding of the vision.

6. "And according to the entrances of the *cellæ* that are toward the south is an entrance in the head of the way, even the way *directly* before the fence as one entereth into them." These words appear to describe a means of entrance from the lower *cellæ* into the upper *cellæ* by some contrivance at the *end* of the way which lies *before the fence*, as every way *must* do. [See n-n-n, plate ii., page 14.] If the words "in the head of the way" do not indicate the further end of each *cellæ* as the position of the means of ascent into the upper storey, there are the pedestal bases which might be made *hollow*, and are large enough for that purpose. Or, we have a third alternative: the means of ascent might be in the spaces which lie *between* the pedestals. Against the last suggestion there is this to be said: Those spaces appear to be required for other purposes (chap. xl. 43). And, respecting the other two suggestions, one or both might be intended. Considering the use of the buildings here described, both upper and lower, the writer is inclined to think the word רֹשֶׁת (rosh), trans-

lated "head," must be understood in a wider sense than descriptive of the *end* portion of the way only. We might read "in the *top* of the way," the word רֹאשׁ being frequently so rendered. This might indicate an opening overhead, and over against the fence, rather than over against "the way." Whatever be its application, this is certain, there is *a way up from* the lower *cella* into the upper storey. Then, the means of ascent do not appear to be distinctly stated. According to the C.V. you go up "directly" from the way before the fence. Now, the meaning of the Hebrew word translated "directly" is by no means clear. The word does not occur anywhere else in the Old Testament. Gesenius and Fürst render it "suitable," "convenient," or "bending to." But as to what the exact meaning of the original word is, no one has ventured to dogmatize. Hidden under this term, we probably have reference to some future invention, or to some mechanical contrivance now known for elevating men and things.\* Looking at the constructional character of the buildings in the outer court, it is not difficult to conceive of those columns and arches being so formed as to contain a very simple contrivance, *bending* over the one to the other, by which any number of people might be elevated from one storey to another with the greatest facility. One thing appears quite certain: "the way up" is not by staircases, for none are specified. This need not be a matter of any surprise, for we can easily think they would be an inconvenient mode of ascent in such a building. Moreover, whatever be the means of ascent intended, and whatever be the position of the contrivance to effect it, whether one or the other, the general deductions as to the constructional character of the buildings in the outer court are not affected thereby; while on the other hand, it is some confirmation of those conclusions to be able to suggest a way of ascent which can be easily constructed in architectural harmony with the features known to be specified, and in agreement with the supposed meaning of הָגִין (hagin), translated "directly" in the C.V.

#### G.—THE FOURTH SIDE.

THE specification of the three sides of the sanctuary appears to be clearly and completely set forth in those testimonies which have been laid before the reader. Each distinctive feature of the outer court buildings has been carefully and logically developed from Ezekiel's premises. Yet, excepting the statement that the wall surrounds the house, nothing has passed under review distinctly showing how the *fourth* side of the house is finished; a slight hint has been given, nothing more. Are there buildings only on the three sides—but a wall on the fourth? Or do we find, upon a closer inspection of the specification, that buildings are to be erected on the western side? A careful search of other

\* There are only two places in this prophecy where the breadth, or thickness of any wall is given—one in chapter 40 and one in chapter 41. The latter is clearly specified in connection with the inner portion of the house, and has no connection with the "wall" here mentioned. And the former is the outside wall, and could not be the "wall" in whose breadth is the fence, even if the same Hebrew word were used. This, however, is not the case. In the 40th chapter, we have חוֹמָה (chomá), which is chiefly used to describe a massive erection, such as a town or city wall; whereas the word translated "wall" in chapter xlii. is a different word, as already pointed out, and used frequently in a different sense.

\* See appendix, "Invention."

parts of the specification gives the answer, and at the same time reveals a fact of no small moment, viz., that the construction of the prophecy is peculiar; that, while we have inimitable brevity and perfection of description on the one hand, we have obscurity, difficulty, and mystery on the other. So that the very method adopted in describing this wonderful building appears to be selected and pre-ordained in order that its mystery should not be solved until the time appointed. At all events, it is a remarkable thing that well nigh two thousand five hundred years have elapsed since this vision was given; and yet none—no, not one—of the numerous students of the prophecy have been able to present a clear exposition of it. The writer believes that this vision has been wrapped in mystery till “the time of the end” (Dan. xi. 40), and that now the time for the explanation of its mystery has come.\* For in the time of the end, THE vision shall speak (Hab. ii. 3), and while presenting for consideration what may appear at first sight an impossible interpretation by reason of its vastness, he does so with a confidence springing from the feeling that as the facts concerning the Israelitish race and the return of Christ are more generally understood, this vision and its peculiar features will be more carefully studied, with the result, that surprise will give way before the testimony, and conviction succeed doubt. And if any difficulty in the vision be not now satisfactorily explained, sufficient will have been said to make the general bearing of the prophecy clear, and to lead up to a perfect understanding of it.

Concerning the somewhat mysterious fact that little is said about the western side, this appears to be sufficiently specified in verse 21, chapter xli. :—

“The post of the Temple (is) square. The face of the sanctuary, the appearance of the one as the appearance of the other.”

The latter part of this verse does not appear to be connected with the first part, although punctuated in the C.V. to give that appearance. To say the sanctuary looked like a square post, would be superfluous and highly incongruous, if not absurd! To say *the four sides of the sanctuary are alike*, gives a brief and sufficient description of the *fourth* or western side in a sentence. This appears to be the simple and obvious meaning of the words—“The face of the sanctuary; the appearance of the one as the appearance of the other.” The word sanctuary, it must be remembered, is one of those general terms used to describe the building seen by Ezekiel as a whole. (See chapters xlii. 20, xlii. 5, xlii. 4, &c.) The western side, then, appears to be like the others—with its *cellæ*, its courts, its arches and its gates; and fitly completes the *square*, with its four angle towers. This western side is shown on Plate ii. [G-G.], as though one were looking down upon its upper

storey; so no gates appear in it for that reason. It is, in fact, a sort of “*first floor*” plan, in contradistinction to a “*ground plan*.”

#### SECTION IV.

#### THE CORNER COURTS.

LOOKING at Plate ii. the reader will observe four square courts, one at each corner of the Temple, joining the outer courts together at every corner. It will be seen that they are distinct and self-contained, although they join up to and are connected with the outer courts. No doubt there will be means of entrance from the one to the other. These courts are mentioned in the forty-sixth chapter, and they form a very important feature in the building. The last six verses of that chapter may read :—

“After he brought me through the entry, which is by the side of the gate, unto the holy *cellæ* unto the priests, which look towards the north; and, behold, there (is) a place on the two sides westward” (verse 19).

“Then said he unto me, This (is) the place where the priests boil the trespass offering and the sin offering; where also they bake the meat offering; so that they bring them not out into the outer court, to sanctify the people” (verse 20).

“Then he brought me forth into the outer court, and caused me to pass by the *four* corners of the court; and, behold, a court in every corner of the court” (verse 21).

“In the four corners of the court are courts—smoking; forty long, and thirty broad, *one measure to their four corners*” (verse 22).

“And a row round about to the four of them; and made with boiling places under the rows round about” (verse 23).

“Then said he unto me, These are the places of them that boil, where the ministers of the house shall boil the sacrifices of the people” (verse 24).

Substantially these verses read the same as the C.V. Those portions which call for special remark are :—

1. The word קְטֻרוֹת (*q'turoth*) translated *joined* in the C.V. (verse twenty-two) is variously rendered by scholars. But the expression חֲזֵרוֹת קְטֻרוֹת (*chäzeróth q'turóth*) is more correctly translated “*smoking*, or *steaming with fragrance*,” a rendering supported by many other occurrences of the word in the Old Testament, and by the marginal reading of the C.V., “made with chimneys.” The reader must remember that Ezekiel describes the house as in full preparation for the inaugural ceremony. “The flesh of the offering” is on the tables ready to be served upon the altar (chapter xl., verse 43). Passing each corner court, he would probably observe, in full progress, the boiling of those parts of the sacrifices which are to be eaten (chapter xlii. 29), and therefore would see the “*smoke*” or “*steam*” ascending therefrom. Parenthetically, he would give

\* See appendix, “The time of the end.”

expression to the fact thus:—"In the four corners of the court I saw courts (smoking with the boiling of the sacrifices) forty long and thirty broad." If the corner courts were "joined" in the sense of being vaulted over, as some suggest, one would think they could not be described as *courts*, whereas the specification appears to favour the idea that *round the court* are buildings conveniently constructed for cooking purposes, and provided at each corner with proper provision for taking away the smoke or fumes arising from cooking.

2. These courts are said to be *forty* long and *thirty* broad. The C.V. gratuitously inserts the word "cubits" after each numeral. In this, they follow the example of the Septuagint translators, whose example, however, is no reason for putting aside the obvious sense of the passage. The *measure* of the house is the *reed*. The courts, therefore, are *forty measures* long and *thirty measures* broad, *i.e.*, there are *forty reeds* of length and *thirty reeds* of breadth in relation to the corner courts.

3. *One measure to their four corners.* This modification of the C.V. is in some measure substantiated by the marginal note thereof, which would end verse 22 something like this: "four cornered of one measure," *i.e.*, each court is four cornered, and its corners are of one measure. The difference of rendering is caused by including a word at the end of verse 22, which some translators disregard, on the ground that the Masorites indicated their doubt whether that word should form part of the text. There does not, however, appear to be any reasonable ground for excluding it. If retained, we get the rendering "one measure to their four corners," *i.e.*, one measure to *each corner* of every corner court. This makes a vast difference when we apply the measure. The *length* must in that case be applied *vertically*, and the smaller dimension would give the measure of each side of the square.

To take up the thread of Ezekiel's narrative, so far as pertains to the structure of the house, we must connect chapters xl., xli., xlii., and the principal part of chapter xliii., with verse 4 of chapter xlv., and this again with the verses immediately under consideration; all the matter intervening between these points in the specification concern "the ordinances of the house," and are only related indirectly to its structural features. In chapter xlv., verse 19, Ezekiel is represented as standing before the house on the north side. He is taken through the entry "at the side of the gate, into the holy chambers of the priests;" *i.e.*, he seems to have been taken into the upper *cella*, through those *elevators* "at the side of the gate," described in the last section. From its terrace he sees "a place at the two ends westward." A close inspection shows this "place" is a large court, surrounded by a *row* of buildings, fitted with all necessary contrivance for boiling sacrifices, and where the meat offering can be baked. This court, as before stated,

is large—thirty reeds each way, or 180 *cubits* square—planted in the angle formed by the junction of the outer wall on two sides. This court just fills up the corner formed by the converging lines of the outer court buildings, and therefore would be fitly described as "at the two sides westward" (verse 19). That is to say, the "place" would be joined up to the two sides of the outer court *cellæ* westward. Upon making a tour of inspection round the outer court, Ezekiel discovers that all four corners are alike. These courts appear to be forty reeds *high*, and to form four massive towers at each angle of the building, into which the arches of the double arcade would finish, thus forming a splendid and necessary "abutment" to the arches.

Although large, these courts are proportionate to the rest of the building; and if the fumes arising from cooking for a vast multitude are to be effectively carried away in all conditions of the atmosphere, their *corners* are not too high for the purpose: forty reeds, equal two hundred and forty cubits. Each corner would be of the same altitude, and would contain the necessary flues for carrying off smoke and effluvia, *i.e.*, if smoke be permitted in those days.\*

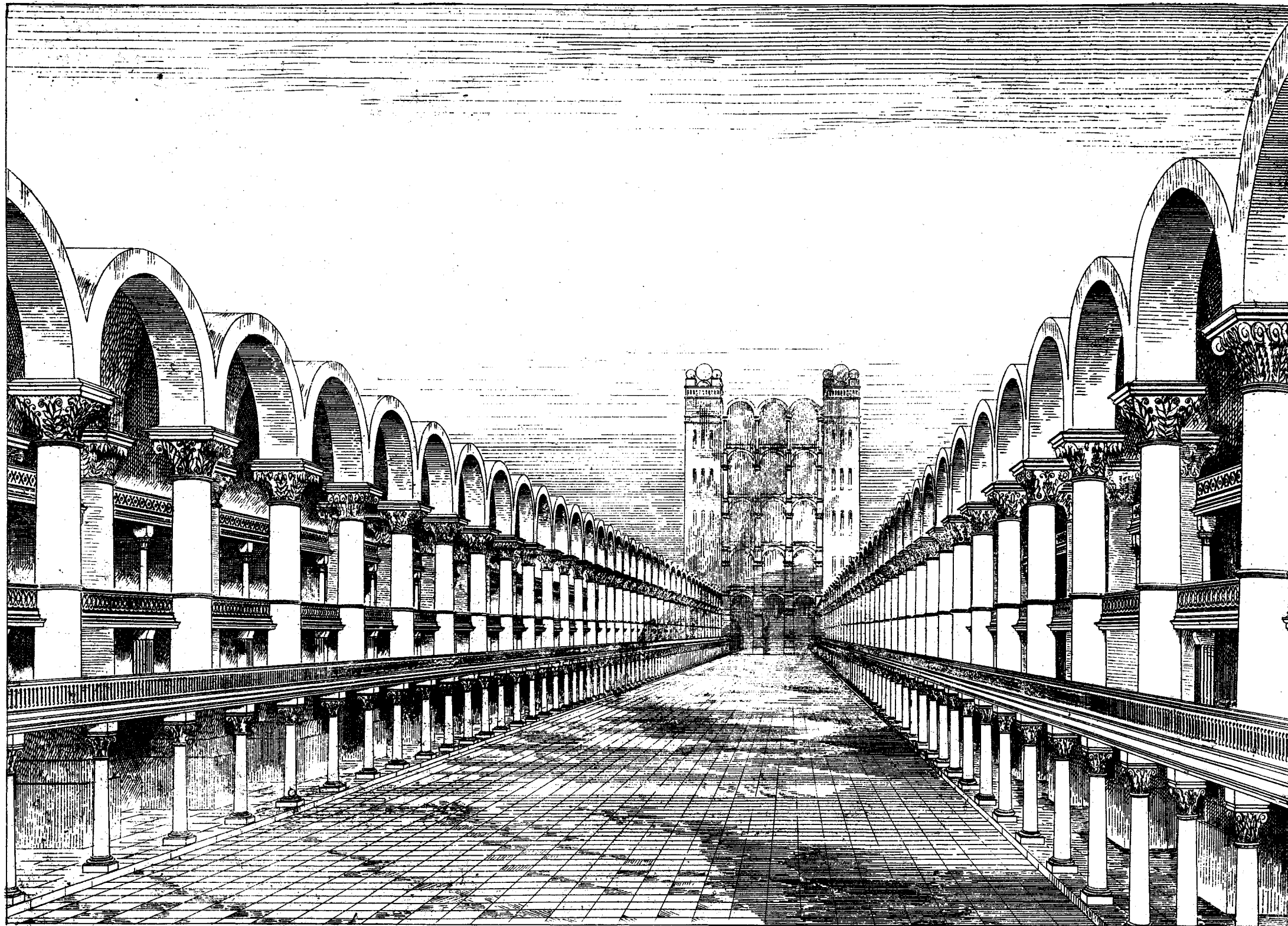
Speaking from an architectural point of view, these monster towers seem but a necessary adjunct to the building of which they form a part. It has been stated that ancient architects strove to obtain effect by the length of their façade or frontage, while the moderns endeavour to impress the observer by the height of their buildings. In the Temple of the age to come, when the Son of God builds the temple of universal worship, all previous structures will dwindle into insignificance by comparison; a building whose façade is over one mile long, whose outer wall is 12 feet thick, whose towers are 360 feet square and 480 feet high; whose outermost buildings are a *double* range of magnificent rooms, each 100 feet long by 50 feet wide, and 120 feet high in their several storeys, is far, far removed in magnificence from anything the world has ever seen either in ancient or modern times. Such a building defies description, and words fail to convey an adequate sense of its magnitude. The spirit of God, however, has before shown the *wonder* of its immensity in the following testimony:

"Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, CONSIDER her palaces, that ye may tell it to the generation following." (Psalm xlviii. 12, 13.)

If there is anything in prophecy; if it is the purpose of God to restore his people Israel; and if the cities of that once prosperous land, now desolate, are to be rebuilt, then this psalm is also prophetic, and the words quoted stand out with letters of gold when shown to refer to the building here delineated. Look at the open-

\* See appendix, "A suggestion respecting the Corner Courts."





View down the Outer Court.

Developed from Ezekiel's Specification by Henry Sulley, Architect, Nottingham.

ing verses of the psalm and its finish. "GREAT is the Lord, and greatly to be praised in the city of our God" (or Elohîm). Beautiful for situation, *the joy of the whole earth*, is mount Zion, on the sides of the north, "the city of the great King!" (verses 1, 2.) (When, and how? When Christ, or Messiah, returns and rebuilds this city, making it *the joy of the whole earth*.) "Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments. Walk about Zion

("i.e., the Temple upon mount Zion), and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces: THAT YE MAY TELL IT TO THE GENERATION FOLLOWING."—[SEE THE TOWERS! LOOK AT THE BULWARKS! CONSIDER THE PALACES! WHO HAS DONE THIS? YAHWEH!])—"This God is our God for ever and ever. HE WILL BE OUR GUIDE EVEN UNTO DEATH," and, therefore, unto life eternal.

## CHAPTER IV.

Ezekiel xl., verses 44—49; xli., verses 1—26.

THE inner court and its sub-division—The buildings in it—The "inner Temple" and "the Tabernacle," the difference between the two—The cellæ encircling the central area—Its entrances, porches, posts, and doors—The ribs—The "wall"—The "covered openings"—The place left—The Cherubim, their important position and their spiritual significance—The general dimensions of the "inner house"—The lattice work—The "Most Holy" and the tent—The way in which a vast area is covered—The fire and the cloud in relation thereunto—The separate place—The altar and its court—Its position in the inner court—Comin changes upon the site—The altar of wood—and "the table before the Lord."

### SECTION I.

#### THE TEMPLE CELLÆ.

WE have had the description of the "outward" part of the sanctuary (that is, the walls and buildings constituting the spacious outer court and its adjacent buildings) completed by culling additions from other portions of the prophecy. The description itself ends with the forty-third verse of the fortieth chapter. This verse is properly the end of that chapter, and its remaining verses should be the opening verses of chapter forty-one, of which they really form part. Verses 44, 45, and 46 do not need any emendation, but a suitable explanation merely. They briefly refer to the fact that certain buildings are in the inner court, and stand clear of those portions of the house already described. They define the use to which these buildings will be put, and they specify in general terms their position and their aspect; but they are silent as to any other matters, and do not give the slightest indication of dimensions, which must be sought for elsewhere. So far as they relate to constructional matters, they distinctly state the following particulars:—

1. That certain *cellæ* are in the inner court, "without the inner gate," i.e., inside the inner court, and clear of the inner gates.
2. That one *cella* is at the side of the north gate, and has its prospect southward.
3. That another *cella* is at the side of the east gate, having a northern prospect.

4. That the north *cella* is a series of *cellæ*, and by the same rule the south *cella* also (see verses 44 and 45).

The *cellæ* mentioned in these verses are undoubtedly "the Temple" mentioned in chapter xli. Several reasons go to show this. One is almost sufficient of itself, viz., that nowhere else in the specification is their detailed construction given. Of the other reasons, one will suffice for the purpose of confirmation:—The Levites are commanded to "be clothed with linen garments while they minister in the gates of the inner court, and *within*, i.e., in the inner house (chap. xliv. 17). Now, this "inner house" is the Temple (see chap. xlii. 15; xli. 1-20). Therefore the Temple and the *cellæ* mentioned in verses 44-46 are one and the same thing.

A recognition of this fact simplifies the specification very much, as also two other facts, viz., that the "separate place" is that part of the inner court which lies between the inner court gates and the temple *cellæ*; and that the "Most Holy" is the central portion of the inner court inclosed by the *cellæ*, and in the centre of which is the altar. All these features of the case will be demonstrated in due course under their respective sections.

The latter part of verse 44 has been a puzzle to many. No one hitherto has been able to show how a chamber (i.e., a series of chambers, as already shown) can be at the "side of the east gate," and yet have a



northward "prospect."\* This difficulty vanishes in the plan now drawn from Ezekiel's specification. A range of buildings curving round from the east side can be at the *side of the eastern gates*, and yet have its "prospect" northward; while, also, a similar range would be at the side of the northern gates, and have their prospect southward. This would give a circular form to the inner sanctuary.

But here one naturally asks, Where are these buildings specified to be so constructed? Now, it so happens that the evidence for it is not contained in a sentence, nor is it demonstrable without taking into consideration several points in connection one with another. Any one of these points taken singly does not bear strongly in the direction indicated; but when all the evidence is taken together they fit like parts of a puzzle, and establish a conclusive case, as will appear further on. The leading indication of a circular form for the central buildings is contained in the first verse of chapter forty-one. It is involved in the statement respecting "the breadth of the Tabernacle." The word translated "Tabernacle" is *אֹהֶל* (*ohel*), and means a *tent*. Now, most tents are, and all tents were originally, round or ring-shaped; and since the word tent is a more suitable translation than tabernacle, its use is preferable here, where it must have a deep significance. Rendering it thus, and realizing its connection with the first part of the verse, we have this statement:—"He brought me to the Temple, and measured its posts, six cubits broad on the one side, and six cubits broad on the other side—the breadth of the tent" (chapter xli. 1).† This gives a new light to the occurrence of the word in this place. The verse appears to say, "The posts on each side of the Temple building (see further on) mark or bound the breadth of the tent." These posts, therefore, would be planted round in a circle, and inclose a central space. Commentators have always been puzzled by the occurrence of the word *אֹהֶל* in this verse; but the difficulty disappears when we discover that the "Temple" is one thing and the "tent" another. That while the posts of the one touch up to and limit the extent of the other, they are still distinct features in the plan. The base of the "tent," according to the development of the dimensions, would be circumscribed by the circle formed with the posts. As to how such a large area could be called a tent must be left for detailed exposition when we come to consider the salient features of the "Most Holy." In connection with this Section, it is just mentioned as a hint to show that

there are reasons for a circular form to the building range occupying the centre of the sanctuary.

Ezekiel appears to have been taken by the measuring angel straight from the inner court gates to "the altar and its court" (verse 47, chap. xli.) in the centre of this circle; or, at all events, he appears to have been taken sufficiently near to see its distinctive features, and was thus enabled to know that the structure which he saw was an altar, and therefore able to say, "The altar is before the house."

Coming back from it, he would reach the inner side of the Temple *cellæ*, and begin his description from that side. This description commences at verse 48. Omitting the interpolated words, we read:—

"He brought me to the porch of the house, and measured the post of the porch five cubits on this side, and five cubits on that side: and the breadth of the gate three cubits on this side, and three cubits on that side" (verse 48).

"The length of the porch is twenty cubits, and the breadth eleven cubits: and by the steps whereby they went up to it, and pillars by the posts, one on this side and another on that side" (verse 49).

How are these measures to be applied? and what are we to understand by the phrase "on this side and that side," which occurs so frequently in these verses and in the following chapter? These are questions of the first importance, and the answer to the former is affected by the latter. Does the phrase "on this side and that side" mean on this side and that side of the porch? or, does it mean on this side and that side of the Temple? So far as the writer can see, the latter is the ultimate signification of the term. And while "this side and that side" may apply to the porch—first laterally, and then transversely—it must finally be held to refer to "this side and that side" of the Temple. At first sight, this does not appear to be the case, but as each feature mentioned becomes clear, this way of applying the measure appears the more reasonable, until at last all doubt upon the point disappears. The house which goes "round about" the "Most Holy" has a door on "each side" (verse 11, chap. xli). It has a "space left" on each side; and it appears to have a porch on each side.

Again, the curious way in which the measure of "the posts of the Temple" is given, is strong evidence of the theory now advanced. Verse 21 of chap. xli. tells us that "the posts of the Temple are square," and yet in the first verse of the same chapter, *two* measures of equality are given in relation to these same posts, viz., "The posts are six cubits broad on the one side, and six cubits broad on the other side." Apparently, at the first glance, this defines a "square" post. But if this were the intention of the specification, why say further on that they are square? In view of the exceedingly brief character of the specification, and the absence of anything like superfluous words in it, there could be no

\* Some have proposed to meet this difficulty by dealing violently with the text, proposing to alter the word "east" to *south*. This, of course, is inadmissible. Any interpretation which does not find a place for all the items of the specification without arbitrarily altering the text is obviously unworthy of regard.

† The suggestion of some expositors has been, that the meaning of the last part of the verse is, that the two sides of the post are the same as the breadth of the Tabernacle in the wilderness! This would be a useless superfluity, and out of harmony with the character of the specification.

reason for the statement. When, therefore, posts of six cubits are specified "on this side and on that side," we must conclude that something more is meant than the two sides of a post. And if so, the simplest interpretation of that which Ezekiel specifies is, that there are posts of six cubits on one side of the Temple, and posts of six cubits on the other side. Now, if this conclusion respecting the "posts" be sound, it is also true of every other feature in the case. The "door posts" are "this side and that side" of the Temple, even as the porch is on "this side and that side." And the "pillars," while on "this side and that side" of the porch, are also on "this side and that side" of the Temple. Again, verse 49 confirms this conclusion. After stating the general dimensions of the porch, Ezekiel adds, "*And by the steps whereby they went up to it.*" As much as to say, "And there is a similar porch by the steps on the other side of the Temple whereby they go up to it." This argument appears the more forcible when other details come into view.

#### A.—THE PORCH.

Assuming these premises to be correct, we have no difficulty in fixing upon the way in which Ezekiel's measurements apply. A consultation of the plan shown on Plate viii., page 40, in connection with the following tabulated statements, will show how the several parts fit the one into the other.

The reader should also dismiss from his mind conventional ideas of the meaning of the word "gate." He must recognize the literal and primary meaning of the Hebrew word שַׁעַר (*shágar*), as already explained on page 28, to which the reader is referred in order to save repetition here. From all the premises, "the gate" of the porch of the Temple appears to be simply the space between two posts; or, technically speaking, the *intercolumniation* of the columns or of their bases. With this understanding, more than one difficulty is cleared away, such as the difference in the size of the "gate," and the size of the doors; the former being specified to be *three* cubits, and the latter *ten* and *six*, according to the point of measurement. A glance at the plan shows how this difficulty is solved, there being two "gates" or entrance ways to each porch; and, therefore, equal to the full width of the larger opening inside.

The outer or *entering* side of the porch appears to be *eleven* cubits wide, and to be made up of one "post" in the centre, and *two* gates, which are flanked on either hand by the "sides" spoken of in verse 2, chap. xli., thus:—

	Cubits.
One post in centre of porch . . . . .	5
Two "gates" on either side, 3 cubits each . . . . .	6
Total equal to width of porch . . . . .	11 cubits

These figures are the more surprising because the measure from centre to centre of the columns forming the

sides of the porch just coincides with the measure from centre to centre of the posts of the Temple; and these again coincide with the "openings" into the Temple itself, and the post and the doors thereof, all of which will be shown in the sequel.

This arrangement of two "gates" to each porch is but a repetition of the wise and necessary means adopted in the case of the outside doors of the sanctuary—one for entrance and another for exit—an arrangement so obviously needed where a large number of people congregate in one edifice, that nothing further need be said to show its almost certain provision in the building under consideration. It is stated that the length of the porch is twenty cubits, and its breadth eleven cubits (verse 49). Now, from the fact that the "breadth" of the porch is shown to be measured on the entering side, the twenty cubits must be measured *inwards*. This length of *twenty cubits* is just the necessary length required for containing a suitable number of steps with proper resting places for ascending to the ground floor level of the building.

The *pillars* by or upon the posts are marked F on Plate viii., page 40. They rise up in front of the main building, to which they, with their accompanying lattice work, appear to form that delightful and necessary shelter mentioned in verse 26, chap. xli.

The word "porch" must be understood in its plural sense, and appears to specify a continuous series of entrance spaces, eleven cubits wide, standing in juxtaposition and surrounding the house on every side, *i.e.*, on both sides of the Temple *cellæ*.

#### B.—THE "POSTS" OF THE TEMPLE AND THE ENTRANCES.

From the porch, Ezekiel is taken to the "Temple"—not that the porch is any great distance from it, although there is a space between it and the Temple, called the "place left." From the first verse of chapter xli., we learn that the posts of the Temple are six cubits, and from the second verse that the breadth of the "door" or opening is ten cubits. Now, here we have the *same distance* from *centre to centre* of the posts of the Temple as that already involved in the measures of the porch, thus:—

	Cubits.
1. Two half posts of the "TEMPLE" . . . . .	6
Width of opening . . . . .	10
Total . . . . .	16 cubits
a. Two half posts of the "PORCH" . . . . .	5
Width of porch . . . . .	11
Total . . . . .	16 cubits

So the distance from centre to centre of the columns of the porch and the pillars of the Temple is the same. They would thus range with each other, and a line passing through the transverse axis of the one would pass through the centre of the other.

Another peculiarity in connection with the "entrance" is, that two measures are given, one *six* cubits and the other *seven* (verse 3). A careful analysis of the evidence appears to justify the application of the latter to a doorway at the inner end of the porch, which, with its two posts, would equal *eleven* cubits; and the latter, to the doorway immediately giving access to the Temple itself, and standing between the six cubit posts. This door, with its posts of two cubits each, would equal *ten* cubits. The door first mentioned would cut off the porch from the "space left," while the other would similarly separate this space from the Temple. These figures *fit* as before, thus:—

	Cubits.
1 Two half pillars of the "TEMPLE" . . . . .	6
Two posts of the opening, each two cubits . . . . .	4
The opening . . . . .	6
	<hr/> 16 cubits
a Two half pillars of the "PORCH" . . . . .	5
Two posts of the opening . . . . .	4
The opening . . . . .	7
	<hr/> 16 cubits

If this be the way of applying the measure of *seven* cubits, the "cherubim" will probably stand in an upright position, and thus give more room for the door at the top of the steps; and if this be not the way of applying the measure, then they may be taken to give the *height* of the door, and in that case the space between the porch and the Temple would be only closed by one door, viz., the doorway standing between the posts of the Temple. [E. Plate viii.]

Ezekiel states that the sides of the "door" or *opening* are *five* cubits. This appears to refer to the *flanks of the porch*, which are also "sides of the opening." Rising on each side of the entrance, they would form the foundation upon which the pillars of the porch stand. Twenty cubits long, five cubits thick, and six cubits high, would equal in English measure something like forty feet long—measured *inwards*, ten feet wide and twelve feet high: a truly imposing "base" for the pillars, which appear to rise to a height of forty cubits above the twelve feet measure. The "spaces" between these sides, or "the gate," would be *six* feet, and of course the steps between them would be of equal width. The breadth and length of the sides of the porch, as they rise above the *bases*, appear to be given in chapter xli., verse 2. "He measured the length thereof *forty* cubits, and the breadth *twenty* cubits," *i.e.*, the same width as the porch is long. These measures, however, do not necessarily cover solid wings. They appear to be formed of columns and lattice-work as indicated upon the drawings, and will be referred to more in detail in the succeeding chapter. [F-F. Plates viii. and ix.; p.p. 40 and 44.]

These measures are found in verses 48 and 49 of chapter xl., and verses 1-5, chapter xli. For the sake

of making the explanations here given clear to the reader, these verses are here quoted *in extenso*, with letters interpolated, corresponding with the letters of reference upon the plates:—

"He brought me to the porch of the house [A-A. Plate viii.], and measured the post of the porch, five cubits on this side [B-B.], and five cubits on that side [B-B.]; and the breadth of the gate (*intercolumniation*), three cubits on this side [C-C.] and three cubits on that side" [C-C.]; verse 48.

"The length of the porch is twenty cubits and the breadth eleven cubits—[see figures 20 and 11 near to A. Plate viii.],—and by the steps whereby they went up to it—and pillars by, or upon the posts, one on this side [F-F.], and another on that side" (verse 49).

"Afterward he brought me to the Temple [H-H] and measured the posts, six cubits broad on this side [D-D], and six cubits broad on that side—the breadth of the tent" (chapter xli., verse 1).

"And the breadth of the entrance (see margin C.V.) ten cubits [E-E.], and the sides of the entrance five cubits on this side [F-F.], and five cubits on that side [F-F.]; and he measured the length thereof forty cubits, and the breadth thereof twenty cubits" (verse 2).

"Then went he inward, or inside, and measured the post of the door two cubits, and the door six cubits [f-f.], and the breadth of the door seven cubits" (verse 3).

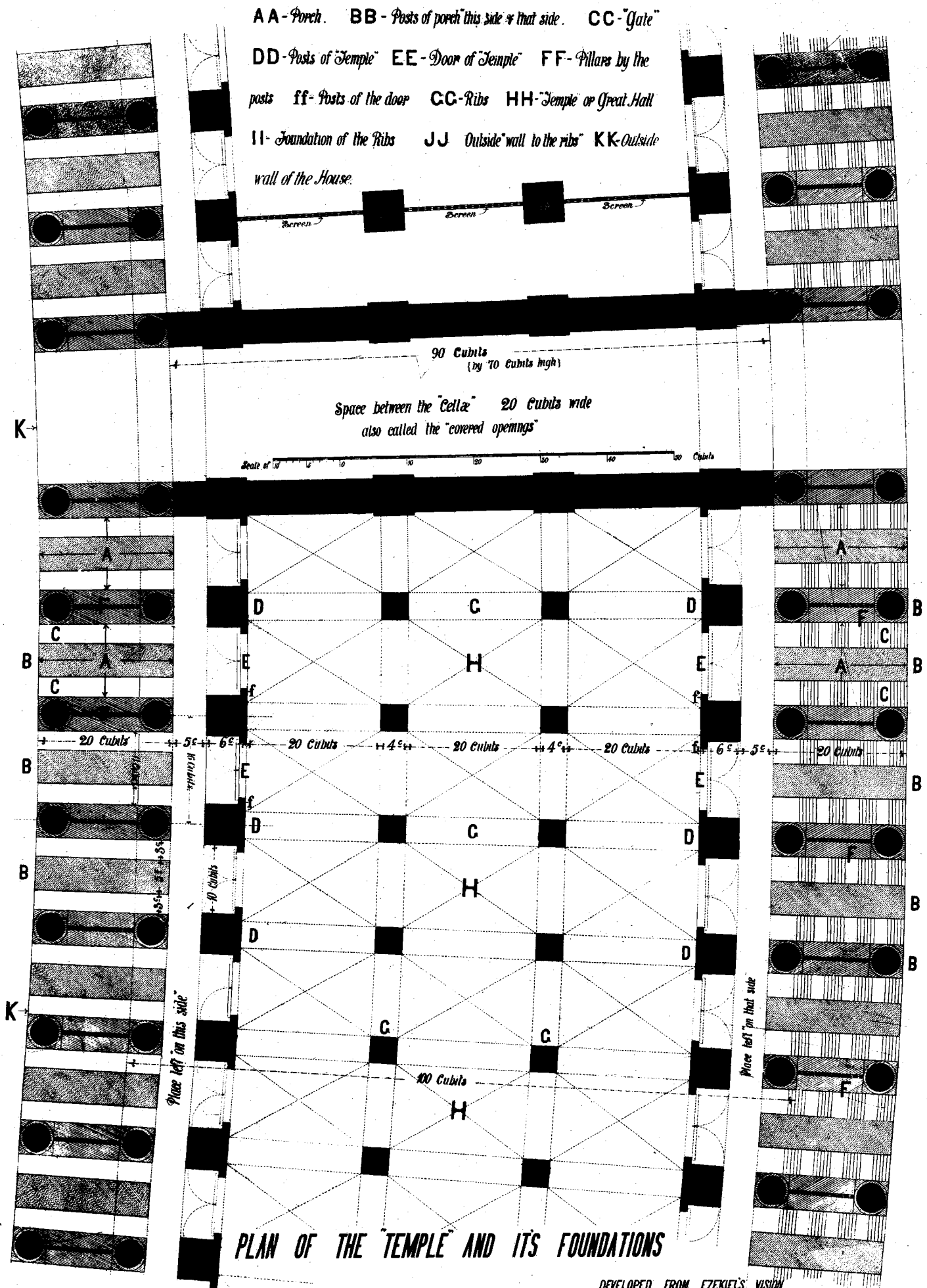
"So he measured the length thereof, twenty cubits, and the breadth twenty cubits, before the Temple; and he said unto me, 'This is the Most Holy,' after he measured the wall of the house six cubits" (verse 4). [K-K.]

Looking at these verses from the point of view already laid before the reader, viz., that the respective features specified are spoken of as "on this side of the Temple and on that side;" and remembering the point from which Ezekiel begins his description, *i.e.*, from the inner side, all the different features appear to fall into their natural order, as already laid down. Ezekiel and his guide leave the centre of the circle, and, approaching its surrounding buildings, reach the posts of the porch first described in verse 48. Then crossing *over* to the other side of the building, its external features are noted, and some further particulars added which apply equally to both sides of the building. From this point of view, we have no difficulty in applying the length of forty cubits and the breadth of twenty cubits to the sides of the entrance, *i.e.*, to the sides of the porch; the former measure being a measure of altitude.

From this point, Ezekiel is taken inward or *inside* (verse 3) the Temple itself, and now mentions the size of its door and the posts thereof. If this be the correct view of the matter, then the measures of verse 4 may be applied to the *inside of the building*, *i.e.*, to that part of the building called "The Temple."

#### C.—THE TEMPLE.

Concerning the word Temple, the word *הֵיכָל* (*he-kál*), so translated, involves the idea of *capacity*, and the



general signification, any great and splendid edifice, palace, nave, or hall.

The "twenty cubits of breadth, and the twenty cubits of length *before the Temple*," therefore, would not be in harmony with this idea, unless other features are taken into consideration, which appear to justify a multiplication of the measurement given. These are specified in the latter part of verse 5, and verses 6 and 7, which, with one important modification, read in the C.V. :—

"And the breadth of (each) *rib* four cubits, round about the house on every side. And *rib* to *rib* three—and thirty in order; and they entered into the wall, which (is) of the house for the *ribs* round about, that they might have hold, but they had not hold in the wall of the house. And an enlarging and a winding about still upward to the *ribs*; for the winding about of the house went still upward round about the house: therefore the breadth of the house (is) upward, and so increased from the lowest to the highest by the midst."

Concerning the word צֶלָנֶג (tzélang), translated in the C.V. "side chamber," the primary meaning of the word is a *rib*. We read in Genesis ii. 22, "And Jehovah Elohim formed the rib—אֶת־צֶלָנֶג (éth-hatzélang), Adam's rib—which he took out of the man, into a woman." The word also stands for inanimate things which have some structural similarity to the side or ribs of an animal. Thus we read, "And thou shalt make bars of shittim wood, five for the boards of the one side (צֶלָנֶג—tzélang) of the tabernacle," &c. (Exod. xxvi. 26-27). Now, by *usage*, the word may be applied to any rib-like structure, and hence to a recess or *side chamber*. Thus in 1st Kings, vi., verses 15-16, the word in its plural form is translated *boards*, and in 1st Kings vi. 5, by the word *chambers*. These illustrations serve to show that *side chamber* is a derived, not a root meaning, and therefore the translation, "side chamber," as in the C.V., is probably an arbitrary one. Then, when the plan of this portion of the house is studied, the translation "side chamber" does not fit in with the context, or at least with any conceivable explanation of it. At every step the translation of the C.V. involves us in difficulties. We therefore are justified in casting aside a rendering which, to say the best of it, is but a *secondary* meaning, and adopt the primary meaning of the word. This has been done in this exposition; so the reader will please substitute the word *rib* in every case where the word "side-chamber" appears in the C.V. The result of this slight but justifiable and necessary change is something astonishing. In the place of obscurity, we get lucidity—and order takes the place of confusion. The results attained appear to be the exhibition of an architectural feature of great beauty, and well known among us at the present day, viz. :—

In the house "are ribs four cubits" wide "round about the house on every side" (verse 5). They stand

"rib to rib *three*," i.e., round the house there are three rows of ribs (verse 6). They appear to stand in *three ranks*, and not "one over the other," as loosely stated in the C.V. (See marginal rendering). And to these ribs "there is an enlarging and a widening about still upward to the *ribs*, for the winding about of the house went still upwards round about the house; therefore the breadth of the house (is) upward, and so increased from the lowest to the highest by the midst" (verse 7).

Let anyone stand opposite the columns and side pillars, or ribs, of some vaulted cathedral, and take this description in his hand. Let him stand in the central avenue (technically called the nave), will he not see, as he looks upwards, "*rib* to *rib* *three*?" Will he not see, as his eye follows the lines of the *ribs* of the vault overhead, this peculiarity, viz., "an enlarging and a winding about still upwards?" That is to say, the rib which is small at the head of the column *enlarges and widens* as it is carried upward in its three-fold fork. Will he not also see this, viz., that each rib, leaving the column which supports it, crosses over from its *lowest* point to the *highest* point by the midst?" So far as the writer can see, a more perfect description of that skeleton framework which forms the foundation of a *groined vault* could not be written; and its application to the structure under consideration cannot be rejected on the ground that groined vaulting was not known when the vision was given. If the Spirit of God is not equal to describing beforehand a constructional feature which should afterwards come into use, we may give up the whole case of the inspiration of the scriptures, and argue no more against infidelity, or attempt to stem the stream of unbelief in this wicked and godless generation.

Not only does the introduction of the word "rib" make these hitherto obscure verses plain, but other results follow. The twenty cubits of measure, mentioned in verse 4 as being *before the Temple*, just fill in the necessary distance when repeated three times, i.e., if the Temple is one hundred cubits wide (verse 13). And if the measure may be repeated three times vertically as well as laterally (see verse 4), we get a *three-storey* building in this portion of the sanctuary. We also have this remarkable result, viz., that the second floor level would reach up to the height of the outside porches, which appear to be the double of twenty, or forty cubits high.

#### D.—THE "PLACE LEFT."

We read in verses 9, 10, and 11, about "the place which is left." The affirmation almost obviously implies a space "left" when the several features of the Temple are laid down, and required to fill up the necessary breadth of the building as a whole.

This idea is very well illustrated in the general features of the "Temple" plan as follows :—

Two inside posts of the porch, which form part of the main building, five cubits each . . .	10 cubits
Two posts of the "Temple," each six cubits . . .	12 "
Two supports to the <i>three</i> ribs, each four cubits . . .	8 "
Three spaces of twenty cubits, which form the inner portion of the Temple . . .	60 "
Total . . .	90 cubits

Now, this "inner house" or Temple is one hundred cubits (verse 13). We therefore are short of *ten* cubits to make up the measure. A reference to verse 11 shews that the place left is *five cubits* round about on *each* side (two fives equal 10)—just the measure required. Add this to the ninety cubits, and the full breadth of the house, viz., one hundred cubits, is the result.

As to the position of "the place that is left," no doubt can exist. The doors of that section of the temple-cellæ are specified to be, "one toward the south and one toward the north" (verse 11), and it is further stated that these "doors" or openings "are toward the place left."

We see also that there is an intimate connection between this "place left" and "the ribs," because the *doors* are said to be "to the ribs." [See E-E-E. Plate viii.] Verses 9 and 11 read:—

"The thickness of the wall which is for the ribs without (is) five cubits, and that which is left (is) the place of the ribs that (are) within."

"And the openings of the ribs are towards the place left, one opening towards the north and another opening towards the south, and the breadth of the place left (is) five cubits round about."

Of these verses it may be observed, that the word פֶּתַח (*péthach*), translated door, does not necessarily imply anything more than an "opening" giving entrance through or under a building. Necessarily, there must be some means of entrance under "the ribs." This is from "the place left." And the place left is also stated to be the בַּיִת (*báith*), "house" or place of the ribs *within*. The place left, therefore, separates the "rib work" from the porches on either side; they are thus "within," or inside the Temple. Whatever may be the exact meaning of these items in the specification, a glance at the plan [Plate viii.] will show how they are supposed to work out in connection with the general scheme now before the reader.

#### E.—ARITHMETICAL PROOF.

THE "ribs" are represented as finishing into "a wall on the outside." They are said to "enter into this wall," and to be "holden" of it. And this wall is said to be "five cubits thick" (verses 6-9). Now, this wall cannot run on either side of the Temple, because that is encircled by the "place left," the posts thereof, and the

"openings." If, therefore, a wall were built there, it would bar all access into the "place left." To all appearance, therefore, an outside wall, five cubits thick, is placed at the end of each range for a finish to the ribs. By dividing the Temple into *thirty sections* or orders (verse 6), each section being separated from the other by a space of *twenty* cubits, with a wall on either side, we attain this result. We read in verse 10, that "between the cellæ לִשְׁכָּה (*Lishkáh*) is a wideness of twenty cubits round about the house on every side." Assuming this to be the meaning of verse 10, and assuming that the other features in the case are as stated, we come upon astonishing facts.

*First*—We find that each of the walls terminating the several sections of the cellæ, measures *ninety* cubits, thus:—

Width of place left on each side of the Temple . . .	10 cubits
Width of Temple post on each side . . .	12 "
Two pillars to carry central "ribs" . . .	8 "
Three spaces for the expanse of the ribs . . .	60 "
Total . . .	90 cubits

Now, verse 12 states that ninety cubits is the length of that wall at the end toward the west, *i.e.*, at the extreme end of the half circle, or cella, which is broadly described as the cella לִשְׁכָּה (*Lishkáh*) at the side of the north gate (Chap. xl., verses 44-46).

*Secondly*—Assuming that the two buildings run round in a circle, as already suggested, we discover another reason for thinking that the correct explanation of this chapter has been attained. It is the extraordinary fact that the posts, openings, walls, and inter-columniations of the Temple cellæ fit the circumference of the circle. This may be illustrated in the following way:—

The Sanctuary is five hundred reeds square, equal to . . .	3000 cubits
On any given side the outside cella is . . .	40 cubits
The outer court is . . .	100 "
The cella next inner court is . . .	40 "
The "separate place" is (verse 13) . . .	100 "
The wall of the "Building" is . . .	90 "
Inside porch of the Temple is . . .	20 "
Total . . .	390 cubits

This three hundred and ninety cubits must be doubled for the two sides, and the result deducted from the *three thousand*, in order to obtain the net diameter of the inside ring.

Twice the measure above . . . 780 "

This deducted from the length of one side of the Sanctuary, gives . . . 2,220 cubits

Now, the circumference of a circle which is 2,220 cubits in diameter, would be 6974·352; but the decimal fraction is too small to be taken into account in the succeeding calculation. Therefore, in round numbers, the diameter of the inner circle is 6,974 cubits.\*

\* For diameter, read circumference.

Starting with this . . . . .	6974 cubits
and dividing it by the detail measures for the	
Temple-cella already given, as follows :—	
Thirty spaces of twenty cubits equal . . . . .	600
Add thirty walls, each five cubits . . . . .	150
	<hr/> 750 cubits
From the circumference deduct the spaces and	
the walls . . . . .	750

The result is . 6,224 cubits

This measure therefore remains for the *intercolumniations* and the *posts* of the *Building*. These equal *sixteen* cubits (see pp. 39-40). Now, it so happens, that the numeral 16 will divide into 6224 without any remainder !

This result may be tabulated in another form :—

Distance from centre to centre of posts of the	
Temple, 16 cubits; multiply this by 389, and	
the result is . . . . .	6224 cubits
Distance from centre to centre of the end walls	
of the different sub-sections of the <i>cellæ</i> is	
35 cubits; multiply this by 30, and the re-	
sult is . . . . .	750
Total circumference of Circle (see above) . . . . .	6974 cubits

What can be more satisfactory than this? And if it can be shewn that the "Most Holy" is circular in form, the argument appears to be unanswerable.

The ribs surrounding the house are said to have "foundations," and are in some way to be connected with its height. Verse 8 may be translated :

"And I looked at the height of the house round about : the foundations of the *ribs*, a full reed of six cubits towards the *junction*."

"The word translated *junction*, in the eighth verse, "is *אַצִּילָה* (*atz-tzila*). The C.V. makes this noun qualify "אֲמוֹת (*ammóth*) cubits, thereby darkening the sense. "Atzila is a *constructional* term here. It is generally understood to mean the joining of the fingers of the "hand. And if translated in the sense of measure, it "would indicate another sort of cubit from that of the "elbow, but this would be a smaller cubit and not a great "cubit." Read in the sense of "*junction*," we can easily conceive of a series of pillars or posts, six cubits wide, rising from the ground to the *springing* line of the *ribs*, and thus forming a suitable foundation for the ribs. This foundation, therefore, rises to a great height ; for the house appears to be one hundred cubits high (verse 14). Pillars six cubits wide would be sufficiently large to carry the intermediate floors, and to finally support the *ribs*, which would spring off them at their *junction* in the form of cross arches and groins.

It is stated in verse 6 that the ribs had "not hold in the wall of the house," but they "entered into the wall which (is) for the house for the ribs round about," or,

as the verse may be rendered, "They (the ribs) enter into the wall which the house had for the ribs round about, in order to be held fast, but they are not fastened in the wall of the house." Now, the wall dividing the circular range of buildings into thirty sections, as shewn on Plates ii. and viii. (pages 14, 40), would form a proper and secure finish to each series of ribs ; and yet the ribs would not fasten into the wall of the house.

As to the wall called "the wall of the house," its position appears to be only ascertainable from the specification of the position of a portion of the cherubim (see verses 18-20). If these are correctly placed, the wall upon which they stand is also correctly defined. For the wall mentioned in verse 20 appears to be the same wall as that in verse 6. The thickness of this wall is not stated. And it should be observed, that the word here translated wall is קִיר (*qir*). This word is employed to designate that which forms a *side*—the wall of a house—the side of a town wall. *Qir* is a word of doubtful origin. Fürst derives it from קָרַר (*qoor*), to dig, cleave asunder, make deep. In Joshua ii. 15, it occurs thus: "Then she let them down by a cord through the window, for her house was בְּקִיר הַחוֹמָה (*b'qir hach-cho-má*) on the side (or depth קִיר) of the wall חוֹמָה (*chomá*)." \* If the house of Rahab were built upon the edge of a deep rampart, and up to the outside wall of Jericho, that would explain why the house presumably escaped when the "walls of Jericho fell down." In Ezekiel viii. 7-8, we read: "Behold a hole in the קִיר (*qir*). Son of man, dig now in the קִיר; in the קִיר behold a door."

In harmony with these premises, and in view of the fact that the thickness of *this* wall is not stated, the Temple *cellæ* are shewn in the drawings to stand on a raised rampart six cubits high. And the inner side of the platform would form a *deep* wall or "rampart," and the outer side would be approached by steps, *i.e.*, by the steps of the porch on that side of the house ; and, singular to relate, the number of steps, with the necessary resting places which would be required to reach such an elevation, nicely fit into the length of the porches.

#### F.—THE CHERUBIM.

THESE form an important feature in the inner house. They are described in verses 18-20, which read :—

"And (the Temple is) made with cherubim and palm trees, so that a palm tree is between a cherub ; and (each) cherub had two faces: So that the face of a man (is) toward the palm tree on the outside, and the face of a young lion toward the palm tree on the other side: Made through all the house round about.

"From the ground unto above the entrance are cherubims and palm trees made, and (on) the wall of the Temple."

\* Sharp renders "wall of the rampart" here.



These verses allege that the cherubim rise from the ground up to the level of the door and above it; that they stand between the pillars of the entrance, and, therefore, between the pillars or sides of the porches on each side of the house. A recumbent figure the full length of the porch, resting on a block of stone five cubits wide, which divide the steps of the entrances from each other, and a similar figure between the porches on the other side, with its outermost feet resting *on the wall*, would answer the description exactly. The head of each cherub would be near to the outside of the building on either side, and their hinder parts would reach the end of the porch inward. Each cherub having two faces—one would "face the palm tree on one side," and the other would face a palm tree also. They are thus "upon the wall," and "to the entrances." These figures would be exceedingly imposing; and whether we consider their size and number, or their physico-theological peculiarity, we are impressed with wonder at their place in the design—a place, in view of the premises quite appropriate, and withal unique.

Figures forty feet long, ten feet wide, and at least twenty-four feet high, cut in the form of living creatures (probably bulls), each having two faces, and upwards of eight hundred in number, planted all round the Temple, would, in combination with "the pillars by the posts," form an architectural display of great beauty.

The spiritual significance of these figures would be none the less striking. The lion face on the one side speaks of "The Lion of the tribe of Judah;" and "the face of a young man" can point to none other than to Him who is worthy to bear that title. This young man is "The man of Jehovah's right hand" (Ps. lxxx. 17). "He is the branch springing out of Jesse's roots" (Isa. xi. 1), the "tree planted by the rivers of water" (Ps. i. 3; Jer. xvii. 7-8). As the head of the spiritual house which He has builded (Heb. iii. 3-6), He is fittingly honoured by representative imagery in the central portion of that house which is also built by Him. Every son of Adam "going up between the cherubim" would see exhibited on either hand something to remind him of the existence of this exalted one; now no longer rejected and despised of His people, but ruling in the midst of His enemies in power and great glory" (Ps. cx. ; Matt. xxvi. 64). These figures would represent the triumph of God in the earth, and testify to the existence of a power who "wieldeth not the sword in vain"—"a terror to evil-doers, but a blessing to those who do well" (Rom. xiii. 1-4). To one pointing at those curious figures, and asking what they mean, the answer comes: They represent "the Lion of the Tribe of Judah," otherwise Jesus of Nazareth, the King of the Jews, the resurrected wise immortal King of Peace, through whom the Father shows to the nations the light of life, and who representatively, and by descent, is "The father" of the

new and fruitful age now opening upon mankind (Isa. ix. 6).

#### G.—THE GENERAL DIMENSIONS OF THE "TEMPLE."

If the inside circumference of the circle-building is six thousand nine hundred and seventy-four cubits, its outer ring or circumference would equal seven thousand seven hundred and ninety-one cubits, or about *three miles*.

The width of the building, constituting or enclosing this circle, answering to the felloes or outer frame of a wheel, would be 130 cubits, if the porches are included in the measure, as follows:—

Wall of building	. . . . .	Cubits.
Outside porch	. . . . .	90
Inside "	. . . . .	20
		<hr/>
		130 cubits

But the width of the building, *exclusive* of the porches, would be one hundred cubits, thus:—

Internal breadth, as determined by the length of the wall that divides the circle into cross sections*	. . . . .	Cubits.
Two outside pillars "by the posts," each 5 cubits	. . . . .	90
		10
		<hr/>
		100 cubits

The breadth of these buildings may be stated also in this way:—

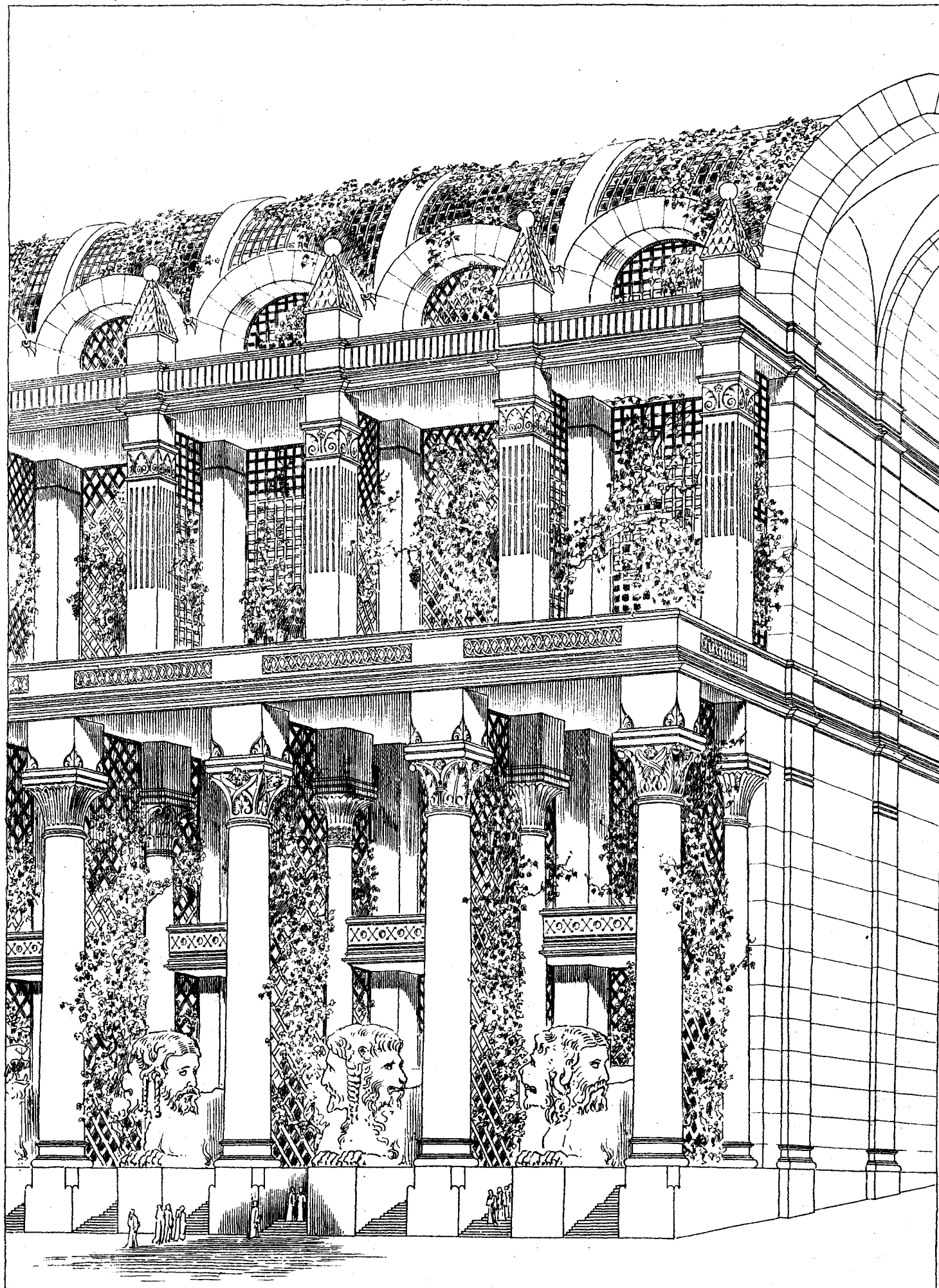
A palm tree of the circle band (inner and outer) each five cubits	. . . . .	Cubits.
A space on each side (outer and inner), called the "place left," each five cubits	. . . . .	10
A post on each side called "the posts of the Temple," each six cubits	. . . . .	10
Two central ribs, each four cubits	. . . . .	12
And three internal breadths or measures of twenty cubits each	. . . . .	8
		<hr/>
		60
Total . . . . .		100 cubits

The height of the building of the Temple appears to be one hundred cubits all round its circumference. This and other details appear from verses 12 to 15, which may read:—

"And the building which (is) before the separate place, at the end westward (is) *seventy cubits* broad; and the wall of the building is *five* cubits thick all round about, and its length *ninety* cubits (verse 12). And he measured the house, length one hundred cubits; and the separate place, and the building, and its walls, length one hundred cubits (verse 13). And the breadth of the face of the house, and of the separate place *toward the east*, one hundred cubits (verse 14). And he measured the length of the building over against the separate place, which is behind it—and the galleries on this side, and on that side, one hundred cubits" (verse 15).

\* There appears to be this peculiarity about the wall which divides the inner house into sections: it is just long enough to close up the spaces "left" on either side the house, and to prevent access from them into the twenty cubit openings, but not long enough to interfere with the continuity of the double colonnade flanking either side of the house.





EXTERIOR VIEW OF "THE INNER TEMPLE."

*NOTE.—The foliage on the Roof shows & completely obscure the Lattice Work, but a portion is omitted in order to show the construction.*

In these verses we have *three* measures of one hundred cubits twice repeated—once in relation to the building and the separate place on the eastern side, and once in relation to the western side.

That the measures of one hundred cubits given in verse 13 apply to the western section of the circle, we learn from their position in the text. They are given immediately after the statement that "the wall at the end towards the west is ninety cubits long," and before anything is said about the breadth of the building towards the east. Verse 13 therefore affirms:—

1. That "the house," which comprises the Temple and the place left on either side, is one hundred cubits long (or across, as we should say, in relation to the band of the circle) at the eastern section of it. The way this one hundred cubits is made up has been shown above.

2. That the separate place is one hundred cubits wide, *i.e.*, there is a space of 100 cubits separating the Temple *cellæ* on the eastern side from the buildings of the outer court. This space might be described in other words, *i.e.*, in the terms used when the same fact is mentioned in connection with the northern side, *viz.*, "Lo! before the Temple is one hundred cubits." (See verse 8, chap. xlii., explained on page 31.)

3. Verse 13 also affirms that the buildings are one hundred cubits high.

These measures apply to the western section of the *cellæ*; and similar measures appear to be given in verse 14 for the house on the eastern front. "The breadth of the face of the house, and of the separate place toward the east (is), one hundred cubits." "And the length of the building over against this separate place and its galleries, one hundred cubits," *i.e.*, the building with its internal galleries are one hundred cubits high (as we say in modern description). These, in relation to the separate place on the eastern side, would be "behind" it, because "the forefront of the house is toward the east."

As to the connection of the measures mentioned in verse 12 with this part of the Temple, something has already been said. It may be further noted that the length of the wall there mentioned being ninety cubits, and its thickness five; the seventy cubits broad must be measured *vertically*. This wall forms "the side" of the last section of the *cellæ*, at the western end. Literally we read, "and the building which (is) before the separate place, at the *side* of the way of the west," *i.e.*, the way through the building at that point has a side seventy cubits high, by ninety long. There appear to be many of these entrance ways through the building forming the circle, but the measure of this one at the *west* only appears to be given. It is, however, sufficient to fix the size of all the rest. The walls cutting off each section of the Temple *cellæ* would be alike

in each case; therefore, the same at the east as at the west; and the same at the north and the south, and so on, all round. The walls on each side of the twenty cubit openings would rise 70 cubits above the platform upon which the buildings are built. This is six cubits high. These two dimensions added together probably give us the *springing* height of the *ribs*, which appear to finish into these walls. The height of the *ribs*, therefore, would be twenty-four cubits. If constructed to these measures, they would form an arch or vaulted framework, having the proportions of an equilateral triangle—a usual and very beautiful proportion indeed.

The measures making up the hundred cubits of height are:—

	Cubits.
Platform . . . . .	6
Wall into which the ribs finish . . . . .	70
Rise of ribs . . . . .	20
Thickness of do. . . . .	4
	<hr/> 100 cubits

#### H.—"THE COVERED OPENINGS."

IN the midst of other descriptive matter, we are referred rather abruptly to certain "covered openings." The phrase occurs in the description of what may be called "the furniture of the Sanctuary." The covering mentioned in verse 16 is said to extend "from the ground to the openings—even the *covered openings*." Now, the only "openings," beside the entrances and doorways to the central buildings, which result from the measures given, are those spaces of twenty cubits which separate each of the *cellæ* mentioned in chapter xl., verses 44 and 46, into sections all round the house. These appear to be the "openings" referred to. Their use is not difficult to understand, and will be explained when we consider that aspect of the subject.

The "covered openings" are marked [*k-k-k.*] on the general ground plan, Plate ii., page 14, and are shown on the detailed plan of this part of the house, Plate viii., page 40.

The thirty *cellæ*, into which, what we may call the circle building is divided (fifteen of which, with their respective divisional walls and "openings," form one *cellæ*), are marked N-N on the general ground plan [Plate ii.]. The fifteen facing the north are bracketed together; likewise the fifteen facing the south.

Nothing further in the way of description, or in the way of dimension, is required for setting out these circular buildings on the plan. The distance from the buildings in the outer court to the circular range is given for three sides of the square. All the rest falls into its natural and proper place. Any architect can now draw the circle in the centre of the square, and, by reason of the dimensions given, he would know that the

distance on the south side, from the side of the square, would be just the same as for the north, east and west.

#### J.—THE LATTICE-WORK.

In verse 16 we have incidental mention of "the lattice-work;" a constructional feature which has been already noticed. Enough has been said in relation to this subject, upon the words translated "narrow windows" (see pages 22-24). There is no necessity to repeat. By verse 16, it will be understood that similar lattice-work, composed of fixed cross-bars, forms part of the construction of the inner house.

In verse 26, we learn the position in which the lattice-work is fixed. Lattice-work and palm trees (are) on the one side, and, on the other side, to the sides of the porch and the ribs of the house.

Answerable to this description, the features mentioned will be seen on Plates ii., viii. and ix., pages 14, 40, and 44. The two columns are on each side of each porch, and between the columns is the lattice-work.

Similar lattice-work would connect the ribs of the house together, thus forming a suitable framework for the roof covering to be spread upon it.

#### K.—SUMMARY.

THE central building is vast and massive to an extent truly wonderful. It is both beautiful and imposing. Architectural skill could not devise a more magnificent façade. Let the reader approach in thought the structure, of which an attempt has been made on Plate ix., page 44, to give a natural perspective. Let him look at its pillars, colonnades, cherubim, and galleries—in total height *two hundred feet*. Let him look at those sculptured figures, with faces of varied expression, as he passes round the three mile circuit; and he may faintly realize why the Spirit should invite his backsliding people to inspect the pattern of the house, saying: "Son of man, show the house to the house of Israel, that they may be ashamed of their iniquities; and let them measure THE PATTERN" (Ezekiel xliii. 10).

### SECTION II.

#### THE MOST HOLY.

If one fact more than another has been clearly established by the evidence laid before the reader, it is that all the central area of the house is the "inner court." The *outer* court has its pavement one hundred cubits wide, flanked on either side by the imposing *cellæ*. The measurements bring us up to the inner side of these buildings; and all within, or beyond them, pertains to the inner court. This is a square somewhat over a mile

each way. A glance at Plate ii., page 14, shows this inner court divided into two portions by a circle in the centre of a square. The circle is called "The Most Holy," while the rest of the inner court is called גִּדְזְרָא (*Gidzrá*), or as somewhat mysteriously translated in the C.V., "The separate place."

The evidence which places "The Most Holy" in the centre may be marshalled under two heads. First, that which accrues under what are termed "the laws of the house;" and, secondly, that which arises out of the constructional features of the building.

1. In the front rank of the first class of evidence stands the law mentioned in verse 12, chap. xliii. :—

"This is the law of the house; Upon the *top of the mountain* the whole limit thereof round about shall be *most holy*. Behold! this is the law of the house."

The declaration of this verse, and the emphatic form of it, are of deep importance: "Behold, this is the law of the house," is equivalent to saying, "*Behold, this is the central or striking feature in the house.*" What, then, is this striking feature which we are invited to consider? Look at the verse in connection with those statements contained in the forty-first chapter, which have been already laid before the reader. Certain measures pertaining to that part of the house called "The Temple" are given, after which Ezekiel's guide said, "This is the Most Holy" (chap. xli. 4). How are we to understand this statement? Does he mean the Most Holy is that building whose detail measures are given? or does he mean that the measurements take us *up to* the Most Holy? Undoubtedly the latter, for the Most Holy is a *mountain top*, the whole limit of which *round about* is "Most Holy." In support of this contention, we have these facts, viz. :—

a. That none but a certain class of priests are allowed to "approach near unto Jehovah," which is synonymized as "going into the *Most Holy*" (chap. xliv. 13). Yet we find, upon carefully studying the fortieth and forty-first chapters that the common order of priests enter into the building called "the Temple." (See verses 44 and 45, chap. xl.; verses 10 and 11, chap. xliv., &c.) This building cannot therefore be "the Most Holy" itself, but would only touch up to it and surround, it as shewn on the drawings.

b. Something has already been said as to a rampart on the inner side of the circular buildings surrounding the central area. Now, this appears to be the "wall" or rampart קִיר (*qir*) mentioned in verse 8 of chap. xliii. It is there mentioned in a parenthetical way, in the midst of a declaration by *Yahweh*, that never again shall the house of Israel defile His name by setting their doorposts, &c., near to His. The mention of the "wall" in this way is equal to saying, "*I have placed this wall between you and me, and beyond it you shall not pass.*" In verses 7 and 8 we read :—

"Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name shall the house of Israel no more defile, they nor their kings, by their whoredoms, nor by the carcasses of their kings in their high places. In the setting of their threshold by my thresholds, and their door-post near to my door-post [and there is a wall (קיר) between me and them], they have even defiled my holy name by their abominations that they have committed: wherefore I have consumed them in mine anger."

A "wall" or rampart then surrounds an area called "the place of *Yahweh's* feet," and effectually divides the portion especially set apart for His glory from that which is common.

2. Now, the measurements given take us up to a central space in the inner court, devoted to the manifestation of glory; this is the Most Holy, for "the glory of *Yahweh*" was seen by Ezekiel in that part of the house (chap. xliii. 4, 5, 6). These measures are already shewn to be equal to three hundred and ninety cubits on each side of the Sanctuary; nothing remains but an open space in the centre.

This idea of the Most Holy is certainly novel, but its novelty cannot detract from its truth. Our business is to accept the logic of the facts, and frame our theories in harmony with them, rather than resist the evidence of the facts, in order to fit a preconceived theory.

It has already been pointed out that the words the "breadth of the tabernacle" should be rendered the "breadth of the tent," or, better still, the "expanse of the tent." In this sense we may understand the first verse of chapter forty-one: "He brought me to the Temple, and measured the posts" on either side of it, which said posts mark the breadth or expanse of the "tent." Now, the posts of the Temple stand on the verge of the internal measures of the house, and up to the Most Holy on the inner side, and they are just within the limit of the "wall." The posts of the Temple, then, and the wall of the house, mark the extent of the "Most Holy," and the extent of the tent. Practically, the one is equivalent to the other. The Temple buildings have already been shewn to inclose an open area three miles in circumference (about one mile across); this, then, is the base measure of the "tent;" that is to say, speaking roughly, it would measure one mile across, and three miles in circumference. Here the intelligent reader will ask, How can such a large open area be appropriately called "a tent?" Certainly the idea looks a little incongruous at first sight, but this incongruity disappears when we examine the scriptural use of the word. Our idea of a tent is inseparably associated with cords, canvas, pegs and pole. But the word אהל (*ohel*) does not necessarily involve any of these things.

Moses was commanded by Deity to make a מִשְׁכָּן (*mishkán*), i.e., a tabernacle or dwelling place, in order

that the divine presence might be manifested there (Exod. xxv. 8, 9, 22). Boards were so constructed as to form an inclosure (Exod. xxvi. 15—30). These alone might be "a dwelling place" (מִשְׁכָּן) of Deity. But something further was added, in the form of curtains of fine twined linen, cunningly wrought with blue, purple, and scarlet, to a design of "cherubims" (Exod. xxvi. 1—6). These things, no doubt, formed a beautiful room or rooms, but were, by reason of the nature of the materials and the construction, exposed to the heat of the sun, and to the influence of other elements. In order to give protection against these, Moses appears to have been further commanded to make curtains of goats' hair in such a manner as to form a "Tent," אהל (Exod. xxvi. 7—13). Above the goats' hair a covering of "rams' skins, dyed red," and of badgers', was provided (Exod. xxvi. 14). It should be noted that the curtains of goats' hair, specified in connection with the "dwelling," are not called a "covering" as the rams' and badgers' skins are. It should also be noted that *woven goats' hair* would be exceedingly strong, but of no great beauty, and certainly not waterproof. Probably the skins specified to go over the goats' hair were provided to keep out the wet. These skins would need support if they were to be put together so as to exclude rain. The linen would form an ornamental shroud to the underside. The goats' hair covering, then, appears to have been a constructional feature, and, by reason of its strength, a large internal area would be roofed over. Had this element been absent, the other materials could not have been spread aloft; consequently a tent (אהל) to the tabernacle (מִשְׁכָּן) could not have been formed. The relation of the words translated "tent" and "tabernacle," the one to the other, is illustrated in Exod. xxvi. 7 thus:—

"Thou shalt make curtains of goats' hair, a tent (אהל) upon the tabernacle (מִשְׁכָּן), &c.

Hence, "the fine linen curtains" did not form a "tent," neither did the rams' skins or the badgers' skins. What constituted the structure called a "tent?" Was it not the *internal covered space* or area formed by the strength of the goats' hair? There appears to be no other conclusion. Other evidence supports this. Isaiah states that Deity "stretcheth out the Heavens as a curtain, and spreadeth them out as a tent (אהל) to dwell in" (chap. xl., verse 22): a beautiful and fitting description of the star-spangled dome impending over the earth, as presented to the eye of man. The simile in this case gives indication of the nature of the type from which it is drawn: namely, of a covered circular inclosed space.

Applying these facts to the Ezekiel prophecy, there should be no difficulty in apprehending the idea of a

tent as applicable to the immense central area of the Temple, and that "the posts of the Temple" mark its "breadth." All that is necessary to make the analogy complete is to show that Deity intends to "cover" this central area in such a manner as to form it into a "tent." This element of the case is elsewhere supplied. Turning to the prophecy of Isaiah, we read thus in verses 3-5, chap. iv. :—

"And it shall come to pass, that he that is left in ZION, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem; when the LORD shall have washed away the filth of the daughters of ZION, and shall have purged the blood of Jerusalem from the midst of her, by the spirit of judgment, and by the spirit of burning. And the LORD will create on the whole site of Mount ZION, and upon her assemblies, a cloud and smoke (or vapour) by day, and a shining of flaming fire by night for over all the glory will be a covering. And there shall be a booth for a shadow in the daytime from the heat, and for a refuge, and for a covert from storm and from rain."

These verses differ a little from the C.V., but no new element is introduced as thus rendered. The phrase "over all the glory shall be a covering," is sufficiently justified by the marginal rendering, which gives *above* instead of "upon," and *covering* instead of "defence." The word *booth* is substituted for "Tabernacle," because the word סֻכָּה (*sukká*) is more correctly so translated than by the word Tabernacle, and because it has no connection with the word מִשְׁכָּן (*mishkán*) already noticed.

This prophecy evidently points to a new thing in the earth. When Israel is restored, there is to be an unprecedented manifestation of glory. But this glory is not to be fully exposed to view. It is to be covered, or surrounded by a means of protection, or "defence." Ezekiel sees this glory enter the house. It is "the glory of the Elohim of Israel;" and "His voice is like the noise of many waters" (chap. xliii. 2). From the nature of the case, there must be a veiling of the manifestation of this glory, so far as those outside are concerned. If Ezekiel was felled to the earth upon beholding it (ch. i. 28; xliii. 3), if Paul were blinded by the sight of an immortal one (Acts ix. 3-9; 1st Cor. xv. 8), and if Moses required to wear a veil before his face after an interview with one of the Elohim (Exod. xxxiv. 33-35), it seems inevitable that means should be provided for circumscribing the brilliancy of that coming manifestation of Divine glory to which Ezekiel's prophecy testifies (chap. xliii. 2). The clouds surrounding it by day, however, do not prevent the glimmer of flaming fire at night mentioned by Isaiah. This will flash or glow from under the covering which hides the glory beneath.

Now, without at this moment entering into the question of the nature of that glorious manifestation which Ezekiel saw, it must be evident that a broad expanse, covered by a dome-shaped cloud, may be fitly described

as a "tent," and might, under the circumstances related, be a suitable "Tabernacle" or "dwelling place." This cloud would cover the whole of the central area, and at times would hide from view all it contained. No attempt has been made to show such a bow-shaped cloud in the drawings of the building; but upon inspecting the frontispiece accompanying this work, the reader will see a cloud having pillar-like centre, and lifted up and extended above the site of the sanctuary.

It has been before shown that the "tent" and the "Most Holy" are co-extensive. The glory, therefore, in the "tent," would also be in the "Most Holy"—a condition of things obviously suitable to the case we are considering. In other words, this area is "the place of Yahweh's throne, and the place of the soles of his feet, where he will dwell in the midst of the children of Israel for ever" (chap. xliii. 7).

### SECTION III.

#### גִּזְרָה OR "SEPARATE PLACE."

PROBABLY that feature of the house, called in the C.V. "the separate place," is more misunderstood than any other in the prophecy. All sorts of suggestions have been made regarding it. Some have thought it square, some have drawn it oblong, and all have felt a difficulty respecting it. The word גִּזְרָה (*gidzrá*) is derived from the root גָּזַר (*gad-zár*) to cut, to divide. A space or area cut off is a גִּזְרָה or "separate place." We have seen that the inner court extends from one row of buildings on the one side of the sanctuary to a similar row on the other. We have seen that a central area is cut off from this inner court, to form the "Most Holy." That part of the inner court therefore remaining, or the part *not included in the Most Holy*, is the "cut off" part, or גִּזְרָה, or "separate place." This conclusion is further confirmed by the evidence which shews that the "separate place" touches up to the buildings flanking the outer court (chap. xlii. 1), as already pointed out; and also, that the measure of the "separate place" at these points of the compass is one hundred cubits (chap. xlii. 1-8; chap. xli. 13-14). The misleading feature in the C.V. is the translation "separate place," which gives the idea of a place set apart for some special use of which there is not a tittle of evidence in the prophecy. It is quite certain that all frequenters of the sanctuary will pass through that part of the house called in the C.V. the "separate place," by reason of its relation to the gates of the house (chap. xlvi. 9; xlii. 1). The "separate place" is marked B-B. on plate ii., and the Most Holy C-C. [Page 14.]

## SECTION IV.

## THE ALTAR AND ITS COURT.

THE altar is first mentioned in the 47th verse of chapter xl. Its position is there graphically described, but particulars are not given of its construction. These are found in chapter xliii. The first-mentioned testimony reads:—

“He measured the court, a hundred cubits long, and a hundred cubits broad, foursquare, and the altar is before the house.”

Here we have specified a court and an altar “before the house.” The signification of the word translated “before” has already been considered. Its full import is “in the presence of.” There appears to be only one position where that condition can be fulfilled, *i.e.*, in the centre of the sanctuary. Truly, then, the altar would be “before the house” in the broadest acceptation of the term. Another reason for thinking the altar is to be in the centre, is that this altar is hypostatically representative of the divine presence. He who offers the fat and the blood upon it, approaches *near* to *Yahweh* (chap. xliii. 19; xlv. 19). One standing before this altar as an offerer, stands before the Creator who has chosen to be so represented. In this we have a further illustration of the Deity’s use of inanimate substance, for the purpose of type and symbol, just as in Deuteronomy He is spoken of as a “Rock.” Now, this altar must of necessity be in the centre, because those who approach to it in their performance of priestly duty enter the “Most Holy” for that purpose; and it has been shewn that the “Most Holy” is the hypethral or uncovered portion of the Temple, in the centre of the house, and therefore suitable for the altar to be placed in it. A confirmation of this conclusion is found in the fact that Ezekiel gives the detailed measures of the altar when he is in the Most Holy (Ezek. xliii. 5, 6, 13-17.) Also all the evidence of the exclusive character of the Most Holy goes to prove that the altar is in the centre of it; what proves one, proves the other.

An interesting question here arises: Will the area of the Most Holy be flat or elevated? Will the central altar be visible or invisible from the outside? There is a good deal of circumstantial evidence in favour of the view that the central area will be elevated. Ezekiel saw “waters come *down* from under at the *south of the altar*” (chap. xlvii. 1). The altar must therefore be considerably elevated in order for this condition to be fulfilled. Then, the psalmist, speaking by the Spirit, of the ministerial functions of the future age, affirmatively asks: “Who shall *ascend* unto the hill of the Lord? or who shall stand in His holy place?” (Ps. xxiv. 3). Now, while this parallelism proves that “the holy place” is a *hill*, and that one standing anywhere upon it stands in the holy place, yet the figure upon

which the parallelism is drawn requires a literal “*ascent*.” To stand in the “holy,” in the full acceptation of the term, one must *ascend* to the central point, and minister at the altar there. “The clean of hands, and the pure of heart; those who have not lifted up their soul to vanity, nor sworn deceitfully,” will have this privilege and blessing. Now, as such “ascend to the altar,” that altar must be elevated. And looking at the requirements of the case—the necessity for exhibiting to full view the process of offering—one would conclude that the altar will be *considerably* elevated. The position of the altar is shewn at D, on Plate ii. [Page 14], and forms a central feature in the frontispiece.

A hill barred from access on every side by the impassable “wall” of the buildings encircling it, and used only by a divinely-selected and privileged class, becomes essentially “the hill of the Lord.” At the wall or rampart level, *i.e.*, at its circumference, this hill may be somewhat lower than some of the land immediately surrounding the house, for Ezekiel describes the appearance of the sanctuary as like “the frame of a city,” when viewed at a distance from the hill upon which he and the house stood (chap. xl. 2). Such a view could not be obtained except on the supposition that the point of view was somewhat elevated above the building. And in consideration of the fact that the hills surrounding the city prefigure Deity’s care of His people (Ps. cxxv. 2), it is difficult to believe that the relative altitude of the site of the Temple will be much altered from its present configuration, so far as the suburbs are concerned. Now, while this is the likely relative altitude of the territory surrounding the sanctuary, its central eminence will probably be considerably altered. While the house nestles in the midst of surrounding hills and bifurcated valleys, the central peak may rise above the rest. This would be “the top of the mountain,” the whole limit of which is Most Holy. Thus it is written, “*Upon the top of the mountain*, the whole limit thereof round about shall be Most Holy” (chap. xliii. 12). And it is difficult to see how the central hill can be the top of the mountain unless considerably elevated. This central eminence, then, situated in the midst of a broad plain, would rise precipitously to a great altitude, overtopping all the adjacent hillocks, which conjointly with it form the “mountain of the house.” Given these natural features, “the house,” as delineated in the drawings, could be constructed round the central hill, and all conditions of the specification fulfilled.

An objector might urge that the configuration of the hills of Zion do not supply the conditions necessary for these things. To a certain extent this is true; and were the present configuration to remain unaltered, the objection would have force. But we are prophetically informed that physical changes are to take place—vast in extent and important in character—which will con-



siderably alter the existing conditions. The Mount of Olives is to be cleft asunder, and a *very great* valley formed (Zech. xiv. 4). The direction of the cleavage is to be from "east to west," and the terrible nature of the upheaval is indicated by the prophecy that "half of the mountain shall remove towards the north, and half of it towards the south." The central prominence of the Mount of Olives is not more than one statute mile from the centre of Jerusalem, and lies due-east of the city. A line drawn through its centre east and west, would pass through Jerusalem, and cut what is called "The Haram ash Shârif" in two. In the area thus designated, southward of the supposed line of cleavage, once stood the temples of Solomon, of Zerubbabel, and of Herod—although the exact site of either is not known. It is a curious fact that a natural valley or ravine passes through the Haram Area, and appears to be just in that part of it which is likely to be split by the Olivet earthquake. This ravine is not observable from the present configuration of the ground, but evidence of its existence has been clearly exhibited in the labours of the Palestine Exploration Society.\* The earthquake rift would divide the modern city into two parts, and would probably be the cause of preventing one half of the city falling into the hands of the Northern invader when the great confederacy of nations gather to Jerusalem for battle (Zech. xiv. 2).† This new-found valley would expose the foundations of the ancient wall, and settle for ever the controversy of the "Holy places." No doubt all ancient temple foundation masonry will be overthrown, thus literally and finally fulfilling the words of Christ: "Verily I say unto you, there shall not be left one stone upon another that shall not be thrown down" (Matt. xxiv. 2). A glance at the "contours" of the ancient hill of Zion, as exhibited in the drawings of the Palestine Exploration Society's survey, reveals the fact that the hill is surrounded on three sides by valleys, all of which are, to a certain extent, filled up by superimposed materials. It is easy to perceive that the earthquake referred to will separate the city from its sloping declivities on the north side. This divided portion then only requires lifting up to the required altitude to supply the conditions of the specification prophetically delineated. The Deity who gave the prophecy will make the valley, and is also equal to forming the hill. If the one come to pass, the other appears likely to fall out as indicated in the natural order of things. It is difficult to see how a suitable frontage line one mile in extent can be otherwise provided. The doing of it will cause a terrible shaking, because the Lord "ariseth to shake terribly the earth" (Isa. ii. 19). At this terrible shaking, which will prefigure the upheaval and disorganisation

of society all over the earth, men will "go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of His majesty."

Having ascertained the position of the altar, the next point of interest is its detail measure. These are generally supposed to be circumscribed by the measure of fourteen cubits each way. A careful investigation of the measures of the altar does not appear to justify this. First, the measure of fourteen cubits does not even attain to the dimensions of the altar made by Solomon, which was six cubits wider. And when we remember the unprecedented provision for the slaughter of sacrifices, there being forty-four slaying blocks for that purpose, four to each gate on the north side (chap. xl., verses 40-41), we have *prima facie* evidence that the altar must be a much larger structure. Then it should be noted that when the measures of the altar are given, its largest dimensions are *not* given in cubits—the word *cubit* being supplied by the translators. We have far more reason for supplying the word *reed*, for the altar is fourteen "measures" in its four-square relations, and *the measure* is the reed. No doubt the translators have been induced to supply the word "cubits" because they could not very well conceive of an altar fourteen reeds in extent, and because the measures of the altar are prefaced by the words, "these are the measures of the altar after the cubits" (chap. xliii. 13). They have taken this to mean that all the measures appertaining to the altar are cubits. But if that be the meaning of the words, why do we find the word cubits repeated in some cases and omitted in others? Having once stated the fact that the measures were in cubits, that would be sufficient, one would think, to govern all the measures afterwards given. But this is not the case. There must, therefore, be some other explanation of this peculiarity in the specifications. A far more reasonable conclusion is that the cubit-measures apply to one part of the structure, and the reed-measures to another part. A careful analysis of the measures given, and a more literal rendering of the original, prove this to be the case. Verses 13-17: chap. xliii. may read:—

"And these (are) the measures of the altar after the cubits: The cubit is a cubit and a hand breadth; even the *bosom*<sup>(a)</sup> (is) a cubit and the breadth a cubit, and its border to the edge round about (is) a span; and this is the *back* or *curved*<sup>(b)</sup> part of the altar" (verse 13).

"And from the *bosom*<sup>(a)</sup> of earth into the lower *court*<sup>(c)</sup> is two cubits, and the breadth one cubit; and from the smaller *court*<sup>(c)</sup> to the larger *court*<sup>(c)</sup> is four cubits, and the breadth one cubit" (verse 14).

"And from the *mount of God*<sup>(d)</sup> is four cubits, and from the *lion of God*<sup>(e)</sup> are four horns" (verse 15).

"And the lion of God<sup>(e)</sup> (is) twelve (reeds) long and twelve (reeds) broad to the<sup>(f)</sup> four squares thereof" (verse 16).

"And the *court*<sup>(c)</sup> is fourteen (reeds) long and fourteen (reeds) broad to the four squares thereof, and the border

\* See appendix, "Thy servants take pleasure in the stones thereof."

† The reader is referred to "Prophecy and the Eastern Question," "Coming Events in the East," &c., for explanation of the foretold purpose of the Deity to defend His ancient city at the crisis of His purpose on earth, and the result.

round about it is half a cubit; and the *bosom*<sup>(a)</sup> of it (is) one cubit round about: and his *ascent* looks towards the east" (verse 17).

a. In these verses the word *חֵיק* (*chig*) is rendered by the word "bosom," which is its literal meaning. It is so rendered in the margin of the C.V.

b. The word *גַּב* (*gav*), rendered in the C.V. "the higher place," is supposed to be derived from *גָּבַב* (*gaváv*), to be curved or hollow. It has been translated "back," such as the back of an animal, and may therefore stand for the rounded or curved part of an altar. To say this is "the higher place of the altar," when reference is undoubtedly made to the *חֵיק*, is out of harmony with the context. If the translation "bosom" be admitted for *חֵיק*, then there is less discord. But one would think the assertion, that the bosom of the altar is its higher part, is superfluous. Accepting the rendering "back," we get more meaning out of the word as used in this place. In what sense then is *גַּב* "the back of the altar," seeing the altar is foursquare, and the *גַּב* is to the "bosom" which goes round about? A curved or rounded hollow, whose edge is a span thick, surrounding the altar on every side, appears to answer the requirements of the case. And seeing there is a "bosom of earth" to the altar (verse 14), one would think this bosom is of metal. [A-A. Plate x.; page 52].

c. The word *עֲוֹרָה* (*ng<sup>a</sup>dzará*), translated "settle," can only be so translated when it is obvious that the primary meaning "court" is not intended. The word is translated "court" in 2nd Chron. iv. 9; vi. 13. Now, seeing there is a court mentioned in connection with the altar (verse 47, chap. xl.), the word "court" seems a more appropriate translation than "settle"; doubtless an unusual kind of court, but, nevertheless, an enclosure round the altar of some kind.

d. The rendering, "And from the *mount of God*, is four cubits, and from the *lion of God* are four horns," is sufficiently supported by the marginal reading of the C.V. This alteration involves the rendering of verse 16 in harmony with it, viz., "and the lion of God (is) twelve long and twelve broad to the four squares thereof." This alternative reading is not indicated in the margin of the C.V., as might have been the case.

e. The Hebrew prefix *אֵל* (*él*) may be translated "to," or "in," or "at." Its primary meaning is *to*. In this case, the primary meaning is the better, as we shall see when considering the way in which the measures are applied.

f. The word *מַעֲלָה* (*mang<sup>a</sup>lá*) may be translated steps, or ascent. In this place, the pointing of Masorites\* gives it the former meaning. But this is entirely due to

\* The professed function of the Masorites was "to write out copies of the Hebrew Scriptures, to make criticisms upon them, and also to preserve and teach the true reading of them." This profession is supposed to have arisen soon after the return from the Babylonish captivity, and existed from that age down to the third and fourth century, A.D., although some dispute so early an origin; but it

their conception of the bearing of the context. This, as hereafter exhibited by the drawings of the altar, favours the translation "ascent," besides which there are other reasons. If we adopt "ascent" as the meaning, it would indicate that the altar would be difficult of approach, if not, humanly speaking, inaccessible from any other than the east side. Elevated<sup>†</sup>, as indicated in the previous Section, the altar would be visible from all points. Its smoke and fire would be seen from one end of the land to the other. All travellers in the Holy Land testify to the clearness of the atmosphere, and speak of the immense distance at which objects may be seen.<sup>†</sup> This altar, then, would speak of the "morning and evening sacrifice," and would be truly "an ensign upon the mountains," indicative of that re-gathering of the children of Israel to the place of the name of the Lord of Hosts, the Mount Zion (Isa. xviii. 7). In connection with this re-gathering, it is testified "that the city shall be built to the Lord, from the tower of Hananeel unto the gate of the corner. And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath. And the whole valley of the dead bodies, and of the ashes, and of all the fields, unto the brook of Kidron, unto the corner of the horse gate toward the east, shall be holy unto the Lord" (Jer. xxxi. 38-40). This description of the site of the Temple—the restored Jerusalem—is clear enough. All the places mentioned were, no doubt, well known in the day when the prophecy was given. If they were all equally well known to us, we could mark out the exact limits of the house. But while the precise position of Hananeel's tower and the horse gate are unknown, yet we know enough to get a general idea of the position of the outer courts of the sanctuary. "The valley of dead bodies," doubtlessly, refers to the valley of Hinnom, south of Jerusalem, through which the brook Gihon flows until its junction with the Kidron. The Kidron flows past Jerusalem on the eastern side, and down the valley known by that name, lying between the city and the Mount of Olives. The horse gate would probably be situated somewhere near what is now called the "Golden Gate," in the Kidron Valley, at the north-east corner of the area specified by Jeremiah. This may be presumed from the way in which the prophecy runs, as though the description commenced with the tower of Hananeel and followed round in a circuit, ending at the eastern side northward. At all events, this appears clear: All the valley of dead bodies, and part of the valley of the Kidron—that part stretching from its junction with the valley of Hinnom up to the horse gate—are to be included in the limits of the sanctuary.

does not seem that the Jews ever used these marks, or accept them as deciding the meaning of doubtful passages; indeed they scarcely acknowledge their existence. The chief purpose of the Masorites was to preserve the pronunciation of the language. (See *Prideaux's Con.*)

† The late Major S. Anderson, R.E. (then Lieutenant Anderson), has spoken of seeing objects distinctly at a distance of fifty-two miles.—*The Recovery of Jerusalem*, p. 441.



This general description shows how large the house is, and confirms the development of the plan already laid before the reader. A line drawn from the supposed site of Jacob's well, along the full extent of the valley of Hinnom westward, must pass the hill traditionally known as the Hill of Zion. Another line drawn from Jacob's well northward up the Kidron valley for about one mile, would reach the neighbourhood of the "Golden Gate." We have now two sides of "the house" laid down upon the site at right angles to each other. The other two sides must be produced in a similar manner—one passing westward from the neighbourhood of the Golden Gate through the supposed valley now hidden under the Haram Area, and where the new Olivet valley may join it. This line would form the northern boundary of the house. The two points westward now require uniting by a fourth line, and the square is formed, having for its centre the "hill of Zion." This hill, if it be the site of the altar, will probably be raised up, and the valley or territory on its north-western side depressed. We may be certain that some great changes will be here made, otherwise the entrances to the house could not be conveniently approached. This will be a turning of things upside down, in a literal as well as in a spiritual sense. The necessary clearing of the site will be such an "exploration" as never was contemplated in the cry for "the recovery of Jerusalem," raised by the society having its head quarters in Adam-street, Adelphi, London; or dreamt of in the philosophy of any of the kindred associations in other parts of the world.

A sweeping change is necessary to cleanse the site of *Yahweh's* sanctuary from all the foul increments of the ages—"the setting of their thresholds by his thresholds, and by the carcases of their kings when they are dead" (Ezek. xliii. 8-9). Dead men are of no value to anyone. Even a "living dog is better than a dead lion."\* Now, a dead lion is wholly harmless; not so with the memorials of idolatrous men: their shrines are an abomination and evil in the earth. There will be no room for such in the day of Christ, when the name of "*Yahweh of Armies*" is exalted in all the earth. It is fitting, therefore, that every site, "traditional" and otherwise, should be effaced, except that one site, viz., the site which *Yahweh* has chosen to place His name there; which is the site where Abraham, by command, offered his son Isaac, which is the site where Messiah, the antitypical Isaac, was crucified, and the site which will witness the manifestation of His glory. Upon this site will be placed the figurative representation of His sacrifice, whereby He delivers mankind from death, and opens the door of access to the divine favour.

Bearing in mind that there is an "altar and a court

\* The believers in the doctrine of "departed spirits" should note the Scripture from which this quotation is made: "A living dog is better than a dead lion. For the living know that they shall die, but the dead know not anything."—Ecc. ix. 4-5

before the house" (chap. xl. 47), and remembering also that there is a "lion of God," and a "mount of God," in connection with the altar, all the measures given appear to be capable of easy adjustment; the larger measures being applied to one part of the structure, and the smaller measures to another.

Taking each feature *seriatim* in the order specified, and laying them down upon paper, we find the structure of the altar and altar-court of the sanctuary consists of:—

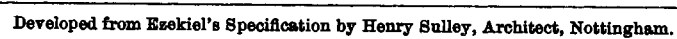
1. A "bosom," *i.e.*, a surrounding margin curved outwards and upwards from its inner edge. This margin stands up *one cubit*, and curves outwards *one cubit*. Its thickness is a span. [A-A-A. Plate x.; page 52].

2. There is also a "bosom of earth." We discover the position of this bosom by the fact, that, in specifying its measure, *two courts* are mentioned. Presumably, therefore, it stands between the two. It is *one cubit* broad, and stands up above the "lower court" *two cubits*. [B-B-B.]

3. There is a "smaller court" and a "larger court" surrounding the altar, and the "larger" is evidently the "lower," from the order of the measures given. From the smaller court to the larger court is *four cubits*, and "the breadth one cubit." This appears to mean that the curved bosom is separated from the "bosom of earth" by a space of four cubits, and that the "bosom of earth" stands up one cubit on that side [C-C-C. smaller court; bosom of earth, B-B-B., one cubit up, one cubit wide on the top, and two cubits down to "larger court"]. The smaller court, therefore, appears to be a sort of "trench" round the inner square, called the "lion of God."

4. At the four corners of the "lion of God" are horns. These appear to stand up four cubits above "the mount of God." Now, it is a curious fact that the plan developed from this description of the altar results in *four square corners*: each corner stands related to both the "lion of God" and "the mount of God." They are formed by the intersecting lines of the "bosoms." The intersections only require to be carried up four cubits above "the mount of God," and "four horns" are formed. [E-E-E.]

5. "The lion of God," otherwise "the hearth of God," *i.e.*, the platform upon which the sacrifices are consumed, appears to be in the centre of the structure touching up to the four horns or corners. This platform, presumably, is called "the lion of God" because of its relation to the "judgment" of *Yahweh*, which, when abroad in the earth, will cause the nations to learn righteousness (Isa. xxvi. 9). It is written, "Our God is a consuming fire" (Heb. xii. 29). And the living creatures which Ezekiel saw in vision, "when by the river Chebar," had four faces, one of which was that of a lion. These living creatures represented the "glory of *Yahweh*" (chap. i. 28). The lion, therefore, is an appropriate figure of the fiery judg-



ments of the Deity as they will be manifested in the age to come—all of which will be to His honour and glory, as well as for the benefit of the human race. This figure, then, appears to be transferred to the platform under consideration. "The lion of God" is that portion of the altar upon which will be consumed the sacrifices of the people. As such, it will typify the "terror of Yahweh;" and its existence in His house will be a warning to one and all not to perform the part of the wicked, by hating instruction, and by casting the words of Yahweh behind their back. When they see a thief, they must not consent to his mal-practices; neither must they be partakers with adulterers. They must not give their mouth to evil, nor permit their tongue to frame deceit. They must not speak against their brother, nor slander their mother's son. These things the wicked have done, and God has kept silence in the past. But "now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver" (Ps. l. 16-22).

The lion of God is stated to be "twelve long," *i.e.*, twelve *measures* or reeds each way. This would be equal to seventy-two cubits square, or *one hundred and forty-four feet* for each side. This measure would not give too large a space for the reception of the immense number of sacrifices which would be offered on the great occasions of assembly. The measure given is stated to be "to the four-squares thereof." Surely this must refer to the horns which rise "from the lion of God at each corner." [See E. Plate x., page 52.]

Now, the measure of the court is given to these same four corners. It is stated to be fourteen long and fourteen broad "to the four squares thereof," *i.e.*, the court adjoining the lion platform, has also four corners, and measures fourteen reeds. The horns rise from "the Mount of God" as well as from "the lion of God," and appears to be four cubits high; for if the measure of four cubits be not the height of the horns, we should not know how high they are to rise above the altar. These figures work out thus:—

	Cubits.
"Lion of God," twelve reeds, equal to . . .	72
Two "bosoms," one for each side, each one cubit, equal to . . . . .	2
Two measures from small court to "large court," each four cubits, equal to . . . . .	8
Two external "bosoms," each one cubit, equal to . . . . .	2
	84 cubits

Now, eighty-four cubits is just *fourteen reeds*, as the measure of the court, *i.e.*, the small court. This outside measure of the small court would be the inside measure of the larger court.

6. There is a "border" to the outside altar court, without which one would think the term court could not be so used [F.] It is half a cubit, and "the bosom of it one cubit round about," *i.e.*, this border surrounds the altar at a distance from it, and stands up *one cubit*, being

half a cubit wide. The position of this border appears to be defined by the measure given in chap. xl 47, where it is stated that "the court is one hundred cubits square." Assuming that this border runs at an equal distance all round the altar, and its inside measure one hundred cubits, we discover that the distance across each part of the court would be *eight* cubits. This correctly fits the description "the larger court." So we have in the above measures a complete and satisfactory explanation of the several particulars specified; the central portion, by reason of its use, called "the lion of God," and the outside section of the structure, "the Mount of God," because it forms part of the hill designated by that name, being a portion of the "Hill of the Lord," and for special use, circumscribed by the border half a cubit wide and one cubit high.

Looking at the peculiar construction of the altar, and remembering what an immense mass of burning flesh must be consumed on it, we naturally think there is some explanation of this peculiarity of construction. We appear to have this in chapter xlvii., where it is revealed that a stream of water shall come out from under the altar (verse 1). The small court looks very much like a trench for water, constructively directed into it from this stream. It might be so formed as to well up through the corner horns, and, filling the trench on every side, pass away *under* the "lion" platform. This would keep the whole structure cool, and prevent fusion or disruption of the materials composing it. The larger court may be reserved for special use in connection with those who attend upon the service of the altar, or it may also be connected with this aqueous arrangement.

#### A.—THE ALTAR OF WOOD.

ANOTHER altar is mentioned in chapter xli. This must be a separate and distinct structure from the altar already described. The one could scarcely form part of the other. The verse in which it is referred to (verse 22) reads in the C.V. thus:—

"The altar of wood (is) three cubits high, and the length thereof two cubits; and the corners thereof and the length thereof (are) of wood. And he said unto me, This is the table that is before the Lord."

This verse has been a great puzzle both to ancient and modern translators—and no wonder. Apart from some architecturally sound development of the other features of the building, the verse presents insuperable difficulties. And there is wanting the necessary "context" which enables one to decide how the significations of the words in the Hebrew are to be selected, or in what way their English equivalents are to be understood. One remarkable feature in the case is, that only *two* dimensions are given for the wooden altar, whereas three are required; and if the third measure is not expressly stated, the inference is, that a *third* measure is implied

and involved in other parts of the specification. The absence of this third measure in the verse gives a peculiarity to that part of it which forms the description of the altar, and appears to indicate that we are to understand the description in a broader sense than at first sight appears. Now, if the verse is punctuated a little differently, translated more literally, and read in connection with the context, this idea is much strengthened. It is then seen that the clauses coming before and after it are not strictly related to it; and a broader and more significant application is given to the things affirmed. Verses 21-23 may read:—"And the post of the Temple is square, and the front of the sanctuary; the appearance of the one as the appearance of the other—the altar of wood three cubits high, and length two cubits—and corners (or horns) it had: to its length, and to its walls, *tree*" (*i.e.*, a collection of trees; the noun being in the singular number, and indicative of a plurality of trees). "And he said unto me, this is the table that is in the presence of Yahweh. The Temple and the sanctuary have two doors, and two doors (or leaves) are to the doors—two turning leaves, two to the one door, and two leaves to the other."

Apart from the introduction of the primary meaning of the noun *נֵזֶם* (*ngêts*, *i.e.*, tree), and its application to the sides of the sanctuary, these verses show, as does the most of this portion of the chapter, that the specification is drawn broadly and comprehensively; and while containing minute details, those details are interspersed with descriptive matter applying to the whole structure. We have here, "the posts of the Temple," "the appearance of the sanctuary," "the altar of wood," "the corners," "the doors," &c., all mentioned and condensed in the short space of three verses. And these again we find in the midst of other general descriptive matter contained in the latter portion of the chapter. These considerations justify the supposition that the first part only of verse 22 relates to the altar of wood, whatever that may be. This view of the case is much strengthened when we compare the last clause of the verse with the things affirmed of those who are to attend upon the service of the altar. "The sons of Zadok that kept the charge of the sanctuary when the children of Israel went astray from Me, they shall come near to Me to minister unto Me, and they shall stand before Me to offer unto Me the fat and the blood, saith the Lord God: they shall enter into My sanctuary, and they shall come near to My table to minister unto Me, and they shall keep My charge" (chap. xlv. 15-16). Now, the fat and the blood *must be offered upon the altar of burnt offering*; this is equivalent to "drawing nigh to Yahweh's table." Obviously, others who minister in the house minister "at the table," but *they do not* "draw near." In this sense, the whole of the arrangements for offering

in the sanctuary are "Yahweh's table." Nor is this an isolated instance of the use of the word table in this general and extended sense. We read in Malachi:—

"Ye offer polluted bread upon Mine altar; and ye say, Wherein have we polluted Thee? In that ye say, The Table of the LORD is contemptible."

"And ye offer the lame for sacrifice: is it not evil? Offer it now unto thy governor: will he be pleased with thee, or accept thy person? saith the LORD of hosts. . . . But ye have profaned it, in that ye say, The Table of the LORD is polluted, and the fruit thereof contemptible" (chapter i. 7-12).

In these verses we have the altar and the table of the Lord spoken of interchangeably, the one being representative of the other. These terms again include all things pertaining to the service of the veritable altar. So when we read, "This is the table that is before the Lord" (Ezek. xli. 22), we are not to suppose that reference is exclusively made to the altar of wood. Doubtlessly the altar of wood is a table, and necessary for use in connection with the offering of sacrifices, but then it would only form part of those provisions made for the service of the sanctuary. These provisions include the slaughter blocks at the entrances, the flaying tables in the porches, and the altar upon which the sacrifices are consumed, with whatever intermediate constructional features are necessary to that service.

The first part of verse 22 may be taken to be a parenthesis, and not specifically related to the immediate context. "The altar of wood is three cubits high and two cubits long." Here we have height and length only. Nor is this the only peculiarity: the height of the altar or table is unusual if not quite unsuitable for use as a table. These peculiarities cannot be incidental, and must have some important meaning. Can it be that we have here reference to a slab of wood placed between the pedestals of the gateway and the posts of the porch? It is a significant fact that the posts of the porch are *two cubits wide*, *i.e.*, just the measure of the second dimension given. The "table" in this case would be eight cubits from end to end, and butt up to the stone-work of the porch at each end. The height given, then (say *six feet*), would be just right for suspending the carcase of any animal about to be flayed and quartered. Turning back to chapter xl., we read "that within were fastened hooks," and "upon, or to the tables, the flesh of the offerings" (v. 43). These hooks could be fastened on the under-side of the slab, for the purpose above named. It is also remarkable that nowhere else in the specification are the measures of these tables mentioned. This appears to show that "the altar of wood" and the tables in the porches of the gate are one and the same thing. This suggestion also appears to satisfactorily explain why height and length only are mentioned. The length of the table would be *inwards* to those who, facing it, suspended the newly-

slaughtered beasts as they brought them in ; whereas the breadth of the table would be its limit from right to left, as measured by the distance between the pillars and the posts of the porches. Of these tables or altars, there would be many, even as there are many porches to contain them. Their being spoken of as "the altar," or "the table before the Lord," in the singular number, presents no difficulty—the meaning would be each and every table. They appear to be specified to both the inner and outer gates—two on each side in each gate. There would be *four* in the porches of the outer court gates, and *four* in the porches of the inner court gates (chap. xl. 39-40), or as

described in the language of verse 41 : "Four tables on this side, and four tables on that side, by the sides of the gates," *i.e.*, the tables are on that side of the court, and this side of the same, in each gate porch. Assuming that eleven gates on either side of the outer court is the correct number, we get twenty-two gates on the northern side of the house to which there are tables. Consequently the sanctuary would be provided with one hundred and seventy-six flaying tables—a very proper proportion, one would think, to the large altar of burnt offering, to which they form a necessary and important adjunct.

## CHAPTER V.

**THE furniture of the Sanctuary**—The position and important use of the Lattice-Work—The covering to the House, above, around, and to the sides of the Porches, &c.—The formation of the Sanctuary into a magnificent "booth," and shelter by growing trees—The production of wine for the celebration of the memorial feasts, shewn to be an element of importance in the house—A correct drawing of the building, proved by the explanation of obscure words.

**THE use of the several buildings composing the Sanctuary**—Provision for slaughter of animals—A place for depositing the present and the offering—The extensive arrangement for offering sacrifices—The probable method—A powerful lever of government—Millions able to take part—Provision for holding the feast foretold in Isaiah xxv. 6—Sanitary arrangement—Numerous Courts of Justice—A portion of the house set apart for Levites—The eastern side for the Prince—The manifestation of the divine presence in the Most Holy.

**THE provision of water, flowing out on both sides of the house**—Ezekiel and the water—The physical and spiritual things involved in those things which he did—Universal baptism a probable law of the Kingdom.

**REVIEW of the argument.**

## SECTION I.

### THE FURNITURE OF THE SANCTUARY.

WE have now passed under review the specifications appertaining strictly to the construction of the buildings seen by Ezekiel in vision. These, for the most part, are, described in the first three chapters of the prophecy. We have glanced, during the review, at some features of the house exhibited outside these chapters, which may now be more particularly considered. The altar of wood, or the "tables," do not call for further remark. This can scarcely be said of the "lattice-work," which forms so important a feature of the house. In fact, the mention of the lattice-work is so frequent, and its connection with the construction of the house so intimate, that one is inclined to believe it will be formed in material of a durable and permanent character. If it be of wood, it will surely be made of the hardest and most durable wood in the world, and of this there is plenty capable of remaining sound for hundreds of years.\* But there is no reason why the lattice-work should not be of stone to a very large extent. One thing appears certain, whatever

be the material of its construction, there will be an enormous quantity of it. Not only will the lattice-work pass up each side of the gates and over head, but each *cellæ* will probably be closed in by it at one end, if not at both. The expression "round about," so continually met with in the specification of this feature of the house, has a comprehensive meaning. In the Hebrew it is equal to saying, "Every place where the eye turns." In this way this lattice-work would form an inclosure to one side of the galleries, if not to both.\*

The thoughtful reader may reasonably ask, Will this lattice-work be open, or will it be closed, in the sense of excluding air? In view of the draughty character of a room exposed at each end, it may be thought that open lattice-work would make the Temple precincts uncomfortable, and that the lattice-work ought to be filled in with glass. There is, however, a strong argument

\* See appendix, "Some interesting features in the construction of the house."

\* The lattice-work has been omitted from the front of the *cellæ* in the drawings of the gate, and some of the pillars have also been omitted, so as to show the columns in the interior, and in order to avoid "the confusion often caused by putting too much on a drawing."

against this idea. If the lattice-work were glazed, it would cease to be lattice-work. The writer is strongly inclined to think that the use of the lattice-work requires it to be open. Glass may be used in the construction of the screens, just high enough for protection from draught, but the primary use of the lattice-work requires *that* it should be mainly open. Had we found the word צֹהַר (*tzohar*) in the immediate context, there might have been more reason for thinking that glass would be largely used in the buildings. However unusual or extraordinary the fact may appear, we seem shut up to the conclusion that the lattice-work forms an enclosure to one side of the cellæ. What is the lattice-work for? And is there anything further involved? A hint has already been given, when speaking of the altar of wood, the reference to which appears to be parenthetically imbedded in the descriptive matter found in chapter xli, and which applies to different parts of the house. This description seems to begin with the latter part of verse 15. From this verse to the end of the chapter, several words occur concerning which it is an open secret that translators are unable to form a satisfactory idea of their meaning; as in the case of the word אוֹהֶל (*ohel*) they do not understand why the words are there, and have given them an unnatural meaning. Hebrew scholars have always felt a difficulty with regard to the word אוֹהֶל (*ohel*), for the "word appears to be *out of place* in the midst of the context where it is found."\* So with regard to other words. It is only when the constructional features of the house are correctly apprehended that the context surrounding the words appears in harmony. In fact, the *plan of the building* is an element of the context in some cases.

Turning to the sixteenth verse, according to the C.V., we find "a ceiling of wood" (see margin) mentioned in connection with the house. Now, it is a little curious that a ceiling only is mentioned, and no roof; still more so, that wood is the only material specified as a covering to the house if *cut* timber is to be used for the purpose. An examination of the original reveals the fact that שְׁחִיפָה עֵץ (*sh'chíph ngêts*) are the two words translated "ceiled, or ceiling of wood." The word שְׁחִיפָה (*shachíph*) is derived from שָׁחַף (*shacháph*), a verb, not occurring in the Hebrew Bible, meaning *to be thin*, or, *to become thin*. Taken in connection with עֵץ (*ngêts*), which may be rendered either *tree* or *wood*, according to the context, we get *thin tree*, or *thin wood*, and, therefore, inferentially, "ceiling of wood." But the rendering, "ceiling of wood," is altogether inadmissible when we look at the position in the house of that which is specified by the two words. This is manifest from verses 16-17, which, with a part of verse 15, may read:—

"The inner Temple, the porches of the court, the entrance

spaces, and the latticed windows, and the galleries all round to the three of them, and before the entrance space ceiled with wood (שְׁחִיפָה עֵץ) all round about, and from the ground to the openings—even the covered openings—above (that which is) above the entrance, and to the inner house and without, and to all the wall, all round about *within* and *without* by measures (מִדּוֹת *middóth*). (Verses 15-17.)

Here we find that the words שְׁחִיפָה עֵץ stand related to all the Temple, *inside* and *without*, also to the thresholds, or entrance spaces, to all the wall round about, and to the *latticed windows*. Clearly, then, "ceiled with wood" will not do for a translation here. While a ceiling of wood might suit one part of the house, that term would be quite inappropriate for other parts. Neither do the words "wainscot of wood," or "veneering of wood," suggested by some, suit the case. It is quite out of the question to suppose that the lattice-work is "veneered" with wood, or that "wainscotting" extends inside and outside the house. We are, in fact, compelled to find a meaning for the words which will fit the several features specified. This must rule our conception of their meaning.

Such a meaning is close at hand. We have it in the word עֵץ (*ngêts*), which, as before stated, is translated "wood," or "tree," according to the context—the latter being its *primary* meaning. The word occurs here in the singular number, and may stand for a plurality of trees. The phrase in question, שְׁחִיפָה עֵץ, may be translated *thin tree*. It is a question whether שְׁחִיפָה may not be looked upon as an abstract noun, and expressive of the accomplishment of that which the verb root affirms, which is to make thin—*thin tree growth*, or a "growth of thin trees." Either the one or the other *fits* the things specified. Looking at the position of the lattice-work in the building, we find that the building is largely formed with it. Specified to the porches, to the chambers, and to the ribs of the house, etc., this lattice-work would be pre-eminently suitable for carrying aloft the growing *trees*, whose foliage would form an excellent cover to the house. According to the kind of tree, and according to the density of its growth, would be the protection given. A roof, absolutely impervious to rain, might be so formed, or a delightful shady bower could be secured, in which the occupants would neither be injured by hurtful gusts of wind or poisoned by vitiated air, nor overwhelmed with excessive heat from an eastern mid-day sun.

Confirmatory of this interpretation of the text, we have two or three remarkable prophecies, which are to be fulfilled when this building is erected upon Mount Zion. One has already been referred to (Isa. iv. 4-6) when speaking of the cloud which is to impend over the Most Holy (See pages 46-48). In this prophecy it is affirmed, that "There shall be a סֻכָּה (*sukkah*), *i.e.*, a booth for a shadow in the day-time from the heat, and for a refuge,

\* Professor Evans.

and for a covert from storm and from rain." It will be observed that the "booth" here spoken of must be the Temple. Now, booths were formed with boughs of trees (Neh. viii. 14). And by divine commandment, the children of Israel were required to dwell in such booths at certain seasons of the year as a memorial of the Deity (Lev. xxiii. 42-43). The occasion was a time of rejoicing and of feasting, and a time of assembly before the Lord; thus we read:—

"Thou shalt observe the feast of *tabernacles* (Heb. *booth*) seven days, after that thou hast gathered in thy corn and thy wine. And thou shalt rejoice in thy feast. . . . Seven days shalt thou keep a solemn feast unto the Lord thy God, in the place which the Lord thy God shall choose; because the Lord thy God shall bless thee, . . . therefore thou shalt surely rejoice. Three times in a year shall all thy males appear before the Lord thy God, in the place which he shall choose" (Deut. xvi. 13-16).

This dwelling in booths was a great national assembly under the branches of trees (Neh. viii. 16-17). This is a significant fact, and, in connection with the matter we are considering, is of paramount importance; for the feast of "booths" is to be re-instituted when universal monarchy is given into the hands of the Son of David. Speaking of the day when the Mount of Olives divides in the midst, and when "the Lord is King over all the earth," Zechariah testifies that the nations shall go up from year to year to worship the King, the Lord of Hosts, and to keep the feast of *tabernacles* (Heb. *booths*) (chap. xiv. 16). We find, then, that this dwelling in booths is to be again enforced (Zech. xiv. 17-19). And what better provision can be made for the observance of this command than the structure specified in Ezekiel? This Temple in its outer precincts would be converted into a magnificent series of bowers, or "booths," by the simple expedient of training trees up the lattice-work. Almost any variety of climbing plant might be used for the purpose, the most beautiful and the most luxuriant of which is the grape vine.

Some may doubt, whether a vine could be grown to such an enormous height as the "ribs of the Temple," but those acquainted with the extraordinary fecundity of this tree will see no difficulty here. Those, also, who have pruned the vine, and tended the growth of its fruit, will know what is its enormous power of development. In order to make room for the fifty or sixty berries found upon an ordinary bunch of grapes, something like three hundred require to be removed. So also with the foliage of the vine. Incessant pruning and "disbudding" is necessary in order to check its growth. Under favourable conditions, the natural exuberance of growth would have full play; with suitable soil and climate there is no limit to its development. Of this we have a hint in the account of the journey of the spies who searched the land of Canaan before the children of Israel took possession. As an evidence of the fruitfulness of

the land they "cut down a branch with one cluster of grapes, and they bare it between two upon a staff" (Num. xiii. 23). But the fruitfulness of the land in the past is to be exceeded in the future: "Then shall the earth yield her increase; and God, even our own God, shall bless us. God shall bless us, and all the ends of the earth shall fear Him" (Ps. lxxvii. 6-7). Until now, the earth has been burdened with a curse (Gen. iii. 17-19). But shortly this will be removed, and then the wonder of the earth's fertility will be apparent to all mankind. There is no difficulty, therefore, of a practical kind, in the way of "tree growth" covering the sides and top of the sanctuary, thus converting it into a delightful shelter for the people who assemble there. In fact, so suitable for the necessities of the case is the provision of this kind of shelter during certain seasons of the year, that we have the strongest possible reason for accepting this explanation of an otherwise mysterious matter.

Parallel with the prophecy in Zechariah, we find one in Isaiah, who testifies that certain things shall happen, "when the LORD of Hosts shall reign in Mount ZION, and in Jerusalem, and before His ancients gloriously" (chap. xxiv. 23). One of these things is described as follows:—

"In this mountain (Mount Zion) shall the LORD of Hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined" (xxv. 6).

Now, looking at the facts of the case, this prophecy must have a literal as well as a figurative fulfilment—looking at the vast throng who are to partake of this feast of wine (not a debauching feast, but a joyous drinking of wine in memory of the LORD)—we may well ask, Where is the wine to come from? Will it not come from those magnificent *vines* which, presumably, will grow up the sides of the sanctuary, and cover it as a roof? But whether this be so or not, trees of one kind or another will be there in abundance. "The glory of Lebanon" "shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of My sanctuary; and I will make the place of My feet glorious" (Isaiah. lx. 13). Each according to his kind, planted inside and outside of the sanctuary, including those of the new kind, "whose leaf shall not fade, neither shall the fruit thereof be consumed, i.e., cease or fail: they shall bring forth new fruit according to his months, because their waters they issue out of the sanctuary; and the fruit thereof shall be for meat, and the leaf thereof for medicine" (Ezekiel xlvii. 12).

From these premises, it follows that trees are to be grown in the precincts of the sanctuary to an unusual extent, and in an unprecedented manner. We may, therefore, with good reason, introduce the primary meaning of the word *נָטָה* (*ngêts*), i.e., tree, where the con-



text does not distinctly imply the secondary meaning of the word, which is dead tree, or "wood," in contradistinction to living trees. Adopting this method of interpretation, we discover, from verses 15-17, chapter xli., that the central building is covered with living growing trees; and from verse 22, that "the corners of the sanctuary," i.e., the towers or corner courts, are likewise furnished with tree growth; and also the sides of the house in the outer courts. For this reason the towers are shown in the suggested elevation on plate ii. (page 14) with pillars and arches like those to the large courts.

There are two other portions of the forty-first chapter which appear obscure, and about which much mystery has existed. The first is at the end of verse 17, and the second is the "thick planks" of verses 25 and 26. Concerning the former, the words "by measure" do not correctly represent the original. There is no word for "by" in the text. The word *מִדּוֹת* (*middoth*), as translated in the C.V., is supposed to make the apparently superfluous assertion that all the house is made after or by measure. This has been clear from the outset, and does not need special mention. The marginal translation of the C.V., omitting the word "by," is better, viz., "measures." This may be a good literal rendering of the word *מִדּוֹת*, but scarcely makes clear the idea that appears to be involved, which seems to be a reference to the *whole extent* of the house, as expressed by its "measures." The word as thus understood gives point and meaning to the preceding verses, thus:—"The inner Temple, the porches of the court, the entrance spaces, and the latticed windows of the galleries all round to the three of them, before the entrance spaces, a *thin growth* of trees all round about, and from the ground to the openings—even the covered openings—above that which is above the entrance and to the inner house, and without, and to all the wall all round about, within and without, the full extent is this tree growth," i.e., to the full measure, or the measures. This appears to be the sense of the passage, and without such a meaning the passage would seem meaningless. In support of this explanation we have the word used in a similar sense in Jeremiah, chapter xxii. 14: "I will build me a 'wide house'" (*בֵּית מִדּוֹת*) i.e., a house of "measures," or of wide extent. Now, *extension* is the root idea of the verb "to measure"—a measure being the "extent" of a thing. This idea converted into a plural noun becomes expressive of *largeness* and *fulness*, or the *full extent*. That such is the idea of the Hebrew idiom under consideration is shown by another instance in Numbers xiii. 32, where giants (see verse 33) are spoken of as "men of a great stature," i.e., *אֲנָשֵׁי מִדּוֹת*, or literally, men of measures.

We now come to the words translated in the C.V. "thick planks." These occur in two places, viz., in the 25th and the 26th verses of chapter xli. It should first

be noted that the words so translated are not the same in each case. We find the *two* words, which are translated "thick planks" in verse 25, are *עֵב עֵב* (*ngav ngêts*), and these words are not repeated in verse 26, but the word *עֲבִיִּם* (*ngubbîm*), which is supposed to be the plural of *עֵב*, is found there. Now, it is clear that the reason for translating *עֲבִיִּם* "thick planks," is because of its connection with *עֵב*. But in so rendering it, the translators concede that the idea expressed by *both* the words in verse 25 is transferred to the plural word in verse 26. If this way of translating the word is sound and justifiable, we have only to discover the exact meaning of *עֵב עֵב* to get at an explanation of the word *עֲבִיִּם*. The translation "thick planks" in the C.V. is not a happy one; in fact, it is out of harmony with the context. While it is true that there might be thick planks to the sides of the porch, it is quite out of the question to suppose that there are thick planks to the ribs (*צִלְעֵי*) of the Temple, or that there can be planks on "the face of the porch" (see verse 25). No one is satisfied with the present translation, and no one professes to understand its meaning. A certain writer\* expresses himself thus:—"What is meant by the *עֵב* in verses 25 and 26 is quite uncertain, but has been *conjecturally* understood to be some sort of sill-piece, or plank, about the threshold. Some later writers (Ewald, Hitzig) incline rather to understand it of some kind of carved work, or settings in the outer porch; but *opinions may vary as much as the fancies of men.*"

Neither of the suggestions so neatly criticised in the above quotation is satisfactory; and the rendering "thick planks" does not fit the requirements of the case. The difficulty appears to arise in giving the *secondary* meaning to the word *עֵב* (*ngêtz*), in verse 25, instead of its primary meaning, "tree." If we adopt *tree* instead of "plank," we approach an explanation in harmony with the demonstrated character of the house already laid before the reader. A *thick growth of tree* (i.e., a collection of trees) up the sides of the porch, and on its face, would be quite in harmony with that *thinner growth* which is specified to the rest of the house. Still, one cannot avoid the thought, that the difference of density of foliage in different parts of the house is not a sufficient explanation of the words occurring in these verses. Something else appears to underlie the testimony. This deeper meaning must be connected with the words *עֵב* (*ngav*), and *עֲבִיִּם* (*ngubbîm*), which are used in connection with *עֵב* (*ngêtz*). The word *עֵב* translated "thick" in the C.V., its plural being *עֲבִיִּם*, is in the text in what grammarians call the "construct state;" but this construct state is merely arbitrary, the relative condition of the word being given to

\* Fairbairn, "Ezekiel and the Book of his Prophecy," 1863.

it by the Masorites, who invented the vowel marks in order to define for the general reader the pronunciation of the Hebrew Bible and other matters. As a rule their work is sound, and to be accepted without question, just as we accept the English translation of the Scriptures. But, without a correct drawing of other parts of the building seen by Ezekiel, the Masorites were in no better position to understand the relation of the words in question than the nineteenth century translators. And when we remember that nowhere else in the Bible is the word עֲבִים pointed to read as it does in Ezekiel, we safely dismiss the points, and translate the word in harmony with the context, and with its use elsewhere in the Scriptures. Upon examination we discover that עֵב (singular), and עֲבִים (plural),\* mean *darkness*, chiefly of clouds; and the words may be taken to express the attributes which clouds possess, as expressed by the words "covert," "shade," "envelopment," &c. Deity said to Moses (Exod. xix. 9), "I will come unto thee in a thick cloud" (בְּעָבִים הָעֵץ), literally, in the *thickness of a cloud*. (See also Isa. xlv. 22, &c.)

Thus we see that עֵב is used to define something produced by the concentration of vapour. The object in the case of Moses was the providing a *cover* to the angel of *Yahweh's* presence. But a similar result may be produced by other elements than those which compose the atmosphere. The shadow and cover produced by a compact intertwinement of foliage would be עֵב (*ngav*).

Now, the idea of "cover," and "enclothing," expressed by the word בָּע (*ngav*), may be qualified by a noun, the two words together forming what is sometimes called an *abstract noun*, which is capable of being expressed in plural form. In this way the two words עֵב עֵץ may be understood as related to each other in a different sense to that appearing in the C.V.; and the word עֲבִים may be understood to convey, in the plural number, the idea expressed by the other two words. Thus עֵב (*ngav*), "covert," and עֵץ (*ngētz*), "tree," express the idea of *covert of trees*,

\* With regard to עֵב, in connection with עֵץ, a tree, in Ezekiel xli. 25, 26, and rendered in the C.V. thick planks, Professor Evans observes that "lexicographers give two עֵב. The former in regimen with עֵץ, is עֲבִים "in the plural as derived from the unused verb עֲבַב (*ngavdv*) 'to cover.' The plural of the other עֵב, meaning darkness, formed from the unused verb עִיב (*ngovv*), to cover with darkness, is עֲבִים, or עֲבוֹת (*ngavim* or *ngavōth*), (2nd Sam. xxii. 12; xxiii. 4; Ps. xviii. 12, &c.)."

It will be observed that neither of these methods of arriving at the idea underlying the plural word עֲבִים is out of harmony with the deductions further on. When the word *tree* is substituted for "wood," against which nothing can be said, we naturally arrive at a clearer meaning than expressed in the C.V. Concerning the first lexicographical root, we have the idea "thick cover-

or *tree covert*. The same idea is conveyed by our English word "thicket," but its association with that of jungle, and kindred expressions, give too much the idea of an impenetrable growth of trees to be suitable in this place as a translation of עֵב עֵץ; and so far as the writer is aware, we have not in English a suitable equivalent. The phrase "tree covert," or "covert of trees," appears the most suitable, and its plural would be, "the coverts," by which the special characteristics of the coverts would be implied, viz., that produced by a growth of trees up the sides of the porch, on its face, and over the house.

This rendering is far preferable to "thick beams," which does not appear to convey any tangible notion. If it were the property of beams to produce the effect which a thick cloud does, then "thick beams" would be proper here. We are compelled, therefore, to look for some such explanation as given above. Altered as suggested, verses 25 and 26 would then read:—

"And made on them, on the doors of the Temple, cherubim and palm trees, as are made on the walls, and a *covert of trees* (is) upon the face of the porch without. And the lattice-work and palm trees, on the one side and the other side, on the sides of the porch, and the ribs of the house (had) the *coverts* (also)."

A glance at the plan of the porch of the Temple [Plate viii., page 40], and the exterior view [Plate ix., page 44], will show what a deep tree-shade would be thrown upon the porches and the entrances on either side of the house, and a consideration of the construction of the "ribs" will show that the "shadow" and "covert" from the trees spreading over them would be a striking feature in the house.

It is not difficult to premise the object of the dense foliage clustering round the sides and front of the porches which flank the house on either side. But whatever be its special use, the specification appears distinct and clear as to the existence of the feature itself. Of one thing we may be sure; the spreading of evergreen fruitful trees over the fabric of the sanctuary would provide a delightful cool shade and perfect protection from the heat of an Eastern mid-day sun, quite equal in beauty and utility to any more solid material. In fact, such a bower would be an enchanting palace of repose and shelter, eminently fitted for the purpose in view.

*ing of trees* to the face of the porch," or, as expressed in good English, "thick foliage covered the face of the porch and the ribs of the house," etc. So by adopting the obviously needed emendation "tree" for wood, we inevitably arrive at a similar conclusion, whichever root be selected. Literally, the words "thick planks" should be "thick trees," but the one would be almost as incongruous as the other—in a porch or on its face—whereas thick tree growth, or foliage, would be a delightful covering for the entrances of the building in question

## SECTION II.

## THE USE OF THE BUILDINGS OF WHICH THE SANCTUARY IS COMPOSED.

SPEAKING generally, the sanctuary may be described as a huge city-like building, sufficiently large for the assembly of at least one million worshippers, and containing within its precincts all the necessary provisions and requisites for the convenience, instruction, and spiritual enlightenment of such a concourse. These may be tabulated as follows:—

1. Provision for slaughter of sacrifices, and convenient arrangements in connection therewith.
2. Provision for depositing "the present" and "the offering" which worshippers take up with them.
3. Offering of sacrifice to such an extent and in such a manner as never yet has taken place; and in such a way withal, that every worshipper in the house, even if there be millions there, could see and take part in the ordinance.
4. Arrangements for feeding the worshippers who go up to the feast of fat things ("a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined"), made by the Lord of Hosts *unto all people* (Isaiah xxv. 6).
5. Sanitary arrangements not forgotten.
6. The provision of courts of justice, where many cases can be adjudicated upon without interfering in the least degree with all the other work of the sanctuary.
7. The reservation of a part of the house for the Levites.
8. The reservation of the Eastern Side for the Prince.
9. The use of the "Most Holy."

## A.—PROVISION FOR SLAUGHTER OF ANIMALS.

EACH gate on the north side is provided with four blocks of stone, called "tables of stone"—two on each side of the entrance at the foot of the steps on the outside of the gates (chap. xl. 42). [*n-n*. Plates ii., iii., iv., and v.] There being eleven gates at least, there must also be forty-four blocks or tables. These tables are one cubit and a half square, and one cubit high, or equal to three feet square, and two feet above ground. On these pieces of "hewn stone" the instruments are laid where-with the burnt offering is to be slain. This indicates their use in connection with the process of slaughter. The beasts will probably be firmly secured to the blocks of stone before the main artery is severed; for we may

be perfectly sure that the divine method of inflicting death by causing the outflow of the blood (Deut. xii. 23; Lev. xvii. 10-12; Gen. ix. 4), which is the life, will be strictly enforced; not as now, by a stunning blow from an axe, whereby the flow of the blood is retarded. We cannot imagine that solid blocks of stone, such as above specified, would be provided merely to lay upon them the instruments of slaughter. The dimensions given speak of a further purpose in connection with the work of slaughter: the sacrificial animals are put to death outside the gate—a fitting memorial of that one sacrifice which took place outside the walls of the holy city.

The preparation of the sacrifice appears to be in the following manner:—As each worshipper arrives at the door of the sanctuary, he finds there (in one of its numerous gate recesses) "ministers of the house," whose duty it is to make himself acquainted with the business of the visitant—to relieve him of his "present" or "offering," and to direct him to that part of the house where he will find refreshment and repose, or to put him in the way of accomplishing the object for which he has come.

These "ministers of the house" are descendants of the tribe of Levi, who, with the rest of the Israelitish nation, are restored to the land of their fathers. When the children of Israel went astray from the commandments of the Deity, the Levites, who, as leaders of the people, ought to have done better, not only went astray with them, but were largely the cause of the declension that took place. They gave the bad example which the people followed. Hence, "like priest, like people," has become a proverb. As an everlasting reproof of this their wickedness, as a standing witness to this frailty of human nature, and as a warning to future would-be leaders of the people, it is the purpose of Deity to place this tribe in a position of menial service before the people. In their former state, they were, under God, the head of the nation, the medium through whom the oracle spake, the divinely-appointed supreme authority in the land. In the future they will occupy an inferior position, and will perform the menial service of the sanctuary. It is testified:—

"The Levites that are gone away far from Me, when Israel went astray, which went astray away from Me after their idols; they shall even bear their iniquity.

"Yet they shall be ministers in My sanctuary, having charge of the gates of the house, and ministering to the house: *they shall slay the burnt offering* and the sacrifice for the people, and *they shall stand before them to minister unto them*.

"BECAUSE they ministered unto them (Israel) before their idols, and *caused* the house of Israel to fall into iniquity; therefore have I lifted up Mine hand against them, saith the LORD GOD, and they shall bear their iniquity.

"And they shall not come *near* unto Me, to execute the office of priest unto Me, nor to come *near* to any of My holy

things, in the Most Holy; but *they shall bear their shame, and their abominations which they have committed.*

*"But I will make them keepers of the charge of the house, for all the service thereof, and for all that shall be done therein"* (chap. xlv. 10-14).

The tribe of Levi will thus be degraded from the priesthood in its highest functions, and only permitted to serve in the sanctuary in those things specially mentioned in this and other portions of the prophecy. One of their chief duties will be to slay and prepare the sacrifices; to separate those portions which are to be offered on the altar, and those parts which are to be eaten, and to deposit the "devoted" portions in the place appointed. For "They shall eat the meat offering, and the sin offering, and the trespass offering; and every dedicated thing in Israel shall be theirs" (v. 29).

Having received the incoming guests, the beast or offering is now left in charge of the priests. As before stated, they slay the animal outside the gate. This done, and a suitable time given for the proper flow of blood to take place, the next process is to take each carcase inside to the tables, which are also connected with the preparation of "the offering." These stand in the porch of each gate; those in the porches of the outer court gates are for the service of the people, while those in the porches of the inner court gates belong to the priests (see chapter xlii. 13-14). The sacrifice is flayed, and either offered whole, when the proper time arrives, or "the fat and the blood" are conveyed to the altar to be burnt—not by these priests, but by a higher order. As before stated, these priests only perform the menial part of this service, while the actual "offering" is made by the priests of a higher order. It is stated in verse 43, chapter xl., that "within are hooks, a hand broad, fastened round about:" that is to say, the house is furnished inside with hooks for holding the meat as each carcase is made ready. The most likely place for these will be the recesses formed by the posts of the court round about—probably in the *second* section of the first storey. Splendid larders they would make, whether above or below—and such will be needed, as we shall see in the sequel.

#### B.—PROVISION FOR DEPOSITING "THE PRESENT," &c.

A similar arrangement exists on the south side of the sanctuary, with this difference, that on that side no sacrifice is prepared, but meat of a different kind is received. This we may premise from the fact that only on one side are sacrificial tables specified; yet, *two* classes of offerings are required at the hands of the worshippers. We have already seen that "the meat offering" and the sin offering is to be eaten (chapter xlv. 29). This is one class; and in the order of the entering of the house (chapter xlvi. 9) would be received

at the north gate. The second class is the "first of all the first fruits," and the "first of the dough" (chapter xlv. 30). This second class would, by the same rule, be brought in at the south gate, and deposited within the house in those recesses already mentioned. These offerings are more specifically mentioned in the forty-fifth and in the forty-sixth chapters. They need not be referred to in detail here, but a careful reading shows that all those who assemble in the house to worship bring an offering or a sacrifice (chap. xlv. 13-15, 18-20).

#### C.—SIMULTANEOUS OFFERING.

LOOKING, then, at the extent of the building, and the provisions for offering upon such an enormous scale, we naturally ask how this is to be done without confusion, and yet in such a manner that every individual shall take part in the service; and not only so, but feel that he takes part in it, and is individually identified with it. We are not without a hint upon the subject, given to us in the comforting and significant announcement contained in chapter xliii., where Ezekiel is told that henceforth the Most Holy is the place of Yahweh's throne where He will dwell "in the midst of the children of Israel for ever" (verse 7). Now, if Deity dwell with His people after the pattern of ancient times, His presence will be made known by visible signs and wonders, for those things which were then done were types of the future (1st Cor. x. 11; Numb. ix. 22-23). When the Tabernacle was reared by Moses and Aaron, and the appointed sacrifice offered upon the altar, Deity signified His acceptance of the offering by fire (Exod. xxv. 22; xl. 34-35). This sign of Divine approval appears to have been repeated every year when the high priest appeared before the mercy seat with the blood of atonement (Lev. xvi. 3, 14, 34). Hence the psalmist, by the Spirit's guidance, invokes this manifestation in these words: "Thou that dwellest between the cherubim, shine forth" (Ps. lxxx. 1). These things must have an anti-typical fulfilment in the Kingdom of God.

Another feature exhibited in the sacred writings is the intimate connection which once existed between the people of Israel and the Deity: so that Saul could not escape a perfect lot (1st Saml. xiv. 41), neither could Achan hide his theft (Josh. vii. 11). When Deity "re-stores Israel's judges as at the first, and her counsellors "as at the beginning" (Isa. i. 26), we may look for a restoration of these primitive, divine, and effective methods of rule and judgment. It has already been stated that the Levites only perform the menial work connected with the offerings. Another class—a privileged class—take up the work where the labours of the former come to an end. These are the sons of Zadok, who offer the fat and the blood, and go into the sanctuary of the Lord (chapter xlv. 15-16). Now, the altar is in the centre of the Most Holy, but elevated in the

sight of all the house. By a very simple expedient, after the method indicated in the types just recited, every worshipper in the house could be made to take part in the offering, and his own individual share in it be as real and important to him as if only one person were there. Let us suppose, that as each worshipper hands over his present, offering, or sacrifice, to the attendant in charge, that portion of it which is to be burnt upon the altar is taken to those "openings" in the range of buildings which encircle the Most Holy; thence it is removed by the higher order of priests, *i.e.*, by "the sons of Zadok," to the altar in the centre, there to remain until all the offerings of the day are deposited. As each worshipper comes into the sanctuary and leaves his offering at the gate, he goes to one part of the house or the other, according to the directions of the attendants. Gradually the building is filled, and the flow of in-coming visitors stops. The work of slaughter is finished. Those portions reserved for food have been placed in the store-houses, and the last offering handed up to the altar.

Let us now suppose the intervention of a divine hand in this service, as of old; and that Deity answers by fire if He answer at all.

Look at the assembled throng: each with eyes attent upon that far-off altar, bearing now the symbol of his guilt or the record of his fidelity. A supreme moment has arrived. Will the Father accept, or will He reject? No sign is seen; the pause is understood and quickly interpreted, and the now familiar question, Is it I? Is it I? passes murmuringly from side to side—a huge wave of momentary excitement and fear. But confidence reigns; for in most, the answer of a good conscience removes terror, and everybody knows that one "Achan" is sufficient for the Deity to interpose His judgment of destruction before He gives an answer of peace. The ministers of the house proceed with their appointed task. The lot is taken with simplicity and despatch under the order which reigns; nation by nation, tribe by tribe, family by family, member by member, until the transgressor stands discovered and ashamed in the midst of his fellow men. And the question is put, after the historic type: "My son, give, I pray thee, glory to the LORD GOD of all the earth; and make confession unto Him, and tell me now what thou hast done; hide it not from me" (Joshua vii. 19). The sin confessed would not, in this case, bring pardon. His judgment would have been determined by the Infallible One, and his confession would simply be an attestation of his guilt. The Lord has given His answer, and death must ensue. He is removed to the place of execution, and his carcase cast out as "an abominable branch," and placed in that public portion specially set apart for the purpose; so that all men may see the judgment of the LORD, and fear the God of Israel. Thus we read:—

"It shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord.

"And *they shall go forth*, and look upon the carcases of the men that have transgressed against Me; for their worm shall not die, neither shall their fire be quenched, and they shall be an abhorring unto all flesh" (Isa. lxvi. 23-24).

These verses are found at the conclusion of the prophecy concerning the latter day new heavens and new earth of Israelitish order. It is a prophecy concerning the time when "Jerusalem is made a rejoicing and her people a joy" (Isa. lxv. 18); when "the voice of weeping shall be no more heard in her" (verse 19); when "there shall be no more *thence* an infant *of days*, nor an old man that hath not filled his days: for the child shall die one hundred years old" (verse 20), *i.e.*, a man one hundred years old shall *then* be looked upon as a child, because, "as the days of a tree are the days of my people" (verse 22). But, "the sinner being one hundred years old shall be accursed" (verse 20), *i.e.*, he shall be put to death; and in all probability his case will be made manifest to all the congregation in the manner already explained; for it is stated that they GO FORTH to look upon the transgressor on the feast days and the monthly celebration of Yahweh's commands. Go forth from where? Undoubtedly from the sanctuary. And this *going forth* to look upon the carcase of the transgressor appears to be divinely-arranged matter in connection with the Temple worship, for the purpose of awe-inspiring government, and in order that every one may know the cause of punishment. A more effectual method of teaching the people could not be devised; moreover, the surrounding conditions are suitably contrived toward this end. We have seen that all who enter the Temple must leave it on the opposite side—those entering on the north passing out at the south, and *vice versa*. From considerations hereafter mentioned, all the worshippers reach the Temple from the south; and since they cannot pass the sanctuary on the eastern side (see further on), all must, of necessity, pass the *western* side, either in going to the Temple or in returning therefrom. We also learn that the bullock of the sin offering, after the blood thereof has been put upon the posts of the Temple and the altar, "is burned in the appointed place outside the sanctuary" (chapter xliii. 21). This place of burning, then, would be most fittingly placed somewhere on the western side; and in this place of burning, the carcase of the transgressor would also be consumed. All would see what was done, and all would remember the commandments of the Lord; for when the judgments of the Lord "are in the earth, the inha-

\* There is no countenance in this passage of that dreadful doctrine of torture in flame, so persistently advocated by a certain class of religious people. The worms here referred to which consume the transgressor are not immortal worms, neither are the flames everlastingly operative. They burn with unquenchable fury, but *consume* that upon which they operate, *i.e.*, the wicked. (See Ps. xxxvii. 20; Mal. iv. 1 Matt. xiii. 30.)

bitants of the world will learn righteousness" (Isaiah xxvi. 9).

With rapidity and despatch the ranks have been passed through, and the ceremonial of investigation is ended with the death of the stubborn one. All is now ready, and every eye again turned towards the altar. Suddenly a flash of light penetrates the mass of flesh and blood, and upwards from the altar ascends the smoke and burning of acceptance. That vast multitude bow with one accord, and breathe their grateful sigh of gratitude or murmur their rejoicings, for the continued mercy of their heavenly King and Ruler. All now disperse hither and thither to that portion of the house set apart for a most important item in the programme.

#### D.—ARRANGEMENTS FOR FEEDING THE MULTITUDE.

When the distance to be covered by each visitant to the Temple, as delineated on the map of the "Holy Oblation," is realized—something like twenty-five miles—an obvious necessity is seen for some provision for feeding the people before they leave the sanctuary. But apart from this necessity, the Deity has a distinct purpose in this direction, as already mentioned. "IN THIS MOUNTAIN SHALL THE LORD OF HOSTS MAKE UNTO ALL PEOPLE A FEAST OF FAT THINGS, A FEAST OF WINES ON THE LEES, OF FAT THINGS FULL OF MARROW, OF WINES ON THE LEES WELL REFINED" (Isa. xxv. 6). We may be perfectly sure that when the Lord sets His hand to do this thing, it will be a vast and glorious affair. In the mountain of the Lord it will be seen, and in the service of His Temple. One item, indicating the vastness of these feasts, is seen in what may be called the cooking kitchens, *i.e.*, the corner courts, which are *three hundred and sixty feet* square, and concerning which it is said, "These are the places of them that boil, where 'the ministers of the house shall boil the sacrifices of 'the people' (Ezekiel xlvi. 24). In these places they also "bake the meat offering," *i.e.*, make bread for the service of the sanctuary (verse 20). There are four of these immense kitchens; and they will be needed, although they are so large.

But in what part of the house is the eating to take place? Surely, in those delightfully-sheltered galleries in the outer court. In those three upper storeys of the buildings which flank the outside wall, ample provision will exist for this part of the programme. These galleries contain rooms each averaging eighty feet in length, and about fifty feet wide. They have in front a terrace running the whole length of the outer court, between the corner courts or kitchens, from which, along the galleries, the food would quickly come. There would be 74 of these rooms on each level, or 222 on the outside of one of the outer courts alone. These figures must be multiplied by four,\* and we get 888 dining rooms, each as large as

an ordinary banqueting hall. These dining parlours are for the use of the worshippers in "that feast which the Deity makes unto all peoples of the earth." We may well forbear to figure out the number of people who could be entertained in such a suite of rooms—we may safely say three to four hundred thousand at one sitting. But the charm of the arrangement is that this immense number thrice told could go up and be served and feasted without the least confusion or crush. They enter the gates, they pass into the broad outer court, they go through the lower storey of the *cellæ*, they ascend to the dining-hall *cellæ* above, their refreshment is there given them, and the lines of traffic are not crossed in the service; in fact, the plan is a solution of the problem which military men have very great difficulty in solving, *i.e.*, how to feed, without confusion, a million of people. Never in the history of man has such a thing been done. Large multitudes, such as a vast army in campaign, may have been provisioned, but not in so small a space. Spread over a wide tract of country, the thing has been done with more or less confusion and breakdown; here it will be different. The boiled meat—probably served cold, the baked bread, the luscious fruit and the cheering wine, will form a repast of exquisite sense, needing nothing further in the way of embellishment or sumptuousness. The modern method of catering for a depraved taste we may be sure will be absent. The palate will not be vitiated, nor its tone destroyed by perverted use as now, when its natural sensitiveness is lost, so that the delicate flavour of some cereals is almost unknown or despised. We may also be perfectly sure that the "stinking weed" will find no place in such a feast, nor the fiery, burning alcoholic drinks of the Gentiles. A return to primitive and healthful habits will be necessary, that the people may attain to the promised longevity.

The feast will, no doubt, be a feast in a larger sense than that of mere eating and drinking, although the one is an important and necessary element of the other. To eat and drink in company is an exhilarating *stimulus* leading up to the more perfect enjoyment of fraternal intercourse and mental interchange of soul. The basis of this intellectual and moral treat will be the occasion of the gathering, and following close upon that the matters incidental to each individual. This "feast of reason and flow of soul" will be heightened immensely by the evidence of the Divine presence. Ah! how different now. The memorials of the Deity are almost entirely absent in all Gentile pleasure gatherings. The writer well remembers visiting the Colonial and Indian Exhibition, held in London during the summer of 1886, and so far as outward sign went, with one humble exception, no indication could be found in that assembly directing the mind to the Source and Giver of all things—from whom came the skill, the beauty, the riches, and the life

\* One row in the outer court, north and south; and two rows on the western side.

of those present. In the future, all this will be changed, and the essential feature of the whole fabric will be honour and glory to the Creator. This will find expression in the "talk" of the people, and all things will be done and said with a new enterprise and motive, while "the countenance of every man will sharpen that of his friend" (Prov. xxvii. 17). They will all remember that they are thus privileged by reason of the goodness of Him at whose table they are fed. In fact, then will be realized the song of the angels, "Glory to God in the highest, and on earth peace, good-will toward men" (Luke ii. 14). "They shall speak of the glory of Thy kingdom, and talk of Thy power; to make known to the sons of men His mighty acts, and the glorious majesty of His kingdom" (Ps. cxlv. 11-12). There the families of the tribes of Israel meet with their neighbours—Egypt and Assyria; the reproach from Egypt removed, and Assyria no longer desolate. "In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the land; whom the LORD of Hosts shall bless, saying, Blessed be Egypt My people, and Assyria the work of My hands, and Israel Mine inheritance" (Isa. xix. 24-25). And there with them meet the members of every race and of every nation under heaven. But how changed in their deportment, and how altered in their speech; for at this time Deity will "turn to the people a pure language, that they may call upon the name of the Lord, to serve Him with one consent" (Zeph. iii. 9). Without this change, the house of prayer for all nations would be turned into a "Tower of Babel;" confusion and discord would reign. This is not to be so. All varieties and racial diversity of speech will be hushed in silence, and that sweet-toned, full and flowing tongue, of Edenic origin, take its place: a language probably allied to the Hebrew, with which none can compare, even now, in its unpurified state. To hear the various members of the human family relating, in friendliness and love, their diverse experience in one common gathering, unmarred by difference of language, will be a great treat reserved for the accepted sons of Adam. And to see them assemble with that right good will, and brotherly love, and honour to God, now almost absent from the earth, will indeed be a reward we cannot realize or measure till it comes.

#### E.—SANITARY ARRANGEMENTS.

THESE are not distinctly specified, but we have a hint upon this feature of the case at the close of chapter forty-two, and in the forty-fifth chapter. Speaking of the wall which surrounds the house, we read:—

"It had a wall round about five hundred reeds long and five hundred broad, to make a separation between the sanctuary and the profane place" (chap. xlii. 20).

From this we learn that the wall on the outside of the house not only incloses it, but also forms a division be-

tween the sanctuary and "a profane place." This profane place is limited in extent, and must be the "suburbs" mentioned in chapter forty-five. Concerning the portion of land in which the house stands, it is commanded:—

"There shall be for the sanctuary five hundred reeds square round about, and fifty cubits round about for the suburbs thereof" (chap. xlv. 2).

These suburbs, then, are "the profane place," and are fifty cubits wide. Those acquainted with agriculture will know how suitable the four miles of slope here specified would be for utilizing excrement. It could be done without "polluting the rivers," or unnecessary waste. We are not told what the detailed arrangements are to be, but we may be sure they would be eminently suitable. More than one suggestion has crossed the writer's mind, but as the detail arrangements are not revealed, it is unnecessary to give more than a passing notice of the matter.

#### F.—COURTS OF JUSTICE.

DAVID in spirit foretells the setting up of certain thrones of judgment in Jerusalem. His words are:—

"I was glad when they said unto me, Let us go into the house of the LORD.

"Our feet shall stand within thy gates, O Jerusalem.

"Jerusalem is builded as a city that is compact together: whither the tribes go up, the tribes of the LORD, unto the testimony of Israel, to give thanks unto the name of the LORD.

"For there are set thrones of judgment, the thrones of the house of David" (Ps. cxxii. 1-5).

This psalm receives its fulfilment when the Temple is co-extensive with the ancient city of Jerusalem. To "stand within the gates" of the one, will then be "to go into the other." It is the place where "the tribes of the Lord go up": that is to say, it is the place where all nations, once estranged from God, but now reconciled, go up from year to year to worship. They are no longer *Gentiles*, unknown and unrecognized by the Deity, but are admitted into His family. Concerning this time we read:—

"Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the LORD.

"AND MANY NATIONS SHALL BE JOINED UNTO THE LORD IN THAT DAY, AND SHALL BE MY PEOPLE: and I will dwell in the midst of thee. . . .

"And the LORD shall inherit Judah, his portion, in the Holy Land, and shall choose Jerusalem again" (Zech. ii. 10-12).

This testimony, taken in connection with the psalm above quoted, is prophetic, and, consequently, "the thrones of judgment" referred to are a new thing in the earth. One part of the house is strikingly fitted for use in this direction; in fact, its peculiar construction points to such a use. The buildings composing the



circle band are so arranged that each double entrance or porch gives access to a space about thirty-two feet wide, which can be screened off from similar spaces all round the house. And this space is extensive enough to provide room for a magistrates' court, divided into three sections—not by barriers; none such would be needed with a well-ordered people—so that waiting suppliants would stand in the outermost portion, those immediately related to the case in the middle, and the magisterial seat would be in the third. Then the corridors on either side the house (the place left) would form a necessary and convenient means of communication between each court, either on the part of the people, on the one hand, or on the part of the judges, on the other. There would be three hundred and eighty-nine (389) of these courts on the ground floor, and if they are three storeys high, the number would be one thousand one hundred and sixty-seven (1,167). Whatever be the number of sections, or rooms round the circle, whether three hundred and eighty-nine or eleven hundred and sixty-seven, it cannot be said there are too many. The administration of justice at this head centre of the whole earth will involve adequate provision for the necessities of the case. "At that time they shall call Jerusalem THE THRONE OF THE LORD: and all the nations shall be gathered unto it, to the name of the Lord TO JERUSALEM: neither shall they walk any more after the imagination of their evil heart" (Jer. iii. 17).

The suggested judicial use of these buildings, as indicated by their construction, appears to be confirmed by the testimony. They are called the *cellæ* of the "singers" (chap. xl. 44). One section, or half the circular range, is said to be for the use of "the priests, the keepers of the charge of the house" (verse 45), and the other section for "the use of the priests, the keepers of the charge of the altar" (verse 46). Those who "keep the charge of the altar" are further defined to be the "sons of Zadok," who came near to the Lord to minister unto Him (verse 46).

There appears, therefore, to be two classes of priests who "minister unto the Lord" in this portion of the house; but the one inferior to the other. The superior class only possess the privilege of "drawing near" unto the Lord to do the office of a priest, *i.e.*, going up to "the altar" in the centre. The others are "near to Him," in the sense of ministering in His sanctuary, but they have not equal rank with the sons of Zadok, neither are they permitted to go beyond the "wall" which surrounds the "Most Holy." The function of the two classes also differs in this particular, that while they both do service in the *cellæ* which encircle the inner court, the inferior class do not at all times enter upon that service, but are required to deal directly with "the people," in the preparation of their sacrifices and in the preparation of the feasts (chap. xlv. 11-14).

Both classes of priests are "near" to Yahweh in their official relations, but one class is expressly excluded from a particular part of the service. "They (the Levites) shall not come near unto Me to do the office of a priest unto Me, nor to come near to *My holy*, in the "Most Holy" (chapter xlv. 13). As before stated, only a privileged class are permitted to enter there.

Speaking of the buildings in the outer court, "over against the separate place," Ezekiel refers to the dual functions of the inferior class of priests thus:—

"The north chambers and the south chambers, which are before the separate place, they be holy chambers. . . . When the priests enter therein, then shall they not go out of the holy into the outer court, but there they shall lay their garments wherein they minister, for they are holy; and shall put on other garments, and shall approach to that which is for the people" (chap. xlii. 13-14).

These verses must be taken in connection with verses 17-19 of chapter xlv.:—

"It shall come to pass, that *when they enter in at the gates of the inner court*, they shall be clothed with linen garments; and no wool shall come upon them while they minister in the gates of the inner court, and *within*. They shall have linen bonnets upon their heads, and shall have linen breeches upon their loins; they shall not gird themselves with anything that causeth sweat. And when they go forth into the outer court—*into the outer court to the people*—they shall *put off their garments* wherein they ministered, and *lay them in the holy chambers*, and they shall put on other garments, and they shall not sanctify the people *in their garments*."

These testimonies show that the inferior order of priests wear two sets of garments—one for ministration in the inner court, "and within," and one for the service they render "before the people;" part of this service is the sanctification of the people. They do this by preparing their sacrifices for them, as Job did for his sons (Job i. 5). It would obviously be unfitting that the Levites, after slaying beasts or performing other menial acts, should go inside the sanctuary and serve there in the same garments; or, on the other hand, that they should come out from their service within, clad in the holy garments of fine linen, to enter upon work which would soil and defile. They are therefore required to change their attire in the buildings flanking the inner court, either when they have finished their course of service in the outer court, or when it is entered upon. The C.V. somewhat obscures this feature of the case by the use of the word "with" instead of *in*, which is the more literal rendering of the original. The priests sanctify the people *in* the garments—not "with" them. The idea of sanctifying the people "with" the priestly vestures probably seemed likely enough to translators acquainted with the arts of Gentile priestcraft, whose votaries, with grovelling superstition, worship bits of stick, stone, embroidery, or bone. The garments of the priests mentioned in Ezekiel will not be used for sanctification (?) of this sort; they will, in their form and use, be a sign

of something else; and, like the garments of Aaron in Israel, they will be "for glory and beauty" (Exod. xxviii. 2); their glory will speak of "Holiness to the Lord," and their beauty, of their divinely-designed fitness for the purpose in view (Ezek. xlv. 17-19). To touch them will not give "sanctity;" sanctification must be obtained by the offering of sacrifices.

In a subsequent part of the forty-fourth chapter we read:—

"And they shall teach My people the difference between the holy and profane, and cause them to discern between the unclean and the clean. And in controversy they shall stand in judgment: and they shall judge it according to My judgments: and they shall keep My laws and My statutes in all Mine assemblies; and they shall hallow My sabbaths" (verses 23-24).

From this testimony, we see that it is part of the service of the Levites (who are the inferior order of priests in question) to "teach" the people as well as prepare their sacrifices. This is a sufficient reason for the change of garments already referred to. They, however, only render this service on the north side of the Temple, or in the half circle range on that side, and in all probability in connection with the minor affairs of the house (chap. xl. 45). The other half circle appears to be occupied by "the sons of Zadok," and for a similar use (chap. xl. 46). In this we appear to have the re-institution of two orders of priesthood, viz., that of Melchisedec and that of Aaron. Concerning the former it is declared to be "an everlasting" and "unchangeable priesthood" (Heb. vii. 24); and respecting the latter, it is foretold that the Levites shall be restored (Jer. xxxiii. 21), yet that they shall only serve in the secondary position. "They are keepers of the charge of the house, for all the service thereof, and for all that shall be done therein" (Ezek. xlv. 14); but they cannot, and will not, be allowed to enter the circle itself, or approach unto the altar therein—this exception being made for the higher order of priests.

It may be asked, Why should there be such a combination of the human with the divine in the administration of the service having its centre in the Temple? There must be a reason; probably it is because the Father intends to veil His hand. This has been done in His past dealings with the children of men; as, for instance, when the angel and Moses conjointly led the children of Israel out of Egypt (Exod. iii., xiv., xvii.); or, when there was Divine co-operation with Joshua (chap. v. 14-15); also in the concurrent administration of Israelitish affairs in the time of the Judges (Judges ii. 1, xiii.); and in the attendance of angels on the ministrations of Jesus (Luke ii. 8-17, xxiii. 43). Probably the organization of the kingdom will not differ in this respect from precedent. And when the Judges of Israel "are restored as at the first, and their counsellors

as at the beginning" (Isa. i. 26), this feature of the case will be an element of that restoration.

The buildings forming the inner circle are said to be the *cellæ* of the "singers." Does not this term define one of the methods in which the people will be "taught the judgments of the Lord?" What could be more impressive than an innumerable company of messengers chanting the divine precepts, or hymning words of praise? Such a service did actually take place under the law of Moses, and doubtless will be re-instituted in Messianic times.

It remains only to note how skilfully all parts of the plan are adapted for the one purpose in view. The way in which the people may enter the outer court, deposit their offering, and seek rest and refreshment in the dining saloons, has already been shown. For their needs in the matter of counsel and consultation, provision is also made. Passing through the gates of the inner court, they probably learn from the linen-robed attendants the number of the room in the inner court buildings in which they will receive attention. Again, the lines of traffic are protected from confusion by the convenient arrangements already adverted to; all is contrived upon a perfect plan. To this part of the house all must come for worship, as we learn from the statement that "the people of the land (the earth) worship at, or before the door of the eastern inner court gate" (chap. xlv. 1-3); and from it they go forth by the opposite side of the house to the one on which they enter (verse 9., *ibid.*). By this arrangement, friends who miss each other in the dining saloons may chance to meet in the other parts of the house.

#### G.—THE RESERVATION OF A PART OF THE HOUSE FOR THE USE OF THE LEVITES.

SOMETHING bearing upon this feature of the house has already come under notice in previous sections. From testimony already quoted in connection with what is to follow, it appears that the whole range of *cellæ* lying between the outer and the inner court on the north and the south sides is devoted to the use of the Levitical order of priests:—

"He said unto me, the north chambers and the south chambers, which are before the separate place, they be holy chambers, where the priests that are near unto the Lord shall eat the most holy things; there they shall lay the most holy things, and the meat offering, and the sin offering, and the trespass offering, for the place is holy" (chap. xlii. 13).

As to what are the "most holy things" here referred to, we are told that every "devoted thing in Israel (*i.e.*, the first fruits, &c.) shall be theirs—the Levites'" (chap. xlv. 29-30). This is their inheritance—their living. But beyond this, they eat the sin offering and the burnt offering (verse 29), after the pattern of Aaron and his sons: These things are "most holy," and the

people who come to worship must not partake of them. In order that this rule may be carried out with facility and certainty, the *cellæ* lying between the outer and inner courts at the north and south sides are specially set apart for the use of the subordinate order of priests; they probably *serve* the people first, and afterwards attend to their own wants. The *cellæ* are conveniently situated between the inner and outer court, also for that change of garments already mentioned.

The extent of the arrangement is a striking feature. If four hundred and forty-four dining halls are provided for the *servants* who attend upon the guests, how vast must the multitude be who sit down to feast in the other parts of the Temple!

#### H.—THE RESERVATION OF THE EASTERN SIDE FOR "THE PRINCE."

Ezekiel saw "the glory of the Lord" enter the sanctuary through the east gate (chap. xliii. 4). Afterwards, he was taken back "the way of the outward gate "of the outward sanctuary which looked toward the east," and found the gate shut (chap. xlv. 1). The meaning of this is explained in some of the following verses, when taken in connection with a portion of chap. xlv.

"Then said the Lord unto me, This gate shall be shut, *it shall not be opened*, and no man shall enter by it; because the Lord, the Elohim of Israel, hath entered in by it, therefore it shall be shut" (chap. xlv. 2).

This thrice-repeated law applies only to the *outside* gate of the eastern outer court—strictly speaking, the outer court gate. We read further on:—

"Thus saith the Lord, the gate of the inner court that looketh toward the east shall be shut the six working days, but on the sabbath it shall be opened; and in the days of the new moon it shall be opened (chap. xlv. 1).

Here we see that the restriction mentioned in chapter xlv. only applies to the outside gate, which for at least one thousand years is to be closed (Rev. xx. 4). The inside gate is to be closed also, but opened occasionally. It is a beautiful feature in connection with this, that when the gate of the inner court is closed, the outer court and its *cellæ* on the eastern side will form an extensive promenade, perfectly secluded. It is to be used in an official manner on "the sabbath and the day of the new moon" (chap. xlv. 1-2). But we can scarcely think that will be its only use. The third verse of chapter xlv. states that "It is for the prince." But who is this prince? The things affirmed of him in these chapters lead to an answer:

He is introduced to our notice in an abrupt manner, just as though the prophet took for granted that his hearers knew all about the matter. The first mention of him is in verse 3, chapter xlv., where, without previous

explanation or identification, it is stated concerning the eastern gate, "It is for the prince; he shall sit in it," &c. And this is so in nearly every other case, thus:—

"And (a portion) for the prince" (chap. xlv. 7).

"The land shall be his possession in Israel" (verse 8).

"And it shall be the prince's part to give burnt offerings" (verse 17).

"The prince shall enter by the way of the porch of the gate" (chap. xlv. 2).

"And the residue shall be for the prince" (chap. xlviii. 21).

These extracts serve to show how briefly and curiously the prince is introduced to our notice; they are sufficient, however, to enable us to make out his identity when we take into consideration other things. We read in chapter forty-five:—

"Moreover, when ye shall divide by lot the land for inheritance, ye shall offer an oblation unto the Lord, an holy portion of the land" (chap. xlv. 1).

Concerning this offering, we further read:—

"By the border of Judah, from the east side unto the west side, shall be the offering which ye shall offer of five and twenty thousand reeds in breadth, and in length as one of the other parts, from the east side unto the west side: and the sanctuary shall be in the midst of it" (chap. xlviii. 8).

The meaning of this verse will be understood by referring to the map of the "Holy oblation," Plate xi., page 52, which exhibits the detailed division of the Lord's portion. The "portion" as a whole extends across the land from the Mediterranean sea board to its eastern limits, and, as above stated, is 25,000 reeds wide, that is about 50 miles. This portion occupies a central position with twelve other parallel tribe-lots or cantonments, which likewise extend from east to west across the land (chap. xlviii. 1-28). The specified subdivisions of the oblation do not detract from its general title of "the Holy oblation," i.e., "The Lord's portion;" or, "the prince's portion." For while the specific use of the three central divisions of the oblation is mentioned, and while the "residue" is said to be "for the prince" (chap. xlv. 7; xlviii. 21), the square of twenty-five thousand reeds is also his. This appears from the verse following the last reference:—

"Moreover from the possession of the Levites, and from the possession of the city in the midst, *which is the prince's*, between the border of Judah and the border of Benjamin, shall be for the prince."

So the holy square is the prince's as well as "the residue;" and this oblation is "The Lord's" portion.

Now, the prophet Zechariah testifies concerning the restoration, that "The Lord shall inherit Judah, His PORTION in the holy land" (See chap. ii., 10, 11, 12).

Here we may profitably ask, How is the Lord to inherit a "portion in the holy land?" If by the word "Lord" in this passage, we are to understand the Increate Deity, we

are landed in difficulty; but if we may understand that the Increate Deity is manifest in His Son, and that His Son is heir to the land, the difficulty is removed. The word translated "Lord" is יְהוָה (*Yahweh*) or "He who shall be" (See note, p. 6). So when we read that "the Lord shall inherit Judah," we must understand that reference is made to a particular one who was to be developed subsequently to the giving of the prophecy.

This "inheritor of Judah" is referred to in Genesis, when Deity spoke to Abraham of things to come:—

"Lift up now thine eyes, and look from the place where thou art (*i.e.*, from Hebron in the land of Canaan) northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed for ever" (chap. xiii. 14, 15).

This prophecy was understood by Abraham, although egregiously misunderstood by the religious world to-day.\* Paul testifies that the "seed" here referred to, who is to inherit with Abraham the land, is CHRIST (Gal. iii. 16). Abraham, standing upon the hill of Hebron, would stand in the centre of the *ancient portion of Judah* [see dotted lines on map], and would also stand in the centre of the Holy square specified by Ezekiel. Looking around he would see his own and The Christ's especial inheritance, otherwise "the prince's portion." This truth is capable of much argumentative demonstration, but to enter fully into this deeply interesting matter would exceed the limits of this work. It is a subject which has been freely discussed by some Bible readers, amongst whom it has been argued that Christ could not be the prince mentioned by Ezekiel, because that prince offers sacrifices. How, they say, can Christ, who is the one great sacrifice, offer a memorial Himself? Some excellent remarks, which appeared in "The Christadelphian,"† in answer to this question, are here reproduced for the benefit of the reader:—

"This question is of special import in considering 'the one great sacrifice:' for if this Prince offering for 'himself and for the people, under the memorial institution of sacrifice, be the Christ, then did Messiah offer 'both for himself and the people when once 'He appeared 'to put away sin by the sacrifice of Himself;' for there 'cannot be a memorial of that which has not been; 'neither will it be denied that all the sacrifices of animals, in themselves inefficient to the putting away of

\* The popular superstition that Abraham is "in heaven," is founded on the unscriptural doctrine of the immortality of the soul; which not only makes void the truth concerning the resurrection of the dead and the judgment, but also falsifies all those promises concerning the inheritance and reward of the righteous. Abraham "looked for a city, whose builder and maker is God" (Heb. xi. 10). He and the faithful of past ages have died in faith, and have not "received the promise (*i.e.*, its fulfilment), God having provided some better thing for us, that they without us should not be made perfect" (Heb. xi. 39-40). Abraham, therefore, is not in heaven, but is waiting the resurrection, when Christ the Messiah appears to re-build Jerusalem, and inherit His portion in the Holy land. (See further, "Christendom Astray.")

† In the May number, 1874, under the heading, WHO IS THE PRINCE OF EZEKIEL?

"sin, point, either as type or memorial, to His work who "offered one sacrifice 'for sins for ever,' 'by which one "offering He hath perfected for ever them that are sanctified" (Heb. x. 10-14).

"The application of the title, 'The Prince,' as found "in the description of the reign of Christ, contained in "the closing chapters of Ezekiel, is not to be judged "according to the present significance of that title in "our country and others, where a prince is but the son "of the reigning monarch, having no kingly or governmental power, but is a subject of the kingdom or empire. "A consideration of the scriptural meaning of the title "of Prince, as applied to the Christ, will abundantly establish the truth of this proposition, and will also "manifest the true significance of the title. Messiah, "then, is spoken of as the Prince of Life. His relation "to life is set forth in the following texts:—'As the "Father hath life in Himself, so hath He given to the "Son to have life in Himself; for as the Father raiseth "up the dead and quickeneth them, even so the Son "quickeneth whom He will; Thou hast given Him "power over all flesh, that He should give eternal life to "as many as Thou hast given Him' (John v. 26 and "21; xvii. 2). These passages agree in demonstrating "that Jesus the Christ is invested by the Father with "supreme and absolute authority and power in regard "to life; therefore, we have scriptural evidence that the "title of Prince is expressive of supreme and absolute "authority and power. Again, Christ is styled 'the "Prince of the kings of the earth' (Rev. i. 5), and 'the "King of kings and Lord of lords' (Rev. xvii. 14). "These titles are evidently the same, for it would not "be reasonable to hold that Messiah is 'King of kings "and Lord of lords,' and yet occupies some inferior position in respect to the kings of the earth, expressed by "the title 'the Prince.' Here, then, we have the warrant of Scripture that the title of Prince is equivalent "to that of king or lord. Again, if we strive to realise "the glorious position of Christ, to whom 'all power in "heaven and earth is given' (Matt. xxviii. 18); who is "far above all principality, and power, and might, and "dominion, and every name that is named, not only in "this world, but also in that which is to come (Eph. i. "21), and recall the apostolic announcement of His "exaltation (Acts v. 31): 'Him hath God exalted with His right hand to be a Prince and a Saviour;' we cannot fail to perceive that the title of "Prince is adequately expressive of supreme and absolute authority and power, as before shewn. The Prince, "then, is undoubtedly the Messiah."

"Suppose, however, for the sake of further manifesting "the truth, we take up the position that the Prince is not "the Christ: To what will it lead? The 21st verse of "the last chapter decrees that a certain portion of the "land shall be for the Prince, and the sanctuary shall be

"in the midst thereof. Now, Messiah is to build the temple of the Lord (Zech. vi. 12), and as the land for the site of the temple is now in the possession of the Prince, by a decree of the Almighty, He, the Christ, the King of all the earth, will, on such a hypothesis, be under the necessity of petitioning the Prince to grant Him the land whereon to build."

Again the same writer observes:—"There are to be two orders of priests: the sons of Zadok, and the Levitical priesthood restored. The prophecy contains ordinances for the service of both these orders; and for the Prince, who is also a priest. Other parts of the Scriptures treat of both orders of priests, but we have no mention of the Prince or his priestly office. Messiah is to be a priest upon His throne (Zech. vi. 13), and yet the prophecy we are considering, if the Prince be not He, is silent concerning His priesthood."

The evidence thus concisely laid before the reader proves that Jesus of Nazareth is the Prince referred to by Ezekiel. It must also be remembered that the prejudice against Jesus, the Christ, or Anointed One, "offering" memorial sacrifices, is but a prejudice arising out of the increments of traditional theology. The idea of an immortalized Son of God being charged with any such business is beyond the conceptions of his professed ministers. They would feel equally shocked, no doubt, at the idea of Jesus returning to the earth, and "eating bread and drinking wine." Yet under their very eyes, and in the Scriptures read every Sabbath day in their churches, we find these testimonies:—

"He (Jesus) took the cup, and gave thanks, and gave to them, saying, Drink ye all of it: For this is My blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I WILL NOT DRINK HENCEFORTH of this fruit of the vine *until* that day WHEN I DRINK IT NEW WITH YOU IN MY FATHER'S KINGDOM" (Matt. xxvi. 27-29).

"With desire I have desired to eat this passover with you before I suffer. For I say unto you, I will not any more eat thereof *until* it be fulfilled in the kingdom of God" (Luke xxii. 15-16).

Here we see that Jesus will eat and drink in the kingdom of God, *i.e.*, when His Temple is built in Jerusalem. This is altogether too much for the modern scribes and pharisees. The idea excites their pious disgust and horror. But the words of Jesus are there; and they will come to pass too, and put all learned opposers of the truth to shame.

Now, the things which Jesus and His disciples did at the institution of the breaking of bread, as detailed in the above testimony, pointed to those things which were about to be done in the person of Jesus himself. And we see the bread and the wine will be eaten in the kingdom by Jesus. Upon what ground, then, can it be urged that He should not also offer a "memorial" sacrifice? There is no reason; and if the objects of Messiah's rule

require Him to do this, it will be done. For all things are of God the Father, even the Son, and in no way can the Father be more honoured than by that which illustrates His supremacy and His divine mercy, as was done by the sacrifice of Christ, and therefore by every memorial of it. Supremacy was constantly accorded to the Father by Jesus when on earth, and is sure to be a characteristic feature of everything He does when He returns.

Reviewing these prophecies, and looking at the magnificent court reserved for the Prince, one instinctively asks, Why is this immense section set aside for His use? Why so much space for one personage? The answer reveals the fact that the Prince is not alone. Touching this point, the writer above referred to observes:—

"The rulers in the future age are princes. (Psalm xlv. 16): 'Instead of thy fathers shall be thy children, whom Thou mayest make *princes* in all the earth.' The prophecy of these closing chapters of Ezekiel speaks of the princes of Israel generally. In the 8th verse of chapter xlv. we read, 'My princes shall no more oppress My people.' With Messiah, therefore, are others. It is part of His work to raise His household from the dead, judge each one according to his deeds, reject and punish the unworthy, immortalise the approved, and also constitute them kings and priests to reign with Him (John v. 29.; Luke xiv. 14; 2nd Tim. iv. 1; 2nd Cor. v. 10; Rom. ii. 6-10, 16; and Rev. xx. 6). These are the sons of Zadok, whose habitations are to be round about the sanctuary in the Prince's portion, in the most glorious time when Messiah shall build the Temple of the Lord, in which He and His glorified brethren are ministers."

The term "Prince," then, includes an innumerable company, styled in the Apocalypse "the called, the chosen, and the faithful" (Rev. xvii. 14). They are also spoken of as "the wife who hath made herself ready" (Rev. xix. 7), who, by reason of her union with Christ, becomes the multitudinous "Son of God" (Rev. xxi. 7; xiv. 1, 2, 4; i. 13-15). They are mentioned twice in Ezekiel in a way which indicates their corporate capacity. In chapter xlv., 8, we read: "My *princes* (plural) shall no more oppress My people." And in chap. xlv., 16: "If the Prince (Christ) give a gift unto any of His sons, the inheritance thereof shall be His sons" (the saints).

This explanation gives a broad and deep meaning to the statement found in chap. xlv. concerning the use of the east gate, already referred to. "It is for the Prince: The Prince, He shall sit in it to eat bread before the LORD" (verse 3). We can quite understand that the brethren of Christ, while officially attending upon the service of the sanctuary, would require a large place in which to eat the memorial bread and drink the memorial wine—a truly magnificent fulfilment of the prophecy

of Christ, and one little dreamt of by those who heard him say, "Many shall come from the east and west, and sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven" (Matt. viii. 11); concerning whom he also said, "I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom" (Luke xxii. 29). And, "Fear not, little flock; it is your Father's good pleasure to give you the kingdom" (Luke xii. 32).

The inner court gates would be opened for this public demonstration of the memories of the past at the times stated in the specifications. During the intervals the gates leading into the court would be closed, but that way would not be the only way of entry, as may be mentioned further on.

#### J.—THE USE OF THE MOST HOLY.

It may be asked if there is any use for the Most Holy beyond those things already mentioned? The answer leads us to consider the nature of that manifestation of glory mentioned by Ezekiel, and concerning which we learn from Isaiah that the cloud will cover it.

This manifestation of glory is an extensive affair, and limited in lateral extent only by the building surrounding the circle. Ezekiel saw this glory in vision when he stood before the inner house on the outside of it (chap. xlv. 1-5). This glory of the Lord "filled the house" (chap. xliii. 5); that is to say, the glory which Ezekiel saw filled the *place* (בַּיִת *baith*) thereof. This is the Most Holy, otherwise, the tent, whose extent and circumference has already been described.

Ezekiel describes this glory as like "the appearance of the vision which I saw by the river Chebar" (chap. xliii. 3). We must therefore consult the record of what he saw at Chebar in order to understand the nature of the "glory" which enters the house of Yahweh. This record is contained in the first chapter of his prophecy; a careful reading of it reveals points of similarity with other prophecies, such as that of Daniel (chap. x. 5-6) and of John (Apocalypse i. 10-16; iv. 5-11). These visions have been incidentally touched upon in *Eureka*. Speaking of the four living creatures mentioned in the Apocal., chap. iv. 6, which are evidently identical with those mentioned in Ezekiel, Dr. Thomas says:—"In the Common Version, these four are styled 'beasts.' The word in the original is ζῶα (*Zōa*), and signifies 'simply living ones.' In Ezekiel i. 5, they are styled חַיִּיּוֹת (*chaiyoth*), rendered in the C.V. "living creatures." They are symbols representative of what is to be, not of what is yet manifested. That which is to be manifested exists, but the form of manifestation does not. That which exists is the all-pervading spirit radiant from the Divine Substance; but the spirit-forms, which do not exist, are the dead saints. These must be raised,

"and then transformed into spirit-bodies, instinct with life and power omnipotent. . . .

"That which hath been born out of spirit is spirit.' These are the words of Jesus to Nicodemus. The glorified saints, glorified after resurrection, are therefore spirit multitudinously manifested, and *ισαγγελοι*, equal to angels. In his 'Visions of Elohim,' Ezekiel beheld this manifestation of the saints out of spirit in symbolic representation. He tells us that he was looking in a northerly direction, and in the distance behold a whirlwind, a GREAT CLOUD, and a fire came out of the north. This was the Spirit in tempestuous and destructive operation. But to show that it was not free spirit, but embodied spirit, he goes on to say, that out of the midst of the fire issued forth 'the likeness of four living creatures.' He then describes their appearance, and afterwards remarks concerning their movements, that they were identical with those of the spirit; for 'they went,' saith he, 'every one straight forward: whither the spirit was to go, they went;' and of this going John says, It was 'into all the earth.' They went with the Seven Spirits of the Deity, for they will be the seven spirits embodied. Hence, the terms applied to the seven spirits by John are applied to the four by Ezekiel, who says they were like burning coals of fire and like lamps; and that out of the fire, that is, from them went forth lightning; and that they ran and returned as a flash of lightning.

"But though Ezekiel introduces them as four living ones and four wheels in chap. i. 5, 16; in referring to them in chap. x. 15, he speaks of them as one, saying, 'this is חַיִּיּוֹת (hāchaiyah), THE LIVING ONE. In other words, the individuals of whom this Spirit manifestation is composed are, in the aggregate, what the voice issuing from their midst proclaims without intermission day and night, namely, the thrice or superlatively holy YAHWEH, the Omnipotent Deity, who was, and who is, and who is coming (Apoc. iv. 8). These are the One Body, nearly all the atoms of which are now in death, 'sleeping in the dust.' But, speaking of them as they are now, in reference to its future, the Spirit styles them 'My Dead Body,' and says 'they shall arise,' and, in view of the resurrection, exclaims, 'Awake and sing, ye that dwell in the dust.' When they come forth from the dust they are no longer the Spirit's Dead Body, but they become the Spirit's Living One, and can then say, 'I am the First and the Last, and the Living One: and I was dead, and behold I am living for the Aions of the Aions, the Amen.' Jesus is the visible head of these. Without Him the Living One would be incomplete (Isaiah xxvi. 19; Rev. i. 18).

"Ezekiel clearly indicates what was represented by the four living ones and their wheels, in chap. i. 24. He says, 'The noise of their wings was like the noise of great waters, as the voice of שַׁדַּי (*Shaddai*), MIGHTY ONES,

“ In the former place, Yahweh is said to ride upon a  
“ cherub ; and in the latter, to inhabit the cherubim.  
“ The etymology of the word is regarded as obscure. In  
“ view of this, I would suggest that we may take the root  
“ כָּרַב (*chārāv*), as having been the same with חָרַב  
“ *khārāv*, to waste, to destroy, from which comes חֶרֶב  
“ *khērēv*, a sword. This derivation is suggested by the  
“ text where *kheruvim*, or *cherubim*, first occurs in the  
“ Scriptures ; as ‘ Yahweh Elohim placed at the east of  
“ the garden of Eden the cherubim and the flaming  
“ sword which turned itself to guard the way of the tree  
“ of the lives.’ By rendering כָּ, *wav* by *even*, instead of

“Now, these suggestions are sustained by ‘*the likeness of the glory of Jehovah*,’ which appeared to Ezekiel. ‘Above the firmament,’ says this prophet, ‘that was over the heads of the four living ones, was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was the likeness as the appearance of a man above upon it. And I saw as the color of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about; as the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of YAHWEH’ (chap. i. 26). This was the Deity in symbol, which is brought out again in chap. viii. 2-3. In this place Ezekiel adds, that He whom the likeness represented ‘put forth the form of a hand, and took me by a lock of my head.’ Being thus secured, he says, ‘The *Spirit* lifted me up.’ This was equivalent to saying, that the likeness represented THE SPIRIT, which Jesus says is *Theos* or AIL.”

\* Vol. ii, 39-40.



"All the similitudes in the prophets representative of the Deity are of this bright and burning character. In Daniel he is exhibited as the Ancient of Days sitting upon a throne like the fiery flame, and His wheels as burning fire, with a fiery stream issuing forth from before Him (chap. vii. 9). And so in the Apocalypse, 'out of the throne' He sits upon, 'proceed lightnings, and thunders, and voices;' and before the throne seven lamps of fire burning, which are representative of 'the Seven Spirits of the Deity'" (chap. iv. 5).

"Light, heat, incorruptibility, and life, concentrated in one Eternal Substance, is the great self-existing and central power of the universe. This substance is Spirit, for 'the Deity is Spirit.' All power, life, and light centre in Him, so that not a sparrow falls to the ground without His perception thereof. 'He upholdeth all things,' and 'in Him we live, and move, and do exist.' This is by 'the Seven Spirits which are before His throne' (Apoc. i. 4; iii. 1; iv. 5; v. 6). Though symbolically 'seven,' they are complete in one, for, saith Paul, 'there is one Spirit' (Eph. iv. 4). Seven is the symbol of unity and perfection; hence, being representative of the one Spirit, the substantive verb is expressed in the third person singular, and not in the plural, as the grammar of the sentence requires. 'The Seven Spirits which is,' not 'which are before the throne.' There is but one Spirit there, and this one is 'the nominative to the verb 'is.'"

The argument of the above quotation shows that the glory which is revealed under the cloud-covering in the centre of the house, is connected with an immortalized race of human beings, developed from the dust at the period of the resurrection, prior to the setting up of the Kingdom of God. Their close connection with the power and glory of their Creator, and with the shining, fiery manifestation above indicated, is no hindrance to their appearance amongst the children of men as ordinary men. For though they are endowed with extraordinary powers, they also possess the attribute of drawing within themselves, and covering their glory. Like the angels, who are able to work signs and wonders, and put forth superhuman strength, they are also able to appear like ordinary mortals\* (Gen. xviii., xix.; John xx. 12-13; Luke xxiv. 4; Mark xvi. 5-6; Matt. xxviii. 2-3).

The number of this multitude is not known except to the Father, and to those to whom He has revealed it. Representatively they number one hundred and forty-four thousand (Rev. xiv. 1). In the aggregate, they are an immense multitude; and, no doubt, when all the individuals covered by the figure assemble in the circle, they would fill its latitudinal expanse, and "swarm," as it were, in a dense mass, filling the dome-shaped canopy

which covers their brilliancy and hides their glory from view.

These immortalized ones are, in Ezekiel, styled "sons of Zadok." This title does not seem to convey the idea of an immortal race of men; yet, in the surroundings of the subject, every thoughtful student must feel there is some peculiarity in it calling for investigation, and which, when investigated, will identify "the sons of Zadok" with those immortal kings and priests whose destiny is to perform the part in which the sons of Zadok appear.

In verse 15, chapter xlv., these sons of Zadok are described as the Levites who kept the charge of *Yahweh's* sanctuary when the children of Israel went astray. This description could not refer to *the Zadok* who ministered before David and Solomon, excepting in a representative or typical way, inasmuch as the sins of the Israelitish priesthood were not confined to the period of his ministry, nor were they at that time of the character implied in the context. Then the idea that the sons or descendants of the man called Zadok are here referred to is out of the question, because it is a necessary qualification of those who minister at the altar that they should be righteous. They only who have clean hands and a pure heart will be allowed this privilege (Ps. xxiv. 4); and how can it be said that the natural sons of Zadok possess this attribute? Again, the name Zadok means righteous or just. The name, therefore, may be taken to be a representative name, and to be descriptive of those who are related to one worthy to bear the name. We have seen that there is a pre-eminently just and righteous One who is to have the dominion when the Temple is built. He is called **THE LORD OUR RIGHTEOUSNESS**, by Jeremiah (chap. xxiii. 6); and speaking of Him in the relation which He holds to His household, Paul describes Him as "bringing many sons to glory" (Heb. ii. 10). "Sons of the Just One," therefore, would be an appropriate term by which to describe those who minister at the altar in the Most Holy. The term "Sons of Zadok" would be a representative name describing the moral and physical relation which the holy ones bear to their chief and head.

This being the case with the name of the higher order of priests, must it not also be the case with the title of the lower order? "The Levites who went astray" cannot mean the individual Levites. They are dead; and if raised from the dead, it will be for judgment, either unto everlasting condemnation and death or unto everlasting life. (John v. 28-29; iii. v. 15; Rom. vi. 23; 2nd Thes. i. 7-9). If raised to everlasting life, they will be numbered amongst the "just ones," and cannot be classed with those who perform the menial service of the sanctuary. We therefore appear to have in Ezekiel two *representative* names—one connecting the racial descendant of Levi with the mortal priests who are to serve in

\* Eureka, Vol. i. 96-97.

† The three men who dined with Abraham easily destroyed the cities of the plain; and the "young man" who sat where Jesus had lain, no doubt exercised great power at His resurrection.

the sanctuary, and one indicative of the raising up of an immortal race, who are to reign with Christ upon the earth.

This corporeal manifestation of the Spirit in Christ and His brethren in the Most Holy will, no doubt, be a time of rejoicing with them, and of ecstatic pleasure, such as we cannot realize. Its realistic character, however, is well illustrated by some extracts from a description of the Temple by one who, during the progress of the investigation which has resulted in the present volume, was made acquainted with the leading facts involved, before the writing of that description. It is a description which, of course, does not attempt to speak of the hidden joys of the age to come, but just touches upon those subjects which appear likely to be uppermost in the minds of the resurrected and redeemed upon meeting each other in their Father's house of prayer and praise beyond the tomb:—

“At last the Temple burst upon our view,\* as we rounded the corner of a hill on which we stood at a considerable elevation. How shall I describe it? It was about a mile off from where we stood. It looked like a square-set, symmetrical city of palaces. It was not what we have always understood by a temple: that is, it was not a building, an edifice, however large, but an immense open structure of light and airy parts, all of enormous size, yet all resembling one another, and covering such an area that they did not look so large as they were. What we saw from where we stood was, of course, the outer wall; but it was a very different thing from what is suggested to us by a wall. It was in reality a long line of arches standing upon a solid basement, and stretched from east to west for a distance of over a mile. There must have been nearly two hundred† arches in the line. Between every dozen arches or so was an entrance gate, and at each end of the line was an enormous tower, giving a well-marked finish to the wall. We could see inside through the arches, but what we saw seemed simply like a forest of palace-like structures, with a hill-top shooting through the centre, and crowned with what looked like a shrine. We advanced towards the splendid structure—the tabernacle of the Most High—the ‘place of the soles of His feet, where He dwells in the midst of the children of Israel for ever.’ Shortly we came upon a bridgeless stream of crystal water that came flowing from under the house, and ran due-east towards the Dead Sea, flanked with trees along its banks; this we crossed. You have seen boys jumping a stream; it was a very different performance from this. We simply, with a graceful movement, passed gently through the air from one bank to the other. We were now near ‘the house,’ and saw of what an immense size the arches were—about one hundred and twenty

feet high. Though open arches, they were latticed, and plants which looked like vines were trained among the lattice-work. We entered by one of the gates, and found ourselves in the first court, open to the air. Here were thousands upon thousands of people. Crossing the outer court (a breadth of two hundred feet) we entered a gate of the inner range of arched-buildings which resembled the outer wall. Passing through, we were in the inner court, also open to the sky. Before us, about two hundred feet further on, stood the Temple proper—not a square building, but an immense circle of arched-buildings, three miles in circumference. This circle of building filled the whole view from right to left. We entered this circle by the opening opposite us; and, passing through the building, found ourselves inside the inner and holiest precincts of the house, viz., an immense circle nearly a mile across, open to the sky. The floor of this circle was the ground; not flat, however, but rising gradually on all sides to the centre, where there was a walled enclosure about two hundred feet square, containing the great altar. At the time of our arrival this interior space was nearly empty; but by-and-by companies like our own began to arrive from all sides of the circle. As the time wore on, the arrivals became more numerous, until there was one continual stream from all sides. There was on all hands a pleasant hum, as of a multitude conversing. Presently the circle was full, and the inflow ceased; quiet and order settled down. The assembly presented an imposing appearance, packed together in a picturesque and living mass far as the eye could reach. The prevailing costume was simple—white, with gold fixings. They were the assembled body of Christ. Where was He? I asked my companion. He was not yet arrived. His palace was in the paradisaic glories of ‘the Prince’s portion,’ overlooking the Jordan valley. The Prince’s portion was an extensive tract of country flanking the Temple district, east and west. In both portions the Prince was surrounded by special friends, to whom He had assigned seats of residence and honour. Presently a hush fell on the assembly; then a brightness seemed to break out simultaneously from all parts of it. Every face glowed with light; every garment became lustrous and shining. It was not an oppressive brightness, but an atmosphere of subdued light and warmth that seemed to diffuse a sense of unspeakable comfort and joy. In a few moments more, the air over our heads became alive with light and life. A multitude of the heavenly host became visible; the brightness grew to glory; there was a quivering excitement of rapturous expectation; a sound as of trees swayed by the wind; a movement at the eastern entrance; and, lo! a dazzling figure, escorted right and left by a shining phalanx, emerged into view. Instantly the angelic

\* Reproduced from the *Christadelphian* for May, 1885.

† The exact number had not been made known when this was written.—H. S.

"host overhead broke into acclamation, in which the whole assembled multitude joined. It was nothing like the 'applause' to be heard in mortal assemblies. There was all the abandon with it that is ever manifested at the most enthusiastic public meeting, but there was with this a gentle fervour and musical cadence that seemed to send waves of thrilling sweetness to the remotest corner. The Lord Jesus advanced to the midst of the assembly; all eyes were on Him; His demeanour was royal, yet simple and loving. He paused; there was silence. Then He lifted His eyes and looked gravely round—not all round; and in a voice that was gentle, kind, and exultant all in one, in tones rich, but not strong, and yet as distinctly audible as if spoken in a small room to one person, He said:—"I have been to My Father and your Father. It was needful that I should go away; but I have come again, as I said, in the glory of My Father and His holy angels. Ye have had sorrow, but now ye rejoice, and your joy no man any more taketh from you. It is written, 'In the midst of My brethren will I sing praise. Now, praise our God, all ye His servants.' Then He ceased; an electric spasm of joy seemed to pass through the assembly. There was a rustle, and a preparation, and a fixing of attention on Christ. He lifted His hand, and, as if by an inspiration, the whole assembly took the lead from Him, and broke into a transport of tumultuous and glorious sound; every energy was strained to the utmost; mortal nerves could not have stood it, but the assembly of the immortals seemed to revel and gather increasing strength with every higher and higher effort of musical strain. Blessing, and honour, and glory, be unto Him that sits upon the throne, and unto the Lamb for ever. Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and honour, and glory, and blessing. Thou hast redeemed us to God by Thy blood, and hast made us unto our God kings and priests, and we shall reign with Thee upon the earth. The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever.—Amen."

Jesus, the centre of this new manifestation of divine power, would, from the Holy Oblation, send forth into all parts of the earth His co-workers and co-rulers now enthroned in the kingdom; and, as occasion offered, they would at times return. This going and returning would be a literal fulfilment of Jacob's dream (Gen. xxviii. 12-13), and of the promise of Christ to Nathanael: "Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man" (John i. 51).

### SECTION III.

#### THE PROVISION OF WATER EVERYWHERE.

ONE of the most obscure, and, at first sight, enigmatical things in this prophecy, is the question put to Ezekiel by the angel after showing him waters issuing eastward from under the house: "Son of man, hast thou seen this?" (chap. xlvii. 6). The question comes after three measured stages of one thousand cubits each. Why should his attention be thus specially drawn to the waters? There must be a reason, involving a deeper significance than at first sight appears. The increase of water into a broad stream deep enough to swim in within a mile of its source, does not appear to be sufficiently unusual to call forth the special notice of Ezekiel's guide. What, then, is the import of his question? The facts already laid before the reader may be found to lead to the explanation. Our investigation has shown that there are a number of gates on each side of the sanctuary, and that these gates are related to the water in a special manner. From some, if not all of them, water flows; first outwardly, and then in an eastern direction. The description of the water is introduced immediately after Ezekiel has made the tour of the corner courts. This was commenced at the north-west corner (chap. xlv. 19), and therefore ended at the south-west corner tower. Remembering this, we read:—

"Afterwards he brought me again into the door of the house; and behold, waters issued out from under the threshold of the house eastward; for the forefront of the house stood towards the east, and the waters came down from under, from the right side of the house at the south side of the altar" (chap. xlvii. 1).

If the eastern side is the "front" of the house, the west would be the "back," and the south the "right" side. For Ezekiel to say the waters issued from under the threshold of the house on the right side thereof is therefore equal to saying the waters issued on the south side. This statement is quite consistent with the other fact stated, viz., that the waters issued eastward; they would first flow southward from the altar, and passing under each threshold would then, at their exit, turn eastward. But there being many thresholds (because many gates), there would be many streams, and these all joining into one stream at the outside, would account for the increase in volume of that stream in its progress eastward; it would naturally get deeper as the contributions from the several gates were added.

Having been shown how the waters flow out of the house on the south side, Ezekiel is taken northward:—

"Then he brought me out of the way of the gate northward, and led me about the way without (or, and caused me to turn round the way without) unto the outer gate, by the way that looketh eastward, and behold, waters ran out on the right side" (verse 2).

For an explanation of this verse, the reader must turn

to Plate ii. (page 14), where let him start from the south side, and, mentally, walk through the sanctuary along the side of the buildings flanking the western side, with his face northward. When he has passed through the north gate on the outside, he will find himself in the way which looketh eastward, *i.e.*, the way stretching from east to west on the north side. His back would, of course, be towards the gate he has passed through. Let him now turn round, as Ezekiel in vision did; then he will realize what appears to be the meaning of the last clause of the verse: "Behold, waters ran out on the right side; that is, on the right side of the gate, not the right side of the house, for that has already been defined to be the south side: and he is now at the north side, with water issuing from his right—eastward. This description shows on which side of each individual gate the waters issue, *i.e.*, they run out on the western side (or the upper side, if we speak in relation to the eastward flow [of the stream] of each gate, whether on the north or the south side of the house; the waters turn in each case and go eastward, and run along the two sides of the house. These conclusions involve some matters of deep importance in the practical working or service of the house.

1. The water which comes from the centre is in some way to be distributed over the whole area of the sanctuary. The stream which bursts forth from under the altar, on the elevated centre of the Most Holy, descending to the house, probably goes round the circle before being distributed to each gate; it may also receive accessions as it comes down the hill in its course round the house, before passing out under the threshold of each gate; flowing eastward it forms a broad, deep stream, carrying with it life and health (verse 9). According to this view of the testimony, the sanctuary is furnished throughout its length and breadth with abundance of water—a very necessary provision for all its services.

2. The western side of the sanctuary appears to be the point where the water is least in volume. At this point Ezekiel and his guide appear to be standing when they enter its waters, and commence the measurement of its depth; so "when the man that had the line in his hand went forth eastward, he measured a thousand cubits," and, by causing Ezekiel to pass through the waters, he demonstrated that the waters were ankle deep (verse 3). "Again he measured a thousand," and showed the waters to be knee deep. And again he measured a thousand, this time showing the waters were deep enough to cover a man's loins. By this time Ezekiel and his guide would have traversed the length of the sanctuary—three thousand cubits [see Plate ii., page 14]; yet the angel measured onwards, once more a thousand cubits, and through the waters thus measured beyond the precincts of the sanctuary he does not appear to have taken Ezekiel, for the simple reason stated in verse 5, *viz.*, "I

"could not pass over, for the waters were risen, waters of swimming, a river that could not be passed over."

Ezekiel "could not pass over," as in the case of each of the other reaches of the river. From this we learn that when Ezekiel is brought through the waters, it is "through" in the sense of crossing the stream, for he states, in relation to the last measurement, "I could not pass over;" thus clearly defining the direction of his movement through the water.

Now, Ezekiel was a man of sign, from which we seem justified in concluding that his passing through the waters was indicative of something more than a demonstration of the depth of the stream. If the water passes from under the threshold on the upper side of each gate, and flows eastward, it seems to follow that none will be able to enter the Temple without first passing through the water; so what Ezekiel did in figure, others may have to do in reality. What is the meaning of this? Probably two things: first, that none must enter the house without washing their feet; and second, that baptism will be the law of life in Christ. The first would secure the twofold object of keeping the Temple precincts clean, and of pointing to that cleanness of heart without which none will please the Lord. If it were compulsory on all visitors to pass through the water and wash their feet before entering the house, visitors themselves would be benefited and refreshed by the ablutions after a long journey, as well as reminded of their relation to the law of righteousness.

#### *"Baptism—The Law of Life."*

WHEN John was baptizing in Jordan, Jesus came to him and demanded to be baptized of him (Matt. iii. 13). Being acquainted with the holy and blameless life of the one who stood before him, John naturally demurred, saying, "I have need to be baptized of Thee, and comest Thou to me?" Jesus, however, enforced His request by saying, "Suffer it to be so now; for thus it becometh us to fulfil all righteousness." Then he suffered Him, and Jesus was baptized (Matt. iii. 16). Jesus thus set forth the divinely-appointed way of entry into the kingdom of God, and without baptism no one can enter therein, for Jesus said, "Except a man be born out of water, and out of Spirit, he cannot enter into the kingdom of God" (John iii. 5). Consequently, ever since the appearing of Christ, all believers who have become heirs of the kingdom have been baptized.

Reviewing the relation which subsists between immersion in water, consequent upon a belief of the truth, the Apostle John testifies, "That Jesus the Christ came by water and blood;" and further, that "there are three that bear record, the spirit, and the water, and the blood" (1st John v. 7-8). These three things, therefore, are all associated with the kingdom of God, and will find their place in its arrangements.

Ezekiel passing through the water, then, as it flows

from the sanctuary, seems to point to ceremonial washing as a universal law for the nations of the earth. Baptism will probably be administered individually and collectively: collectively, because all who go up to the Temple will pass through the water; and individually, by immersion, at the option and discretion of those who discern the necessity of their case. After the type in Egypt (1st Cor. x. 1-2), all nations will be baptized in the cloud and in the water as they pass into the sanctuary, under its cloud and through its flowing stream. And individually, after the pattern of Jesus, those who desire to fulfil all righteousness, may be buried in water, a portion of which will be deep enough for the purpose.

The provision for baptism, in addition to the provision for sacrifice in the Temple, would indicate the concurrent existence of these two ordinances. This will not be a matter of surprise to those who remember that there are two classes of sins from which the human race need deliverance. First, those to which men are related by reason of racial descent (Rom. v. 12-14); second, individual trespasses. In immersion there is a recognition of the first; and, by the offering of sacrifice, there is confession of the second. It is probable that those who go up to the Temple, and undergo the administration of baptism, will not need to be baptized a second time: "He that is washed needeth not save to wash his feet" (John xiii. 10).

If this be the significance of Ezekiel's passage through the water, then there is much to "see" in it, even apart from the satisfactory explanation of the way in which each individual gate contributes its quota of water, until the stream increases to a full-flowing river within the space of three thousand cubits. We may well turn to the testimony, and read again those deeply-interesting words spoken to Ezekiel by his guide, after taking him through the waters:—"SON OF MAN, HAST THOU SEEN THIS?"

#### SECTION IV.

##### REVIEW OF THE ARGUMENT.

THE last Section brought to a finish the exegetical exhibition of the buildings forming the sanctuary; other matters in the prophecy have been incidentally touched upon, and there are still others which, though not essential to the consideration of the subject, are full of interest. The scope of this work precludes their investigation beyond a chapter devoted to a brief explanation of the "Holy Oblation," and a few notes which will be found in the *Appendices* at the end of this volume.

At this point it seems convenient to summarise the arguments advanced in support of the exposition now

laid before the reader, while at the same time adding a few others in passing. The summary may be classed under two heads: the positive and the negative.

##### A.—THE NEGATIVE ARGUMENTS IN SUPPORT OF THE EXPOSITION.

1. Nearly all expositors recognize the extraordinary character of the prophecy, and admit that it speaks of a building which has never been erected at any time.

2. The prophecy is by general consent regarded as a mysterious one; and one of which a clear exposition has never yet been published.

3. Many attempts have been made to supply such an exposition. The number of books on the subject, and the diversity of theories advanced, prove the unsatisfactory nature of these attempts; they have been based on the assumption that the building is five hundred cubits square, in face of the express declaration that its outer measurement is "five hundred reeds." No wonder that every attempt to expound the vision on the basis of such a radical fallacy should be abortive.

4. No plan of the sanctuary hitherto drawn can claim to be in complete agreement with Ezekiel's specification. Some measures are omitted, some do not "fit;" and, worse than all, some are altered to suit the theory advanced. None of these things can be affirmed of the exposition now submitted.

##### B.—THE POSITIVE ARGUMENTS.

The accuracy of the general plan advanced in this book has been demonstrated in detail in a manner that cannot be successfully confuted. It is confirmed by these considerations:—

1. The building seen by Ezekiel from a distance appeared "like the frame of a city;" i.e., like an ancient city. [See Frontispiece.]

2. The buildings looked like "the frame of a city," although its outside "wall" was but one reed high and one reed thick, which shows there must be on this wall a superstructure of greater size. [See exposition.]

3. The outside of the building must be five hundred reeds square if it is to look like a city, and the testimony declares this to be the dimensions.

4. If the building is five hundred reeds square outside, its internal construction must fill an area in harmony with its external breadth. How this is done has been shown in the course of this explanation; no other exposition pretends to shew such a structural occupation of the space enclosed by a five hundred reed wall.

5. All the specifications of the vision are harmonised without contorting the evidence.

6. There is a symmetry and a fitness in the elevation of the building, suitable and proportionate to the extent of the ground plan.

7. Numerous gateways are a necessity in such an ex-

tensive building; the evidence of their existence is, therefore, not a surprise.

8. Each gate is perfect in its construction as elaborated from the testimony, and proved to be just such a structure as would be required for such a building. The gates have a common plan; this plan explains difficulties in connection with other parts of the structure, and forms a key with which to unlock other mysteries in the vision.

9. The correctness and unity of construction subsisting between the *cellæ* and the gates is proved by the arithmetical dimensions of various parts of the building, as well as by the verbal testimony.

10. The prescribed use of the outer court buildings is shown to be in harmony with their construction, and the whole series in connection with the "corner courts," a deftly contrived arrangement for the fulfilment of the promise of the Deity to make a great feast, both literal and spiritual, unto all people, in millennial times.

11. The specified use of the inner court *cellæ* lends strength to the last argument. They are just in that part of the house which intervenes between the outer and the inner court, where the functions of the officials of the house vary. They pass the place where they wash and change their garments when entering upon the inner or outer court service. This unforeseen coincidence (so far as the writer is concerned) between the ordinances of the house and its architectural construction, is a strong corroboration that a correct interpretation has been found.

12. That the Temple should be of such gigantic dimensions appears appropriate when we consider that a large building will be required for the centre of government when the "Lord is King over all the earth."

13. The construction of the house is not only unique and unapproached by any building ancient or modern, but it is different from any idea which might on any presupposition have been formed of it, and is pre-eminently fitted for the use indicated in all the prophecies of the House or Temple of the age to come.

14. A place is found for every dimension given in Ezekiel; and this in a practical form, and not in a fanciful or strained manner.

15. Not only do the dimensions "fit," but this exposition gives a satisfactory explanation of certain Hebrew words occurring in the text which heretofore have been considered without a definite meaning. One Hebrew scholar said to the writer: "I do not know how you can arrive at a correct understanding of this prophecy, because there are certain words in it which do not convey to our mind (*i.e.*, to the Hebraist's mind) any meaning." This same scholar has since confessed that the writer's explanation is perfectly satisfactory.

16. The exposition throws light upon specified fea-

tures hitherto admittedly obscure: such as the palm trees, the lattice-work, the cherubim, &c.

17.—Doctrinal significances are shown to be associated with the construction of the house. This argument might be carried further. It might be pointed out that the circle called the "Most Holy" is a symbol of eternity, and therefore a suitable figure for architectural incorporation in the building which is to form the centre of God's worship in the age to come. The circle fittingly represents: First, the eternal Creator; and secondly, eternal life as the realized privilege of those who have been made immortal up to the time of its construction; and thirdly, of the everlasting life which will be given to the approved at the end of Christ's reign upon earth.

18. There is, in fact, perfect architectural and doctrinal harmony throughout, which is an argument sufficient in itself to commend the explanation given.

19. The order in which the different parts of the prophecy is given, helps also to shew that a definite plan and method has been followed, although the different details are given apparently in promiscuous disconnection. This is best illustrated by the accompanying explanation of Plate xii., to be found on page 82.

20. The Temple of Ezekiel's prophecy, as exhibited in this exposition, could not be the invention of the writer, because its several features are evolved from the testimony against his own pre-conceived idea of the subject. The plan of the house never would have been thought of apart from the evidence contained in the prophecy; and if this be not the true exposition, it is singular that out of the study of it should come the plan of a building so perfectly suitable for a house of prayer at a time of universal worship and dominion.

21. Such a building as here described could not be the invention of any human being. Its conception is so vast and bold, and its construction so impracticable from a human point of view, that the theory of human invention is quite out of the question.

22. It is also evident that a dreamer could not evolve such a practical scheme. Whence, then, came the exposition, if it be not an explanation of the testimony?

23. One would think that when Deity sets His hand to build, the thing which He would do must of necessity surpass all human efforts, and dwarf, by its magnificence, all humanly-constructed buildings; and one would also think the design would be unique, and the building unprecedented in its constructional features. All these things can be affirmed of the building shewn in this exposition.

24. By the Ezekiel specifications, as elucidated in this exposition, many passages of Scripture hitherto obscure are made plain; and the connection of these passages with the fulfilment of Ezekiel's Temple pro-

phesy is evidence of the truth of this exposition, so far as that connection involves the different features of the building.

Some of these passages are here appended. Their connection with the vision of Ezekiel is obvious, and will readily be discerned by the reader. They are classed under appropriate descriptive headings :—

A.—*The Hill of Zion is the future Throne of the Lord.*

Ps. ii. 6.—“ Yet have I set my King upon my holy hill of Zion.” *By general consent this prophecy applies to Christ, and undoubtedly refers to the time when Christ will “reign in mount Zion, and in Jerusalem, and before His ancients gloriously.”*

Ps. cii. 13-22.—“ Thou shalt arise, and have mercy upon Zion : for the time to favour her, yea, the set time, is come. . . . When the LORD shall build up ZION, then He shall appear in His glory. . . . To declare the name of the LORD in ZION, and His praise in Jerusalem. . . . When the people are gathered together, and THE KINGDOMS, to serve the LORD.”

Ps. xlviii. 1, 2, 9.—“ Great is the Lord, and greatly to be praised in the city of our God, in the mountain of His holiness. Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King. We have thought of Thy lovingkindness, O God, in the midst of Thy temple.”

B.—*Zion and Jerusalem and the Temple one.*

Ps. lxxxvii. 1-3.—“ His foundation is in the holy mountains. The Lord loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of Elohim.”

Ps. cxxii.—“ I was glad when they said unto me, LET US GO INTO THE HOUSE OF THE LORD.

OUR FEET SHALL STAND WITHIN THY GATES, O JERUSALEM.

Jerusalem is builded as a city that is compact together :

Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the LORD.

For there are set thrones of judgment, the thrones of the house of David.

Pray for the peace of Jerusalem : they shall prosper that love thee.

Peace be within thy walls, and prosperity within thy palaces.

FOR MY BRETHREN AND COMPANIONS' SAKES, I WILL NOW say, Peace be within thee.

Because of the house of the Lord our God I will seek thy good.”

Isa. xxxiii. 20.—“ Look upon ZION, the city of our solemnities : Thine eyes shall see JERUSALEM a quiet habitation, A TABERNACLE that shall not be taken down ; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.” *(The building exhibited in Ezekiel's specifications will be the crowning piece of God's work in connection with the development of the Adamic race, and will last for ever ; i.e., for the Messianic age. It should also be noted that “Jerusalem” and the “Tabernacle” are mentioned in the above testimony as one.)*

Ps. lxxviii. 29.—“ Because of Thy Temple at Jerusalem shall kings bring presents unto Thee.” *(Verses 16, 18, and 22, prove this psalm to be prophetic.)*

C.—*Zion and Jerusalem in their future glory a place for Sacrifice.*

Ps. li. 18-19.—“ Do good in Thy good pleasure unto ZION : build Thou the walls of JERUSALEM.”

“ THEN shalt Thou be pleased with the sacrifices of righteousness, WITH BURNT OFFERING, and whole burnt offering : THEN shall they offer bullocks upon Thine altar.”

Ezek. xx. 40.—“ For in mine holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land, serve Me ; there will I accept them, and THERE WILL I REQUIRE YOUR OFFERINGS, and the firstfruits of your oblations, with all your holy things.” *(Verses 35-38, 41-42, prove this to be yet future.)*

Mal. iii. 1, 3, 4.—“ Behold, I will send My messenger . . . and the Lord, whom ye seek, shall suddenly come to His Temple . . . He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, AS IN THE DAYS OF OLD, AND AS IN FORMER YEARS.”

Isa. lvi. 6-7.—“ The sons of the stranger that join themselves unto the Lord, to serve Him, and to love the name of the Lord, to be His servants. . . . Even them will I bring to My holy mountain, and make them joyful in My house of prayer : *their burnt offerings and their sacrifices shall be accepted upon Mine altar ;* FOR MINE HOUSE SHALL BE CALLED AN HOUSE OF PRAYER FOR ALL PEOPLE.”



D.—*The Altar and the Most Holy in the future.*

- Ps. xliii. 3-4.—“O send out Thy light and Thy truth : let them lead me ; let them bring me unto Thy HOLY HILL, and to Thy tabernacles. THEN WILL I GO UNTO THE ALTAR OF GOD, unto God my exceeding joy.”
- Ps. xv. 1.—“Lord, who shall abide (or sojourn) in Thy Tabernacle ? who shall dwell in Thy holy hill ?”
- Ps. xxiv. 3.—“Who shall ascend into the hill of the Lord ? or who shall stand in His holy place ?”

E.—*Christ the High Priest in the Temple.*

- Zech. vi. 12-13.—“Behold the man whose name is The BRANCH . . . He shall build the Temple of the Lord : even He shall build the Temple of the Lord ; and He shall bear the glory, and shall sit and rule upon His throne ; and He shall be a priest upon His throne : and the counsel of peace shall be between them both ” (i.e., between the priestly and kingly office, as manifested in Christ and His bride in the kingdom of God).

F.—*Christ the Supreme Ruler in the Courts of the Temple.*

- Zech. iii. 6-7.—“The angel of the Lord protested unto Joshua (Jesus), saying :  
Thus saith the Lord of hosts : If thou wilt walk in My ways, and if thou wilt keep My charge, then thou shalt also judge My house, and shalt also keep My courts.” (This is affirmed of Jesus, who is the BRANCH referred to. See verse 8).

G.—*Christ the Prince who offereth Memorial Sacrifice.*

- Ps. cxvi. 18-19.—“I will pay my vows unto the Lord now in the presence of all His people, in the courts of the Lord’s house, in the midst of thee, O JERUSALEM.” (This prophecy cannot be said to have been fulfilled at the first appearing of Christ.)

H.—*Christ and the Saints in the Eastern Court.*

- Cant. ii. 9.—“My beloved is like a roe, or a young hart : behold, he standeth behind our wall, he looketh forth at the windows, shewing himself through the lattice.” (Spoken of the sons of Zadok in their exalted position in the Temple of the age to come.)
- Cant. v. 1.—“I (Christ) am come into My garden, My sister (<sup>Matt. xli. 50</sup>), My spouse (<sup>2nd Cor. xi. 2</sup>) ; (<sup>Matt. xxv. 1-12</sup>). . . . Eat, O friends (<sup>John xv. 14</sup>) ; drink yea, drink abundantly, O beloved.” (Spoken of Christ and His multitudinous spouse breaking bread and drinking wine in the “inclosed garden” in the kingdom of God.)

J.—*The Immortal Race in the Temple and on Mount Zion.*

- Ps. cxxxiii.—“Behold how good and how pleasant it is for brethren to dwell together in unity ! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron’s beard ; that went down to the skirts of his garments ; as the dew of Hermon, and as the dew that descended upon the mountains of Zion : for THERE the Lord commanded THE BLESSING, EVEN LIFE FOR EVERMORE.”

- Ps. xxiii. 6.—“Surely goodness and mercy shall follow me all the days of my life, and I will dwell in THE HOUSE OF THE LORD for ever ;” (i.e., David, speaking in spirit, foretold his official connection with the house of God in the age to come. His words, “I will dwell in the house of the Lord for ever,” could not apply to any period of his natural life, for he never dwelt in such a house).

- Ps. xxvii. 4.—“One thing have I desired of the LORD, that will I seek after ; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the LORD and inquire in His Temple.” (This psalm is also prophetic.)

- Ps. lxxv. 1-4.—“Praise waiteth for Thee, O God, in Zion : and unto Thee shall the vow be performed. O Thou that hearest prayer, UNTO THEE SHALL ALL FLESH COME. Blessed is the man whom Thou choosest, and causest to approach unto Thee, THAT HE MAY DWELL IN THY COURTS : we shall be satisfied with the goodness of Thy house, even of Thy holy Temple.”

K.—*The desire expressed by the Prophets to see this Temple commensurate with the outcome of the Ezekiel Prophecy.*

- Ps. lxxxiv. 2, 4, 10.—“My soul longeth, yea, even fainteth for the courts of the Lord.”

“Blessed are they that dwell in Thy house : they will still be praising Thee.”

“A day in Thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.”

L.—*The Resurrection and the New Order of Priests in Zion.*

- Ps. xcix. 1-6.—“The Lord reigneth : let the people tremble : He sitteth between the cherubims ; let the earth be moved. The Lord is great in Zion ; and He is high above all the people. Exalt ye

the Lord our God, and worship at His footstool (*the place of His feet*), for He is holy. MOSES and AARON among His priests, and SAMUEL among them that call upon His name." (*Moses, Samuel and Aaron, raised from the dead, will yet praise God, and worship at His holy hill, and administer judgment sitting between the cherubim.*" Verse 9).

M.—*The Entrance of the Glory of Yahweh through the East Gate.*

Ps. cxviii. 19.—"Open to me the gates of righteousness: I will go into them, and I will praise the Lord: this gate of the Lord into which the righteous shall enter."

Ps. xxvi. 7.—"Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in." (*See context.*)

N.—*Christ and the Altar.*

Ps. cxviii. 26-27.—"Blessed is he that cometh in the name of the Lord (*Matt. xxiii. 39*): we have blessed you out of the house of the Lord. God is the Lord which hath showed us light: bind the sacrifice with cords, even unto the horns of the altar."

O.—*The River.*

Ps. xli. 4.—"There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High."

### THE EXHORTATION.

THE reader has now been "shewn the house," so far as it can be seen by mental eyesight. By the aid of the prophet's description he has been shewn "the wall" which was seen by Ezekiel—an extraordinary structure of unusual dimensions surrounding the house in its extent of from four to five miles—and by the aid of this exegetical examination of the prophecy, he may know the reason of its height and breadth, *i.e.*, he may perceive that the wall is a necessary foundation for the magnificent structure built upon it. He has been taken to the gate, caused to ascend its steps, has crossed its thresholds, and, with a glance upwards, has passed on through its massive folding doors into the outer court. There he has beheld a vista of majestic pillars, and a broad expanse of galleried buildings which may well inspire the beholder with awe. Such indeed has been the effect upon some who have been shewn the large drawings from which the plates in this book were reproduced. He has been made to pass along each side of the sanctuary in the outer court, noting its length and breadth, and the use of

all its appointments. He has been allowed a glimpse of those truly "cloud-capped towers" which form an imposing and perfect finish to the mighty structure. He has been told their use, and permitted to dwell on the character of their construction. He has been taken into the inner court, shewn its buildings, and the mystery of its subdivisions. Has he understood the grand feature of the house—the tent and the tabernacle of the Most High? and has he realized the magnificence of that circle-building, with its cherubim and its lofty heights, unparalleled in all previous earthly architecture? And the altar—does he see what the Deity intends to do ere long? Is he ready to drink of the living stream which issues from the side thereof; and will he (like Ezekiel) go through its waters, and so enter the house? If the reader is a son of Abraham (after the flesh), let him remember that this prophecy is addressed to him. "Son of man, shew the house to the house of Israel, that they may be ashamed of their iniquities: and let them measure the pattern" (chap. xliii. 10). Let him not suppose this means that he is to be shewn the actual house in order to bring him to repentance; that cannot be the meaning, as he should know; for then the expression, "*let them measure the pattern*," would be out of place. How can he "measure a pattern" that is not before him? Let him look at the matter as it stands, and accept it as a message from the Deity Himself to a member of the outcast race, shortly to be once again replanted in the divine favour. Ah! he may recoil at this under the impulse of his traditional hatred of the name of Jesus. He will dispute the likelihood that any "dog of a Gentile" can be the means of explaining the vision to him.

Let him think again. May not Jesus be his Messiah after all? Has he ever looked the question in the face? Has he ever given the argument for his claims due consideration? Let one epitomise it to you from the prophets:—

Does not Jeremiah affirm that the name of your Messiah 'shall be *The Lord our righteousness*'? (Jer. xxiii. 6). Question: In what way is your *Messiah* to become *your righteousness*? Why not search and look for the answer in the records? Yea, let us also reason together a little. If a man is himself righteous, he does not require *another* to be *his righteousness*. If a nation is itself righteous, there is no necessity for a Messiah to deliver him from sin, desolation, and death. Now, a Jew witnesseth that 'there is not a man that sinneth not' (1 Kings viii. 46). Therefore, there is neither individual nor national righteousness for thee, O Israel! *unless ye partake of the righteousness* of another. And since your law (which is given to you by the Creator of all things) permits a woman to be a partaker of the privileges which come through the circumcision of her father, though not her-

self circumcised, why may not a Jew partake of benefits which come through the righteousness of another? Search and look! Then the question arises, In what way is such a righteous medium of blessing to be provided? Listen. Isaiah testifies, chapter xlix. 8, that Messiah shall be given for a *covenant* (לְבִרְיָה) of the people. How understandest thou this? Do not the records of thy fathers show, that when two or more parties enter into a covenant, a third *something* is required to seal the transaction, and make it sure? Now, between God and man this something is a sacrifice, else what is the meaning of all the beasts on Jewish altars slain? To give Messiah, then, for a *covenant*, is to give Him as a *sacrifice*. Turn not from us in disgust, and say, 'Ye are Gentile dogs,' and 'know not the law.' Remember that your father Abraham was called of God *when yet a Gentile*, before circumcision was commanded. And, if dogs do partake of the crumbs which fall from the children's table (Matt. xv. 26-27), remember that the neck of the children has been long under Gentile heel; and learn the lesson which the Father teaches thereby. Let not tradition cause thee to despise Peter, Paul, James and John, nor deter thee from considering the things written by them. Have you been persecuted, hated, and hounded from city to city by some who call themselves followers of those worthy men and their Master—Jesus—the Anointed One—Messiah? Remember such professors are not the disciples of Him whose name they profess to bear. True disciples love thee, and would not hurt a hair of thy head. Judge not according to appearance, but judge righteous judgment. How fully endowed with wisdom would you esteem us, if we formed our opinion of your nation by degraded and grovelling specimens of your race? Are we to estimate the character of those worthy men, who prophesied to you in the days of old, by what we read of Saul, Korah, Dathan, and Abiram? Neither do you adjudge the word of the gospel unworthy of regard because of the wickedness which is perpetrated in the name of Jesus Christ. Search the records! not only of your fathers, but also the things that are written by the apostles, lest you fail to learn the meaning of your prophets and miss the blessings of the Messiah.

As for you, Israel after the spirit (whether Gentiles or Jews), to you also is this message sent: "Son of man, show the house to the house of Israel, that they may be ashamed of their iniquities; and let them measure the pattern." Pause and consider, ye giddy ones; ye who dally with the world's pleasures, who try to live on its insidious sweets; who rest on its consolations; who put your trust in silver and gold, and lean on an arm of flesh! If ye are ashamed of the iniquity of all that you have done, and henceforth serve God faithfully—Listen! this will be the result:—Ye shall be shewn the

form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and *all* the forms thereof, and *all* the ordinances thereof, and *all* the forms thereof, and *all* the laws thereof: in order that ye *may keep the whole form thereof*, and *all* the ordinances thereof, AND DO THEM (chap. xliii. 10-11); that is to say, you will be allowed to enter the house with Ezekiel, and take part with him in the administration of its ordinances, and, as constituents of the spiritual house of Israel, it will be your business to "keep all the ordinances of the house, and do them." You will, in fact, become constituent elements of the "Son of Man," to whom "the Lord God" says: "Thou shalt take of the blood of the bullock, and put it upon the four horns of it (i.e., of the altar), and on the four corners of the settle, and upon the border round about" (chap. xliii. 20). You will be of those who, being found righteous, "ascend into the hill of the Lord," and will for ever remain in that glorious condition of immortality unto which you have been exalted.

But if you, O Israel, will not hearken to the exhortation which comes from the Father to His children, then in the day of Christ ye will be made ashamed of your "stretched-forth necks and wanton eyes, walking and mincing as ye go. The Lord will smite with a scab the crown of the head, and will discover your secret parts. In that day the Lord will take away the bravery of your tinkling ornaments," your laces and your "tiaras"; "the chains and the bracelets, and the spangled ornaments; the bonnets and the ornaments of the legs; and the head-bands, and the tablets and the ear-rings;" the changeable suits of apparel, and the mantles and the wimples, and the crissing pins; the glasses and the fine linen, and the hoods and the veils. And it shall come to pass, instead of sweet smell there shall be stink; and instead of a girdle a rent; instead of well-set hair, baldness; instead of a stomacher, a girding of sackcloth; and burning instead of beauty" (Isa. iii. 16-24). Oh, Israel, remember thy solemn assemblies! Do ye, indeed, bite and devour one another? Are your hands free from blood? Do ye not slander your own mother's son; and hating your brother in your heart, are ye not murderers? (Ps. l. 20; 1 John iii. 15.) Have ye forgotten the exhortations? "Speak not evil one of another" (James iv. 11); "Avenge not yourselves" (Rom. xii. 19); "Resist not evil" (Matt. v. 39); "Keep thy tongue from evil, and thy lips from speaking guile" (Ps. xxxiv. 13). And ye, O wanderers from the right way, Do ye shew your faces where folly reigns and vanity is enthroned? Are ye found in the house of mirth rather than with the mourner for Zion? Will ye be conformed to this world? (Rom. xii. 2; 1st Cor. vii. 31-33). Do ye forget that "If any man love the world, the love of the Father is not in him?" (1st John ii. 15). Can you, with the

approbation of Christ, visit the sepulchres of the dead, and bow before the shrine of harlot Rome, or any of her progeny? Can ye guiltlessly partake of the table of devils? "Do ye provoke the Lord to jealousy?" "Are you stronger than He?" (He did not so), and Christ hath said, "Ye cannot partake of the Lord's table and the table of devils" (1st Cor. x. 1-22). "What concord hath Christ with Belial, or what part hath he that believeth with an infidel?" (2nd Cor. vi. 14-15.) "WASH YOU, MAKE YOU CLEAN; PUT AWAY THE EVIL OF YOUR DOINGS before Mine eyes; cease to do evil; learn to do well. Come now, let us reason together, saith the Lord: Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. i. 16-18).

Know ye not, that ye should "earnestly contend for the faith once delivered to the saints?" (Jude 3). "Awake, thou that sleepest" (Ep. v. 14). Return ye, return ye, "to your first love" (Rev. ii. 4). "Looking diligently lest any man fail of the grace of God" (Heb. xii. 15). Take heed, "Lest there be any . . . profane person, as Esau, who for one morsel of meat sold his birthright" (Heb. xii. 16). Will ye still suffer Jezebel and Balaam to teach in the church? Will ye still sustain false apostles and spurious Jews, to blaspheme before God? (Rev. ii. 2, 9, 14, 20), who "by good words and fair speeches deceive the hearts of the simple" (Rom. xvi. 18). Will ye still be carried about with divers and strange doctrines?" (Heb. xiii. 9). Know ye not, "That they that are unlearned and unstable wrest . . . the Scriptures unto their own destruction?" (2nd Peter iii. 16). "Beware of evil workers" (Phil. iii. 2); and of "murmurers, complainers, walkers after their own lusts" (Jude, verse 16). Are you not ashamed of growing cold and lukewarm and tired? (Rev. iii. 11, 15, 16). "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and

"the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see" (ibid. 18). "That women adorn themselves in modest apparel, with shamefacedness and sobriety" (1st Tim. ii. 9); that they have for "ornament a meek and quiet spirit, which in the sight of God is of great price" (1st Peter iii. 4). That wrath, strife, envyings, and murmurings be put away. Is it not written, "Do all things without murmurings and disputings" (Phil. ii. 14; Gal. v. 20-21). "Grudge not one against another, brethren, lest ye be condemned" (James v. 9); "Neither be desirous of vain glory, provoking one another, envying one another" (Gal. v. 26). "Sow not to the flesh, but to the Spirit" (Gal. vi. 8). "Love, and envy not; be humble, be not puffed up, be not easily provoked, think no evil" (1 Cor. xiii. 4-5). "Forgiving one another, even as God, for Christ's sake, hath forgiven you" (Eph. iv. 32). "Be not weary in well-doing, for in due season we shall reap if we faint not" (Gal. vi. 9). "Be not deceived, evil communications corrupt good manners. Awake to righteousness, and sin not, for some have not the knowledge of God: I speak to your shame" (1st Cor. xv. 33-34). "Cleanse your hands, ye sinners, and purify your hearts, ye double-minded" (James iv. 8). "Faith without works is dead" (James ii. 26). "Remember, our God is a consuming fire" (Heb. xii. 29); and "If the righteous scarcely be saved, where shall the ungodly and sinner appear?" (1st Pet. iv. 18).

"BEHOLD, I STAND AT THE DOOR AND KNOCK: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me. To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne. He that hath an ear, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES" (Rev. iii. 20-22).

## EXPLANATION OF PLATE XII.

THIS explanation is intended to show the course of Ezekiel's journey through the house, as indicated by red letters and a red line. Some of the letters are repeated thus, A-A., in order to shew the full extent of the prophet's movement in those cases where a single sentence implies a broad interpretation, such as the sentence, "He brought me to the east gate," the meaning of which, in most cases, is that he caused him to traverse the side of the sanctuary, and pass all the eastern gate openings:—

A.—"In the visions of God brought He me into the land of Israel, and set me upon a very high mountain, whereon was, as it were, the frame of a city on the south." *Point A would be a long distance from the building northward; but the letter is placed on the diagram, although Ezekiel*

*would stand a greater distance from the building (chap. xl. 2).*

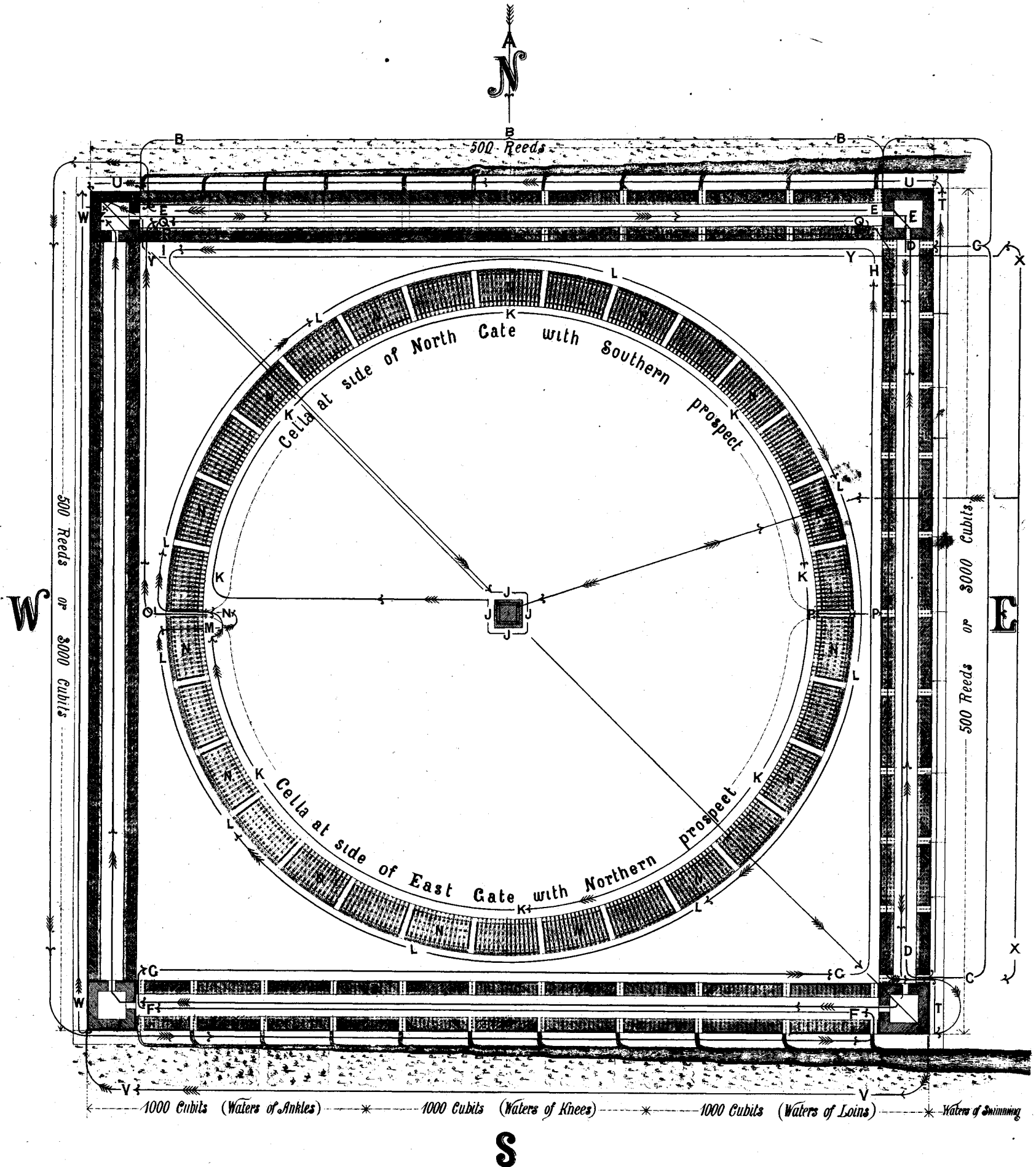
B-B.—Ezekiel was taken thither, and saw a man standing in the gate (verses 3-4). *This "standing in the gate" by Ezekiel, dramatically represents the multitudinous Son of man standing in all the gates. He may have been brought to the north side first.*

C-C.—"He came to the gate which looketh towards the east" (verse 6).

D-D.—"He brought me (Ezekiel) into the outer court" (verse 17).

E-E.—"He measured one hundred cubits eastward and northward" (verse 19), *and also measured its outer court gates, &c.*

THE TEMPLE OF EZEKIEL'S PROPHECY.  
PLAN SHEWING THE ITINERARY OF EZEKIEL AND HIS GUIDE THROUGH THE HOUSE.



F-F.—“He brought me (Ezekiel) towards the south” (verse 24), *and gave the measure of its outer court gates.*

G-G.—“He brought me into the inner court by the inner court gate;” *and measured them* (verse 28).

H-H.—“And he brought me into the inner court, towards the east;” *and gave its measures* (verse 32).

H-I.—“He brought me to the north gate, and measured it” (verse 35).

It will be seen from this diagram that Ezekiel has now traversed the inner court on its three sides, and consequently was in a position to say there were certain buildings in the inner court, standing clear of the outer court *cellæ* (verses 38-40). He would also be able to say in which direction they faced.

J.—“So he measured the court one hundred cubits long, and one hundred cubits broad, foursquare” (verse 47). *In order to see this, Ezekiel must have been taken to the centre of the circle.*

K.—“And he brought me to the porch of the house” (verse 48).

L.—“And he brought me by the steps whereby they went up to it” (verse 49). *Ezekiel would probably be taken through one of the openings in the buildings forming the circle to reach the outside or second porch, for afterwards he is taken inward (chap. xli. 3), and would re-enter the Most Holy.*

M.—“Then went he inward,” and measured the internal spaces of the Temple, and measured “the wall of the house” (verses 3-5).

N-O.—“Now, the building that was before the separate place at the end before the west was seventy cubits broad. So he measured the house and the separate place” (verse 12-13).

P.—“Also the breadth of the face of the house and the separate place toward the east” (verse 14). *Ezekiel would pass this point in his tour of the buildings encircling the Most Holy, and would not require to cross the circle again to see its breadth.*

Q.—“Then he brought me forth into the utter court the way toward the north” (chap. xlii. 1).

R-R.—“He brought me into the *cella* that was over against the separate place, and which (is) before the building toward the north” (Ibid).

S-S.—“The *cellæ* are in the breadth of the wall of the court toward the east” (verse 10). *The prophet appears to have journeyed southwards from the last point mentioned through the upper cellæ, and to have seen their entrances.*

T-T.—“When he had made an end of measuring the inner house, he brought me forth toward the gate whose prospect is toward the east, and measured it; *turning about*, he measured the east side with the measuring reed, five hundred reeds” (verses 15-16). *The prophet having arrived at the southern end of the eastern side, after passing*

*out of the gate, turns round and measures the east side.*

U-U.—“With the measuring reed, *turning round* he measured the north side, five hundred reeds” (verses 16-17).

V-V.—“With the measuring reed, *turning round*, he measured the south side, five hundred reeds” (verses 17-18).

W-W.—“With the measuring reed he turned about to the west side, and measured five hundred reeds” (verses 18-19).

With the measuring reed he measured it by the four sides.”

X-X.—After this, the prophet is taken to the eastern side of the Temple, and sees the glory of the LORD come from the east, and enter the Temple by the east gate. The sight of this glory caused Ezekiel to fall upon his face; “So the Spirit” took him up and placed him in the inner court. As to what part of the inner court, we gather from verse six, where it is stated “the man” stood by him and addressed to him these words: “Son of man, the place of My throne and the place of the soles of My feet where I will dwell in the midst of the children of Israel for ever” (verse 7). Ezekiel therefore representatively stood in the “Most Holy” near the altar, and now measures it. He is then taken “to the gate of the outward sanctuary,” on the eastern side, *i.e.*, to the outer court gate, in order to see that it is closed (chap. xlv. 1-2). He would approach this gate from the inner side of the house, passing to its north end first, and traversing the outer court on the eastern side from south to north (chap. xlv. 2, 8).

Y-Y.—“He then brought me the way of the north gate before the house” (verse 4).

Z-Z.—“After he brought me through the entry, which (is) at the side of the gate into the holy chambers of the priests which look toward the north; and, behold, there a place on the two sides westward. Then he brought me forth into the outer court, and caused me to pass by the four corners of the court; and, behold, in every corner of the court, a court.” (chap. xlv. 19-21).

Ezekiel would end this tour of the corner courts at the south-west corner. When taken outside at that point (chap. xlvii. 1), he sees the waters issuing from under the southern thresholds. He is then taken northward by the space between the circle-range of building and the western inner court *cella* up to the north side, passing out at the westernmost north gate; and turning round, as before described, he sees the waters gush out of the threshold of the gate just passed over, and his guide then measures the depth of the waters in three reaches of a thousand cubits eastward.

## CHAPTER VI.

THE Division of the Land—A New Feature—Parallel Cantonments—A portion set apart for the Prince: its Subdivisions and its Extent—The Position of the Sanctuary in relation thereto—The line of Separation between the two Principal Divisions passing through Jerusalem—"The Possession of Twenty Chambers" explained—The Valley of Achor, a Door of Hope—Some Remarkable Coincidences resulting from the True Delineation of the Holy Oblation—The Inheritance of Abraham, Isaac and Jacob—The "Right" and the "Left" Hand position in the Kingdom.

The City "Jêhováh Shammáh"—"Round about Eighteen Thousand Measures"—A City of Service, wherein the Hospitality of the People of the Land is extended to all Nations.

Coming Physical Changes—Jerusalem to be Elevated—The Holy Oblation to be encircled by a Deep Valley—The "Through Route theory" inadmissible—Conclusive Arguments—Valley of Shittim to be Watered by the Stream which comes from the Sanctuary—A Fresh Water Lake—The Possible Outlet to the Mediterranean, and to "the Former Sea" Southward—Probable Submergence of the Sites of Chorazin, Bethsaida, and Capernaum, and possible Elevation of the site of Sodom out of the Dead Sea—The Borders of the Land Enlarged—Translation of Psalm lxxxii. by Dr. Thomas.

## THE HOLY OBLATION AND THE DIVISION OF THE LAND.

## SECTION I.

## THE DIVISION OF THE LAND.

NEARLY all students of the Book of Ezekiel are aware of the fact that its concluding chapters describe a new division of the land of Israel. Instead of the tribal allotments being promiscuously spread over the land, they are placed in parallel portions in regular order. All the tribes, except the tribe of Levi, are to have a portion, and each portion is to be a strip of land extending from the "east side unto the west side;" but all the land is not taken up with the tribal divisions; a portion in the centre is reserved "for the Prince," in the midst of which is "the sanctuary." This is quite a new feature in connection with the land of Israel, and the description of it, in spite of some uncertainty respecting details, is so clear that a mere child can see the difference between the patchwork division of the land under Joshua, as illustrated in almost any Bible map, and the new order of things specified in Ezekiel. The general divisions of Ezekiel's prophecy are drawn to a small scale in the Palestine Exploration Society's map of Western Palestine, illustrating the Old Testament, &c.; there is uncertainty as to details about these. The writer is inclined to think that a correct map of the boundaries of the land has not yet been drawn, and is not at all disposed to accept any map yet produced as a satisfactory exhibition of the boundaries of the land. Apart from further information and careful critical examination of the evidence, we cannot define the exact position of these boundaries, nor fix the breadth of each allotment; but almost any of the numerous maps which have been produced will serve the purpose of showing how strikingly the settlement of the tribes under Messiah will differ from that which took place under Joshua, who was a type of Him that is to come.

There is, however, one point which can be dealt with satisfactorily, because the evidence relating to it is under our hands. That point is the position of the Temple and the position of the Holy Oblation. About this there cannot be any doubt; and yet, strange to say, only one, perhaps, out of the dozen or so who have set their hand to write upon this point, have placed the Temple of the future age in its true position, as defined by the specification contained in the Scriptures.

The site of the Temple is undoubtedly Mount Zion, or, speaking generally, Jerusalem. In addition to what has been already said upon this point, the following passages are quoted in confirmation:—

"Because of Thy Temple at Jerusalem shall kings bring presents unto Thee" (future—Ps. lxxviii. 29).

"Yet have I set My King upon My holy hill of Zion"—(Ps. ii. 6).

"The Lord of Hosts shall reign in Mount Zion and in Jerusalem"—(Isa. xxiv. 23).

"So shall ye know that I am the Lord your God dwelling in Zion, My holy mountain; then shall Jerusalem be holy," &c.—(Joel iii. 17).

"Thus saith the Lord, I am returned to Zion, and will dwell in the midst of Jerusalem; and Jerusalem shall be called a city of truth, and the mountain of the Lord of Hosts, the holy mountain"—(Zech. viii. 3).

To elucidate the force of these testimonies, it should be observed that *Zion* and *Jerusalem* are, in scriptural use, one. The terms are used interchangeably, very, very often in the prophets.

Having shewn that the Temple is to be built upon Mount Zion, or, in other words, on the site of ancient Jerusalem, it is easy to determine the position of the Holy Oblation, for in the north section of it is "the Most



Holy." The oblation, exclusive of the Prince's residue, is twenty-five thousand reeds square (chap. xlviii. 20), and appears to be divided into three sections, viz. :—

1. A piece of territory twenty-five thousand reeds long, and ten thousand reeds broad, called "The holy portion for the priests," *i.e.*, the sons of Zadok (chap. xlv. 1-4; xlviii. 11). This is the northernmost division of the holy square. [See Plate xi., page 52.]

2. A piece of territory of like dimensions on the south of the last-mentioned, devoted to the use of the Levites (chap. xlv. 5; xlviii. 13-14).

3. A strip of land twenty-five thousand reeds long, and five thousand wide [Plate xi., page 52], which is called "The possession of the city" (chap. xlv. 6).

These three divisions, each twenty-five thousand reeds wide, form the holy square, thus :—

Holy portion of the sons of Zadok	..	10,000	Reeds.
Portion of the Levites	.. ..	10,000	
Possession of the city	.. ..	5,000	
			25,000 Reeds.

Concerning the first portion, omitting the italicised words, we read :—

"The length is five-and-twenty thousand, and the breadth ten thousand: and in it shall be the Sanctuary—THE MOST HOLY" (verse 3).

And concerning the second portion, we read :—

"And the five-and-twenty thousand of length, and the ten thousand of breadth, shall also the Levites, the ministers of the house, have for themselves, FOR A POSSESSION FOR TWENTY CHAMBERS, or *cellæ*" (verse 5).

These verses help to define the position of the sanctuary in the Holy Oblation, and consequently the relation of the boundaries of the latter to the hill of Zion. The portion of the land set apart for the service of the sanctuary contains, as we have seen, three sections—one in the centre, one north, and one south. In which of these is the sanctuary (Jerusalem)? Does it stand in any one of them exclusively? Looking at verse ten of chapter forty-eight, we might be inclined to think the sanctuary is to be placed in the midst or centre of the northernmost section of the holy square; but the words, "and the sanctuary of the Lord shall be in the midst thereof," must be qualified by the condition which appears to be involved in the specification contained in the verse just quoted—namely, that while the "Most Holy" is in the portion of the sons of Zadok, the south portion of the outer court appears to be in the portion devoted to the use of the Levites. This mode of delineation requires the boundaries to be drawn so as to place the sanctuary at the *south side* of the northernmost section—the one separated for the use of the higher order of priests—and in such a position that while the "Most Holy" stands just within the southern boundary of that portion, the outer courts, with the *cellæ* on either side, would stand in the portion devoted to the use of the lower

order of priests, *i.e.*, the Levites' portion. "In it (*i.e.*, in the portion of the sons of Zadok) shall be the sanctuary—the Most Holy;" not all the sanctuary, but that part called the Most Holy. This arrangement gives a "possession of twenty chambers" (or *cellæ*) in the portion set apart for the Levites; thus we read: "Twenty-five thousand of length, and ten thousand of breadth, shall also the Levites have for themselves, for a possession of twenty chambers."

It has been already shewn that the Temple will be built upon Mount Zion, and the probable external limit of its outer walls has been indicated. (See pages 51-52). If the foundation of the outer court on the south side is laid in the valley of Hinnom, that valley must also form a part of the dividing line which is to separate the holy portion of the sons of Zadok from the portion of the Levites. This line continued eastward and westward would form the south border of the portion of the sons of Zadok, and the north border of the portion of the Levites. From Jerusalem as a centre, the boundary would extend twelve thousand five hundred reeds each way, or in total length twenty-five thousand reeds. From this boundary as a base line the two principal portions of the oblation can be set out; and from the southern border of the part devoted to the Levites, it is easy to lay down "the possession of the city."

Assuming that Ezekiel's reed equals twelve feet, the total measure of the holy square is nearly fifty-seven miles each way; this would be divided into three sections, as before indicated, each of which would be as long as one side of the square. The two portions near the sanctuary would be ten thousand reeds wide respectively, while the southern portion is half that width, or five thousand reeds. This is "the possession of the city." The general features of the division of the land have been understood among most of those who have given attention to the subject, but so far as the writer is aware, it has never before been pointed out that the dividing line between the holy portion of the sons of Zadok and the portion of the Levites must, according to the evidence, pass through the valley south of Jerusalem. This placing of the boundary line is a very interesting feature, and strongly confirms the general deductions already before the reader. Almost every commentator has been puzzled with the sentence "for a possession for twenty chambers" (chap. xlv. 5). No one understood, or could suggest a feasible meaning. So hopelessly obscure did it seem, that many attempts have been made to alter the reading of the original, so as to bring the words into the compass of an intelligible meaning. This exposition unties the knot by shewing how the Temple courts will be formed, and also that the obscure reference in question ("twenty chambers") is made to the twenty *cellæ* of the Temple. By this, the mystery is explained, and the text proved to be true, and in harmony with the rest of

the vision. The selection of the valley of Hinnom as the dividing line between the portions of the priests is confirmed by other portions of Scripture.

We read in Isaiah :—

“Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in” (chap. lxxv. 10).

This is spoken by the prophet in relation to the time when the servants of Deity dwell in “the mountain of His holiness” (Ibid. lxxv. 9, and Ps. xlviii. 1). It is a prediction of the future use of the valley of Achor in connection with the Temple service. The nature of this service (requiring sacrifice) involves, as a necessary conclusion, that there must be some place in the vicinity of the Temple convenient for browsing flocks and herds. These would be either brought to this valley by the worshippers, and thence taken to the Temple gates, or the Levites would, in this place, exchange for money with those whose journey by water to Jerusalem would make the bringing of an animal sacrifice over the sea inconvenient. Hence it is also written, “I will give her her vineyards from thence, and the valley of Achor for a door of hope.”

This is all very beautiful, and sweetly in harmony with the ordinances of the house as an exhibition of the mercy of the Father to a fallen race. A door of hope, truly, are the means by which any one may enter the divine favour. Journeying up the valley towards the Temple, the suppliant would be filled with the hope of deliverance, the realization of which would make the place a “door of hope” to him.

Now, the valley of Achor is supposed to be the *Wādy el Kelt*, a valley running westward from the Jordan, a little to the north of the Salt Sea (See Palestine Exploration Society’s map, illustrating the Old Testament). This is probably its true position; at all events, the valley anciently known as the valley of Achor cannot be far distant from the point in question. A glance at the map shews that this valley, if extended westward, might be made the pass up to Jerusalem in a more or less irregular line; and remembering the prophecy already alluded to, which speaks of the formation of “a very great valley,” by causing the Mount of Olives “to be divided in the midst,” half moving in a northward direction, and half moving southward, it is easy to see that such a physical change would connect the valley of Achor directly with the Temple. It would also form the natural division between the two portions, one of which is devoted to the use of the sons of Zadok and the other to the use of the Levites.

Upon any other supposition, it is difficult to see how the valley of Achor can be a “door of hope,” or for what purpose it is made “a place for herds to lie down in.” If the sanctuary stood in the centre of the northernmost division of the “Holy Oblation,” it seems as if the purpose for which that portion is set apart must be frus-

trated. “The holy portion of the land shall be for the priests . . . which come near to minister unto the LORD; and it shall be a place for their houses, and a “holy place for the sanctuary” (chap. xlv. 4). How is the district to be a holy place if it were traversed in its southern half by crowds of people driving cattle up to the Temple for sacrifice? This would defile and interfere with all privacy. The inference is, that they will not be allowed to pass through this portion; but they certainly would have to do so if the sanctuary were in the centre of it. If the sanctuary is placed at the south side of the portion, all difficulty is gone: privacy is secured for the residential mansions of those holy exalted ministers who wait upon the service of the altar; while, at the same time, the sanctuary is easily approached through the portion set apart for the use of the inferior order of priests.

Some remarkable coincidences result from placing the boundaries of the holy portions in the position indicated. The map, page 52, shews that *Bethel*, or *Luz*, marks the centre of the holy portion of the sons of Zadok. Bethel, according to the Palestine Exploration Society’s map, is about eleven miles north of Jerusalem; it must, therefore, be in the centre of the holy portion, which is to be a little over twenty-two miles wide. Now, Bethel is inseparably associated with the name of Jacob, one of the fathers, whose personal experience is made, in God’s wisdom, to have a prophetic meaning. On his journey northward from the face of his brother Esau, he rested at Luz, or Bethel, and, sleeping there, received this promise: “The land whereon thou liest, to thee will I give it, and to thy seed” (Gen. xxviii. 13). At the same time he is shown that remarkable vision of the ascending and descending Elohim. Contemplating these things by the Spirit, Jacob exclaimed, “This is none other but the house of God, and this is the gate of heaven;” that is to say, the portion of the “sons of Zadok” is the *dwelling place* (house) of Elohim, and is likewise the “gate of heaven;” for Jacob’s words may be taken to apply to the functions of priesthood, which the saints who dwell in that part of the oblation exercise. Through them access is obtained into eternal life: hence they are the “gate of heaven.” But perhaps we are to understand the matter in a more literal sense. In any case, Jacob will no doubt reside at Bethel in the future age and may supervise the local affairs of the northernmost portion of the holy square.

Another remarkable feature of the case is the promise to Abraham. This promise appears to have been given at Hebron, not at Bethel, as generally supposed. A careful consultation of the thirteenth chapter of Genesis leads to this conclusion. In that chapter we learn that after coming out of Egypt, Abraham took up his residence at Bethel. It was there where an altar had been erected by him on a previous visit to the place, and there

he called upon the name of the Lord. Some time after his return from Egypt, even after Lot was separated from him, the promise contained in verses 13 to 17 was given. *After* receiving the promise (as verse 18 records), "Abraham removed his tent, and came and dwelt in the plain of Mamre, which is Hebron, and built there an altar unto the Lord." Now why should Abraham do this when he already possessed an altar at Bethel, whereat he could worship? The inference is, that he received the promise at Hebron, being taken there to look upon the territory promised unto him. The idea is strengthened when we remember that Hebron, by reason of the configuration of the country, is a much more suitable eminence from which to view a wide extent of country than Bethel. If at Hebron when the promise was given, we can easily comprehend why Abraham removed his tent, and why he there built a fresh altar unto the Lord. The altar would be to him a *memorial* of the promise. From Hebron, as a centre, he would be able to "walk through the land in the length of it and in the breadth of it," in obedience to the commandment given. These premises also lead to the conclusion that Abraham will be no stranger at Hebron when he is raised from the dead to inherit the land with his seed—The Christ. His residence, during the age to come, will probably be there; a fitting place from which to supervise the affairs of the holy oblation. His jurisdiction, though probably extending over the whole of that area, may pertain more particularly to the middle portion of the square.

In this may be exhibited to us the two names hitherto unknown, and referred to by Christ when He said, "To sit on My right hand, and on My left, is not Mine to give, but for whom it is prepared of My Father" (Matt. xx. 23); *i.e.*, Christ will give the right and the left-hand position in His kingdom (ibid. ver. 21) to those for whom it is fore-ordained. Abraham at the *south* of the Temple would be on His (Christ's) right hand in the kingdom, and Jacob on the north would be near His left.

Then as to Isaac, the Lord said unto him, as recorded in verse 2 of Genesis xxvi., "Go not down into Egypt, dwell in the land *which I shall tell thee of*." He was at Gerar when these words were spoken, sojourning with Abimelech, king of the Philistines. By a series of incidents, Isaac is caused to take up his abode at Beer-sheba. As soon as he does this, the Lord appears to him, and comforts him in his fears, and promises a future blessing. God had said, "Dwell in the land which I shall tell thee of," and directly he arrives at the right place, the promise of blessing is renewed. Isaac evidently understood the renewal of the promise on *the same night* when he arrived at Beer-sheba as an indication that he had come to the place of his inheritance, for there he builded an altar (verse 25), and called upon the name of the Lord. It was at this place where he pitched

his tent after much wandering, and made a covenant with Abimelech. Probably he lived there during the greater part of his life afterwards. At a later period, we find he had removed to Hebron, probably in order to be "gathered unto his fathers." The sojourn, then, of Isaac at Beer-sheba, and the erection by him of an altar at that place, point to the conclusion that when the promises made unto the fathers are fulfilled, Isaac will have jurisdiction over the southern portion of the holy square. The site of this Beer-sheba seems to be uncertain. It probably falls within the holy square in that section of it in which is to be erected the wonderful city called "Jehovah-shammah," a city served by all the tribes of Israel, a city suitable for the lodgment of all those worshippers who come up from year to year "to worship the Lord of Hosts in Jerusalem,"—a city which will, if the suggestion herein made is realised, have for its governor a prince fitted by previous experience to entertain a multitude of people.

These three immortalised men of extended experience, together with the twelve apostles who are to sit upon the twelve tribal thrones (seven to the north and five to the south of that city), likewise fitly prepared, may be described as "seven shepherds and eight principal men," raised by the Deity and His Son in order to take a prominent part in the deliverance of Israel from the Assyrian invader when he comes into the land (Micah. v. 5). Their Lord being a man in authority, "having soldiers under him" of the faithful and true type, and being able to say to one servant, "Go, and he goeth, and to another Come, and he cometh," will not need to leave Jerusalem while expelling the invader, but will likely select these fifteen men to do the work in detail. For them, no better chieftain could be selected than Abraham, who proved himself a competent general in the days of his flesh. Upon the return of these princely leaders of Jacob's battle hosts, the antitypical Melchisedek, king of righteousness and prince of peace, is able to bless and feed them with "bread and wine," even as Abraham was blessed when, returning from the slaughter of the Elamitish kings (Gen. xiv. 17-20; Ezek. xlv. 3.)

The idea of Abraham, Isaac, and Jacob, and the twelve apostles, being raised from the dead to administer the Israelitish affairs in the kingdom of God upon earth, may appear ridiculous to some; and yet, concerning the redeemed of the Lord, Jesus said, "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven" (Matt. viii. 11); or, as expressed by Jesus on another occasion with greater fulness, "Ye shall see Abraham, Isaac, and Jacob, and all the prophets, in the kingdom of God, and you thrust out. And they shall come from the east and the west, and from the north and the south, and shall sit down in the kingdom of God" (Luke xiii. 28-29). And concerning the

apostles He said, "Verily I say unto you, That ye "which have followed Me, IN THE REGENERATION, WHEN "THE SON OF MAN SHALL SIT IN THE THRONE OF HIS "GLORY, ye ALSO shall sit upon twelve thrones, judging the twelve tribes of Israel (Matt. xix. 28). This is to be fulfilled by dividing to each apostle an inheritance in the Holy Land, as everyone unspoiled by tradition, or untainted with infidelity, will admit.

## SECTION II.

### THE CITY "YĤOVÁH SHAMMÁH."

It is a remarkable thing that a tract of country about fifty-seven miles long and twenty-two miles wide should be set apart for the residential immortal priests who wait upon the service of the altar; but the arrangement is quite in harmony with the extensive character of the sanctuary, and also in harmony with God's method of rulership. Even now, though unseen, immortal messengers perform a very important part in the affairs of mankind. The apostle to the Gentiles said, "Are "they not all (the angels) ministering spirits, sent forth "to minister for them who shall be heirs of salvation?" (Heb. i. 14). And Jesus said, "Take heed that ye despise not one of these little ones; for I say unto you, "That in heaven their angels do always behold the face "of My Father which is in heaven" (Matt. xviii. 10). Also, the spirit in David said, "The angel of the Lord "encampeth round about them that fear Him, and delivereth them" (Ps. xxxiv. 7). And, speaking generally concerning the administrative functions of the *Elohim* in the coming order of things, Paul said: "Unto "the angels hath He (God) not put in subjection the "world to come, whereof we speak," thus teaching us by implication that the angels do now govern and rule. This angelic supervision will cease at the appearing of Christ, for the "world to come," or the Messianic age, will be governed by the multitudinous "Son of Man," who federally has been made a little lower than the angels by reason of death. The constituents of this multitude, who are now sleeping in the dust of the earth, are shortly to be exalted therefrom, and, together with their companions in tribulation who do not die, will be made kings and princes in the earth. This will be a great honour, and a "fulness of joy for evermore." No doubt the majority of people prefer to rest their hopes on the airy nothings puffed off by teachers of popular theology,\* but the word of God stands sure, nevertheless.

Although the setting apart of "the holy portion of the land" for the immortal priests is remarkable,

it is only a little less remarkable that a similar tract of country, and equal in extent, should be set apart for the use of the Levites who minister in the house.

Our wonder increases when we consider the detailed arrangements of the third section of the holy square. A city and its suburbs, over eleven miles each way, is probably larger than any city of this *Gentile* era, except London; its size is not, however, the feature of chief importance. The name bestowed upon it by God is full of meaning. The words יְהוָה שַׁמְמָא ("Yĥováh Shammák"), appear to be the climax of the whole vision. This occurs at the close of the announcement of the measure of the circumference of the city—"Round about eighteen thousand measures." And the name of the city from that day, YAHWEH SHAMMAH! or, as translated in the C.V., "The Lord is there;" but, literally, we may read, *The Lord thither*, which appears to imply something different from any of the generally received ideas upon the subject. It cannot be that the "Lord will be there," i.e., dwell in the city, which is specified to be a *profane place*. Other details given shew that "Yahweh" will dwell in the Temple which is separated from this city by the portion of the Levites; and further, it is distinctly stated that they who "serve the city shall serve it out of all the tribes of Israel" (chap. xlviii. 19): this indicates a use which precludes the idea of Yahweh dwelling in the city itself. Nor can it be said, speaking of a past event, that *Yahweh* has come to this city; for nowhere is this affirmed. The manifestation described as "the glory of the Lord," is specified to enter the Temple, not the city; a much more likely explanation is, that those who worship at the Temple go up from this city. This city would serve for a *huge* hotel, receiving all those who visit the Temple; if not, where are the people to lodge who come from all parts of the earth to hear the wisdom of the greater than Solomon, and to pay their vows unto the Most High? This city would be large enough for such a purpose; and if all go up from it to worship the Lord enthroned in the Temple, it would be appropriately designated by a name in harmony with that fact, i.e., *The Lord thither*, or, Lord from this place.

If this be not the correct explanation of the name, then one appears compelled to look on that name as applying to *all* the oblation of which the "hotel" city forms a part. This part would be "the profane portion of the city," while the northernmost divisions would be the holy part; that is to say, the whole square would be the city "Jehovah Shammah," comprising the holy portion of the sons of Zadok, with their houses and the Most Holy, and the portion of the Levites, with the "twenty chambers," and the "profane portion of the city."

\* Those who are led astray by the mistaken doctrine that we go to heaven when we die, should read carefully John iii. 13; Matt. v. 5; Acts ii. 34, and Heb. xi. 39-40.

### SECTION III.

#### COMING PHYSICAL CHANGES.

IN connection with the restoration of Israel, and the gift of one universal Monarch to the children of men, Zechariah testifies that—

“All the land shall be compassed as the *Arabah*, from Geba to Rimmon, south of Jerusalem; and it shall be lifted up, and inhabited in her place, from Benjamin’s gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the King’s winepresses” (chap. xiv. 10).

This testimony does not teach, as appears in the C.V., that all the land will be turned into “a plain,” and lifted up, but that a portion of it will be affected by the earthquake mentioned a few verses previously (verses 4-5) in two ways. First, a portion of the land will be rent—*i.e.*, the Mount of Olives—in such a manner as to form a valley like that remarkable valley called *the Arabah*. The word in the original is כְּעֶרְבָה, and undoubtedly refers to the valley in which the Dead Sea and the Jordan lie. Secondly, this valley is to compass (see margin of the C.V.) the land around Jerusalem, “from Geba to Rimmon.” Thirdly, a part of the land—particularly Jerusalem—is to be elevated.

Geba is supposed to lie about six miles north of Jerusalem, a little to the eastward; and since the Olivet earthquake is to form a “very great valley,” it is not unreasonable to suppose that “Geba” will be joined to this valley in some way.

Rimmon is supposed to be about twenty-eight miles from Jerusalem, in a south-westerly direction—the exact site is uncertain; but it is probable that the Geba-valley will make a compass southward, and will also be joined to Rimmon. But the writer is somewhat doubtful about the true position of the sites named, and therefore is afraid to venture definite suggestions respecting these things. The testimony, “All the land shall be turned (or compassed) as the *Arabah*,” appears to indicate that the earthquake will result in the encirclement of the Holy square with a valley like the *Arabah* valley.

It would be very interesting to get the true explanation, and to know how the water which flows out of the sanctuary is to reach the Mediterranean Sea. Zechariah testifies:—

“It shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and winter shall it be” (chap. xiv. 8).

This testimony, taken in connection with that of Joel, appears to shew that the two seas here mentioned are the Mediterranean Sea and the Dead Sea, ‘unless by the words “former sea” reference is made to the Egyptian Sea.’ Thus we read:—

“A fountain shall come forth of the house of the Lord, and shall water the valley of Shittim” (chap. iii. 18).

Now, the valley of Shittim must have been situated

east of the Jordan (Num. xxv. 1; Josh. ii. 1, 7; iii. 1-17), and if the stream spoken of by Joel passes over to the valley, it must, of necessity, go in the direction of the *Dead Sea*. Then, in relation to the sanctuary, this sea is the “former sea;” that is to say, it is in front of the house, or on its eastern side, quite apart from any other meaning which may be hidden under the words “former sea.”

This being indisputable, the Mediterranean Sea is fittingly described as the “hinder sea,” *i.e.*, the sea *behind* the sanctuary, or at its back part.

A notion exists that the great earthquake which is to divide the Mount of Olives, will form a valley extending westward past Jerusalem, unto the Great or Mediterranean Sea. The valley mentioned by Zechariah is said to reach to “Azal;” and advocates of the “through route” theory have supposed that Ashkelon, or Askelon, a city on the Syrian coast, is the Azal of Zechariah; but reliable evidence is awaiting to substantiate the idea. In view of the testimony of Ezekiel and Joel, it is not reasonable to suppose that the river will take the course advocated by Major Phillips; neither is it probable that the stream, which flows out of the house of the Lord, will take a westward course at all till it has reached the valley of the Jordan. Ezekiel shows that the water which flows from the Temple will heal the Dead Sea (chap. xlvii. 8). Now, if the earthquake which divides Olivet should form a cleft from sea to sea, the *waters of the Mediterranean*—not the stream issuing from the Temple—would rush in and *cleanse* the Dead Sea, to say nothing of the hurtful effect of such an inrush of waters, in consequence of the difference of level of the two seas; for the Dead Sea is 1,292 feet below the level of the Mediterranean. Now, the affirmation that “a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim,” unfavourably affects the view of Major Phillips, who shews on his map an arm of the sea extending from the Dead Sea to Jerusalem.

Question—How can a stream from the house of the Lord water the valley of Shittim, under the conditions which will exist if the contention above referred to be sound? Why, instead of waters from the house of the Lord entering the valley, an arm of the sea would be first formed, and wash the shores of Shittim long before the fresh water stream would reach them. Nor can it be said that a fountain from the Lord’s house waters a district, when said waters enter the sea some twenty to twenty-five miles off.

Another fatal objection to Major Phillips’ idea on the subject is the testimony of Ezekiel (chap. xlvii. 8) that “the miry places thereof, and the marishes thereof, shall not be healed (*i.e.*, of the Dead Sea); they shall be “given to salt.” The new channel on Major Phillips’ map is shewn to pass over these miry places, and along the Gulf of Akabah into the Dead Sea. This is directly

opposed to the testimony which requires the salt marshes at the southern shores of the Dead Sea to be left intact. And further, the same portion of Scripture which states that "Jerusalem (shall be) a quiet habitation, a tabernacle that shall not be taken down," also states, "But there the glorious LORD (will make) unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass THEREBY" (Isa. xxxiii. 20-21). This testimony effectually disposes of Major Phillips' theory.

It also suggests another, viz., that the Dead Sea will be converted into a fresh water lake, whose waters will be above the tidal flow of the Mediterranean.

There is a way, however, in which the prophecies bearing on this subject may be understood. The reason it is not put forward as conclusive by the writer is because there remains some evidence not yet sifted which has a connection with the matter. If reference be made to the 47th chapter of Ezekiel, we shall find the eastward direction of the "waters" very distinctly stated, but no reference to a westward channel, although there appears to be an outlet to the Mediterranean, because of the things affirmed in Zech. xiv. 10. Ezekiel sees the stream issue from the *eastward* front of the Temple, on the south of the gateway. He is brought through the waters *eastward*, and the measuring angel informs him that "These waters issue out toward the *east country*, and go down into the desert," i.e., to *Arabah*, which is the word so translated; that is to say, the waters go down to the depressed valley in which the Jordan and the Dead Sea lie. It is clear, then, how the water reaches Shittim. Now, let us suppose the earthquake has taken place. The waters gush forth and pass between the newly-separated peaks of Olivet, and flowing into the Dead Sea, fill up those portions which remain depressed after the earthquake, and then cover the valley of Shittim. As the waters rise, they ascend the Jordan valley, northward, which is now a stream reversed, until they fill the basin of the Sea of Chinnereth. They still pass northward and engulph the site of the cities of Chorazin, Bethsaida, and Capernaum; for be it remembered that the Sea of Chinnereth is 653 feet *below* the level of the Mediterranean. And unless the levels north of the Holy Oblation were materially altered (and there is no testimony to lead us to expect such a change), the above-mentioned things would certainly happen, consequent on the flow of the waters of the new river, indicated by Ezekiel. A magnificent inland sheet of water would then be formed, having an outlet to the Mediterranean. It may also be intended that the water shall go *southward*, by some newly-formed channel. It is written, "The Lord shall utterly destroy the tongue of the Egyptian Sea" (Isa. xi. 15), and it is just possible that Ezekiel speaks of the "former sea" in that sense. If so, the waters of the sanctuary must flow into the *former*

channel of the Red Sea as well as into the Mediterranean. It is necessary to consult a good map of Palestine to comprehend the bearing of the above remarks; and then the remarkable disposition of the mountains of Israel shew the probability of the results above indicated. If the things mentioned so far be satisfactory, still we require to know the place of outlet to the Mediterranean. Possibly this may be at Tyre, for Ezekiel speaks of ancient Tyre as "situated at *the entry of the sea*"—(Ezek. xxvii. 3)—an outlet to the south of the new city seems out of the question, and a channel between it and the Temple more UNLIKELY. If the waters divide as above indicated, and then enter the Mediterranean, we must read the testimony of Ezekiel and Joel between the lines of Zechariah, "living waters go out from Jerusalem," eastwardly, striking the valley of the Jordan, near the valley of Shittim; and then "half of them (flow) toward the former (Dead) sea, and half of them toward the hinder (Mediterranean) sea" (Zech. xiv. 8). Whatever meaning may be attached to Ezekiel's description of Tyre as situate at "the entry of the sea," a prophetically literal import may be hidden under it, in which case a *gradual* subsidence of the channel of the river Leontes, or some adjacent valley, a sort of settling down after the expansion of the vast force needed to divide the Mount of Olives and elevate the mountains of Judah, would be sufficient to form the new outlet. The waters of the river would probably flow up to and *gradually* meet those of the Mediterranean, without devastation or disaster.

Should these things be realised, a literal fulfilment of Matt. xi. 21-23 will probably be the result; first, by the submergence of the sites of the ancient cities Chorazin, Bethsaida, and Capernaum; and secondly, by the preservation of the site of Tyre and Sidon, and by the elevation of the site of Sodom, which is probably buried under the part of the Dead Sea lying between Engedi and the salt marshes. These marshes are "not to be healed," but are to "be given to salt" (Ezek. xlvii. 11). This forbids the waters of the new river passing into the southern extension of the Dead Sea.

Looking at a map of the Dead Sea, the reader will observe that the southern part is somewhat circular in form, and is separated from the upper or northern portion by a narrow channel. If this part were raised, or the cliffs caused to approach each other at that point, a neck of land would be formed, dividing the sea into two portions. The northern section would be "healed" by the stream coming out of the sanctuary, while the southern part would be given to salt.

Any one able to point out the site of "Azal" and "En-eglaim," may materially help the solution of the problem we are considering.

The separation of a strip of land twenty-five thousand reeds wide, in the midst of the tribal allotments, when Israel is settled after her former estate, is a beautiful

feature of the Divine "restoration" scheme; and it is sure to become an accomplished fact when the proper time arrives for the fulfilment of the prophecy. Some, however, think that the land is not "large enough" to contain the holy square and the "residue" mentioned by Ezekiel. It has been asserted that no room is left for the prince's portion (Ezekiel xlv. 7; xlviii. 21), east and west of the holy square, if the reed measure be adopted. A glance at the map will shew a goodly slice of land to the *westward*, without including any extension in that direction, consequent on the elevation of the plains of Judah, as foretold by Zechariah. This elevation might be very great in order to lift the hill of the Lord above the mountains of Moab, which now tower over the land, and therefore it is probable that the width will be increased and give a larger "residue" to the west than now appears. The argument falls to the ground, however, if no extension take place. As to the eastern residue, its extent depends upon the position of the eastern border of the land. Some have thought the eastern shore of the Dead Sea to be that border. This is probably a mistake, and there are many reasons for thinking so. A striking one is found in the recorded experience of the prophet Moses. Moses was taken to the top of a mountain *east* of the Dead Sea, and from it was shewn the land covenanted to Abraham and his seed. This mountain is supposed to be Mount Nebo (see map); whether that be so is not very important; it sufficeth that the mountain upon which Moses stood appears to have been situated *east* of the Jordan valley. When upon this mountain, he was told to lift up his eyes westward, northward, southward, and *eastward*, and behold the land with his eyes (Deut. iii. 27). Now, how could Moses look east on the land when at Nebo, if the boundary was not eastward of the

Dead Sea? This point need not be discussed in detail now, further than to add that although the words in Deut. xxxiv., verse 4, appear to apply to *all* the land Moses saw, the probability is that reference only is made to a particular section of it. When God said, "I have caused thee to see it with thine eyes, but thou shalt not go over thither," He denied to Moses what he asked (chap. iii. 25): "I pray Thee, let me *go over*, and see the good land (holy oblation) that is beyond Jordan, that goodly mountain (the mountain of the Lord)," &c.

It is worthy of note that Ezekiel was probably taken to the holy portion set apart for the use of the sons of Zadok when first shewn "the house," as related in the forty-first chapter. This is significant. Ezekiel, *the man of sign*, is "set" upon a very high mountain (chap. xl. 3). The word translated "set" is here used in the causative sense, and means *to cause to rest, give rest, to place or set down*, which is equal to saying that Ezekiel will have "rest" there; and if Ezekiel, all the prophets, apostles, and faithful, will likewise have their peace and their rest from this place. Hence it is written:

"Yahweh's foundation is in the mountain of holiness. "He loveth the gates of Zion more than all the dwelling-places of Jacob. Glorious things are spoken of thee, "O city of Elohim. Selah. This man (the foundation "stone laid in ZION) was developed there: even to Zion "it shall be said, The man, even THE MAN, was brought "forth in her; and HE, the Most High, will establish her. "In enrolling the peoples, YAHWEH will reckon (that) "this man was born there. Also singers as well as musicians (<sup>Rev. v. 8-9; xlv. 2; xv. 2-3</sup>) there; all My springs are in "Thee" (Ps. lxxxvii. Translated by Dr. Thomas.—*Eureka*, vol. ii., page 16).





# APPENDICES.

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## APPENDIX A.

(Chapter I.—Section I.)

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### THE RESTORATION OF ISRAEL.

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*“He that scattered Israel will gather him, and keep him as a shepherd doth his flock.”*

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SEEING the importance of such a question, a few words upon the subject will not be out of place. “Gainsayers” may be divided into three classes: First, those who reject the Bible altogether; secondly, those who say the Scriptures are not reliable evidence in the case; thirdly, those who believe in the divine authenticity of the Bible, but make void the truth by a non-natural interpretation of the prophecies.

Of course it is not within the scope of a work like this to deal with the objections of the two classes first mentioned. Detailed arguments upon that aspect of the subject are to be found in “The Trial,” “Bible Defended,” “The Bradlaugh Discussion,” and works of a like character. Those who have not yet learned that the Bible is true and reliable must first satisfy themselves on that point before it can be expected that prophecy will have its due weight with them. Howbeit, the extraordinary character of the Temple prophecy—so precise in its measurements, so minute in its detail, and so methodical in all its arrangements—must be counted as a powerful witness to the divine authenticity of the Bible.

The third class, while believing in the divine character of the Bible, yet disbelieve the “restoration of Israel;” and when pressed as to the ground of their disbelief, affirm that the promises of future blessing to Israel are to be understood “spiritually.” They teach that “Christians” are the Israel referred to in such prophecies, and that they have their fulfilment in the spread of Christianity and in the prosperity of “Christian” peoples. But a close consideration of the prophecies themselves reveal the fact, that neither the Christianity of the nineteenth century, nor that of any other period, answers to the terms of the prophecy. It will be found, that where the prophets foretell literal desolation, dispersion, and misery to the nation of Israel, they also, in the immediate context, foretell regathering,

upbuilding, and blessing of a literal kind to the very same people; it would, therefore, be beyond all reason to say the prophet spoke literally in one case, and “spiritually” in the other. Why should the predictions of the destruction of Jerusalem, and of Samaria, for instance, be taken literally, and the upbuilding and restoration of those cities in a “spiritual,” *i.e.*, in a non-natural sense? Why should the curses predicted by Moses, as consequent upon the disobedience of the children of Israel, be accepted as a remarkable fulfilment of prophecy in relation to that people, while the blessings which God has said shall come upon them, be scouted, or interpreted as relating to other people and to other matters? Not by right reason, surely. Reason requires that the literal rule, if adopted in the one case, shall be recognized in the other. If it be conceded that the descendants of Jacob were *literally* cast out of their own land, and scattered amongst the nations because of their sins, it must also be conceded that they will be *literally restored* to the same land when they are again the recipients of divine favour. Let the facts be as stated, the logic of the facts must also be accepted; and the facts are as stated.

Their dispersion was foretold when God said, by the mouth of Moses (Leviticus xxvi. 24, 25, 30, 31, 32 and 33):—

“I will punish you seven times for your sins.”

“I will bring a sword upon you that shall avenge the quarrel of My covenant.”

“Ye shall be delivered into the hand of your enemy.”

“I will destroy your high places, and cut down your images.”

“I will make your cities waste, and bring your sanctuaries unto desolation.”

“I will bring your land into desolation.”

“I will scatter you among the heathen, and will draw out a sword after you, and your land shall be desolate, and your cities waste.”

All these sayings have come to pass literally ; and in the very chapter which contains the curses, the blessing of God's future favour is also proclaimed as follows (verses 44-45) :—

“And yet for all that, when they be in the land of their enemies, ‘I will NOT cast them away, neither will I abhor them, TO DESTROY THEM UTTERLY, and to break My covenant with them.’ I WILL, for their sakes, REMEMBER THE COVENANT OF THEIR ANCESTORS.”

Such language is utterly inconsistent with any other idea than that God has foretold a great national destiny for His people, *i.e.*, THE people of Israel. Similar language occurs in Deut. iv. 27-31 ; xxviii. 64 ; xxx. 1-8. And the force of these declarations is still further emphasized by the testimony of Jeremiah, who records the truth of God, *viz.*, that God will not make an end of Israel even though He make an end of the Gentiles. His words are (Jer. xxx. 10-11) :—

“Fear not, O My servant Jacob, saith the Lord ; neither be dismayed, O Israel : for, lo, I will save thee from afar, and thy seed from the land of their captivity ; and Jacob shall return, and be at rest, and be quiet, and none shall make him afraid. For I am with thee, saith the Lord, to save thee ; though I make a full end of all the nations whither I have scattered thee, YET I WILL NOT MAKE A FULL END OF THEE ; but I will correct thee in measure, and will not leave thee altogether unpunished.”

In view of this testimony, ask now why it is that of all scattered, down-trodden, persecuted peoples, the Jews alone have preserved their identity and nationality ? *It is because God has a future for them.* They are a *SIGN* and a *WITNESS* for Him (Deut. xxviii. 46 ; Isa. xliii. 10). Look at the fact. What happens to those who emigrate to a strange land ? They finally become absorbed in the nationality amongst which they sojourn, unless they coalesce together in communities. The Jews have been scattered hither and thither, yet they remain a distinct people. But where are the Goths, the Normans, the Saxons, the Danes ? Gone ! without a relic, save in their names and the few buildings they have left in the wake of their sojourning, and which testify that they once existed in their different nationalities ; yet, now no more. Not so with the nation of Israel. Down-trodden, scourged, robbed, persecuted, hated ; driven from city to city, and hunted from country to country ; still they live, and remain a distinct and separate race to this day. The waves of centuries passing over them have not obliterated the distinctive ripple marks of the race, while the vast sand-drift of humanity has not kept distinctive shape. Ask, now, again—Why ? It is in order that they may fulfil the destiny divinely decreed for them—a destiny which, so far as regards their re-establishment in their own land as God's obedient children, is well expressed in the language of the prophet (Jer. xxxi. 10, 27, 28, 31, 33, 34) :—

“Hear ye the word of the Lord, O ye nations, and declare it in the isles afar off, and say, *He that scattered Israel will gather him*, and keep him, as a shepherd doth his flock.”

“Behold, the days come, saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast. And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict ; so will I watch over them, to build, and to plant, saith the Lord.”

“Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah ; not according to the covenant that I made with their fathers . . . But this shall be the covenant that I will make with the house of Israel ; After those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts ; and will be their God, and they shall be My people. I will forgive their iniquity, and will remember their sins no more.”

That the words of Jeremiah, above written, partake somewhat of the nature of an oath, and are an infallible decree, some of the succeeding verses show, *viz.*, 35-36 :—

“Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and the stars for a light by night, which divideth the sea when the waves thereof roar ; The Lord of Hosts is His name. *If those ordinances depart from before Me*, saith the Lord, *then the seed of Israel also shall cease from being a nation from before Me for ever.*”

Of course the above testimony would be accounted of small weight in the eyes of those who think the literal earth is to be burned up, and all the planetary and starry expanse brought to ruin in “the crack of doom and the crash of worlds.” Such “know not the Scriptures,” and therefore err in judgment. When Peter foretold the fiery destruction which was to come upon the Jewish “heaven and earth” (2nd Peter iii. 7), his words could no more have reference to the material heaven and earth than the words of John, who prophesied that the *earth* should worship *the beast* (Rev. xiii. 12). Men learned in “divinity,” but unskilled in “rightly dividing the word of truth,” are all astray here. Testimonies abound in the Scriptures affirming the stability of the physical universe, of which the earth forms but a speck (Eccl. i. 4 ; Ps. civ. 5 ; lxxviii. 69 ; Matt. v. 3-5, &c.) This being undeniable, the ordinances of heaven testify to the unchangeable purpose of God as affecting the final blessing of His people. How deeply interesting to know that He who planted the stars in the heavens, who sustains those shining orbs in their courses, and who gives sunshine and rain, and the seasons in their order, is ever speaking to us, if we would but listen to His voice—silent though it be—of the destiny of the Israelitish race. The caviller may cavil, the scorner may scorn, the unbeliever may deride, but the fact is there. Gaze abroad upon the star-bedecked firmament ; it speaks of Israel's future : look at the sun, moon, and stars ; they testify of God's purpose to raise Jerusalem from the dust, and to plant her a queen-like city in the earth. See the waves which beat upon the sea shore—a stupendous force wielded in the hands of the Creator ; they cry out with unwavering

voice, "I will restore!" "I will restore!" "I will restore My people!" Men only require to open their ears that they may hear "*What the wild waves are saying.*" Nor is this the only illustration of the unchangeable nature of the divine decree; for God is very kind, and gives us numerous testimony: in verse 37 of the same prophecy we read:—

"Thus saith the Lord: If *heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord.*"

Can the heaven be measured? Can the foundations of the earth be discovered? "No." Then the restoration of Israel is ensured by a decree which cannot be set on one side. But look you, ye who think "spiritual blessings" are meant by these promises, and not literal restoration; look at verses 38 to 40, where the prophet continues his unfoldings of Israel's future, and says:—"The city shall be built to the Lord, from the tower of Hananeel, unto the gate of the corner. The measuring line shall yet go forth over . . . the hill Gareb, and shall compass about to Goath. And the whole valley of the dead bodies, and of the ashes, and all the fields," shall be "holy unto the Lord;" yea, even "the brook of Kidron" shall be "holy unto the Lord."

Surely the language is literal enough, and relates only to literal portions of Jerusalem and its suburbs. Neither the valley of dead bodies, nor the horse gate; neither the hill Gareb, nor the brook of Kidron, are capable, by any possible stretch of imagination, of being "spiritualized," or of being taken to refer to anything else than that to which they manifestly refer. The literal MUST be conceded.

Other deniers of Israel's future glory, while admitting the literal nature of the prophecies, nullify them by saying, "O yes, the prophecies of restoration are literal, but they were fulfilled when the children of Israel returned from the Babylonian captivity." The assertion is untrue. Any reader who will give more than a superficial consideration, even, of those passages already quoted, may see that they contain prophecy of much deeper significance than the partial restoration of Judah by the decree of Cyrus. Without staying to consider them, however, let us look at what may be called the more clear and unmistakeable evidence contained in the thirty-seventh chapter of Ezekiel. That chapter foretells something which is to happen unto "*the whole house of Israel*" (verse 11), and that something is their *complete national resurrection*. It is stated in verses 16 and 22, that the Israelitish races comprised under the respective divisions of Judah and Ephraim, shall be united into one people. It is well known that this is not now the case, and that never since the Ephraimite branch of the house was taken captive by Shalmaneser have the two sections *ever been re-united*. The return from Babylon was partial, and pertained chiefly, if not solely, to the Judaic side of the house; but Ezekiel, in the chapter already men-

tioned, prefigures the union of the two sections. This was shewn by sign and symbol. According to divine instruction he took two sticks, and wrote upon one stick the words, "For Judah, and for the children of Israel his companions;" and upon the other stick, "For Joseph, the stick of Ephraim, and for all the house of Israel his companions." He then joined the two sticks together in his hands (verses 16-17). This is a sign from God, and may be read of all men—read, of course, in the light of the divine declaration concerning it (see verses 21 and 22):—

"Thus saith the Lord God, Behold, I will take the children of Israel from the heathen, whither they be gone, and will gather them on every side, and bring them into their land: And I will *make them one nation* in the land upon the mountains of Israel; and *one king* shall be king to them all; and they shall be *no more two nations*, neither shall they be divided into two kingdoms any more at all."

Here we see the sign is inconsistent with the statement that the prophecies of Israelitish restoration have received fulfilment when Judah returned from Babylon. That restoration *was a partial one*, whereas the *sign* requires a complete re-establishment of the people as one nation. The words are, "No more two nations," and when united they are to be under "one king." Therefore, the sign foretells an event yet future; for never, hitherto, have the things prefigured been fulfilled. Moreover, the very terms in which God's blessings upon Israel are expressed utterly preclude the notion of past fulfilment. Look at the following (Isaiah i. 1, 25, 26; xxxiii. 20; xlv. 17; li. 11; lii. 1; lx. 15, 18):—

"The vision of Isaiah the son of Amos, which he saw concerning Judah and Jerusalem." . . . "I will turn My hand upon thee, and purely purge away thy dross, and take away all thy tin: AND I WILL RESTORE THY JUDGES AS AT THE FIRST, AND THY COUNSELLORS AS AT THE BEGINNING: afterward shalt thou be called, The city of righteousness, the faithful city."

"Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that *shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.*"

"Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded *world without end.*"

"The redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads."

"Awake! awake! put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: *for henceforth there shall no more come into thee the uncircumcised and the unclean.*"

"I will make thee (Israel) an *eternal* excellency . . . violence shall no more be heard in thy land, wasting nor destruction within thy borders: but thou shalt call thy walls Salvation, and thy gates Praise."

Language could not be clearer, nor at the same time be more inconsistent with the idea of these prophecies referring to past history. Has God yet purged away

all the dross and alloy of Israel? Where are the judges which were to be given, like the rulers of ancient days? We search the pages of history in vain for a record of their existence. When can it have been said that Israel has been saved with an "everlasting salvation?" Why, since the partial restoration from Babylon they have been scattered more widely than ever, and treated with greater scorn and contumely. Instead of returning with singing to Zion—with everlasting joy upon their heads—they have wandered to the ends of the earth in sorrow, mourning, and woe. Instead of Israel having been made "an eternal excellency," as the prophet foretold, people are beginning to think they are made an eternal curse, and that God has no more a future for them. Had the return from Babylon been the restoration prefigured so largely in the prophets, Israel would now have been permanently and irremovably fixed in the land of their fathers, for then "not one of the stakes of their tabernacle shall ever be removed, nor could any of the cords thereof be broken;" and such will be the case when God's favour shines upon them according to His infallible and unalterable word. If the restoration referred to by the prophets were now historical, it would not be needful to argue the matter, as the fact would be known and understood by everyone. The very opposite is the case, and the fact that the restoration of Israel is a subject of dispute, is proof positive that it has not taken place. Finally, it may be remarked, that the boldest will not affirm that Judah was restored to *her former glory* when the return from Babylon took place. They were a subject race, paying tribute, and were dispersed again after the rejection of their Messiah; therefore, in no sense can the return from Babylon be said to be a fulfilment of the prophecies already enumerated. They one and all deal with a much more important event; an event which will cause joy to every Israelite who becomes a settled inhabitant of the land, and an event fraught with blessings of no mean order to all Gentiles living contemporaneously with its advent.

If anything were needed to further demonstrate that the prophets foretell the literal restoration of Israel, it will be found in a comparison of certain prophecies which speak of the terrestrial reign of Israel's Messiah—The Christ. This class of evidence abounds in the Bible; to quote every passage would fill a volume; a few are selected, all having a bearing more or less direct upon the subject. They are in each case characterized by this feature, viz., they speak of *double* events; one of which has already been fulfilled, and the other yet future. Better evidence cannot be desired. If the first portion of a prophecy has been fulfilled literally, it cannot be argued that the second part will not be fulfilled literally. In order to assist the realization of this feature of the case, each passage is printed partly in italics, the italicised words being the unfulfilled portion of the prophecy:—

Gen. xii. 2-3.—"I will make of thee (Abraham) a great nation; . . . *and in thee shall all families of the earth be blessed.*"

No one will deny that the first passage is fulfilled; but who can affirm that All nations are now blessed in Abraham? This cannot be till Christ comes (Gal. iii. 16; Rev. xi. 15).

Isaiah ix. 6-7.—"Unto us (Israel) a child is born, unto us a Son is given (*i.e.*, Christ). . . . His name shall be called Wonderful, Counsellor, the Mighty God (Elohim), the everlasting Father (*i.e.*, the Father of the future age), the Prince of Peace. *Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it and establish it.*"

While it is certain that the first part of this prophecy is fulfilled, the second is yet future. It will be fulfilled when Jesus is enthroned in Zion; when Jerusalem is made the city of the "Great King;" when out of ZION shall go forth the law, and the word of the Lord from Jerusalem (Isaiah ii. 3).

Micah v. 1-2.—"They shall smite the Judge of Israel with a rod upon the cheek. But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me *that is to be ruler in Israel.*"

If the first part of this prophecy has been literally fulfilled, the second must have a literal counterpart. Applying the prediction to Christ, we may ask, When has He "ruled in Israel?" Did he not leave the earth within three years and a half after His official introduction to the nation of Israel? Nevertheless He shall rule. It is written, "The Lord said unto my Lord, Sit Thou at My right hand, until I make Thine enemies Thy footstool" (Ps. cx. 1); thus shewing that the fulfilment of the latter part of Micah's prophecy waits the proper time, which the Father has reserved in His own power.

Isaiah xi. 1-2, 12.—"And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of His roots: and the Spirit of the Lord shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord. . . . *And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.*"

The "branch" out of "the stem of Jesse" has appeared in the person of Jesus of Nazareth. But He has not yet set up the ensign spoken of in the latter part of the testimony; this will be literally fulfilled at the second appearing of Christ.

Isaiah xlix. 1-6.—“Listen, O isles, unto Me; and hearken, ye people, from far; the LORD hath called Me from the womb; from the bowels of My mother hath He made mention of My name (<sup>Luke 1. 30-31</sup>). *It is a light thing that thou shouldest be My servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation to the ends of the earth.*”

This testimony is parallel with the last. All who believe Jesus was born by miraculous conception of the Virgin Mary should also believe that He will, in due time, literally restore the children of Israel to the inheritance promised to their fathers.

Zech. ix. 9-10.—“Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt, the foal of an ass. *And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle-bow shall be cut off; and HE shall speak peace unto the heathen; and His dominion shall be from sea even to sea, and from the river even to the ends of the earth.*”

Jesus, the King of the Jews, rode literally into Jerusalem upon an ass. He will as literally fulfil the rest of the prophecy; if not, the Bible is untrue.

Ps. lxix. 21, 35, 36.—“They gave Me also gall for My meat; and in My thirst they gave Me vinegar to drink. . . . *God will save ZION, and will build the cities of Judah; that they may dwell there, and have it in possession. The seed also of His servants shall inherit it; and they that love His name shall dwell therein.*”

All those who believe that the first part of this Psalm was fulfilled in Jesus, should note the things involved in the promise contained at the end of it.

The consensus of the above testimony proves that the children of Israel will be restored to their own land by Christ. In fact, the prophets are discredited altogether, and made false witnesses for God if such a restoration is not to take place.

This people, then, who have such a remarkable history, have a momentous future. Their “witnessing” career in the earth is not at an end; and, inasmuch as they have been “for a sign and for a wonder” hitherto, so they will, in the further fulfilment of prophecy, develop into a monument of such magnitude as to call the attention of all the earth unto the name of Him who is the cause of their preservation unto this hour (Isa. xviii. 3-7). The prophets of the Holy One have declared it, and the very existence of the children of Israel at the present day waits upon the fulfilment of His words which have gone out concerning them.

## APPENDIX B.

(Chapter III.—Section I.)

### A WORD AS TO THE PROPOSAL OF SOME TO ALTER THE HEBREW OF EZEKIEL XLII. 16-20.

THE apparent impossibility of finding an explanation of Ezekiel's specification in harmony with the measure of five hundred reeds, has caused some to think the Hebrew ought to be altered so as to read cubits instead of reeds in chap. xlii. 17-20. We have seen that there is no reason for this in view of the explanation now given. The alteration is, however, also urged on the ground that the Septuagint translation reads *cubits*, not reeds, and reeds are left out in verse 16. But it cannot justifiably be contended that a Greek translation made for a heathen king is of equal authority with accepted copies of the Hebrew Scriptures; and the fact that the word “reeds” is found in the Hebrew is *prima facie* evidence that that is the correct reading. It is more reasonable to suppose that an error has crept into the Greek translation than into the Hebrew text. Nor is it necessary to answer the question sometimes propounded, “How did the word cubit get put into the Greek translation if it were not

in the Hebrew, from which the translation was made?” A negative cannot be held to disprove a positive. And whatever force such a question has in favour of the Septuagint, a similar question has greater force in support of the Hebrew text. *How come the Hebrew copies to have “reeds” if that be not the correct reading?* In support of the contention that this is the correct reading, it should also be noted that “reeds” are the more likely to have formed part of the original text than cubits, because that reading is the more improbable from a copyist point of view; and it is the universal rule in all textual criticism to accept the most unlikely reading as the correct one, if found in the text. With translators it is different; there is often a disposition to “amend the text” where the meaning is obscure.

It is a peculiar feature of the Ezekiel specification that in almost every instance where translators or expositors have felt a difficulty in understanding the

text, they have suggested alterations. In some cases their ingenuity in this direction has been shewn by suggesting the insertion of a letter, on the supposition that, in copying, a letter has been omitted; and in others they have supposed that a letter has been repeated or added in the Hebrew copy; and in more than one case it has been suggested to omit a sentence or a verse—as, for instance, the suggestion to omit verse 8 of chapter xl., and the practical deletion of the last part of verse 6 by reading, “*even the one threshold,*” &c. These expe-

dients have all been shewn to be futile, and altogether unworthy of professed belief in the Bible. The evidence must be taken as it stands—we must not try to go round it, squeeze it, alter it, or deny it in any way. And when the choice lies between a Septuagint reading or the Hebrew, as it does in the case in question, undoubtedly the Hebrew must have the preference. It is more reasonable to believe that an error has been made in the Septuagint than in the Hebrew.

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#### APPENDIX C.

(Chapter III.—Section II.—Sub-Section J.)

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#### THE ORIGIN OF THE ARCH.

ON this much-disputed point, the writer offers the suggestion that a *Divine* origin is more likely than any other. Anyone who has noticed the great thickness of the walls of the Temple built by Solomon, and who has taken the trouble to study Furgesson's restored plan of the Temple, may well ask, Why this great thickness? and why chambers built round the outer wall of the Temple in the way of lateral support? Now, if Solomon's Temple (the design of which was given by God to David) were arched over, we have an explanation of the existence of thick walls, supported by wing buttresses in the form of chambers. The arch is so superlatively scientific in its construction, that reason almost points to a divine unfolding of the secret. That secret once committed to the Jews would be jealously guarded by them; neither imitated in their private dwellings, nor revealed to others, because a sacred element in their Temple of worship. The first Temple, totally destroyed

by Nebuchadnezzar, would be a prototype of the second, *i.e.*, of the Temple of Herod. Now, while this latter building still existed in perfection, the Jews were subject to the Romans. They (the Romans) would, therefore, be likely to learn of the existence of the arch from the Jews. Is it not a curious and significant fact that the arch came into general use about that time? And what more likely than to copy a constructional feature of such exquisite beauty as the arch, if the Romans found it in Herod's Temple at Jerusalem? In confirmation of the suggestion that the arch is of Jewish, that is of divine origin, we have the fact that the remains of perfect arches have been discovered in “underground Jerusalem.” Such a suggestion would, no doubt, raise many arguments against it, and some have occurred to the writer; but, as yet, none of much weight, and none which cannot be answered in harmony with the suggestion made.

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#### APPENDIX D.

(Chapter III.—Section III.—Sub-Section F.)

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#### INVENTIONS.

MAN is very proud, conceited, and vain about his knowledge, possessions, or attainments. He talks of “inventions.” But where is the invention that has not been preceded by divine examples? Anatomists tell us that every known mechanical movement is to be found in the human frame. The hinge in the elbow, the cup and ball joint in the shoulder, &c; and all other movements are said to be found in God's physical universe. Human inventions are but the education of man up to the divine methods; a working out of the divine relation of things,

all of which already exist. Thus it is written, “There is no new thing under the sun. Is there any thing whereof it may be said, See, this is new? It hath been already of old time, which was before us.”

In the higher order of things this is also true—thought, intelligence, desire, wisdom, are granted to man by the Creator, who is the original source of these things. Man's voluntary volitions are but the free exercise of powers derived. This is “free will,” limited only by the conditions fixed by God; and beyond that

limit, "free will" cannot be exercised. This heritage is misused, and oftener made to pulse out of harmony with the Divine mind than otherwise, whereas all "free will" should be exercised in sympathy with the original key note. The powers we possess are only lent for an ultimate purpose, and require to be brought into unison with the great Archetype of all things, so that in the age to come he may "dwell in" the sons of Adam, and the whole fabric become one voluntary, harmonious mechanism, divinely constructed, for the purpose of fill-

ing the earth with eternal glory. Tribulation and trial exercised upon those who believe the Gospel lead up to this result, and prepare the human subject for the indwelling of the Spirit at the appearing of Christ. All who are not moulded under this process into harmony with the divine requirements will be "written in the earth," when God will destroy man's "many inventions," and "the Lord alone be exalted in that day." "Have patience, therefore, brethren," and "He that hath ears to hear, let him hear."

## APPENDIX E.

(Chapter III.—Section III.—Sub-Section G.)

### "THE TIME OF THE END."

"THE time of the end" is that portion of time mentioned by the prophet Daniel in connection with the period of Israel's desolation (chap. xi. 40). It is the "latter days" mentioned in Hosea, chapter iii. 5, and Ezekiel, xxxviii. 16; and the "last days," spoken of by Micah, iv. 1, and Isaiah, ii. 2. During this time of the end, Israel is restored to their own land by "The great prince," who stands up on behalf of his people (Dan. xii. 1). It is during "the time of the end" that "the nations are angry," and God's "wrath is come, and the time of the dead that they should be judged, and that Deity should give reward unto His servants the prophets, and to the saints, and them that fear (His) name, small and great" (Rev. xi. 18). And it is during this period that "there shall be a time of trouble, such as never was since there was a nation, even to that same time" (Dan. xii. 1). No wonder, then, that so much desire exists to know the exact chronological position of this "time of the end."

The general drift of the prophecies in relation to the prophetic times is well understood. They are all directly or indirectly connected with the restoration of Israel, and with the witnessing period of "the remnant who keep the commandments of God and have the testimony of Jesus Christ" (Rev. xii. 17).

Concerning Israel after the flesh, the prophet Hosea testifies, That "*the children of Israel shall abide many days without a king . . . Afterwards shall the children of Israel return, and seek the LORD their GOD, and David (or the beloved one) their king; and shall fear the LORD and His goodness in the latter days*" (Hosea iii. 4-5). This prophecy was uttered about 780 years before Christ. Its first clause, viz., the foretold dispersion of Israel and the overthrow of the kingdom, commenced about 593 B.C. From the same prophet we learn the *period* of the fulfilment of the second clause of the prophecy, "Come, and let us return unto

"the LORD; for He hath torn us, and *He will heal us: He hath smitten us, and He will bind us up. After two days will He revive us: in the third day He will raise us up, and we shall live in His sight*" (chap. vi. 1-2) [*i.e.*, return to the land upon which HIS eyes are always fixed—Deut. xi. 12]. From this testimony it is clear that the national resurrection of Israel takes place in the *third day*, and by analogy, in the *morning* of the third day. Now, with God "one day is as a thousand years, and a thousand years as one day;" we are, therefore, just upon the *dawn* of the day of Israel's blessing, *i.e.*, we are 2,500 years from the date of the inception period of their desolation, commencing 593 B.C. Add 1887, the present A.D., to 593, and you get 2,480. This is approximately a two-and-a-half day period. Putting the matter another way—Deduct 593 years from 2,500 (an exact two-and-a-half day period), and you get the year A.D. 1907, which is approximately the termination of Israel's down-treading. From these facts, then, we may look for wonderful things to transpire in connection with the Israelitish race during the present century, or concurrent with the opening of the next; and the writer believes that the purpose of God with His people requires the unfolding of this Ezekiel temple-vision at this time in order that they (Israel) may "see," and be "ashamed of their iniquities."

As to the exact chronological position of the period called "the time of the end," some think it is not intended that we should know, and quote such testimony as that of Matt. xxiv. 42, "Watch, therefore, for ye know not what hour your Lord doth come." But it must be evident that the "times and the seasons" were prophetically delineated, in order that they might be understood. The words of Christ may be compatible with such a correct knowledge of the times that only a narrow margin of uncertainty can exist in relation to the question—an uncertainty quite sufficient to keep the saints



watchful and on their guard ; but not of that character to leave any doubt as to the nearness of the approach of the Son of man. The writer's thoughts were bent with earnest concentration upon this subject fourteen years ago, and then felt sure that the general expectancy upon the subject would turn out a mistake. At that time it appeared to the writer more reasonable to think that the termination of the Papal temporal power was the commencement of "the time of the end," rather than any other period. It was not wise to mention these thoughts then, lest the brethren should be discouraged ; but now we have approached a period when it may be necessary to fully investigate this question, so that by unanswerable demonstration it may be set at rest. If there arise a spirit of unbelief tending to throw doubt upon the general conclusion regarding the prophetic periods, the Father, in His mercy to us, may cause the voice of a trumpet to sound upon the subject, either to confirm what has been already written or prove our general conclusions to be reliable.

The writer ventured to suggest some time since that the terminal period of the Papal temporal power is the commencement of the time of the end ; and that further investigation of the prophetic periods in connection with Ezekiel's prophecy would show that contention to be true. It seems likely that the "time of the end" has been rightly judged to cover a period of seventy-five years ; and it further appears probable that certain periods are cut off from those seventy-five years, and that the period of the resurrection can be measured from the commencement of the time of the end. This resurrection period is probably placed about midway between the beginning and the end of the seventy-five years ; if so, the time of Christ's appearing to judge His household is very near indeed. The hint is thrown out in order that the "faithful witnesses" may lend their help, and by concentrating their desire upon the subject may invoke that help which can lead to a solution of the question. Surely, in this matter it will be pleasing to the Father to be inquired of by such.

#### APPENDIX F.

(Chapter III.—Section IV.)

#### A SUGGESTION RESPECTING THE CORNER COURTS.

CONCERNING the corner courts, Ezekiel affirms that they are "the places, *i.e.*, the house (בֵּית) of them that boil" (chap. xvi. 24). This appears to indicate that the upper part of the towers will be utilized for residences, so that the Levites, while serving in the Temple by courses, will be close at hand during their period of service ; when they are "off duty," they would retire to their "houses," in the portion set apart for their use, *viz.*, in the Levites' portion.

But the towers are also said to be "made with chimneys" (chap. xvi. 22 ; marginal rendering). These chimneys will probably be at the corners, in four blocks

to each tower, as shown on the illustrations ; but will these "corners" be solely filled up with flues for carrying off the fumes of cooking ? May it not be intended that some part of the corners of these enormous towers shall be accessible from underneath from the outside, and utilized in connection with the sanitary arrangement of the house ? The dry earth system is a perfect system of sanitation, when properly supervised and carried out ; and facility appears to exist in "the plan" for a comprehensive arrangement in connection with this important matter without interference in the least degree with the internal work of the sanctuary.

#### APPENDIX G.

(Chapter IV.—Section IV.)

#### "THY SERVANTS TAKE PLEASURE IN THE STONES THEREOF."

THERE are several societies in the earth whose avowed object is to explore the Holy Land, delineate its features by survey, and collect Biblical, archæological, and historical information. The most notable of these is the English society, patronized by Her Majesty the Queen, and honoured by the countenance of members of the

Royal Family, supported by the nobility, and by many of Her Majesty's most honourable and learned subjects. To be exact, this society is called "The Palestine Exploration Fund : a society for the accurate and systematic investigation of the archæology, the topography, the geology and physical geography, the manners and cus-

toms of the Holy Land, for Biblical illustration"—(See the society's quarterly statement). It is not a little curious that such a society should exist in the nation which is to take such a prominent part in connection with the restoration of Israel. Under the prophetic title of "Tarshish,"\* Britain is thus addressed: "Surely the 'isles shall wait for me, and the ships of Tarshish first, 'to bring thy sons from far (*i.e.*, Israel's sons—see context), their silver and their gold with them, unto the 'name of the Lord thy God' (Isa. lx. 9), *i.e.*, 'to the 'city of the Lord, to the Zion of the Holy One of Israel' (*ibid.*, verse 14). This is the *service* which the British peoples will perform for the Lord God of heaven and earth according to divine appointment; they are "servants" who are to do that work; and the British Government is being drawn by degrees into that position which is necessary for her in order to render that service. To all appearance the rulers of this land are following their own political leanings, but in reality angelic messengers are at work behind the scene controlling events, just as the angel overruled the kings of Persia and Media (Dan. x. 20; xi. 1). "The Palestine Exploration Fund" is an element in the situation lead-

\* See "Prophecy and the Eastern Question."

ing up to the accomplishment of the divine purpose; yet the members of that society may be quite unacquainted with the upshot of the matter. The existence of that society, under Royal patronage and national support, is "a sign of the times" to those who have eyes to see; all such may read Psalm cii. with joy. Verses thirteen and fourteen read, "Thou shalt arise, and have 'mercy upon ZION: for the time to favour her, yea, the 'set time, is come. For thy *servants* take pleasure in 'her stones, and favour the dust thereof." This testimony gives hope to those who understand its meaning. In it they see reference to the British nation and others, but primarily to Britain, whose "twenty-one years"\* of Palestine exploration are a SIGN of the nearness of the coming of Christ and the establishment of the kingdom; "When the people" shall be "gathered together, and 'the kingdoms, to serve the Lord." "To declare the name 'of the Lord in Zion, and His praise in Jerusalem" (Ps. cii. 21-22). It is a remarkable thing to be able to say, that this time of God's favour to Zion has come, "FOR HIS SERVANTS TAKE PLEASURE IN HER STONES, 'AND FAVOUR THE DUST THEREOF."

\* "Twenty-one years' Work in the Holy Land." Richard Bentley & Son.

## APPENDIX H.

(Chapter V.—Section I.)

### SOME INTERESTING FEATURES IN THE CONSTRUCTION OF THE HOUSE; OR, HOW IS THE SANCTUARY TO BE CONSTRUCTED?

#### THE ORDER IN WHICH THE BUILDING IS TO BE ERECTED.

If this aspect of the subject is only briefly dealt with in these pages, it is not for lack of interesting matter, but because it is inexpedient to dwell much upon this feature.

The writer cannot avoid the conviction that the order of procedure in the construction of the house is indicated by the way in which the prophecy is given. When it is stated that "he made also posts of threescore cubits, 'even unto the post of the court round about the gate" (chap. xl. 14), is it not also inferentially stated that other features had been made? The posts of the court, therefore, were made after the wall. Is the wall, then, the first part of the house which is to be built? If this were the only evidence, we should be compelled to say yes; but turning to verse 47, we read, "So he measured the court, a hundred cubits long, foursquare, and the altar is before the house." This looks as though the altar was "made" first, and afterwards the outside wall. If this be so, the first thing to be done in the way of building, after the earthquake division of the Mount of Olives, would be the construction of the altar, then the towers;

for Ezekiel represents them as already existing when he makes his tour round the four corners (chap. xlv. 21), thus indicating a prior construction. Then the eastward court would be erected, next the north outer court, next the south court, next the western court, and then the inner range of buildings surrounding the Most Holy.

#### THE BUILDING MATERIAL.

Jerusalem stands upon a splendid building stone. Professor Hull says:—"The rock . . . around Jerusalem produces not only a solid and durable white 'building stone, but marbles of red, pink, and yellow 'colours, capable of receiving a fine polish;" and that "the 'beds of stone, locally called 'Misseh,' have yielded the 'large blocks used in the ancient structures of Jerusalem, such as those of the wailing place of the Jews, 'which have been extracted from the quarries near the 'Damascus gate." We see from this that suitable stone is close at hand for the construction of the house. Now, if the hill upon which the altar is to stand is elevated as already indicated (see page 45), all the stone requisite for the construction of the house could be taken from

\* "Mount Sear," pages 153-154.

the hill, while the water flowing from its centre would be a ready means, if properly directed, for conveying the stone to each part of the house, the external parts of which would be constructed first and the central portions afterwards.

THE BUILDING OF THE HOUSE A MERCIFUL PROVISION  
DURING A TIME OF NEED.

Before the kingdom of God is established, Jesus rides forth as a man of war (Rev. xix. 11-18; Isa. lxiii. 1-4). With Israel for His battle-axe and weapons of war, He breaks in pieces the nations of the earth and subdues the kingdoms (Jer. li. 19-23). This work brings great desolation upon the earth, graphically described by Isaiah thus:—"Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. The land shall be utterly emptied, and utterly spoiled: FOR THE LORD HATH SPOKEN THIS WORD" (chap. xxiv. 1-3).

The import of these words can only be realized by considering them in connection with the facts to which they are related. Those facts are, the coming judgment day, the punishment of the wicked, and the setting up of the kingdom of God. This judgment begins at the house of God (1st Peter iv. 17). The vial of His wrath is then poured out upon the earth (Rev. xvi. 17; x. 3-4; xv. 1), which being thus smitten, "is utterly broken down, clean dissolved, and moved exceedingly," i.e., all human authority is swept away, all human organization or polity is disintegrated, and all human power is broken. The "earth" is so smitten as to "reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again" (Isa. xxiv. 19-20).

Picture to yourself, gentle reader, ye who are so tender and delicate that ye "would not adventure to set the sole of your foot upon the ground for delicateness and tenderness;" picture to yourself the state of things when these prophecies come to pass. War, revolution, fire and sword, have done their work; society disorganized, all business at an end; no cabs to hail, or carriages to order; no trams running hither and thither laden with human freight; the once busy and crowded city now empty and desolate. The merchant, the tradesman, the master and the servant, the lady and her maid, all brought to one common level. "The unemployed" no

longer parading their hunger-bitten and thinly-clad forms in our streets; all are "unemployed, and none have work to do." "For before those days (the days of the building of the Temple) there was no hire for man, nor any hire for beast; neither was there peace to him that went out or came in, because of the affliction" (Zech. viii. 10). All confidence in "the money market" gone, for there will be "neither buyer nor seller;" all stocks and shares worthless; all "bonds" lost in the general upheaval of society; all "securities" swept away. No banks, scarcely any money; little or no bread; clothing scarce; every household desolate; and probably not a family in which "there will not be one dead." A terrible state of things, truly. But is the scene altogether desolate, like Byron's picture of "darkness," or is there a ray of light leading the disconsolate wanderer to newness of life? A voice is heard from Zion, sounding through all the earth: Come and build My city. Have not I spoken it? Are not My people waiting upon the fulfilment of My words? "The sons of strangers shall build up thy walls, and their kings shall minister unto thee" (Isa. lx. 10). "And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vine-dressers" (Isa. lxi. 4-5). Harkening unto the invitation of the anti-typical Joseph, "The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail" (Isa. li. 14). Each able-bodied artificer who has escaped the scathing judgments of God is drafted off to Jerusalem, there to build the Temple of the Lord. The skilled labourer will then have precedence of their but recently finely-attired and gloved neighbours, who will only be fit to wheel a barrow or carry a hod of mortar. All will be glad to labour for bread. This will be provided out of the granaries of Syria and Egypt by the modern Joseph, who at this period of the world's history is made the Saviour of mankind. Into His hands all the riches of the earth will be placed, to be used according to His behests (Isa. lx. 5; Matt. xxviii. 18). As the Temple rises from its foundations, so the number of those employed in its construction will increase. These will be provided, in all probability, by detachments; for the conquest of the nations of the earth by Christ will surely be a progressive affair, after the pattern of Israel's subjugation of the land of Canaan (Micah vii. 15-17).

From these premises, it appears that the construction of the Temple will be mercifully manipulated so as to preserve in life those who remain after the fiery judgments which are to be poured upon the earth at the appearing of Christ.

## A COMPARISON.

In order to assist the reader in realizing the vastness of the Temple structure, the size of some modern erections are here given :—

Speaking of the Houses of Parliament, Westminster, London, it was stated, in 1861,\* that “The Victoria Tower is the largest and highest square tower in the world, being 75 feet square, and 336 feet high to the top of the pinnacles, and over 400 feet to top of flag-staff.”

The cross on St. Paul’s cathedral is supposed to be 365 feet above the pavement.

It will be seen by comparison with these examples what an immense height the Temple towers will be; still, neither of these examples serve to give an adequate idea of the massive character of the projected Temple towers. The topmost point of a pinnacle or flag-staff, elevated to a great height, produces quite a different idea of height in comparison with a large square structure such as the Temple corners. Each one of these would be large enough to inclose in its superficial area at least *two* St. Paul’s Cathedrals. Let such an area be carried

up to a height of 500 feet,† and we have a structure of imposing magnitude, such as the world has never seen.

Comparing these towers with American examples, the top of the “Statue of Liberty,” upon the dome of the capital at Washington, is said to be 307 feet above the ground; and the monument erected to the memory of General Washington 553 feet high, and 55 feet square at the base. This last example, if it were three hundred and sixty feet square, or about *forty-two* times larger in area, would give a correct idea of the enormous bulk of the towers specified in Ezekiel.

The new City Hall, Philadelphia, now in course of construction, is to be ornamented by a tower 537 feet high, its base being 90 feet square. In ground-floor area this building is somewhat larger than one of the corner courts, 486 feet from north to south, and 470 from east to west, against 360 feet square. Even Americans will be ready to concede that a building, which will require kitchens for its service equal in area to three times the City Hall of Philadelphia, is a building altogether beyond human effort, however great the nation, or however rich the empire.

\* “The new Palace of Westminster.” Printed by permission of the Lord Chamberlain, 1861.

† Presumably, Ezekiel’s measures are from the outer court level; the towers must therefore be considerably higher than two hundred and forty cubits if measured from their foundation outside the sanctuary.



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## ERRATA.

- Page 7, 1st column, last line, read : Ezekiel xxxv., not “xxv.”
- „ 10, 1st column, last line, read : 1st Kings vii. 23, not “13.”
- „ 11, 1st column, eighteenth line from bottom, read : Matt. xiii. 43, not “42.”
- „ 17, 1st column, 2nd par., read : *c.c.* plate iii. and *e.e.* plate v., not “C.C.,” &c.
- „ 19, 1st column, end of 2nd par., before letter H, insert the words “b plate iv. and.”
- „ 22, 3rd line, 2nd column, 3rd par., read : Gen. vi. 16, not “v. 16.”
- „ 40, 1st column, line 6, read : *former* in place of “latter.”



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