

1. The House of Prayer for All Nations — Large or Small?

THERE are two principal reasons why some sincere Bible students find difficulty in accepting Bro. Henry Sulley's monumental exposition of the *Temple of Ezekiel's Prophecy*.

Firstly. The Issue of Translation.

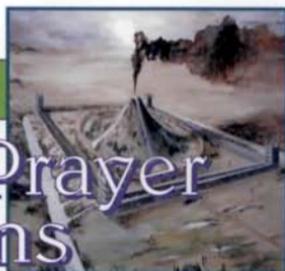
Reliance is unwisely placed upon Bible translators and translations which, without exception, have failed to understand the gospel of the kingdom of God upon earth, and therefore do not appreciate the nature of Christ's millennial rule. The translators, seeing no need at all for a House of Prayer for all nations, have preconceived ideas of a small temple, somewhat after the fashion of Solomon's temple. This preconception has impelled them to translate accordingly. The truth of this is seen in the many interpolations (shown generally in italics in the AV text), which are not translations from the original Hebrew text given by God, but the interpretations of men.

For example, "*cubits*" appears many times in italics. It is not in the original Hebrew text at all.

This explains why a superficial reading of the translations often conveys a quite different impression from the explanations of Bro. Sulley. A simple reading of the translations gives a picture of a small temple, reflecting the misconception of clergymen who performed the translation. Bro. Sulley did not fall into this trap. He *analysed the Hebrew text*, to discover the words used by Ezekiel as given by God.

Secondly. The Rule of Interpretation

Readers of the prophecy often fail to appreciate and faithfully apply *the rule of interpretation* supplied by the Temple prophecy itself. The angel who showed the temple to Ezekiel used a specific *measuring stick* which was *one reed long*, approximately twice the height of a man. Throughout the prophecy, where measures are given, this is the unit of measure in the measuring angel's hand, and we



As the return of Christ draws nearer, various aspects of our doctrines and expositions increasingly come under challenge. This is the case with the traditional understanding of the TEMPLE OF EZEKIEL'S PROPHECY. It is contended by some that Ezekiel's Temple is a comparatively small edifice, and that therefore the standard work by Bro. Henry Sulley, magnifies out of all proportion Ezekiel's specifications. It is claimed that his conception displays a "grandiose" temple whose magnitude cannot be substantiated. These ideas are not new, and leading advocates of this view debated with Bro. Sulley in his day, and many times and in many places since. In this series of articles we propose to give consideration to the objections raised to Bro. Sulley's work, in the light of 1Thes. 5:21, "Prove all things; hold fast that which is good." We would be happy to answer questions from readers upon this important subject.

are not at liberty to insert our own alternative measure, at our whim and caprice, *as the translators have done.*

When God wishes us to know that a different and smaller measure is intended, then *this appears in the Hebrew text.* But unless a different measure appears in the text, we are invariably meant to understand that the *reed measure stick* is intended. Bro. Sulley faithfully applied this rule throughout the entire prophecy. This is the key to his success.

Assistance from Hebrew Scholars

From time to time one hears criticism of Bro. Sulley's rendering of the Hebrew text. The facts of the matter are that, about the year 1877, the editor of *The Christadelphian*, Bro. Roberts, came into the office of Bro. Sulley and requested him to make a proper drawing of the plan of Ezekiel's temple.

His answer was that he did not feel equal to the task, thinking it would be needful to first acquire a knowledge of the Hebrew language. Then the idea occurred that possibly there might be in the Brotherhood some with such knowledge, and a notice was put in *The Christadelphian* inviting co-operation. Two offers of assistance came, one of which proved to be exceedingly useful. Bro. Sulley was given a literal word for word translation of the last nine chapters of Ezekiel, as well as "the rendering or comment of every well-known Hebrew scholar upon these chapters."

Bro. Sulley also visited Liverpool, and became acquainted with Bro. D. L. Evans, Professor of Hebrew at Carmarthen College, who offered to assist with the Hebrew. Bro. Sulley later explained that, "by adopting the *root meaning* of the words in question, a very simple explanation of a difficult passage became clear. Upon submitting this explanation with plans, etc., to our

Professor, he said, 'Your explanation is perfectly correct, and I am prepared to defend it before the world.'" In later years Bro. Sulley pointed out that his work had then been set before the public for 33 years, without receiving any seriously adverse criticism.

Assistance from the Hebrew Scholar, James W. Thirtle

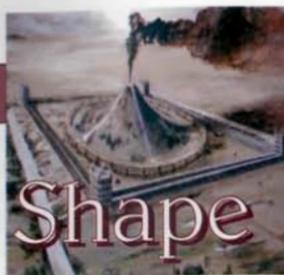
Having considerable skill in the Hebrew language, James Thirtle was, for some years, in constant communication with Bro. Sulley. He later wrote: "My work has been to make a new translation from the Hebrew, to enlarge upon technical expressions and points regarded as obscure, and to let Brother Sulley know all I can, as to the why and wherefore of the variety of renderings of various passages adopted by different expositors of the prophecy... the work of translation pure and simple, was finished over a year ago... Being an architect of considerable experience, Brother Sulley feels his way, where others would be at a loss... I let him have all the information I can; he puts me questions and I answer them; and then, calling upon his professional knowledge, he puts the point, 'May this clause read so?' and I reply; and we proceed to the next point. And things are *not decided by guesses or according to fancy...* All other plans may now, I am sure, be thrown aside... in most instances they have dealt violently with the oracle itself by reading, *where convenient, cubits for reeds*, and so forth. Brother Sulley *has not thus gone round difficulties... the way the plan as it now appears answers to the prophecy in every way, and stands all the tests applied.*"

We shall see how this accurately answers the question in our next article.

— Stan Snow.

Next: The Assessment by Bro. Thomas and The Christadelphian Editor.

2. The Size and Shape Examined.



THE editor of *The Christadelphian*, Bro. Roberts, wrote in December, 1883, "I may add to what Bro. Thirtle says [see *Logos*, p 140], that I have gone through the plan with Bro. Sulley *verse by verse*, and am persuaded he has reached the divine conception. Some may not think so when it is published... no such building was ever conceived by man... As the great architect, Sir Christopher Wren is reported to have said, it would take the autocratic control of the resources of a universal empire to put it up."

Brother Thomas Concerning the Large Temple

In *The Christadelphian*, June 1923, Bro. Sulley wrote: "...I may add that years ago, Dr. Thomas wrote an article showing that the Temple of Ezekiel's prophecy would be a very large building. Also one of my great privileges was to have on loan one of Dr. Thomas' old Bibles in which passages were carefully marked. In the margin of the 40th chapter of Ezekiel he had noted the measure of the building as so many *reeds*, turning it into English feet: 500 reeds, not cubits."

Bro. Thomas is quoted in *The Christadelphian*, 1890, page 402 as stating: "The third temple which Jesus will erect on Moriah will be more magnificent than any building which has yet adorned 'the city of the Great King.' It will be renowned throughout all the earth, and will be frequented as the House of Prayer for all nations who shall flow into it."

How Bro. Sulley Came Upon The Round Temple

In *The Christadelphian*, April, 1920, Bro. Sulley wrote of the circumstance by which he came to examine the subject of the temple: "About the same time I received an invitation from a brother in London to visit the British Museum in order to consult publications which might be found there upon the 'Prophecy of Ezekiel.' He and his co-partner entertained me for ten days, and his younger brother, an expert shorthand writer, accompanied me to the British Museum every day, assisting in making extracts from the publications upon Ezekiel. During that

From time to time criticism of Brother Sulley's rendering of the Hebrew text is expressed. About the year 1877, the editor of the Christadelphian magazine, Brother Roberts came into the office of Brother Sulley, and requested him to make a proper drawing of the plan of Ezekiel's temple.

In our previous article we considered some of the circumstances resulting from this proposal, and now examine the evidence of support from other Hebrew exponents, and those of the Brotherhood. Please note that emphasis in quoted comments has been made by Bro. Snow.

period, some 22 books were consulted. My search was disappointing so far as finding any explanation of the prophecy, for not one of the publications which I consulted had grasped the vast extent of the building revealed in the prophecy. Still some technical evidence as to the signification of certain Hebrew words was obtained. This visit to the Museum was undoubtedly of great value. Those who have visited the rotunda reading room of the Museum will have been impressed by its vast domed roof. I remember well reading a footnote in one of the books consulted. It was in reference to the position of the posts of the temple — ‘not tabernacle, but tent, or ring-shaped.’ In the circumstances this note impressed me very much. Looking upward, the idea at once flashed upon me. Is the inner temple then to be a circle?

“Having obtained all the technical evidence available at the Museum, here now ensued *seven years of investigation* and construction, in which the meaning of every word in the prophecy was analysed. During these investigations, pen and ink sketches only were made, until it was proved that the actual dimensions specified by Ezekiel would fit, or ‘close’ as the surveyors say. From evidence culled from the prophecy, it was possible to show by calculation that the suggested plan of the temple fitted completely in all its parts, so the time came for laying down to scale the plan and suggested elevation of the building... when the work of investigation was completed, the question of publishing the result had to be considered. I felt perfectly sure that the same over-ruling Providence which had led to an explanation would also lead to its publication.

“Subscriptions were invited, but three years elapsed before a sufficient amount was provided to cover the cost of printing and distribution... The work has now been before the public 33 years *without receiving any seriously adverse criticism*, but many almost flattering appreciations, both of which are useful — especially the former... Henry Sulley.”

Objections Answered

In this series of *Logos* articles, we intend to answer criticisms of Bro. Sulley’s exposition of the temple, that have been raised from time to time, here and there, over the years.

OBJECTION 1: Bro. Sulley makes mistakes in the Hebrew despite his claim that he had his work checked by a Hebraist. For example, “Gate” is in Hebrew *sha-ar*, which is singular and cannot be used for the plural *she-arim*.

ANSWER: Bro. Sulley observed a remarkable feature in the specifications which helps so largely in the understanding of the vision, namely the divine use of a noun of singular number in a collective or plural sense. Hence, in Eze. 40:14, we read: “He made posts... unto the post of the court.” This phrase “unto the post of the court” cannot have reference to *one* post exclusively. There are many posts in the court. Consider our use of the word “man” when we mean a number of men, i.e., mankind. Therefore “the post of the court” refers





to each or every post.

Similarly, the word “gate” is used as a noun of multitude, a method of description frequently adopted throughout the vision where recurring features are given. “The gate which looketh toward the east” (ch. 40:6) therefore means any or all of the gate openings on the eastern side, whatever their number. Ch. 40:18 provides a reference to “gates,” which gives a hint for the first time that there is more than one gate on the eastern side. The verse describes the pavement which is by the side of all the gates on that side, and so the plural “gates” is appropriately used.

OBJECTION 2: In Ch. 40:5, the phrase “breadth of the building.” In this case the Hebrew for “building,” *binyan*, signifies a foundation; thus a projecting structure upon which the wall and gatehouse stand. But Bro. Sulley says it is the wall.

ANSWER: The Hebrew *binyan* is defined in Gesenius’ *Hebrew and Chaldee Lexicon* as [1] a building, or [2] a wall, as in Eze. 40:5.

Bro. Sulley shows that it refers to the *foundation wall* of the outer temple building (6th ed., p. 13), which is in harmony with the meaning of the Hebrew. This wall is said to be on the outside of the house (v. 5), and since no other wall is given anywhere in the

description, it is, in fact, the external foundation wall of the city-like building which Ezekiel saw from a distance. It must also be the enclosing or outside wall mentioned in ch. 42:20, where its whole extent is given as **500 reeds** each way. Hence, ch. 40:5 and 42:20 refer to the same wall upon which the outer temple stands, and the gates specified in the prophecy must be the gates in this wall, for no other gates are specified, nor any other means of access!

OBJECTION 3: The word *ohel* is used on page 41 (6th ed., *Logos*), and since the Israelites were instructed to build an *ohel* over the tabernacle (*mishkan*; Exo. 40:19), was this round in shape? No!

ANSWER: The Hebrew *ohel* is defined by Gesenius as “[1] a tent, a tabernacle... when the *ohel* is distinguished from the *mishkan*, the *ohel* is the **outer covering** of the tent of twelve curtains of goat’s hair. [2] a house or habitation of any kind.”

The cloud over the temple will form such a “tent” as Bro. Sulley describes, in harmony with Isa. 4:5-6, for “Yahweh will create upon every dwelling place... a cloud and smoke by day... and there shall be a tabernacle (Heb. *sukkah*, booth) for a shadow in the daytime.” The *ohel* or tent over Ezekiel’s Temple, mentioned in ch. 41:1, is obviously formed by a cloud of Yahweh’s presence. It is an **outer covering** as in the tabernacle. But in choosing this word, Yahweh seems to have *anticipated* His plan to erect a **circular** dwelling place for Himself in the Kingdom Age, for this word is derived from a verb meaning “round or ring shaped” (*Furst Hebrew Lexicon*). Whilst the *ohel* of the tabernacle was not round, the very word has the Hebrew meaning of a “round tent,” apparently awaiting the kingdom for its

fulfilment. Bro. Sulley comments: "Thus a circular ring of buildings forming the inner temple... may be said to *mark or bound the breadth of the tent*," i.e., breadth of the tabernacle (Heb. *ohel*; Eze. 41:1). He further comments: "the posts of a structure encircling a hill form the limit or boundary of that part of the house called the *Tent*" (*Temple* book, p. 41).

D. L. Evans, professor of Hebrew at Carmarthen College notes: "To my

mind your explanation of *ohel* in the passage in Ezekiel is very sound and removes a difficulty which many commentators have felt."

It should be pointed out that the evidence for the circularity of the inner temple is not limited to the definition of *ohel*. This is merely one more piece of evidence, the rest of which will be brought forth in this series of articles.

— *Stan Snow*.

Next: Further Objections Answered.

3. The Extent of the Land



IN this article we continue considering some of the objections raised from time to time against the exposition by Brother Sulley, in his monumental work, *Temple of Ezekiel's Prophecy*, demonstrating that such objections have little substance. We are pleased to have received further letters on this subject, and these will be considered in subsequent articles.

OBJECTION 4: Bro. Sulley defines a cella, page 28 (6th ed.) as “Any large building, particularly one open at the side or ends, divided into a number of smaller parts by a series of pillars.” The objector states that the cella of ancient Greek or Roman temples was the enclosed chamber containing the statue of the ‘god’ with an opening at one end for viewing.

ANSWER: Bro. Sulley has much more to say upon these “chambers,” which is the AV translation. The Hebrew word is *lishkot*, and Gesenius defines it as a “chamber or cell.” Chambers’ Encyclopaedia, vol. 11, p. 705, describes the ancient temple cella as: “the whole space within the walls of an ancient temple was called the *cella*. But the interior was frequently divided into several *cellae*, in which case each cella took the name of the deity whose statue it contained.”

The drawings in the *Temple* book, of the cells, or “cellae” (a Latin word) as Bro. Sulley prefers to designate them, convey precisely the import of the Hebrew text. Remember, however, that Yahweh’s temple should not have to conform to Greek or Roman temples, nor does it.

OBJECTION 5: In the *Temple* book, p. 148 (6th ed.), Bro. Sulley greatly exaggerates the inheritance of the twelve tribes, showing their extent to be from the Euphrates in the north to the Nile in the south. Eze. 47:13-22 indicates simply, from Damascus in the north to the Dead Sea in the south.

ANSWER: Scripture must agree with Scripture.

The above illustration portrays the front gate of the House of Prayer for All Nations. It is created in 3-dimensional effect using the accurate measurements of Bro. Sulley's 2-dimensional architectural renderings. This tedious, but fulfilling work, took approximately four months to complete, by graphic artist, Bro. Matt Drywood. His initial plan was to complete the temple in its entirety, however, the wire frame mesh used to create the temple was considerable because of the detail and the computer system could not handle more than the front gate. Bro. Drywood desires to finish the whole project as a virtual reality walk through, so that Bible students can get a better sense of the majesty and glory of this House of Prayer. Copies of this illustration for wall hanging are available from the designer, with the price depending on what size and method is selected for mounting. Further details are available from Bro. Matt Drywood, 186 Seneca Ave., Glanbrook, Ont. L9B 1M2, Canada.

Gen 13:18 *clearly states* the land will encompass the Euphrates to the River of Egypt, where "river" is the Hebrew *nahar*, and refers to a definite *river*, thus the Nile, not to the small Wady El-Arish, called by some "the river of Egypt." Gesenius' Hebrew Lexicon states: "*Nahar – the river of Egypt, ie. the Nile, Gen 15:18*" (p. 537).

A careful examination of Eze. 47:18 shows no contradiction. The land grant to Abraham is seen to be a great triangle, with the Mediterranean as the Western border, the Euphrates as the Eastern border (running on an angle), and from the Nile to the Persian Gulf for the southern border (see *Elpis Israel*, p. 237). Eze. 47:18 describes this eastern border from Hauran, Damascus, Gilead...unto the *East Sea*, i.e., running along the Euphrates to the *Persian Gulf*. This "east sea," cannot be the Dead Sea which *will no longer exist in that day*; nor will the Jordan river.

Ezekiel, in vision, saw the land *after the great earthquake*. He therefore described features which *remain* after the quake. In the kingdom Age, only the northern portion of the Jordan River will remain, and this will have its flow reversed, flowing northward into the Mediterranean. The landmarks Ezekiel saw appear to be those that remain unflooded by the great new lake formed in the elevated Jordan Valley. This lake is formed by waters flowing out of the temple mount. Notice also that Ezekiel is directed to *Abraham's* land-promise, in Eze. 47:14, mg., when Israel shall "inherit the land which I swore unto your fathers."

Further Proof — Calculating the Size of Abraham's Land Promise

We have received comment concerning the size of the *cubit*, and in our next article we intend to demonstrate how this was calculated by rabbis in the Middle Ages. Sufficient for now to state that Bro. Sulley's *cubit of two feet*

is extremely close to that established by these Jewish scholars. Working on the cubit of two feet, used by Bro. Sulley in his calculations and drawings, we can check the extent of Israel's land boundaries given in the temple prophecy, and see how this fits with the promises to Abraham in Genesis.

Calculating the Size of Abraham's Land Promise

The 13 tribal cantons are all equal (Eze. 47:14) = $13 \times 25,000$ measures. Note: The centre canton is 25,000 measures (Eze. 45:1,5-6).

If the measure is cubits = $13 \times 25,000 = 325,000$ cubits = 650,000 feet which equals 196km (123.106 miles) — a paltry promise!

However if the "measure" is reeds = $13 \times 25,000 = 325,000$ reeds which equals 3,900,000 feet = 1181 km (738.636 miles), it fits Abraham's promise from the Euphrates to the Nile (Gen. 15:18)

The measure must be the reed, for this was the measuring stick used by the angel.

A Wonderful Confirmation

This correspondence between the Genesis promise and the tribal inheritance given in Ezekiel is yet another proof of the soundness of Bro. Sulley's exposition. Advocates of the small Temple view find a difficulty with Eze. 42:15-20, where the four sides of the outer square temple are specifically given as **500 reeds** with the measuring reed on east, north, south, and west. For objectors, the apparent impossibility of finding an explanation of Ezekiel's description, in harmony with this measure of 500 reeds, has caused some to think the Hebrew ought to be altered to read cubits instead of reeds.

Let it be noted that *there is no Hebrew copy of the Scriptures which reads "cubits in this passage."* We are not at liberty to amend the Hebrew text

at our whim or caprice. Since the measuring reed is said to be in the hand of him who measures, the only method by which it is possible to draw a consistent plan is to apply this measuring reed *unless directed otherwise in the text*. Bro. Sulley has faithfully adhered to

this rule, and made sense of a prophecy which has baffled expositors for centuries.

We shall continue to answer further objections, God willing, in our next article.

— Stan Snow.

4. Large or Small?

AS stated in our previous article, we are examining objections raised by those who are critical of Bro. Sulley's exposition, in the light of 1Thes. 5:21, "Prove all things; hold fast that which is good," and we are happy to answer questions from *Logos* readers concerning the temple prophecy.

We briefly reiterate two principal reasons why Bible students sometimes stumble over the temple prophecy. *Firstly*, reliance is unwisely placed upon Bible translations and translators who lack understanding of Christ's millennial rule on earth, and who construe according to preconceived ideas. And *secondly*, students fail to appreciate and apply the correct rule of interpretation supplied by the temple prophecy itself. We must use the measuring stick used by the measuring angel (Eze. 40:3), which was one reed long — unless instructed by the Hebrew text itself to use a smaller measure.

The Size of the Cubit

We now intend to demonstrate the size of the cubit, as calculated by Jewish rabbis in the Middle Ages, and compare this with the two feet cubit (24 inches or .6 metre) used by Bro. Sulley. We shall find that the two feet cubit used is extremely close to that established by those scholars.

We would expect the cubit to prove to be two feet in length, for when we examine the Ordnance Survey of Jerusalem it shows the highest point of the city, presently called "Mount Zion." If we then take this point as the centre of the circle of the Most Holy, and measure out to the wall of the inner court 1320 cubits (2640 feet), as demonstrated in Bro. Sulley's exposition (pp. 63-64), we discover that the distance from the centre to the base line mentioned by Jeremiah (Jer 31:38-40) is *exactly half a mile* (2640 feet). To state this another way, when Bro. Sulley drew the temple to scale over the ordnance map of Jerusalem, he found that measuring back from the western or the eastern wall one half mile, which



Bro. Sulley contended that the Bible prophets, including Ezekiel's last nine chapters, describe the same place — an area surrounded by a three storey building four miles square (6.4km), a circular temple three miles in circumference (4.8km) in the centre. This is a remarkable edifice of seven miles (11.2 km), about which Bro. Sulley stated: "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 preconceived idea of that subject. Its conception is so vast and bold, and its construction so impracticable from a human point of view, that the theory of human evolution is quite out of the question."

designates the position of the altar on his drawing, the altar positioned itself *exactly upon Mount Zion* (see p. 65). Here is a further confirmation of the veracity of his exposition.

Calculating the Cubit

The cubit used in the temple prophecy is the “royal cubit” which is not the usual six handbreadths, but seven handbreadths: “by the cubit and an hand breadth” (Eze. 40:5). The measuring stick, or reed, is comprised of six of these great cubits.

The smallest unit of measure used in ancient times was the barley grain. Medieval rabbis maintained that the fingerbreadth was equal to six medium sized barley grains laid side by side. This method gives only an approximation, but more scientific attempts by this method yielded an *average cubit* of 450mm (17.7 inches) — almost exactly the normal cubit of Israel after the captivity.

The present writer believes that Israel before the captivity, as the kingdom of God on earth, had the honour of a cubit based upon *seven barley grains per finger*, styled in 2Chr. 3:3 as “cubits after the first measure.” After the captivity, their shame was emphasised in a smaller cubit of *six barley grains per finger*, called “the cubit of man” (Deu. 3:11). As the kingdom of God before the captivity, the whole nation of Israel was honoured by a larger cubit, also based on seven barley grains per fingerbreadth, but with an *extra handbreadth*, totalling *seven handbreadths*, and called the “royal cubit” as already stated. The accompanying calculation chart will make sense of these small and large cubits. But firstly, consider this statement taken from *Hasting’s Bible Dictionary*, vol. 4, p. 909, relating to this intriguing barley grain system, used by the ancient nations.

“The determination of the value of

the cubit from the statement of the medieval rabbis that the smallest unit, the *fingerbreadth*, was equal to six medium sized grains of barley laid side by side... Maimonides (*born 1135AD, died 1204AD, the most celebrated Jewish scholar and writer of the Middle Ages — SS*) writing in Egypt, seems to have been the first to give currency to this mode. He assigned seven barley-corns (barley grains) to the digit, or 168 to the cubit, apparently identifying it with the royal Egyptian cubit.... It is however a striking coincidence to say the least, that the latest and most scientific attempt to determine the Jewish cubit on the basis of the usual rabbinic valuation of 144 barley corns yields a cubit of 17.7 inches... which is practically the short cubit of Egypt.”

Hasting’s Bible Dictionary recognises the existence of small and large cubits in Israel, at different times, stating on the same page: “the existence just referred to, at one period among the Hebrews of two cubits of seven and six handbreadths respectively.”

The Great Royal Cubit for Ezekiel’s Temple

Bro. Sulley obtained a “fit” by using a cubit of 24 inches. By using the barley grain system, in the following chart, we believe we can confirm his calculations, and demonstrate just how accurate are his drawings. The cubit used by the measuring angel for the House of Prayer for all nations, being the *royal cubit*, is made up of *seven handbreadths* or palms. It is the cubit used for the building works of kings.

To Calculate the Royal Cubit of Israel

Step One: To find the number of barley grains in a cubit:

6 barley grains = 1 finger
4 fingers = 1 handbreadth (palm)
6 handbreadths = 1 cubit
Thus 144 barley grains = 1 cubit
(6x4x6)

Step Two: To find the size of one barley grain:

1 cubit = 17.7 inches (cubit rods of Egypt)

1 cubit = 144 barley grains

1 barley grain = 17.7 divided by 144 = 0.22 inches

Step Three: To calculate a great cubit:

1 great cubit = 196 barley grains
(7x4x7) – based upon 7 grains per finger & 7 handbreadths
Thus 1 great cubit = 196 x 0.122 inches = 23.912 inches.

Conclusion: Bro. Sulley's cubit of 24 inches is quite accurate to demonstrate the temple size.

– *Stan Snow (to be continued).*

5. A Circle in a Square



In this instalment we consider further objections to the exposition of the Temple of the Age to come by Bro. Sulley, which are raised from time to time. We now look at the circularity of the inner Temple.

THE temple portrayed in Ezekiel 40-48 and expounded by Bro. Sulley, is a glorious and majestic building, comprising an outer square construction with an inner circular range of building. Objections have been raised, and the following comments identify some reasons for our endorsement of Bro. Sulley's exposition of the prophecy.

The Principle of the Circular Building

OBJECTION 6: That the inner temple building is not round.

ANSWER: Students of the temple prophecy must bear in mind that the prophecy is an *enigma by design*, upon the basis of Pro. 25:2, "It is the glory of God to conceal a thing; but the honour of kings to search out a matter." God has hidden His purposes in the Word in such a way that it requires a concentrated endeavour to discover their beauties.

Our first article pointed out that it took Bro. Sulley seven years of investigation to determine the shape, dimensions, and fit of the temple. The veracity of his conclusions is seen in the collective evidence, the way in which the measurements, in detail and in total, are shown to be in agreement.

Coming to the circle, it must be admitted by Bro. Sulley's critics that his drawing satisfies the general requirement of Eze. 40:2, which requires that the temple appear "*like the frame of a city*." We have not seen any other alternative drawing that satisfies this description. Certainly, as with the tabernacle descriptions, so with Ezekiel's temple, we are not given every detail that would be sufficient to build the edifice, but only enough to envisage the general outline. Some object, pointing to ch. 43:10, where Ezekiel declared all "that thou seest to the house of Israel." No doubt Ezekiel faithfully did this, but he saw a lot more than is revealed to us in this prophecy. We are not expected to build the temple from his description, but to see its shape and majesty, and to discern the spiritual lessons of the building which can help shape our character. After the resurrection, most probably, Ezekiel will reveal to us the details he showed to Israel in his day.

The circularity of the inner temple would explain why no side or wall is given as lying in a specific direction, as with the outer buildings (e.g., the outer square walls — ch. 42:16-19, and the Levites' rooms, in ch. 42:13).

Chapter 41 describes the inner temple, and throughout the chapter we read the description "*round about*" (vv. 6, 7, 8, 16, 17, 19). Contrast this with the directional description of the outer buildings in ch. 40:32 — "*east*," and "*north*"



(v. 35) This inner temple forms a wall of separation dividing the Most Holy from the Holy, and the Most Holy is also described as “round about” (Eze. 43:12). The Hebrew for “round about” is *sabiyb sabiyb*, from a root *sabab*, signifying, “to revolve or surround.”

But the objector will point out that the word is not restricted to a circle, for it is used in Eze. 40:5 for the square outside wall being “round about.” This is freely admitted, but the Hebrew scholar Gesenius states that the word can mean “circles, orbits, in which anyone goes.” Clearly the word has the basic idea of a *circle*, and collective evidence indicates a circle here for Ezekiel’s temple. Consider the following.

Separate Places Formed by the Circle in the Square

The *Gizrah*, (which is Hebrew for “separate place” in Eze. 41:12-15) describes the corner areas that are left when the circle is placed within the square. The circle “cuts off” portions of the square, and *gizrah*, literally means “a cut off place” (*Wilson’s Old Test. Word Studies*). This is yet another piece of the collective evidence demonstrating the circularity of the inner temple which, provides an explanation of the *gizrah*.

The Most Holy Must Be a Hill

Any exposition which does not provide for the Most Holy as a *hill* is not meeting the description of the temple in the Psalms, Ezekiel, and other parts of

Scripture. Therefore, Bro. Sulley drew the inner temple around a conical hill. “Upon the top of the *mountain* the whole limit thereof *round about* shall be *most holy*” (Eze. 43:12). Psa 43:3 states, “Let them bring me unto Thy *holy hill*, and to Thy *tabernacles* (Heb. *mishkan*, dwelling place, referring to Yahweh’s dwelling place in Ezekiel’s temple).

But there is more evidence. In the same breath the Psalmist says, having come to the *holy hill* “then will I go unto the altar of God (which is in the Most Holy, at or on the hill: Psa 43:4). The Psalmist alludes to himself in the *immortal state* in the future temple, for he next says, “upon the *harp* will I praise Thee,” the harp signifying *immortality* (cp. Rev. 5:8; 14:2).

The Psalmist further says: “Who shall ascend into the *hill of Yahweh*?” (Psa. 24:3). This Psalm is clearly speaking of the Kingdom Age, referring to the “everlasting doors” (v. 7), literally the “doors of the *olahm*,” the Millennium. The primary context of the Psalm refers to David’s times, when the king brought the ark to Zion, but the ultimate fulfilment is with the King of Glory. Hence we read of the “*generation* (lit. *a circle* — Bullinger) of them that seek Him” (Psa. 24:6). Here is an allusion to the circle of worshippers in the inner temple seeking Yahweh in the Age to come.

Speaking of the latter days, Isaiah associates the *house* of Yahweh with the *mountain*: “the mountain of Yahweh’s house shall established” (Isa. 2:2). Mount Zion, with a circular temple *round about* it, fulfils the requirement.

The spiritual significance of a round temple is most appropriate in an age when an *immortal* priesthood officiates in the earth, the circle being the symbol of *endless life*. The circle has no end.

Israel's first camp after crossing the Jordan river, and entering their typical "rest," was at *Gilgal*, meaning a *Circle* (Jos. 5:9). Compare the *circular* rainbow associated with the redeemed *immortals* in Rev. 4:3, 4, 6. As already pointed out in our second article (p. 170), it is significant that the word *ohel*, translated "tabernacle" in Eze. 41:1, and referring to the cloud over the inner temple, forming a "tent" over it, means "round or ring shaped," as defined by the lexicographer Furst. Whilst the *ohel*, of the tabernacle was not round, the word *does* convey this meaning, awaiting a future fulfilment. Isaiah speaks of Yahweh sitting "upon the *circle* of the earth" (Isa. 40:22). There are at least two applications we can discern in this verse. Firstly, the earth is a sphere or circle suspended in space, and is considered to be the "footstool" of Yahweh (Isa. 66:1). Secondly, Yahweh "sits" in the circle of Ezekiel's temple, within the circular "tent" (*ohel*) of cloud (Isa. 4:5). Yahweh does this when he is *manifested* in Christ and the saints in that circle in the Age to come. Notice also, in Isa. 40:9, that the *high mountain* of Zion is highlighted. It is *not high* at present, but it will be, following the earthquake in the Age to come, at Christ's return (Zech. 14:4).

The Circularity Demonstrated Mathematically

We have spent time and space upon the circularity of the inner temple, because we have found that some Bible students have considerable difficulty with the concept, for reasons which we have already stated, namely, *the prophecy is designed to be an enigma*, and therefore we have the honour and pleasure to search it out. It requires *faith* in the inspiration of Scripture. We should not fiddle with the Hebrew text.

A circular temple does fit mathematically. The diameter of the circle is

calculated as follows. We commence with the side of the outer square. From the outer face of the outer square temple to the inner face of the circular inner temple, the measure is 390 cubits. This figure is derived from the sum of the measures for the two rows of outer cellae, the court between them, the width of the inner temple, the court between the outer and inner temples (this court is the "separate place"). These measures are in cubits, as follows: outer cella = 40; outer court = 100; next outer cella = 40; the separate place = 100; porch of inner temple = 20; width of inner temple = 90. This totals 390 cubits.

This figure of 390 must be doubled, for the two sides of the whole building, giving 780 cubits. Subtracting this from the diameter of the square of 3,000 cubits (500 reeds, Eze. 42:15-20), we are left with 2,220 cubits for the diameter of the circle. Hence the *circumference* of the circle (obtained by multiplying the diameter by 3.1415926535) will be 6,974 cubits, on the inner face of the circular buildings.

These calculations are laid out in the *Temple* book (6th ed., p. 48; 5th ed., p. 107).

Inner and Outer Doors a Proof of Circularity

In Eze. 41:3, door measurements of 6 and 7 cubits are given. Bro. Sulley applied these measures to the *inner* and *outer* doorways of the circular temple. This means that the distance between the centre of the doorway posts on the *inner* side is 16 cubits, and 17 cubits on the *outer* side (carefully examine Plate 9, in the *Temple* book). This is a mathematical demonstration of the accuracy of the interpretation, as follows:

From the centre of the circle to the inner doorway posts (16 cubits apart) is a radius of 1,120 cubits, and continuing outwards to the outer doorway posts is

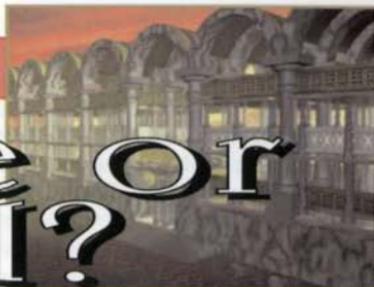
a radius of 1,190 cubits (see plate 9). Now the ratio of 1,120 to 16 is in *exact proportion* of 1,190 to 17. This result is obtained by a simple formula. When the inner radius of 1,120, and door of 16 are known, and the outer radius of 1,190 is known, but the outer door is not known, we multiply 1,190 by 16 and divide by 1,120, giving an answer of 17 for the width of the outer door.

Thus the ratio of the inner and outer doors is in the *exact* proportion that the circular interpretation of the house requires. The circumference of the outside of the circular building is *greater*

than the circumference on the inside faces, and consequently the outer doors will be slightly *wider* than the inside doors, to maintain correct proportion. A doorway of seven cubits on the outside, and six on the inside, provide exactly for this difference.

In the next article we shall, God willing, consider objections to Bro. Sulley's exposition on the basis of imagined architectural difficulties relating to the number of arches, the number of gates, how the central altar can be "before" the circular house, and other related matters.

— *Stan Snow.*



6. Large or Small?

IT is asserted by some that the future temple is a relatively small structure, and that therefore Brother Sulley's exposition in *The Temple of Ezekiel's Prophecy*, magnifies out of all proportion the specifications given by Ezekiel. It has been criticised as a "grandiose" temple whose magnitude cannot be substantiated.

The purpose of this series of articles is to examine these criticisms, to see if they have any substance. We remind the reader that in Eze. 42:15-20, where the outer dimensions of the temple are given, the appearance of the *larger measure of reeds* in the Hebrew text, rather than the smaller measure of cubits, is *prima facie* evidence for the correctness of the interpretation as a large temple. Notice that *there is no Hebrew copy of the Scriptures which reads "cubits" in these verses.*

Therefore, since the *measuring reed* is said to be in the hand of him who measures, the only consistent method of drawing up a plan of the building, is to adopt the reed measure in every instance, except where Ezekiel specifies otherwise in *the Hebrew text*. We cannot please ourselves by imagining what we think the building should be. If, for example, we allow the *cubit* as the standard of measurement, we have an altar of 14 cubits — actually *smaller than the altar in Solomon's temple* (2Chr. 4:1). Moses' altar was 5 cubits square; Solomon's 20 cubits; Ezekiel's will be 84 cubits square (Eze. 43:13-17).

OBJECTION 7: That Bro. Sulley, architect at Nottingham, overlooked an architectural difficulty with his proposed 85 arches for each side of the square outer buildings (p. 30, sixth ed.; p. 74, fifth ed.), because these arches span 10 sections (10 cellae), and are therefore divided into ten sections, and subtracting one arch for each of the 11 gates, we have 74 arches to cover the 10 sections. This means that 7.4 arches are allotted to each section. A building cannot have .4 of an arch.

ANSWER: Bro. Sulley did not overlook this problem. A careful examination of his drawings, Plates I and II and especially plate III reveal the ten sections for each wall progressively varying in size. It is neither necessary nor appropriate for the temple to have an equal number of arches in each section (each cellae). For

CORRECTIONS: Please note that in article 4 on page 246, paragraph 4, a sentence essential to the true meaning of the statement was omitted.

The text should have read:

"As the kingdom of God before the captivity, the whole nation of Israel was honoured by a larger cubit, and the king was honoured by an even larger cubit, also based on seven barley grains per finger breadth, but with an extra handbreadth totalling seven handbreadths, and called 'the royal cubit'..."

Two incorrect figures appear on p. 247. The correct calculations should be 144 = 0.1229, and 196 x 0.1229 = 24.0884 inches.

example, when conducting a class on the subject of the temple some years ago, we suggested that the four sections of the outer walls closest to the Most Holy circular inner temple could contain eight arches, "8" being the number of immortality in Scripture, and the remaining six sections (3 on either end) being furthest away from the inner temple, could contain seven arches, an appropriate number for the millennial Age, and this would total the 74 arches to cover the ten sections or cellae. Other suggestions can be made, and each would have spiritual significance. Therefore it can be seen that there is no substance to this objection to Bro. Sulley's work.

Another similar objection is raised concerning the number of cherubim proposed by Bro. Sulley for the circular inner temple. On p. 48, sixth ed. (p. 108, fifth ed.), he mathematically demonstrates the 389 cherubim which span the thirty sections which form the inner temple. The objector assumes the circle must have equal segments. This means that 12.9 cherubim are allotted to each section — an impossibility, since one cannot have .9 of a cherubim. But a careful perusal of plate III shows a progression in size for the sections, and doubtless the increase in size will be didactic, and the spiritual import perceived by visitors to the temple in the age to come.

OBJECTION 8: There is no evidence that the outer square temple will have 44 gates (11 per side), but there will be four gates, one to each side, based upon Eze 40:6.

ANSWER: We answered this objection in our first article, there pointing out that the Hebrew for gate is *shaar*, a singular word, used as a noun of multitude, a method of description frequently adopted throughout the vision where recurring features are given.

Similarly "man," a singular word, can be used to mean "all men," i.e., mankind.

We now add to our argument by pointing out that *shaar* means to "cut, split, or divide." The multiple gates do this along the 500 reed (about a mile) long walls. The gates divide or split the walls into the ten cellae or sections. Hence in Eze. 40:9-17, where three sides are considered, we have 30 cellae (A.V. "chambers") which comprise ten for each of the three sides considered (The east in ch. 40:6; the north, v. 20; the south, v. 24; the west is not measured).

Plate III in the *Temple* book shows the wall split into ten sections, by eleven gates. If however, there are no gates *adjacent* to the corner towers, then the remaining nine gates will still split the wall into ten sections.

The point is that evidence for a multitude attending the temple is seen in the law of Eze. 46:9. To prevent congestion people may not double back in transit through the temple, and to ensure a smooth flow of visitors, Isaiah tells us that "all nations shall *flow*" unto the temple (Isa. 2:2).

But why is the western side left undescribed? For an economy of words. It would be superfluous — and this is a key to the prophecy. Eze. 41:21 states "The posts of the temple were squared, and the face of the sanctuary; the *appearance of the one as the appearance of the other.*"

The northern side of the square is measured in Ezek 40:23, 35, 40; the south in 40:24, 27, 28; the east in 40:6, 22, 32. The west is absent, as already mentioned.

OBJECTION 9: A related objection sometimes raised, is that Bro. Sulley's plan provides many gates to accommodate the multitudes, but he overlooks the congestion at the narrow places

between the circular and outer buildings.

ANSWER: The multitudes will not be required to traverse these areas en masse. But in any case, these “narrow areas” of the inner court are 61 metres (200 ft.) wide on each side, giving a total of 400 feet (Plate III — “separate place” — Eze. 41:13-14). Additional space of 122 mtrs. (200 ft.) to traverse is found in the centre court (outer court) of the western outer square building, making a total of 183 mtrs. (600 ft.), which is greater than the total width of the gates on the north, or on the south, which would not exceed 22 mtrs. (440 ft.). If we have eleven gates of 40 feet width each, this totals 440 feet. The objection therefore has no substance.

OBJECTION 10: Eze. 40:47 states that the altar is *before* the House. How can the altar, in the middle according to Bro. Sulley, be “before” the House? Where is the forefront of a circle? Being in the middle, is it not facing the back of the circle all round?

ANSWER: The word “before” in this verse is the Hebrew *paniyim*, from a root “to turn; to the face.” The Hebrew here also has a prefix letter, giving the meaning: “in the presence of” (*Theological Wordbook of the Old Testament*, p. 728). Thus the meaning “before,” has the idea of “in full view of, under the eye of.”

Thus, Bro. Sulley’s conclusion seems most reasonable: “Having seen that the hill in the centre of the sanctuary is circumscribed by the temple buildings, or the House, there is only one place where the altar can be before, or ‘in the presence of’ the House, i.e., in the centre of the circle, at the top of the hill, see plate II D. It will literally be in the presence of the House, for in that position the altar will *face* all parts of the House” (p. 41, sixth ed.; pp. 95-96, fifth ed.).

OBJECTION 11: Where is the need for a large temple, when God promised David and Solomon that if the nation kept His ways faithfully, the temple that Solomon built would last forever (2Sam. 7:13, 1Chr. 28:6-7; 2Chr. 7:16-22)?

ANSWER: 2Sam. 7:13 speaks of a seed of David upon his throne for ever, building an house for Yahweh’s name. Acts 2:30 tells us that this seed is Christ, not Solomon. 1Chr. 28:6-7 tells us that the continuance of Solomon’s throne was conditional upon obedience. Solomon and his nation were not obedient. 2Chr. 7:16-22 states that God would cast the people and temple out of His sight if Solomon and the nation were disobedient. They were disobedient.

Where is the need for a large temple? The prophet Haggai promised that just as the temple rebuilt upon the return from Babylon was *smaller* than Solomon’s (Hag 2:3), so the future temple (to be built by Messiah — Zech. 6:12) will be *greater than the former* (Hag. 2:9). Obviously the worship of the future will require a larger temple than Solomon’s, and Scripture *demands* it.

OBJECTION 12: Bro. Sulley gives the diameter of the inner circular temple building as 2,220 cubits (p. 48, sixth ed.; p. 107, fifth ed.). The circumference of such a circle of 2,220 cubits would be 6,974.352 cubits, says Bro. Sulley, and the decimal fraction is too small to be taken into account in the succeeding calculation, for every arithmetician knows that it is impossible to “square the circle.” Therefore in round numbers the circumference of this circle is 6,974 cubits.

Bro. Lucas Scheepers has objected: “My problem, with all respect, God is better at mathematics than that. If He gave details for His temple, what gives

us the right to cast away fractions at will? Either the fractions should stay or we should realise that there is something wrong in the calculations and thus interpretation. In 1Kgs. 7:23, God gave *exact* measurements for things circular. The laver is ten cubits in diameter, and thirty cubits in circumference."

ANSWER: This is a reasonable objection, and at first glance seems valid. However we will find that it is not. In the first place, the measurements given in 1Kgs. 7:23 are not exact, but an approximation, as we shall show. The laver was ten cubits in diameter, i.e., "from brim to brim." The circumference of such a circle is *not* 30 cubits, but 31.416 cubits, or to be more precise, 31.415926! Even this is not precise, for as Bro. Sulley observed, no man can "square the circle." My copy of the *Encyclopaedia Britannica* takes the calculation out to 35 decimal places. In simpler terms, the *diameter* of a circle must be multiplied by 3.1416 to give the *circumference* of that circle,

and this will be but an approximation, although a close one.

Now the Scripture does not record or make mention of *decimal places* in its descriptions. Whilst we are quick to agree that "God is better at mathematics than that," the description of the laver in 1Kgs. 7:23, giving the circumference as thirty cubits is obviously an approximation, although the *artificer would have built it to perfection* at Solomon's direction. Similarly, the Lord Jesus Christ will build the circular temple in Zion of 2,220 cubits diameter, with a circumference *perfectly proportionate* to this diameter, along with all appurtenances.

We are not furnished with sufficient information to build an *exact replica* of Ezekiel's temple, nor the tabernacle, nor Solomon's temple. This is not necessary. But we have sufficient information to understand the shape and size and character of these edifices, and particularly the spiritual lessons that pertain to them.

— Stan Snow.
(To be continued).

IN PATIENT WAITING

We are still strangers and pilgrims — sojourners as all our fathers were — and in this state, I hope we may be found of Christ, in the day of his appearing. Those who have been in the Truth for years, see that they have waited, but their hope is not lost; on the contrary, the promises in which Abraham trusted, the covenanted mercies which were all David's salvation and desire, have buoyed up our hearts year after year, and continue to do so day by day. Though all else fail, we know that He is faithful who hath promised. We have set to our seal that God is true. And in confidence and full assurance we will wait until he who is the light of our eyes shall appear. Then we will behold his face in righteousness, knowing how satisfied we shall be when we are clothed with his likeness.

It may be, sometimes, we fail to realise in its fulness the abiding reality of the Truth. We are very feeble, and things are often much against us. Our walk is entirely of faith. Appearances are all the other way about. Constant association, oftentimes of necessity, familiar contact, with an unbelieving world, depresses one.

We see our fellows caring each one for himself, seeking each his own pleasure, serving each his own turn, and in some cases they seem to succeed splendidly. Their eyes stand out with fatness, and they have more than the heart can wish. It is, however, doubtful whether their joys are anything more than seeming, or last longer than the dew of early morn.

Still we are not able always to open our eyes to the facts, and there is some danger when we see our fellows spreading themselves like green bay trees, lest we should become envious against the workers of iniquity. It requires constant vigilance to enable us to resist the allurements of the world. They are frequently so insidious that they effect an entrance into our minds, and begin to exercise some influence over us before we are quite aware of their presence. It is necessary to stand aside from the world as often as possible and to gauge ourselves by Christ's standard to see whether we be in the faith.

Christ's own standard was obedience, and it is only in the doing of his will that we shall find any peace of mind now, or joy and rejoicing hereafter. Let no man deceive himself. Only those who keep his commandments, and who hearken unto the voice of his word will be accepted of him.

7. Reeds and Cubits



SOME readers have imagined that the choice of “measuring reed” or “measuring cubit” is arbitrary, and that there is nothing in the prophecy of Ezekiel 40-48 to determine the matter one way or the other.

In answer to this, we point out that God is not the author of confusion (1 Cor. 14:33). This subject of the measures is *not* a doubtful matter, but one which is essential to a correct understanding of the prophecy given. In the third verse of Eze. 40 we are introduced to the *measuring reed* by the angel who presented the vision to Ezekiel. Nowhere in the prophecy do we read of the “measuring cubit,” but we are told that the *cubit* is the basis of the measuring reed or measuring stick, and that this was a longer cubit than normal, having an extra handbreadth (40:5), known to the ancients as the “royal cubit” (*Hastings Bible Dictionary*, vol. 4, p. 907).

“Measuring Reed” in Hebrew is *middah qaneh*, from a root *madad*, to stretch, by implication, to measure, from *qaneh*, as being erect, thus a reed, especially one growing in rivers and marshes, and by resemblance a rod, especially for measuring (Strong, Gesenius). *This* is the measuring stick of the Temple prophecy.

The “Ohel” — Circular Tent

Communications from readers have indicated considerable interest in the definition of the Hebrew word *ohel*, frequently translated “tent.” We have pointed out that the Hebrew scholar *Fürst*, says the word is derived from a verb meaning “round or ring shaped.” Julius Fürst (1805-1873), was a German Orientalist, of Hebrew descent, professor at Leipzig, from 1864. In the light of his conclusion, it is interesting to note the remarks in *Encyclopaedia Biblica* upon the tents used in ancient times: “The tent... appears to stand midway between the tree and the *circular hut*... settled races prepared a more lasting shelter by the erection on a similar plan of *round* (or nearly round) *dome shaped* buildings... a later development of this would be the construction of *round* buildings... in *Smith’s Dict. Class. Ant.* 2773b (the *round shape* was the earlier form of a *god’s house*, just as the *circular hut* built round a central pole is the early architecture for a *human habitation*)... there are indications that the Indo-Germanic races, for example, passed through the *round hut* stage... It is unfortunate that the exact age of the *circular dome shaped* bee-hive buildings in the Sinaitic peninsula which are

We are delighted that a number of readers have communicated with us in regard to elements of Bro.

Snow’s explanations concerning the Temple, based on the exposition by Bro. Henry Sulley. We have placed these before Bro. Snow, who is incorporating them into his articles. We welcome further comment on this important subject — one which can strengthen our vision of the future.

described by Palmer (*Desert of the Exodus*) is unknown... *round tents* are mentioned in the old Arabian poems... Allusion has already been made to the *circular* and *tent-like shape* of the earliest temples in the classical world" (*Encyclopaedia Biblica*, vol. 4, pp. 4968-4973 — our emphasis).

In view of these comments, it is not surprising that the Hebrew word for tent, *ohel*, should have a circular connotation, observed by professor Fürst.

Translators and Translations

In preceding articles we stressed the danger of placing reliance upon Bible translators and translations which have, without exception, failed to understand the gospel of the *kingdom of God upon earth*. Their misconceptions have impelled them to translate accordingly. We pointed out that "cubits" appears many times in italics, and in such instances it is not in the original Hebrew text at all. It was then mentioned that measurements in the temple prophecy are *always* the *measuring reed*, (which was held in the angel's hand, Eze. 40:3), unless the smaller measure of *the cubit appears in the Hebrew text*. How is the English reader to know the difference? When the cubit appears in the Hebrew text, the translators of the A.V. have printed it in plain type, not in italics. This can be quickly confirmed by reference to the original Hebrew, or to Strong's Concordance. Other, even smaller measures appear in the temple prophecy, such as the "span," and "handbreadth," and their presence in the Hebrew is again indicated by being printed in plain type.

It would be helpful to now give examples of where "cubits" *does* appear in the Hebrew text, and where it *does not*.

The Size of the Altar

A very clear example of where the translators have merely guessed at the

meaning is in the description of the altar in Eze. 43. In v. 13 we are reminded that the basis of the measuring reed for the temple measurements is the great cubit of *seven handbreadths* (very appropriate for the seventh millennium!). Vv. 13-15 give measurements of the individual altar parts in cubits, and, quite correctly, printed in plain type, indicating that "cubits" *is* in the original Hebrew. In vv. 16-17, which describe the overall size of the altar (v. 16), and its surrounding court (v. 17), the AV translation gives "cubits" in *italics*, recognising its absence from the original, without an alternative replacement! On the other hand, Bro. Sulley has more literally translated v. 17 as: "the altar, 12 *measures* (i.e., reeds) long, and 12 broad, square..." And for v. 17 as "The settle (i.e., court), 14 *measures* (i.e., reeds) long, and 14 broad..." The altar base is therefore 72 cubits, (12 reeds) along each side (see *Temple* book, plate 12).

Hence readers of the temple prophecy can substitute "reeds" where '*cubits*' appears in italics, and the grandeur of Christ's House of Prayer for *all nations* will become apparent.

Septuagint Translation

Correspondents have correctly pointed out that the Septuagint translation, widely used in the days of the apostles, sometimes translates "cubits," in places where Bro. Sulley translates "reeds." Eze. 43:16-17, just considered, are an example.

In answer to this, we must remember that the Septuagint is *also a translation*, and is therefore the work of men, and not the *inspired original* given by God to men. The original Hebrew *does not* have "cubits" in the text, and therefore *measuring rods* or reeds, as held in the measuring angel's hand (Eze. 40:3) are implied. Whenever something other than the measur-

ing rod is intended, it *appears in the Hebrew text*, which is the rule of interpretation as pointed out in our first article. Failure to apply this rule leads to certain confusion. Bro. Roberts stated: "The Greek Septuagint is a mere translation by uninspired Jews who were

liable to make mistakes. Where there is a conflict between the Hebrew and the Septuagint, the Hebrew is always to be preferred" (*Christadelphian*, August 1875, p. 373).

— *Stan Snow.*

Next: Further objections considered

8. The Service of the Temple



CONFUSION is caused when the essential elements of the future temple of Zion are put aside. To spiritualise the very precise prophecy of Ezekiel in chs. 40-48, or to merely give it parabolic import, results in the destruction of the Hope and brings the Word into conflict with itself. Some have departed from the faith when they loosen their hold on the vision and beauty of the future kingdom. Thus, we need to examine some further claims made by those who reject the literacy of the prophecy.

OBJECTION 13: There will be no literal temple in the Holy Land. This is because the prophecy in Ezekiel chapters 40-48 is said to be *conditional* upon Israel maintaining its faithfulness, and, as Israel did *not* put away their iniquities, the condition was not fulfilled and so the temple will not be built.

ANSWER: Ezekiel saw the day of Israel's regathering (Eze. 36:24), when the nation will *put away* their iniquities, and have a "new heart" (vv. 25-26), and be saved from their uncleanness (v. 29). And so the objector has some substance to the claim, only in that the temple will not be built *until Israel is restored to favour*. But the objector presumes that Israel will always remain

faithless, but this is not so, as Paul shows in Rom. 11:26. God cannot lie (Heb. 6:18), and it is not possible that *nine chapters* (Eze. 40-48), and a host of supporting scripture references can fail to come to pass. Zech. 6:12-15 declares: "Behold the man whose name is the *Branch*... he *shall build* the temple of Yahweh." Consider also Isa. 2:2-3; 56:7; Mic. 4:1-2; Hag. 2:3, 7, 9.

OBJECTION 14: The New Testament shows that the temple cannot be built in the future, for there will be no temple in the New Jerusalem: "I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it" (Rev. 21:22).

ANSWER: A common error many fall into when considering this subject, is the confusion of the *literal* temple of Ezekiel, with the *symbolic* temple of the Apocalypse. The book of Revelation informs us in the very first verse, that it is a book of things which are "signified," which means that it is a book of *symbols*. Our

Some views are current on the subject of the Ezekiel Temple Service that contain the gem of a complete departure from the gospel of the kingdom.

We refer of course to professors of the Truth.

There is a necessity for much discrimination in the matter, for there does not lack a semblance of

reason for the views referred to that may blind discernment, and land honest endeavour in a quagmire from which extrication may be difficult.

*— R. Roberts
(The Christadelphian,
Jan. 1891).*

English word "signify" is a translation of the Greek *semaino*, meaning "to give a sign." Even a brief perusal of the Apocalypse shows it to be given in symbol, speaking of "beasts" with many heads, of "dragons," and so on. A more thorough study of the New Jerusalem in Revelation 21, reveals it as a symbol of the glorified Bride of Christ, comprising his immortalised followers, during the millennium and beyond.

The "temple" described in Rev. 21 requires explanation. The Greek word is *naos*, and is defined in *Bullinger's Lexicon* as "dwelling, habitation of God; the interior and most sacred part where the presence of God was manifested; the Holy Place or the Holy of Holies." This claims that in the New Jerusalem there will be no distinction between "Holy" and "Most Holy." The reason is that the "Holy" in the tabernacle of Moses, and later in the temple of Solomon, represented the *mortal state* of believers, and the "Most Holy" represented the *immortal state*. In the New Jerusalem (Bride of Christ) *only immortals will be found*.

In simple terms, the verse asserts that in this *symbolic temple* there is no "most sacred" part in the millennial age, for *the whole building* is "Most Holy," being most sacred. The New Jerusalem represents Christ and his saints in the completeness of immortality.

However in the *literal temple*, described by Ezekiel, there is still a need for separation between the "Holy" and "Most Holy," for the nations who attend it are *mortal*, and have access to some parts of the temple, whereas the saints of God are *immortal*, and they alone have access to the most sacred inner portion, inside the circle (Eze. 44:15-16). We must never confuse and confound the literal temple of Ezekiel

with the symbolic "temple" in the book of Revelation.

OBJECTION 14: Brother Sulley has overlooked Jer. 30:18, which informs us that the city of Jerusalem will be the ancient city reconstructed upon its old site, necessitating a small temple 500 cubits square. In Jer. 30:18 we are told: "the city shall be builded upon her own heap..."

ANSWER: The city described here is not Zion-Jerusalem, but the *Temple City* of the great King. The *residential city* of Jerusalem will be rebuilt to the south of its present site, and given a new name: "*Yahweh is there*" (Eze. 48:35). The "city upon her own heap" is not referring to dwellings of Israel, for these have already been mentioned in the first part of the verse in Jer. 30:18, where God will have mercy upon Jacob's tents and on his dwellings. The reference in Jer. 30:18 is very brief, and must be considered in harmony with the detailed description in Ezekiel. In ch. 45, the central portion of the land, termed the Holy Oblation, is divided into three portions. The first contains the temple, the second the Levite dwellings, and the third has the *residential city* (Eze. 45:6).

Note that the temple and city are *separated*, not being identical.

Ezekiel 48 is even more detailed, describing all three sections of this central portion of the land, with the temple in the first section (northern, Eze. 48:10), and with the residential city in the third section (the southern, v. 15). Notice again that the temple and city are *separated*.

Brother Sulley did not overlook Jer. 30:18, commenting: "Now, it is testified that 'Jerusalem shall be built upon her own heap' or hill. In all probability, then, this site with its hills and valleys cleared from all rubbish, will stand up 'beautiful for situation' when made

bare by the hand of God in the day of that great earthquake which will terribly shake the whole earth..." (*Temple Book*, 6th ed., p. 64).

Who Is the Prince-Priest of the Age to Come?

Brother Roberts wrote (*The Christadelphian*, January, 1891): "The question on which the argument turns is this: 'Who is the Prince of Ezekiel's vision and who are the priests, the sons of Zadok' who approach the Lord in connection with him? Stated in this way, the question seems of comparatively small importance. It does not appear on the face of it to have a vital bearing on the system of the Truth recovered over forty years ago by the providentially directed, capable and exhaustive scripture studies of Dr. Thomas. Yet a wrong treatment of the question is made to yield conclusions of the most revolutionary character."

Objection 14: The "Prince" in Eze. 44:3 and other references, is not Christ the king, but a mortal ruler in Israel.

Answer: A difficulty arises with some, because of the English word "Prince," which on the surface appears to have a connotation of a position inferior to the king. The word "prince" comes from the Latin *princeps*, meaning a "chief or sovereign," derived from the Latin *primus capere*—"first choice." The original meaning in English was *sovereign*, and by extension, a

royal personage of either sex (*Century Dictionary*, vol. 6, p. 4728). The word therefore can be used for the *King*.

But what of the Hebrew original? The word is *nasi*, "an exalted one, i.e., a king or sheikh" (Strong). The word is used by Ezekiel as being synonymous with the king of Israel in Eze. 12:10, 12, and other places. Ezekiel speaks of a "prince for ever" (Eze. 37:25), i.e., an *immortal prince*, thus, Christ.

The scripture speaks of Christ as *Prince*: "Messiah the Prince" (Dan. 9:24-26); "Prince of the kings of the earth" (Rev. 1:5); "Prince of life" (Acts 3:15); "a Prince and a Saviour" (Acts 5:31); "Prince of peace" (Isa. 9:6). Zedekiah, king of Judah, is also called a "prince" in Eze. 21:25.

Editors of *The Christadelphian* have found it necessary to defend this important role and function of the Messiah over the years, as exemplified in the following comment by Brother C.C. Walker:

"Some brethren have a difficulty in receiving some of the things testified concerning the Prince... we devote a few words here to establishing for the *one hundredth time* [my emphasis—S.S.] the fact that the Prince of Israel in the age to come is none other than the Lord Jesus Christ."

We shall consider other objections concerning the Prince in our further articles.
—*Stan Snow*.

• **THEY WILL SPEAK ONE RELIGIOUS LANGUAGE** and serve [Yahweh] with unanimity; for, says He, "Then will I turn to the people a pure language, that they may all call upon the name of the Lord with one consent." This must, indeed, be the Lord's doing, for who among men has the wisdom, knowledge, and power to bring the nations to speak intelligibly on religious subjects, and to be of one religion? The sword only, can prepare the way for this. Mankind must be made to lick the dust like a serpent, before they will consent to change their creeds for eternal truth. Judgment will bring them to reason. —*J.T.*

• **IT IS TRUE** that no man or power has a right to interfere between God and the conscience; but it is also true that no man has a right to worship God as he pleases. This is a Protestant fallacy. Man has a right to worship God only in the way GOD HAS HIMSELF appointed. —*J.T.*

EZEKIEL'S TEMPLE REVISITED.

9. The Identity of the Prince of the Temple

MANY advocates of a small temple, base their conclusions and drawings upon the temple description given by Mr. Davidson in the Cambridge Bible. Davidson accepted a literal temple, but evidently does not accept that a universal house of prayer for all people will be built in the earth. He has a clergyman's view of God's kingdom, as evidenced in the following statement: "To us a bodily life of man upon the earth such as we now live, and a personal presence of Yahweh in the most real sense in the midst of men, appears incompatible."

Small Temple Concept Not Tenable

Therefore there can be no surprise to learn that his concept of the Ezekiel prophecy is of a small sanctuary, the size of the temple house itself being one hundred cubits by sixty cubits, roughly 61 metres by 36 metres (200 feet x 120 feet) which is not as big as some provincial civic halls! He comes to this conclusion by reading in some cases "cubits" instead of *measuring sticks*, i.e., "reeds."

Haggai states that "The glory of this latter house shall be greater than the former" (Hag. 2:3-9). The Lord himself implied the future *majesty* and *grandeur* of Zion when he said "Swear not by Jerusalem, for it is the city of the great king" (Mat. 5:35). Psa. 48 gives glowing particulars in describing the Temple of the Age to come: "The mountain of His holiness, the joy of the whole earth." It is a temple city of towers, bulwarks, palaces of such magnitude that the beholders are exhorted to mark them, tell (number) them, as a source of wonder for future generations of



The wrong application of cubits where reeds should apply is the reason why some make incorrect assumptions concerning the great temple of the future, the House of Prayer for all people. How this error came about, is revealed in this article.

visitors (Psa. 48:10-13).

Only by establishing this temple “in the top of the mountains” (Isa. 2:2), and upon a “*very high mountain*” (Eze. 40:2), with dimensions of magnificent proportions, could it possibly excite the admiration of beholders. A small building would be virtually invisible. But the temple will be a spectacle of outstanding beauty to which nations come, and *kings bring presents* (Isa. 2:2; Psa. 45:12; 72:10-11; Isa. 60:9-11).

Who Is The Prince of the Age to Come?

We considered this question in our last article, and as this query has given occasion to several objections, we shall consider it here.

OBJECTION 15. That Christ cannot be the Prince, because Heb. 7:27 speaks of Christ’s offering as something he did *once*. How then can Christ be the Prince who offers *again* for himself and for the people in Ezek. 45:21-25?

ANSWER. Such objections, when given a cursory consideration, could appear valid. However, a little contemplation reveals they are not. The reinstitution of animal sacrifices at Zion in the Kingdom Age will in no way detract from the efficacy of Christ’s one sacrifice for sin. They will simply be a *memorial* of Christ’s sacrifice, in a similar way to that in which the memorials of the bread and wine point back for us now. Scripture frequently makes use of types pointing forward in time, and memorials pointing back in time. Bible students should have no difficulty in understanding this method of teaching. The offerings of the Law of Moses were *types* pointing forward in time, and did not detract from the *only efficacious offering for sin* ever made, namely that of the Lord Jesus Christ. That there will be animal sacrifices in the Kingdom is beyond question (Isa. 56:7; Ezek. 46:2, 4, 6, 12-15).

The Prince Offers For Himself

Christ the Prince will indeed offer a sin offering for himself (Eze. 45:22), and Lev. 6:26 reveals that priests under the Law of Moses *themselves partook* of such offerings. So also will the Lord Jesus Christ, the Prince-Priest in the Millennium. This is in harmony with what he did in the past when he partook of *his own passover* sacrificial meal (Lk. 22:15) after the type of the Passover Lamb sin offering (Jn. 1:29). Furthermore, the Lord said that he *would* partake of his own passover again in the kingdom (Lk. 22:16,18). Christ the Prince will do all these things as a *memorial* pointing back to his crucifixion, to *teach principles* of the atonement to nations who, in that day, as in ours, will be in great need of instruction regarding God’s method of salvation. This is why the Law, a schoolmaster, therefore, a teacher (Gal. 3:24) shall go forth from Zion (Mic. 4:2). The animal sacrifices which will be made only at Zion, shall be part of the *restitution* of all things, which is to say, the *restoration* of the sacrifices (Acts 3:21). It is all part of the “raising up of the tabernacle of David” (Amos 9:11; Acts 15:16), which includes law and sacrifices to educate the nations in what has been achieved by the sacrifice of Christ.

OBJECTION 16: The difference between Christ and the Prince is seen in that Christ as the “glory” enters the temple via the outer eastern gate, but the Prince *does not* enter by this gate (Eze. 44:2-3).

ANSWER. The outer square temple comprises a *double row* of buildings on all four sides, with gates on outer and inner rows. Hence on the East we have *outer gates*, which after the entrance of the Multitudinous Christ in glory (Eze. 43:1-2), are closed, never to be reopened (Eze. 44:2). This will doubt-

less teach Israel, and give them confidence, that the *Shekinah Glory* which in Israel's past was seen to depart from the city (Eze. 11:23), will never depart again throughout the thousand years of Christ's reign (Isa. 33:20).

However the gates on the *inner* row are opened and closed at regular intervals (Eze. 46:1-2), and used by Christ the Prince when he appears before the worshippers who assemble in the inner court. Whilst the outer gates are permanently shut, the porch within is used by Christ to gain access to his palace in the eastern side of the outer temple buildings, where he again "eats bread" with his saints (Eze. 44:3; Lk. 22:16).

Thus the objection is only apparent or seeming, not real.

OBJECTION 17: The Prince has sons, and therefore cannot be Christ (Eze. 46:16-17).

ANSWER: Rather than being a difficulty, the statement in Eze. 46:16-17 is a wonderful elaboration of the gospel of the Kingdom of God on earth. It emphasizes the difference between "sons" and "servants." The Prince gives to his "sons" of his own portion of the land (Eze. 46:18), and this portion of the Prince is described in Eze. 45:7-8. Christ's portion is a noble strip of land containing the Holy Oblation, and found between the portions of Judah and Benjamin (see Plate 15, *Temple Book*).

Who are his *sons*? Isa. 53:10 speaks of them, namely the "seed" of Christ, and this *spiritual seed* are the saints. To some of them Christ gives a gift of territory from his own portion of the land, which will be theirs for the whole duration of the millennial age, for they are *immortal*. By way of contrast, Christ gives gifts of territory from his own portion to some of his *servants*, and these gifts are returnable to Christ at the Jubilee years (Eze. 46:17), which will

be a reminder of the *mortality* of his servants. The distinction will be necessary in that day, for even mortal men may live to a great age as they did before the flood (Isa. 65:20), and men will need to be reminded that *immortal life* is the hope to which they might aspire, and not a present possession for them at that time. Hence Eze. 46:16-17 emphasizes the difference between immortal *sons* and mortal *servants* in the Kingdom Age.

OBJECTION 18: Ezekiel 37:24-25 informs us that David, not Christ, is the Prince.

ANSWER: The objector is influenced by the statement in Eze. 37:25 "My servant David shall be their Prince forever..." The first point to be made is that there are many *titles* for Christ in the scriptures, and this is one of them. "David" means *Beloved*. Whilst David is the beloved of Yahweh, the prophecy refers here to the *greater than David*, even the Lord Jesus Christ, who is the *Beloved* one (Mat. 3:17), Israel's Prince "for ever," literally for the *olahm*, or millennial Age. We can positively prove this by referring to Luke 1:32, where we are told that the Lord God gives to the Lord Jesus the throne of his father David. How then can David possibly still have it in the Kingdom Age?

A similar example of Christ taking another's name as a *title* is seen in Dan. 12:1, "At that time shall *Michael* stand up, the great *Prince* which standeth for the children of My people." "Michael" means *Who like God (El)*. He was in charge of Israel's affairs it seems (Exo. 23:20-23; Dan. 10:13), and here in Dan. 12:1, is a prediction that Christ will take Michael's title and his role as

Scripture frequently makes use of types pointing forward in time, and memorials pointing back in time

“commander of the people” (Isa. 55:4). Christ will be the great “Michael,” the Name-bearer, the one like God in that day.

Thus, Christ is both *David* (beloved) and *Prince*, and therefore the faithful *servant* of Isa. 42:1, “Behold My servant... Mine elect... he shall bring forth judgment to the Gentiles.”

Christ is certainly the *Prince* as stated in Acts 5:31, “Him hath God exalted... to be a *Prince* and a *Saviour*.”

OBJECTION 19: The Prince cannot be Christ, because the Prince worships Yahweh at the threshold of the gate (Eze. 46:2), and Christ *is* the manifestation of Yahweh. This would mean that Christ worships himself.

ANSWER: A little reflection shows the emptiness of this argument. When on earth before, Jesus was the manifestation of *Deity in flesh* (Jn. 1:14), and worshipped Yahweh, who is his Father as well as ours (Jn. 14:28, 31). Similarly, at his return, as *Deity* manifested *in Spirit*, he will rightly worship Yahweh (Eze. 46:2), when on earth again.

Far from being a problem, the *public* worship of Yahweh by the Prince will be a necessary exhibition of the fact that there is but one Creator and Author of all, even the Father. As the millennium progresses, this reality

could be ignored, when the Prince of Kings is repeatedly seen in his glory, and he might well be looked upon as being very God himself! Therefore, the ordinance will keep before the people the truth that Jesus Christ, the King of kings, was once a mortal man, though sinless. He was once a man like themselves needing redemption from death.

Bro. C.C. Walker, Editor of *The Christadelphian* wrote: “The aspect of a Prince who eating bread before *Yahweh* and yet *is* the *Yahweh* appears complex, yet without confusion, just as it was in the days of his flesh when Jesus was at once *the door* and the *shepherd* who offering the door (Jn. 10:1-17); *the offering* and *the priest* (Heb. 9:11-14). *The sacrifice* and *the altar* (Heb. 10:10; 13:10; Psa. 118:27).

So hereafter when the Father is revealed on earth in the Son, that Son, although then *Yahweh* (manifestation of the Father) offereth to the Father who is still memorialised by the term *Yahweh*, ‘He who will be.’ The Lord is now an immortal manifestation of the Father, yet as Prince in the Temple, worships the Father from whom he proceeded.”

In the next article we intend to address the important and frequently misunderstood question of “**Who are the sons of Zadok?**”

— Stan Snow.

When Will the Lord Come?

The exact time has been skilfully hidden in the midst of a good deal of revelation on the subject. The Lord’s comment on this very situation is, “Blessed is he that watcheth.” His own statement while on earth, that when he should come he would find some off their guard, and “eating and drinking with the drunken,” and beating fellow-servants, show that the exact time would be unknown. True men, therefore, taking wide views of the Lord’s plan, as it has unfolded itself for 3,000 years past, will be found “always ready,” ready to catch at any symptom of his return, while at the same time undiscouraged by any un-anticipated involution of details. The broad current of things is not only in the right direction, but has been sweeping on with an increase of strength and tumult of waters, that has arrested the attention of even the heedless. There is only one attitude: “Be ready: Watch!” —R.R.

10. The Sons of Zadok



A further consideration of the important Temple prophecy, showing the value of Bro. Sulley's exposition, and the need for a clear appreciation of this grand vision of future glory: the city of the Great King.

COMMUNICATIONS received from readers shows a continued interest in the question of the circularity of the inner temple. We quoted from Professor Fürst, a German Orientalist of Hebrew descent at the University of Leipzig, who published a *Hebrew and Chaldee Lexicon* to the O. T., which was translated into English by Samuel Davidson of the University of Halle (Germany) in 1867. In view of the interest generated, it would be advisable to consider further the information Professor Fürst has to offer.

We pointed out earlier that the Hebrew word *ohel*, translated "tabernacle" in Eze. 41:1, referring to the cloud over the inner temple, forming a "tent" over it, means "round" or "ring shaped," as defined by Fürst. Bro. Sulley commented: "Thus a circular ring of buildings forming the inner temple... may be said to mark or bound the breadth of the tent," i.e., the breadth of the tabernacle (*Temple* book, 6th ed., p. 41).

Professor Fürst comments further upon *ohel*: "The tent of nomads (Gen. 9:27), so called from its *ring shaped, round* form... always the exterior of the tent, the *round roof*, distinguished from 'mishkan'." He says, "*ohel* is *equivalent* to the Hebrew *chuwł*." Turning to Strong, we find this word *chuwł* means "to twist or whirl in a *circular* or *spiral* manner; a *circle*." Gesenius' Hebrew Lexicon comments upon *chuwł*, as follows: "to twist, to turn, to turn round... to dance in a circle... a district of Aramea (Gen. 10:23) from *hul* meaning 'circle'."

The reader can therefore see, as we proceed through these articles, that the *collective* evidence for the *circularity* of the inner temple is impressive. We can see why Bro. D. L. Evans, Professor of Hebrew at Carmathen College said to Bro. Sulley: "Your explanation is perfectly correct, and I am prepared to defend it before the world."

Is A Circular Inner Temple Appropriate?

We have touched upon this before. We asked the question as to why, since the *ohel* tent, covering the tabernacle, was not round, should the *ohel* of Ezekiel's temple be round? In answer, we point out that there were structural features about the temple of Solomon that differed from the tabernacle, and those of the temple rebuilt by Zerubbabel were different again. So also the structure of Christ's House of Prayer will differ. As already pointed out, the use of the word *ohel* for the tabernacle covering, seems to be *prophetic* of the *circular* tent cloud that will be seen by all nations over Ezekiel's Temple. Only then will the true and final circular

ohel be a reality in the earth.

But why is a *circle* appropriate? It is most appropriate for the kingdom Age, because it will be the first time in the history of the Adamic race that an *immortal priesthood* will be in operation on the earth. The circle is the symbol of *immortality*, being an *unending* line. Ezekiel saw the vision of the cherubim, which represents the immortal saints in glory, with their *wheels* (Eze. 1:16, 19-22; 3:13; 10:2, 6, 9, 12-13; 16, 19; 11:22; Dan. 7:9). Similarly the *rings* of the cherubim (Eze. 1:18), symbolise the *immortality* of the saints in that day.

It is significant that the first camp of Israel, upon entering their "rest" in the promised land, was at Gilgal (Josh. 4:19), meaning, "a wheel." This typical "rest" reminded them of the true rest of immortality in the future.

It was here at Gilgal, the place of the *wheel*, that God "rolled away the reproach of Israel" when the children were circumcised (Josh. 5:8-9). This is to say that the reproach of their flesh was removed (in the type of circumcision), which is a figure of their being in *the spirit*, or *immortality*, when their final "rest" arrives in the kingdom age.

Finally, it is worthy of note that in Rev. 4, which is a vision of Christ and the saints in *immortal* glory, the twenty-four elders sat around the throne in a *circle*. "Round about" is *kuklothen*, from *kuklos*, "a circle" (Rev. 4:4).

Concerning the Sons of Zadok

This has always been a controversial topic, and comes under the category of those matters referred to by Bro. Roberts in *The Christadelphian*, January, 1891, p. 3, when he wrote:

"Some views are current on the subject of the Ezekiel Temple service that contain the germ of a complete departure from the gospel of the Kingdom... there is a need for much discrimination

in the matter."

OBJECTION 20: That the Sons of Zadok are not immortal priests as Bro. Sulley suggests, but that the Levites and Sons of Zadok are both *mortal*. The Sons of Zadok must be mortal, for they are said to have wives (Eze. 44:22).

ANSWER: The first point to be made is that whilst Zadok is the name of a priest, a descendant of Eleazar, it is also a *title*, meaning *Just One*, and is a title for *all* the faithful sons of Christ, who is himself the pre-eminent *Just One*, as stated in Acts 7:52. The historical Zadok was faithful to David when Abiathar was not, but we do not know whether Zadok's literal sons were faithful like their father. Therefore "Sons of Zadok" is a figurative term for all God's faithful down through the ages, just as "Sons of Belial" depicts a *class* of those who are worthless, literally, "Sons of worthlessness." The Sons of Zadok are a class of just ones, men and women, who, upon being raised from the dead and through judgment, will be given immortality, *along with the greater Zadok himself*, and will be privileged to ascend the hill of Yahweh to offer the fat and the blood of the sacrifices of the people (Eze. 44:15-16).

The Sons of Zadok must be immortal, for they will be able to minister before Yahweh (Eze. 43:19), and at His table (ch. 44:16). They are *individual* righteous men and women of previous generations, who have been raised, judged, and given immortality.

Two Classes of Levites

— Unfaithful and Faithful

Confusion arises when we do not distinguish between "the Levites that are gone away far from Me, when Israel went astray" (Eze. 44:10), and the "priests the Levites, the Sons of Zadok (i.e., "*sons of righteousness*") that kept the charge of My sanctuary when the children of Israel went astray from Me,

they shall come near to Me... they shall stand before Me" (Eze. 44:15).

In *The Christadelphian*, January, 1891, Bro. Roberts wrote: "The degraded Levites are 'the Levites that are gone away far from Me:' this is a class, a tribe, a whole body of people; but the Levites that are 'to come near to do the office of a priest' are the *Sons of Zadok* that kept the charge of My sanctuary.' These are *individual* Levites selected from the whole body of Levites... it was meet that the new priesthood of the restored system should be designated with reference to the history of the old. This is done by calling them 'the sons of Zadok' — that is, all of the Zadok type... The Levites as mere Levites, are excluded on account of the part they performed in Israel's transgressions. The class chosen in their place is a selection from among them, because of former faithfulness, with many new individuals added and incorporated, who, though originally aliens, become fellow citizens with the household of God."

Immortal Sons of Zadok With Wives?

Do the immortal sons of Zadok have wives? Of course not (cp. Mat. 22:30; Mk. 12:25; Lk. 20:35)! A close look at Ezekiel 44 shows that it is the *mortal Levites* that have the wives, not the immortal Sons of Zadok. Apart from two verses, the whole section of Eze. 44:10-31 is speaking of the *mortal Levite* priests, and regulations that apply to them in the temple service of the age to come. Thus v. 22 refers to the wives of these mortals from the tribe of Levi.

The two verses which form an exception are vv. 15-16, which contrast the *immortal priesthood* of the saints, with the *Levitical priesthood*, both of which operate co-etaneously in the Kingdom age. The translators of the AV

have recognised this here by placing Eze. 44:15-16, between printer's parenthesis marks, to indicate an explanatory or qualifying comment in the passage.

Verses 15-16 describe the immortal priests who do "*come near*," in contrast to the mortal priests from the tribe of Levi, who do "*not come near*" (v. 13). Christ the king has "sons" (Eze. 46:16-17), and these sons being immortal, will be *righteous* sons, and are therefore quite appropriately called "*sons of Zadok*" (which means *Righteous*). These "sons" constitute the higher order of priests who are the "keepers of the charge of the altar" (Eze. 40:46), and are distinguished from the lower order of priests who are to be "keepers of the charge of the house" (v. 45). It is this *lower order* of mortal Levitical priests who *marry* (Eze. 44:22), who *sweat* (vv. 17-18), and who can be *defiled* (v. 25).

OBJECTION 21: The Melchizedek order of priests will not officiate in Ezekiel's Temple; instead, the Aaronic priesthood shall be restored to perform this function.

ANSWER: The reason why Scripture says nothing of an *Aaronic* priesthood being continued on in the Kingdom age, is that this family order of high priesthood has been superseded by Christ (Heb. 7:11-12). This change of the high priesthood necessitates a change or amendment of the Law when it goes forth from Zion. Paul states this in Heb. 7:12, "For the priesthood being changed, there is made of *necessity a change also of the law*." There will be no place for Aaronic high priests then, for the saints are the new *king-priests* (Rev. 5:10), like their Lord, after the order of *Melchizedek* (Psa. 110:4; Heb. 5:6), and they shall perform those functions, while the *Levitical* priesthood will attend to the more menial necessary functions.

Let the reader mark this: the scripture most definitely states that the Levitical priesthood, which *assisted* the Aaronic priesthood in the Mosaic era, *will continue* to operate in the Kingdom age. Consider the certainty of this language: “Thus saith Yahweh, if ye can break My covenant of the day, and My covenant of the night... then may also My covenant be broken with David, My servant, that he should not have a son to reign upon his throne; *and with*

the Levites the priests, My ministers... so will I multiply... the Levites that minister unto Me” (Jer. 33:20-22).

So then, the future will see the Aaronic order redundant, and the mortal Levitical order continuing on, to assist the order of Melchizedec, the immortal “*Sons of Zadok.*”

—*Stan Snow.*
(*to be continued.*)

11. Sacrifices in the Kingdom



SOME reject the future work of the Lord as the great prince-priest, offering for his people with sacrifices reminiscent of his atoning work in the past. They claim that such offerings cannot reflect the principles of a millennium of grace. But such a view overlooks the important scriptural teaching, and the lessons essential to an Age which enjoys the divine blessings of the Abrahamic covenant.

Will There Be Sacrifices in the Future?

OBJECTION 22: Animal sacrifices will not be resumed in the kingdom age because they have all been fulfilled in Christ (2Pet. 3:7, 10; Heb. 10:19).

ANSWER: Ezekiel states plainly in his temple prophecy: "These are the ordinances of the altar in the day when they shall make it, *to offer burnt offerings* thereon... to minister unto Me, saith the Lord Yahweh, a young bullock *for a sin offering*" (Ezek. 43:18-19). It cannot be argued that this prophecy will never be fulfilled, for, as we have already shown in this series, the Scriptures reveal that Jerusalem will become the "city of the great King," and the place of worship for all mankind. To fulfil such a project, there needs to be a temple suitable for such a high and majestic purpose. Part of this prophecy shows the necessity for the "sin offerings" and other sacrifices.

However 2Pet. 3:7 and 10, remain a problem to some, since it declares that the elements of the Law of Moses would dissolve away, and this happened in AD70, at the hand of the Roman armies. In answer we point out that Peter says nothing to prevent the setting up of a new "political heavens" or dispensation, and this *is actually stated* in Isa. 65:17-18. What is more, we are told there that this will be a new Jewish "heavens" involving Jerusalem and her people. This new dispensation is again mentioned in Rev. 4:1, as the new political heavens of the Kingdom age to which the saints are invited to "come up hither."

Christ's kingdom will be the "*restoration of all things*" and the restoration of sacrifices, *only at Jerusalem*, will be part of this restoration (Acts 3:20-21). Whilst God's law and sacrifices will be restored, it shall be with amendments to Moses' Law. Heb. 9:10 states that the Mosaic Law was imposed "until the time of reformation." "Reformation" (Gr. *diorthosis*) has the idea of "amendment; of bringing right again" (Vine Expository Dictionary). When the sacrificial law is restored, it must be amended to cater for the new priesthood after the order of Melchizedek, and the worldwide worship by all nations. It will accommodate the new conditions in the earth at that time.

It is clear that animal sacrifices shall then be offered at Jerusalem, for Isaiah states: "Even them [those that join themselves to Yahweh] 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*" (Isa. 56:6-7).

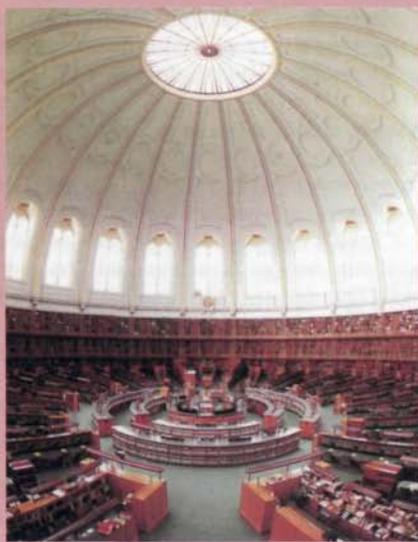
Yet Hebrews 10:12 also remains a problem to some. It declares that Jesus, "after he had offered one sacrifice for sins for ever, sat down on the right hand

of God," and in verse 14: "for by one offering he hath perfected forever them that are sanctified." These verses stress the *eternal efficacy* of Christ's sacrifice for sins.

But it must be remembered that the

IN the *Christadelphian*, April 1920, Bro. Sulley wrote of the circumstances by which he came to examine the subject of the Temple: "About the same time I received an invitation from a brother in London to visit the British Museum in order to consult publications which might be found there upon the 'Prophecy of Ezekiel.' He and his co-partner entertained me for ten days, and his younger brother, an expert shorthand writer, accompanied me to the British Museum every day, assisting in making extracts from the publications upon Ezekiel. During that period, some 22 books were consulted. My search was disappointing so far as finding any explanation of the prophecy, for not one of the publications which I consulted had grasped the vast extent of the building revealed in the prophecy. Still some technical evidence as to the signification of certain Hebrew words was obtained. This visit to the Museum was undoubtedly of great value. Those who have visited the rotunda reading room of the Museum will have been impressed by its vast domed roof. I remember well, reading a foot note in one of the books consulted. It was in reference to the position of the posts of the temple — 'not tabernacle but tent, or ring-shaped.' In the circumstances this note impressed me very much. Looking upward, the idea at once flashed upon me. Is the inner Temple then to be a circle?"

Having obtained all the technical evidence available at the Museum, there now ensued **seven years of investigation** and construction, in which the meaning of every word in the prophecy was analysed. During these investigations, pen and ink sketches only were made, until it was proved that the actual dimensions specified by Ezekiel would fit, or 'close' as the surveyors say. From evidence culled from the prophecy it was possible to show by calculation that the suggested plan of the Temple fitted completely in all its parts, so the time came for laying down to scale the plan and suggested elevation of the building ... When the work of investigation was completed, the question of publishing the result had to be considered. I felt perfectly sure that the same over-ruling Providence which had led to an explanation would also lead to its publication.



animal sacrifices in the past, under the Law of Moses were *only typical*, and saved no one. Nevertheless, they were valuable as a teacher (Gal. 3:24). Similarly the animal sacrifices in the future, demanded by the law which goes forth from Zion (Mic. 4:2), will save none, but will be a *memorial* pointing back to Christ's "one sacrifice for sins for ever," and will also be a valuable and necessary teacher for those who are then coming out of the age of Gentile darkness.

Arabian Tribes to Offer Sacrifices

Isaiah expressly speaks of the Arabian tribes *offering their flocks* with acceptance upon God's altar in Jerusalem. There are sacrificial animals from Kedar and Nebaioth (Isa. 60:7).

Jeremiah elaborates: "Behold the days come, saith Yahweh... Neither shall the priests the Levites want a man before Me *to offer burnt offerings*, and to kindle *meat offerings*, and to *do sacrifice continually*" (Jer. 33:14, 18).

The Significance of Ritual

OBJECTION 23: According to Heb. 10:6, 8, animal sacrifices will not be resumed in the kingdom age, for "sacrifice and offering, and burnt offering for sin Thou wouldest not, neither hadst pleasure therein; which are offered by the law" (Psa. 40:6).

ANSWER: In view of the unmistakable testimony of the prophets Ezekiel, Isaiah and Jeremiah, that animal sacrifices *will* take place in the millennial age, this objection is not valid. However Heb. 10:6, 8 and Psa. 40:6, need to be clarified. These passages are based upon 1Sam. 15:22. It would be a superficial and false view indeed which imagined that God was not pleased with the man who sacrificed willingly and sincerely, and in the way appointed under the Law.

But the sacrifices of Israel were so often displeasing to God, as exempli-

fied by Israel's first king, Saul who imagined ritual sacrifice was more important than moral obedience: "Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft" (1Sam. 15:22-23).

Why then did God not take pleasure in the sacrifices? Even while the law concerning them was in full force, it might be said, God did not desire them for their own sake. They had no power to save, or to take away the guilt of sin. This was doubly true in Israel's case, for their *lack of faith* (Rom. 9:31-32).

But the day is coming when Israel will be acceptable in God's sight, with contrite heart, and then their sacrifices *will* be offered and be pleasing, as is stated in Psa. 51:17-19, "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*." The Psalmist speaks of the *joy* of the sacrifices willingly offered in that day: "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*." Although the sacrifices shall be pleasing to God in that day, the animal sacrifices, as before, only represent a *memorial* of Christ's one sacrifice for sin, *pointing back* to the atoning work of the Lord Jesus Christ for mankind (Deu. 12:5-6; 26-27; Eze. 43:7; 48:35; Jer. 3:17).

"Some views are current on the subject of the Ezekiel Temple service that contain the germ of a complete departure from the gospel of the kingdom... There is a necessity for much discrimination in the matter."

These offerings must be *future*, for the walls of Zion were still intact when Psalm 51, quoted above, was composed, which speaks of a future desolation and restoration. Since the offerings were to be in *righteousness*, they could not refer to those offered after the restoration from Babylon, for the element of *righteousness* has been lacking in Israel's offerings to this day! A future offering of animal sacrifices in Ezekiel's Temple must be intended by these verses.

Conclusion

When Yahweh's temple is finally erected upon the earth, the structure will surpass and transcend any previous human effort. Standing majestically, and resplendent in design like the four-square encampment of Israel, will be a foursquare outer building, the "four" speaking of the "Hope of Israel," at the centre of which will be the Most Holy

encircled by the circular temple — an unending line — the symbol of eternity. This is the temple of Ezekiel's prophecy, expounded by Bro. Sulley, architect of Nottingham, a most careful and capable Bible student.

Able and competent brethren have concurred, and supported this view over the years. Brethren Roberts and Walker, editors of *The Christadelphian* magazine have allotted substantial space to promoting his exposition. In the 1891 issue, the editor provided fifty pages upon the topic. He emphasised the importance of the subject when he wrote: "Some views are current on the subject of the Ezekiel Temple service that contain the germ of a complete departure from the gospel of the kingdom... There is a necessity for much discrimination in the matter."

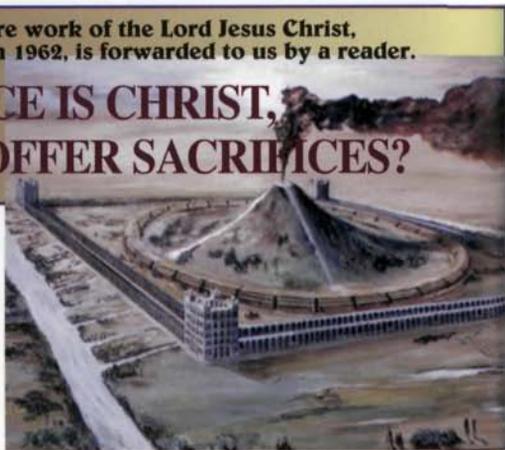
—Stan Snow.
To be continued.

A further comment on the future work of the Lord Jesus Christ, published by the Logos Committee in 1962, is forwarded to us by a reader.

IF THE PRINCE IS CHRIST, WHY SHOULD HE OFFER SACRIFICES?

QUESTION: Hebrews 7:27 reads "Who [Christ] needeth not daily as those high priests to offer up sacrifice, first for his own sins, and then for the people's; for this he did once, when he offered up himself." On the other hand, the Prince is shown offering a sin offering for himself and the people (Eze. 45:22). Is it compatible that Christ should leave the Majesty and Glory of the heavens to return to the conditions recorded in Ezekiel 45, concerning the specific practices necessitated and required of the then Prince of Israel?

ANSWER: Hebrews 7:27 is a comment on the work of atonement. The



apostle contrasts the high priest's duties under the Law with those of the Lord Jesus. Under the Law, atonement was nationally effected once a year (not daily) when the high priest went into the Most Holy with sacrificial blood to offer "first for himself, and then for the people."

Why should Paul comment that Christ "needeth not DAILY" to do this, seeing the high priest did it only yearly anyway? The answer is that whereas they performed a work of atonement annually, he does so daily. Therefore, if he had not offered up the "once for all" sacrifice, he would have had to offer a daily atonement offering. But, "this he did once, when he offered up himself."

His "once for all" offering gave meaning and efficacy to all the animal sacrifices under the Law. It stretched back as it also stretched forward, covering sins of the past as well as those of the future. Thus Paul reasoned: "He is the mediator of the New Covenant... by means of death, for the redemption of the transgressions *that were under the first testament*" (Heb. 9:15). The sacrifices under the Law anticipated the offering he made, as the offerings in the temple of the future will *point back* to it. Neither those of the past, nor those of the future will supersede it; neither are efficacious without it.

The same is true of the breaking of bread and drinking of wine. And though Christ offered "once for all," we still memorialise it sacrificially in this manner. The breaking of bread and drinking of wine is just as much sacrificial in character as the slaying of an animal, and signifies just as much. It does not supersede Christ's offering, however, but memorialises it. It is the form of sacrifice established by Christ during the period of time when Jerusalem is trodden underfoot of the nations, and his followers are scattered throughout the earth. Under such circumstances, it is not possible for animal sacrifice to be made, for Yahweh has decreed that they should be offered in one place only (Deu. 12:5).

Christ has promised, that at his return, he again will preside over the feast he inaugurated over 1,900 years ago (Lk. 22:18). In breaking bread and drinking wine with his immortalised followers, he will be offering the tokens of his own sacrifice "first for himself and then for the people." The action will be sacrificial in character, memorialising his wonderful victory. Instead of depreciating his glory, it will enhance it in the eyes of all the saints, for they will thankfully recognise that only through the sacrifice thus memorialised have they attained unto their high position.

In addition, Eze. 40:45 states that the Prince will ceremoniously offer a bullock as a sin offering "for himself and for all the people of the land." It is suggested that this prince must be a mortal to so offer, but such a suggestion is an impossibility when the facts are all brought to view. Why does the Prince offer "for himself?" He does so that he might offer for the people. Christ first saved himself that he might be in a position to save others. His offering was first for himself and then for the people. If we say that a mortal prince will perform this, we will be forced to the conclusion that another redeemer is being provided for the covering of sins in the age to come. This fact is enforced by the use that Paul makes of Ezekiel 45, for he applies v. 20 in Hebrews 5:2-5 to the work and position of the Lord Jesus as high priest.

To our mind, the picture of the Lord Jesus presiding over such an offering in the age to come, does not reduce his glory and dignity. What an impressive and meaningful ceremony it will be, for the King of the universe in all his power, glory and dignity, in all the manifestation of divine qualities and nature, to thus show forth to

the mortals of that age that he and all the immortal aristocracy of the kingdom, have attained unto their positions by the blood of the sin-offering provided by the Father in the heavens (Jn. 3:16). No more expressive and eloquent exhortation could surely be demonstrated than will be set forth by Christ presiding over such a ceremony. What hope it will present to the minds of the people as they realise that they, too, through the same

means, can attain unto a like position, at the end of the millennial reign. It will dramatise Christ's own great victory by which the victory of the age to come has alone been made possible. It will tell the story that the great immortal King of kings of millennial glory was once clothed with flesh, and "learned obedience by the things he suffered." It will be an exhortation to the people of the land to "go thou and do likewise." — *H. P. Mansfield, 1962.*

12 The Circular Temple and the Cloud



Bro. Snow continues his examination of objections lodged against the outlay of the glorious House of Prayer for All Nations, as depicted by Bro. Henry Sulley.

FROM the outset of this series upon Ezekiel's temple, we welcomed questions and discussion. We continue to receive correspondence questioning the *circularity* of the inner temple. In our defence of Bro. Sulley's interpretation, we have consistently maintained that the Hebrew *ohel*, referring to a "tent," is in fact a tent formed by the *cloud* of Yahweh's presence over the temple. This has given rise to another objection, as follows.

OBJECTION 24: The statement that "ohel" means "cloud" (*Logos*, March 99, p. 170), directly contradicts Exo. 40:34-38 which describes the cloud (Heb. *anan*) covering the tabernacle (Heb. *ohel*).

ANSWER: Over the tabernacle was a tent (*ohel*) of skins for a covering, and in addition there was the cloud (*anan*) of Yahweh's presence hovering above the whole structure. But in the case of the future House of Prayer for all nations, the key to its explanation is that *the cloud is the tent*, as discovered by the diligence of Bro. Sulley. Just as there were structural *differences* between the tabernacle and the temple of Solomon, so there will certainly be structural differences between those edifices and the future House of Prayer for all nations. Instead of a tent of skins, we shall have a tent covering formed by the cloud of glory.

OBJECTION 25: Quoting Isa. 4:5, namely, "within the circular 'tent' (*ohel*) of cloud" (*Logos*, June 99, p. 276), would suggest to readers that the word *ohel* and a word for "circular" occur in that verse. They do not. The Hebrew word for "cloud" (*anan*) is used as it is in the last verses of Exo. 40.

ANSWER: No one suggests that the circularity of the cloud (*anan*) is derived from, or dependent upon, Isa. 4:5. The collective evidence for the circularity of the cloud is derived from various other sources, as is brought out in these articles. In the light of this collective evidence it is demonstrated that the cloud of Isa. 4:5 is a circular one, and shall form a tent over the assemblies at the temple in the Age to come.

OBJECTION 26: Eze. 43:12 says "round about shall be most holy." The Hebrew scholar Gesenius states that the word can mean "circles, orbits in which anyone goes" (*Logos*, June 99, p. 275). But that entry is in the Tregelles version of Gesenius relative to the feminine plural which is not the form used in the description of the temple. The remainder of the entry on *sabiyb* in Tregelles and in the Oxford Gesenius note it as meaning "around" in the sense of round the perimeter of... or round the outside of. Eze. 43:12 indicates the meaning of "around," and has no necessary implication of a circular range of buildings.

ANSWER: The entry in Gesenius' Lexicon under *sabiyb* gives this word as derived from the root *sabab* which he shows is capable of the meaning of "to turn oneself; to turn about; to go round which is done by turning oneself continually; to cause to go round; to turn as a door" (pp. 576, 577). Strong's concordance shows that this root *sabab* is used in various applications, principally meaning "to revolve."

Gesenius' entry on *sabiyb* lists cognate words, one of which is the feminine plural form, which he gives as "circles, orbits." Clearly to the Hebrew mind the *underlying idea* is that of *going round*, and whilst there is no necessary implication of a circular range of buildings, *this is not precluded*. If other collective evidence supports a circular building, then the Hebrew *sabiyb* upholds and sustains the concept. We believe this series of articles has brought forth this collective evidence.

OBJECTION 27: The quoting of Psa. 24:6, "this is the generation (*dor*) of them that seek Him" (*Logos*, June 99, p. 275), as if it means literally a circle, fails to observe the difference between the Hebrew words *dur* ("to gyrate; move in a circle") and *dor*. The consonants are the same but there is a difference in the vowel pointing. The two receive separate entries in Gesenius.

ANSWER: Gesenius' Lexicon, p. 194, says of the Hebrew *dor* that it *derives from* the word *dur*. On p. 193, Gesenius defines *dur* with the meaning "to go in a circle." Hence the Psalm is speaking of circles (generations) of time. The *underlying idea* of the Hebrew mind is that of *circles*.

Gesenius gives a third cognate word *dar*, meaning a pearl (p. 206), which is equivalent to *dor* and *dur*. He says it comes from the root *darar* meaning "to fly in a circle, to wheel in flight." He

suggests that the pearl (*dar*) is possibly derived from this root because the pearl is *round* (p. 209). This is most appropriate for the future generation which shall frequent the *circular* temple building.

We should point out that whilst the *mortal* population can enter the circular building with their offerings, they are restricted as to where they can go. At the inner circumference of the circular building there is the "Table before Yahweh" (Eze. 41:22), beyond which no mortal can pass to gain entrance to the mountain which is "Most Holy" (Eze. 43:12). Only immortals can reach, touch, and ascend this mountain within the circle (Psa. 24:3), to the altar upon its top (Eze. 43:12-13). The immortal saints go to this altar in the Age to come with the offerings of the mortals. They do so in their capacity as priests (Rev. 1:6; 5:10).

Returning to the objection concerning the Hebrew words *dur* and *dor*. The objector fails to recognise that the *vowels* in our Hebrew Bible were inserted by men. There were no vowels in the original Hebrew text. The *consonants* of the words *dur* and *dor* are identical as God gave them to us; they are the same word, and we are expected to rightly interpret any variation in the meaning as according to the particular context. And the context of Psa. 24 relates to the Kingdom of God on earth, and specifically to the great House of Prayer for all nations, into which "the King of Glory has come in," to greet and bless a generation that has gathered there in worship. Truly then, "This is the *generation* of them that seek him" (Psa. 24:6), and the idea of *circularity* in the word "generation" is there for those of us who "search out a matter" (Pro. 25:2), that it has been the Glory of God to conceal.

— Stan Snow.