



The Joy of All the Earth

THE HOUSE OF PRAYER FOR ALL NATIONS
A VERSE BY VERSE EXPOSITION OF EZEKIEL CHS. 40 TO 48

THE enigmatical subject of *Ezekiel's Temple* has been a sealed prophecy for many centuries. The revival of the Truth in the latter days through the instrumentality of Bro. John Thomas, has led eventually to the final unsealing of this vision. A lifetime of endeavour by architect Bro. Henry Sulley of Nottingham, England, has been crowned with success, and the grand details of this central feature of God's kingdom on earth, have finally been put into the hands of the brethren and sisters of Christ. Many servants of the Lord Jesus Christ down through the centuries would dearly have wished to have the solution to this puzzling vision. We have it, since the publication of Brother Sulley's book *The Temple of Ezekiel's Prophecy* in 1887.

The Failure of the Apostasy

The inability of others to decipher the prophecy are legion. Men like Jerome (a great Greek and Hebrew scholar, who published the Latin *Vulgate*), stated that in studying this subject "he did knock at a closed door." Gregory "the Great" said when pursuing the matter that, "We pursue a midnight journey..." This is not surprising. How could men who believed in heaven-going, and kingdoms beyond the skies with immortal souls, and who had no real knowledge of the millennial reign of Christ the King of Israel upon the earth, be expected to unravel such a matter. After all, the Psalm says "The secret of Yahweh is with them that fear Him" (Psa 25:14). On the other hand, the apostates are in the class mentioned by Isaiah when "the book is delivered to him that is not learned, saying, Read this I pray thee; and he saith, I am not learned" (Isa. 29:11-12).

Is the Subject Important?

A correct understanding of the nature of the future temple and its service have an importance that may not at first be perceived. Recognising this, Bro. Roberts was caused to write, "*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. We refer of course to professors of*

There is a growing misbelief in some quarters of the Brotherhood, that the temple prophesied in Ezekiel 40-48 was conditional upon the faithfulness of Israel, and that because the people failed in the past, so the prophecy will never be fulfilled. Those who so teach forget that Yahweh will cause "a new heart" in His people, and the promised temple will become the "house of prayer for all nations."

Where there is no vision, the people perish: but he that keepeth the law, happy is he
— Pro. 29:18

the Truth. Others cannot depart from what they have not attained to. There is a necessity for much discrimination in the matter... that may blind discernment, and land honest endeavour in a quagmire from which extrication may be difficult... a wrong treatment of the question is made to yield conclusions of the most revolutionary character."

Why Verse by Verse?

Verse by verse notes are convenient to assist the daily Bible readings, to provide a brief, concise description of the particular part of the temple referred to in each verse under discussion. This will help to make clear, what otherwise can for some, be a confusing presentation of architectural features. Ezekiel's tour of inspection, and description of the House of Prayer for all nations was very extensive and complex. Therefore, if we succinctly define the meaning of each verse as we proceed, it will aid the comprehension of the nine chapters as we read through them. The reader may well benefit by marking these sections into his Bible, and so retain a permanent summary of this vital prophecy.

**Analysis of the Temple Prophecy
Chapters 40 to 48 — The Glory Returns**

GENERAL ANALYSIS:

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- Ch. 43The Return of the Glory, and the Cleansing of Israel
- Ch. 44The Royal Priesthood
- Ch. 45The Holy Oblation and Sanctuary
- Ch. 46The King in His Beauty
- Ch. 47The Living Waters of Jerusalem
- Ch. 48The Complete Restoration and Settlement of Israel

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- Ch. 40:1-4.....The Measuring Angel and Opening Injunction

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- Vv. 6-16The Gates
- Vv. 17-22Outer Courts
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- Vv. 1-5The Glory fills the House
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- Vv. 12-17Details of Altar and Steps
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- Ch. 44 The Great Priesthood**
 Vv. 1-3Mortals Excluded from the East Side
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 Vv. 15-16A Contrast — The Immortal Priesthood
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- Ch. 45 The Holy Oblation**
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 Vv. 7-8The Prince's Portion
 Vv. 9-12A Just Balance
 Vv. 13-17Offerings of Prince and People
 Vv. 18-24Cleansing the House — The Passover
 V. 25Feast of Tabernacles
- Ch. 46 Sabbath and New Moon Offerings**
 Vv. 1-8The Listing of the Offerings
 Vv. 9-12The Solemn Feasts
 Vv. 13-15Daily Burnt Offerings
 Vv. 16-18Land Gifts by the Prince
 Vv. 19-24Kitchens in the Corner Courts
- Ch. 47 The Glorious Garden Setting**
 Vv. 1-5Streams from the Temple
 Vv. 6-12Trees by the Rivers — The Waters Healed
 Vv. 13-23Israel's Inheritance — Borders of the Land
- Ch. 48 The Glorious Land**
 Vv. 1-8Cantons of the Seven Tribes
 Vv. 9-20The Holy Oblation — A Square
 Vv. 21-22The Princes Portion
 Vv. 23-29Cantons of Five Tribes
 Vv. 30-35The Residential City — Yahweh Shammah



*An important
 exercise to aid Bible
 understanding is to
 put something of
 yourself into its
 margins*

VERSE BY VERSE EXPOSITION

Ch. 40:1-43 The Square Outer Temple Buildings

Chap. 40:1-4 The Measuring Angel

The prophecy opens with the appearance of the Measuring Angel. The time and locality are defined.

VERSE 1

“In the five and twentieth year of our captivity” — This refers to the captivity of Jehoiachin, king of Judah, and his mighty men (2King chs. 24-25; cp. also Eze. 1:2; 33:21). The 25 year period, dated from the fall of Jehoiachin, comprises 11 years of Zedekiah's reign, and a further 14 years to this vision. This would be fifty years from Josiah's Passover (2Chr. 35), which, if that were a Jubilee (see *Temple* book, Logos edit. p. 5), would make this vision apply to a Jubilee year also, indicating that the temple will be opened in a Jubilee year from the return of the Great King!

“Tenth day of beginning of year” — This could be the Passover preparation day, the Passover being held on the 14th day of the first month of the religious year. (Exo. 12:2-3, 6, 14).

“Fourteenth year after city smitten” — Fourteen years from the fall of Zedekiah. There were fourteen generations from the captivity to Christ’s birth, and fourteen years from the temple destruction to this vision of its restoration. God arranges the times and seasons to perfection (Dan. 2:21), and as has been seen in the past, will be repeated in the future.

“Selfsame day” — This tenth day of the first month was a great national event. The fact that Ezekiel saw the temple in operation with flesh upon the tables (Eze. 40:43), would indicate that the reality will come to pass upon this “selfsame” day.

VERSE 2

“In the visions of God” — The Hebrew *marah* signifies a view, appearance, whether a real shape or a mental vision. Ezekiel was treated to an outstanding experience, and records it for the benefit of the believers. It was such a powerful vision that he could itemise many details, and share the vision with his companions. How necessary is a clear vision for the languishing people of God! It provided an exciting hope. At the time he penned the vision Israel was in captivity in Babylon, and when all was dejection and despair this vision of the ultimate glory was granted to them. In these days of Gentile darkness, we do well to avail ourselves of this vision of the Kingdom for, “without a vision the people perish” (Pro. 29:18).

“Into the land of Israel” — Undoubtedly this vision relates to the literal land of Israel, and in particular to the *literal* city of Jerusalem, the “ smitten city” (v. 1). On the other hand, Rev. 21 relates to the *symbolic* “city,” a symbol of the immortal saints (cp. Rev. 1:1, introducing the final prophecy as that which is “signified,” i.e., to show by sign and symbol). There is absolutely nothing about the last nine chapters of Ezekiel to suggest that it is merely a symbolic representation. Even a casual perusal will confirm this. On the other hand, we *are told* that the book of Revelation is a book of symbols. It is incorrect to suggest that Ezekiel’s prophecy is only figurative, or that the Apocalypse is only a literal account.

“Set me upon a very high mountain” — Ezekiel found himself sitting upon a very high mountain, upon which *same* mountain (see v. 2 mg.) was a literal frame of a city. From here he gained a perspective view of the glorious temple of Yahweh, prior to his conducted tour of the building. This “frame of a city” is not to be confused with the *residential city* of Yahweh Shammah (Eze. 48:35) which is not at Zion, but some 23 miles (37 km) to the south. Note that Mt. Zion and the Temple are interchangeable terms in prophecy (Psa 132:13-14; Isa 18:7; Zech 1:16).

“The frame of a city” — The Heb. for “frame” is *mibneh*. According to Gesenius, the letter which is a prefix (goes before) to this Hebrew word indicates “that which is like this thing.” It denotes “in some measure, as it were.” It conveys the idea of “likeness” (Tregelles Gesenius, pp. 378-380). We know of no other drawing of the future House of Prayer, other than that of Bro. Sulley’s, which does look like the *frame of a city*, in conformity with the

description here given.

“On the south” — Ezekiel looks southward, evidently standing at the northern face of the temple. Later he is taken to the eastern side (v. 6).

VERSE 3

“He brought me hither” — Ezekiel is now conducted to the immediate vicinity of one of the northern gates (v. 2). This side of the temple is associated with the sacrifices of worshippers, and it is appropriate that it should be pre-eminent in the explanation of the prophet.

“Behold” — The Heb. is *hinneh*, a word used for pointing out; to indicate. It is used twelve times in the prophecy, suggesting *divine government* of the future age. As “12” is the number of divine government in Scripture (cp. Mat. 19:28). A different word is used for “behold” in verse 4.

“A man whose appearance like brass” — This man appears like flashing brass, yet speaks like the Deity (Eze. 43:2-7). Hence he speaks as Deity and yet looks like flesh (brass) in one symbolic man. He clearly represents the Lord Jesus Christ, whose characteristics are later revealed in the “Multitudinous Christ” of Rev. 1:15, with feet of burning brass, and the Cherubim of Eze. 1:4-28, with feet of burnished (polished through trial) brass. Numbers 16 reports that the brass of sinners was used to clothe the altar. In its antitype, Christ was clothed with the nature (body) of sinners at his first coming (Christ alone of Adam’s race has been able to completely conquer this body, and have the victory over the flesh). The use of *brass* teaches that all in the glorified “Christ-Body” have had their origin in the race of Adam.

“A line of flax in his hand” — Flax in Hebrew is *pishteh*, threads of linen. It signifies righteousness. The priests’ garments were made of linen (Exo. 28:42). The Apocalypse teaches that fine white linen is for the righteous actions (J.T.) of the saints (Rev. 19:8; 15:6). However, flax is quite unsuitable for accurate measurements. Nowhere in this temple prophecy is a line used to measure, but *always* the measuring reed or measuring rod (e.g., Eze. 42:15-19). This line of flax on the other hand, with its many threads, is a *symbolic* line, symbolical of the *unbreakable* government of Christ and the saints in the kingdom Age. The word “line” in Hebrew is *pathyl*, a woven cord, from a root “to twine; to struggle.” Hence it indicates the **process** by which the saints are wrought into one unbreakable government. The “brass man” with a woven flax in his hand represents Christ with his omnipotent immortal host who are the governing body in the Millennial Age.

“And a measuring reed” — The Hebrew *middah quaneh*, signifies a measuring rod. This is the measuring standard used throughout the temple prophecy. The line of flax is only symbolic. Verse 5 indicates that the reed’s length is about 12 feet (3.6 metres), and this becomes the foundation for the sizes of the temple.

“He stood in the gate” — “Gate” in Hebrew is *shaar*, from a root “to split, open” (see later notes on verse 6). The gate typifies Christ, who is the entrance “door” to life eternal (John 14:6). It is through Christ that opportunity is provided to worship the Creator, and the angel in Ezekiel’s prophecy typifies the greater Builder of the House of Prayer for all Nations.

— Stan Snow (to be continued).

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J.W. Thirtle, of Hanley, very well skilled in the Hebrew language, commented upon his involvement with Bro. Sulley: "For the last few years I have been in constant communication with brother Sulley... My work has been to make a new translation from the Hebrew, to enlarge upon technical expressions and points regarded as obscure, to let brother Sulley know all I can do as to the why and wherefore of the variety of renderings of different passages adopted by different expositors of the prophecy... Being an architect of considerable experience, brother Sulley feels his way where others would be at a loss; and where some would come to sudden and unexpected grief, he looks for, and guards against pitfalls... I let him have all the information I can: he puts questions to me and I answer them... I listened to his description of the chief features of his plan. An inspection of his designs called forth excusable wonder, and convinced me of the firmness of the basis of his work... brother Sulley showed that the main parts of the plan were demonstrably in accordance with the vision as recorded. All other plans may now, I am sure, be thrown aside. As for those which I have seen, they not only show a want of anything like a true conception of the sort of building required, but in most instances *they have dealt violently with the oracle itself by reading, where convenient, cubits for reeds, and so forth* [emphasis mine, S.S.]. Brother Sulley has not thus gone round difficulties... I may just tell you that brother Sulley's plan will, it is calculated, allow of a million people engaging in worship at one and the same time, while quite half that number might be otherwise engaged in different parts of the enormous structure so aptly compared by the prophet to 'the frame of a city'." Brother Roberts commented upon the foregoing as follows: "I may add to what brother Thirtle says, that I have gone through the plan with brother Sulley, verse by verse, and am persuaded he has reached the divine conception... It is impossible to convey an idea of the grandeur of the architectural details. No such building was ever conceived by man. The biggest building in the world shrinks to a mere outhouse by the side of it, and no such building could be put up by man under present circumstances. 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." — from "The Christadelphian," October 1942 – July 1943.

"As is well known, brother Sulley, architect, of Nottingham, has been for a long time engaged in a study of the last eight chapters of Ezekiel, with a view to reducing the prophetic specifications of the temple of the future age, to a form intelligible to modern readers..."

Continuing Our Verse by Verse Exposition of Ezekiel 40

EZEKIEL 40:4 — THE OPENING INJUNCTION

VERSE 4

This is a touchstone to the interpretation of the prophecy, and is repeated and amplified in ch. 44:5, with even greater emphasis upon the need for minute observance of all that is to be observed in this vision. Ezekiel is encouraged to see, hear, and observe "every coming in," all ordinances, and then to inform Israel of his wonderful discoveries.

Bro. Snow writes: I wish to clarify the analysis published in article 1 on the Temple Prophecy, as my original draft was not as clear as it might have been. The description of the inner temple commences at chapter 40:44, i.e., part way through chapter 40. The analysis published in the March Logos, indicates that the description of the inner temple begins with the new chapter, chapter 41, which is not correct. When speaking on the temple, I am at pains to instruct brethren and sisters of this important division in chapter 40. Eze. 40:43 is treating with the Outer Square building, and the comments in chapter 41 should commence with ch. 40:44, and the new theme, the inner temple hemispheres. The translators have missed this point, along with many other matters.

DETAILED ANALYSIS:

The Square Outer Temple Buildings: ch. 40:1-43.

Vv. 1-4The Measuring Angel and Opening Injunction.

INSPECTION TOUR COMMENCES :

V. 5The Foundation Wall

Vv. 6-16The Gates

Vv. 17-22Outer Courts

Vv. 23-37Inner Gates of the Outer Temple Buildings

Vv. 38-43Inner Cellae of the Outer Temple Buildings

The Circular Inner Temple Cellae : Ch. 40:44-41:26

Vv. 44-47The Two Hemispheres

Vv. 48-41:3 The Porches

Vv. 4-12Features of the Inner Temple

Vv. 13-15 ..Height of the Inner Temple

Vv. 16-17Foliage Cover of the Inner Temple

Vv. 18-20The Cherubim

Vv. 21-22The Square Posts and Yahweh's Table

Vv. 23-26The Doors and Porch

The Square Outer Temple: Ch. 42

Vv. 1-2The Northern Buildings

Etc. etc.



The exhortation to see, hear, observe, and declare, occurs three times in the temple prophecy of Ezekiel: chs. 40:4; 43:11; 44:5. This emphasises the importance of the prophecy to redeem the nation.

“Son of Man” — Ezekiel is called this exactly 100 times. This is 10x10 times, indicating completeness. Hence he is a complete type of Christ, humanly speaking. However he is only a type of Christ, for in the New Testament, Christ is styled *“the”* Son of man. Ezekiel is an important man of sign, and will be at the temple in the Age to come (Eze. 43:18-19), and in this he types the whole class of resurrected Priest-Saints in the kingdom. Expositions which fail to make provision for the glorified saints as a prime part of the temple scheme, are evidently false.

“behold with thine eyes” — The word “Behold” is from the Hebrew *ra’ah*, to see, literally or figuratively. A cognate word *roah* is used for a “seer” or prophet. Ezekiel is expected to discern as a prophet, all he observes before him. So too are we, for the Spirit recorded this vision for our benefit.

“hear with thine ears” — The word “hear” is *shamah*, to hear intelligently, often implying attention or obedience. Compare the words of Christ: “he that hath ears, let him hear” (Mat. 11:15, 13:9, 43). Ezekiel hears the words of Deity, for they are worthy of attention and study. There is a class of people who do hear, mentioned in Psa 48, a psalm of Ezekiel’s Temple, at verse 8: “As we have heard, so have we seen in the city of Yahweh of Hosts.”

“set thine heart” — The word “set” in Hebrew is *siym*, to put, set, place, or plant. In Isa. 28:25 it is used in reference to casting in wheat. Hence Ezekiel is to plant in his heart, the significance of all he is shown. This planting should result in growth of understanding.

“all that I shall show thee” — The word “show” is the Hebrew *ra’ah* (see note on “behold” in v. 4). Young’s literal translation shows that the imperfect tense is used here; thus it is literally, “I am showing thee.” Young says, “*The Hebrews, in referring to events which might be either past or future, were accustomed to act upon the principle of transferring themselves mentally to the period and place of the events themselves... hence the very frequent use of the present (imperfect) tense.*” For this reason we, along with Ezekiel, can be mentally a part of the living moving drama of the temple prophecy.

“Declare” — Heb. *nagad*. Literally means “to front,” i.e., to stand boldly. It signifies to bring to the light (Gesenius). Christendom has done nothing to elucidate this temple prophecy or cast light upon it; rather it has confused it with its teaching of error. Bro. Sulley has brought it to light in the latter days for us, as Ezekiel did for Israel in his day.

“All that thou seest” — “Seest” in Hebrew is *ra’ah* (see note upon “behold” in this verse). Here the Hebrew is again in the imperfect tense, literally “all that thou art seeing...” It was a living reality for him, and must be for us, for “without a vision, the people perish” (Pro. 29:18).

“To the house of Israel” — The purpose of the opening injunction is to show Israel, to inform, impress, and educate them concerning the matchless grandeur of what Yahweh will do in the Age to come. It is calculated to humble them, and all who will consider this wonder of the millennial age.

The Inspection Tour Commences

The wall on the outside of the house is first described to Ezekiel.

VERSE 5: The Foundation Wall.

“**behold**” — Heb. *hinneh*; see note verse 3. The repetition of these words emphasises the importance of maintaining a vision of the temple and concentrating upon the future glory of Yahweh’s great work.

“**A Wall**” — Heb. *chomah*, to “surround; to join.” This external wall is the “frame of a city” of verse 2. Its length is given in ch. 42:20, as 500 reeds. It is the external foundation wall of the temple, for no other wall is described anywhere in the prophecy. The wall runs right around the four mile square temple building, intersected by gates. It forms the foundation base of much higher buildings of this “frame” (see *Temple* book, Plate 4, AA). Note the spiritual lessons. *Chomah*, “wall,” is used metaphorically for a maiden as being chaste, difficult to approach, and therefore faithful (Song 8:9-10), and this characteristic of the saints is taught in the temple wall. The “joining” represents the unity of the saints, and the “surrounding” teaches the safety and security that the saints provide. These lessons will be pointed out to the temple visitors, as is the case for all the features of the temple structure.

“**on the outside of the house**” — The word “outside” is the Heb. *chuts*, whatever is out of doors; without. This wall forms the base of the outer face of the house. It is not a separate wall which would be on the outside of the grounds of the house, for this wall is on the outside of the house itself. Bro. Sulley’s explanation certainly fits the description. “House” is the Hebrew *bayith*, a house, especially a family made up of stones (*benim*, sons; *bath*; daughters, both words being cognate to *bayith*, as they make up the family house). The literal house represents the family of Christ, who are all “living stones” in it (1Pet. 2:5).

“**round about**” — Heb. *sabiyb*, a circle, environs, around; from a root to revolve. It forms a circuit around something, not necessarily a circle, although it sometimes does (e.g., in reference to the circular Most Holy in Eze. 43:12). In ch. 43:13, the square altar is also described as “round about.” The wall in v. 5 is a square, circuiting the house on its four sides.

“**in the man’s hand**” — The word “man” in the Hebrew is *ha’ish*, i.e., “the man” (with the definite article). *Ish* denotes a man of more noble standing than *adam*, a common man (Gesenius). Cp. Psa 49:2, where “low” are children of Adam, and “high” the children of *Ish*. When God is spoken of as “man” it is *Ish* (Exo. 15:3). This symbolic man in verse 5 represents Deity (cp. notes v. 3). The word for “hand” is *yad*. This is the “hand” of Yahweh (v. 1). *Yad* occurs twelve times in the Temple prophecy, teaching the works (hand) of Deity manifested in divine government (Mat. 19:28).

“**a measuring reed**” — Heb. *middah qaneh*” speaks of the measuring rod in the angel’s hand. The standard measurement used throughout the Temple Prophecy, always understood unless otherwise specified. It is about 12 feet, or 3.6 metres.

“**by the cubit and an hand breadth**” — Each of the six cubits making up this reed, was a little larger than the ordinary cubit of 6 handbreadths. These cubits were of 7 handbreadths, instead of the normal 6. Spiritually this indicates that

the temple is based upon divine perfection, i.e., the number 7. Physically it indicates the building will be larger as a result. After all, it belongs to the King of Kings (Psa. 48:2; 1Tim. 6:15). This larger cubit was known as “the Royal Cubit.” Happily, the survival of actual cubit rods and the measurements of the pyramids and other ancient monuments have made it possible to determine the length of the Royal Cubit with sufficient accuracy for ordinary purposes (*Hasting’s Bible Dictionary*, Vol. 4, page 907). However, in previous articles, we have discussed the precise length of the cubit used by Israel when they were the Kingdom of God upon the earth, prior to their captivity and humiliation (see *Logos*, May, 1999, Vol. 65, No. 8, and July, 1999 issue, for a minor correction). In these brief notes here, we simply mention that in 2Chr. 3:3, the measurements of Solomon’s Temple are given by “cubits after the first (or ancient) measure.” It therefore appears that the cubit in common use at the time when the Chronicles was written (after the return from the captivity) was different from, and smaller than, the cubit used by Moses. Moses used a larger cubit, fitting for the Kingdom of God. Christ will use the largest cubit to construct the House of Prayer for all nations. This largest cubit, which was used by brother Sulley, a cubit of 24 inches (2 feet, about 61 cm.), fits Abraham’s land promise from the Euphrates to the Nile beautifully, confirming that this is the size of the cubit (see *Logos*, April 1999, page 207, for the calculations). There are 6 cubits to a reed, thus making the measuring reed used by the angel, 12 feet (3.6 metres). The “cubit” in Hebrew is *amah*, and this normal and small cubit approximates to the length of a man’s forearm from fingertip to elbow. “Handbreadth” is *tophach*, a spread of the hand, i.e., a palm breadth.

The grand vision is described as actually in existence, the sacrifices are shown as being offered, suggesting that the temple is built, and inaugural offerings in the Jubilee year are in progress.

“the breadth of the building” — “Breadth” is the Hebrew *rochab*, width. The word has the idea of spaciousness (Gesenius), and the context decides whether it refers to width or height, a frequent characteristic of the Hebrew language. Here, the angel is measuring the width of the foundation wall of the outer temple (See Plate 4, *Temple* book, AA). Also see 1Sam. 2:1 where the word is used of a mouth opened wide, obviously referring to height in that instance. Again, it is the context which decides. The Hebrew word translated “building” is *binyan*, construction or edifice. Here the edifice is the foundation wall. The same word is used in ch. 41:12 for a different wall, an end wall, translated “building” there also (see Plate 9, “J”). *Binyan* is used exactly seven times in the prophecy, speaking of the perfect work of Yahweh in His people. A wall in Scripture represents people (Song 8:9).

“one reed” — Heb. *qaneh*, a reed, as something erect, by resemblance, a rod, a shaft, a tube, a stem (Strong). This unit of measurement consisted of six cubits, making in total about twelve feet (3.6 metres). See notes on verse 5. This is the unit of measurement throughout the temple prophecy, unless another unit of measurement is stated. This is the rule of interpretation. To depart from it results in failure to correctly delineate the vision! The physical measuring of

the temple has spiritual import. The saints, who themselves are a spiritual temple (1Pet. 2:5), are a measured people (Rev. 11:1) — for the present, often measured for affliction, but destined to be measured with a golden reed, emblem of our acceptable tried faith (Rev. 21:15). Temple visitors will be taught these and other lessons by the mortal Levitical priests, as they tour the Temple (Eze. 44:23).

“the height — Heb. *Qowmah*, to rise, hence height (Strong). It occurs only once in the temple prophecy, and this singular usage seems to emphasise the stature of the temple wall. The literal wall represents the spiritual “wall,” which is the saints, who, when joined as the Bride with her Groom, the Lord Jesus Christ, are the full stature and measure of immortality, one full reed based upon seven handbreadths (v. 5). They are now one with Christ who is the perfect and only standard by which to be measured. For evidence that a wall represents people, see Pro. 18:11; Psa. 62:3; Song 8:8-10.

— *Stan Snow (to be continued).*

THEY ARE UNFAITHFUL to the doctrine of Christ who from any motive of personal interest would weaken the point of the doctrine, or soften it for the gratification of their natural feelings, or for fear of hurting the feelings of the enemy, and so affecting their popularity with him. — *J.T.*

MR. CHURCHILL once wrote: “To remove the causes of war we must go deeper than armaments — we must raise human thought to a higher plane and give a new inspiration to this world.” Mr. Churchill said: “We must do it.” The Bible answers that we cannot. Such an ideal will never be reached by human effort. “It is not in man that walketh to direct his steps” (Jer.10:23). Christ will force such a state upon mankind ultimately. After being thoroughly humbled by trouble (Dan. 12:1), the nations will be “taught his ways, and will walk in his paths” (Isa. 2:3). He, alone, has the capabilities of raising human thought to a higher plane, of giving new inspiration to the world. In measure he does that now — for us. The gospel call is a call to peace. “Come unto me... I will give you rest,” is his invitation. To his disciples, he declared: “Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.” That is his advice to us as 1960 develops. Peace can be ours. It will come as we immerse our minds in the Word, as we see the things of God, as we allow the Truth to dominate our ambitions. But let us give a perfunctory service to the Truth — let us give Yahweh the second-best in our lives and devote our main energy to serving of self in the way the world demands, and we will lose that peace. We will be filled with trouble and concern as much as the world about us, and as the great drama of the ages unfolds to its predetermined end, it will find us in an unfit state to receive the Lord. Then, in that day, we will be of all men most miserable. That is 1960’s challenge to us. — *H.P.M. (and just as appropriate today!).*

IF OUR TRIBULATIONS are many and heavy... we must remember that our privileges are correspondingly numerous and great. We are liable to undervalue our privileges, and to exalt our troubles “above measure.” A just estimate of our standing in Christ will show us that the sufferings incidental to the present form of service are not to be compared with the “riches of His grace” in whom we stand, and the “eternal weight of glory” to which we are called by the Gospel.

The Joy of All the Earth

THE HOUSE OF PRAYER FOR ALL NATIONS
A VERSE BY VERSE EXPOSITION OF EZEKIEL CHS. 40 TO 48

WE received the following questions concerning our articles on the Temple, and Bro. Stan Snow is pleased to answer them accordingly. It is encouraging that readers are so interested in this subject, as it constitutes the centre of our hope in the future. The Temple prophecy provides a realistic understanding of worship in the Age to come, and shows that such is based upon a correct understanding of the sacrifice of Christ.

A Matter of Definition

Question One: *The phrase "Ezekiel's Temple" is not found in Scripture, and could refer to some building belonging to Ezekiel. Surely it is better to use scriptural definitions?*

Answer: I like to use words and phrases with which the Christadelphian brotherhood is familiar, and not likely to misunderstand. *The Christadelphian* magazine has used the term "Ezekiel's Temple" in reference to the House of Prayer for all Nations, and I know of no one who imagines the term means a temple belonging to Ezekiel. It refers to the remarkable building he describes in his prophecy.

Question Two: *You mention "the future temple." The word "house" would be better here, corresponding to our Lord's denunciation "My house shall be called a House of Prayer."*

Answer: The Lord would be well aware that the House of Prayer will be a temple, for Ezekiel uses this term for it (Eze. 41:1). This glorious building will replace that of Solomon and Herod, both of which were called "the temple" (2Cor. 6:16; Hag. 2:18; Jn. 18:20).

Question Three: *You use the phrase "the inner Temple" in ch. 41:4-12. The phrase "inner temple" does not occur until verse 15.*

Answer: This may be true, but the inner circular temple *is* being discussed here in these verses, as we will endeavour to show in later notes on this section.

Question Four: *You seem to be confusing the word "heykal" (temple) with the word "bayith" (house), rather than being consistent in the usage.*

Answer: The context decides the matter. Sometimes in the prophecy, "house," *bayith*, is used, referring to the square outer building of the temple; e.g., ch. 40:5. On other occasions, *bayith* is used for the circular inner building of the temple; e.g., ch. 41:5, 6, 7.

Question Five: *Does Bro. Stan suggest that "a full reed of six great cubits" actually means one full reed equals six great cubits which equals six reeds which*



A Series of Questions prompted by a reader are included in this issue, to clarify certain aspects of this important subject.

equals 72 feet? Surely not, for I cannot find any scriptural justification for altering "cubits" into reeds.

Answer: No, there is no suggestion of this. The measuring reed used in the prophecy, was composed of six cubits, as always, except in this case the cubits were "great cubits," giving a resultant length for the measuring reed used by Ezekiel of about twelve feet. Please see our notes upon ch. 40:5, which explain the matter in greater detail.

Question Six: *Bro.Stan further says that Mt. Zion and the Temple are interchangeable terms. Perhaps he means Zion and Jerusalem are interchangeable? "Blessed be Yahweh out of Zion, which dwelleth at Jerusalem." Not 23 miles away in another residential city. "I have chosen Jerusalem, that My name might be there" (2Chr. 6:6).*

Answer: In the Kingdom, the temple will be *on* Mt.Zion. Thus references to Zion's future glory are referring to the glory seen in the temple at the same spot. "Jerusalem" means "They *shall* see peace." It is not a term for today, for peace still eludes them. In the future, the Temple City (the House of Prayer) will be on the exact site of present Jerusalem, which is Mt. Zion. The residential city will be about 23 miles to the south, with a new name, *Yahweh Shammah* (Eze. 48). This new name does not strictly mean that Yahweh himself dwells there in the residential city, but the Hebrew literally means "*To Yahweh from this place.*" Hence the name is appropriate, for people set out from this place to visit the manifestation of Yahweh seen in His Son at the "House of Prayer" (temple) to the north, on Mt.Zion.

Ezekiel's Tour of Inspection



Ezekiel was taken to a gate in the wall of this city-like building (ch. 40:3). He sees a man in the gate who measures the end section of the foundation wall. Ezekiel is then taken through the gate to observe a pavement at the sides with rooms erected upon it, forming a bounding outer court (v. 17). As the outer wall is 500 reeds, these adjacent courts must also be 500 reeds (ch. 42:15-20). The interior of the outer buildings is measured first (ch. 42:15), and from here Ezekiel is led outside to the gate in the eastern outer wall, to measure the outer walls. Note the emphasis on the unit of measurement — the measuring reed, mentioned five times. This precludes the unbeliever from belittling the temple to 500 cubits! In fact this great temple will enclose an area of about 826 acres (334 hectares), based upon the 24 inch cubit; thus nearly three and one half million square metres.

Continuing the Verse by Verse Exposition

VERSES 6-16: THE GATES

Verse 6

"Then came he unto the gate" — The word "gate" is from the Hebrew *shaar*, meaning to split or open. These gates split the temple into sections or "cellae," i.e., rooms (A.V., "chambers"). The bulk of chapter 40 describes them. We know that there are ten cellae, or chambers per side, because Ezekiel traversed only three sides of the square outer buildings, and this totalled thirty chambers for the three sides, i.e., ten per side (ch. 40:17). The gates create the chambers

by intersecting the building into segments. Hence there must be either nine or eleven gates, depending whether or not there are gates adjacent to the corner towers (see *Temple* book, plate 2, “bbb”). Whatever the number, the gates are all alike, for the north gate is “after the measure of the first gate,” i.e., the east gate (ch. 40:20, 21; cp. v. 6), and so with the south gate or gates. We suggest that nine gates per side would be most appropriate, as nine is the number of judgment, and the temple contains thrones for judgment (Psa. 122:5; Rev. 20:4), a vital aspect of the temple services.

“which looketh towards the east” — Literally “which faced the path towards the east.” This refers to traffic from the east, and later, a dramatic visitation from the east is vividly described (Eze. 43:2).

“and went up the stairs” — There are seven steps to each of these outer gates (ch. 40:22), with obvious significance. “Seven” in Hebrew is *sheba*, from a root: to be full, perfect, to make an oath. In Scripture, “seven” equates with God’s promises. Hence it is the covenant number, for a covenant is a very sure promise. It is also the number of the days of the week, thus confirming the covenant of time.

“went up” — The Hebrew *yaal* means: to ascend on high, to excel. The mortals ascending the steps are being elevated physically, mentally, and spiritually.

“stairs” — Hebrew *maalah*, an ascent. Stairs are intended here as the number is specified in v. 22.

“and measured” — Hebrew *madad*, to measure; figuratively, to apportion. Hence this “measuring angel” (see v. 3) not only measures physically, but apportions by divine decree, the parts and functions of this literal temple, and for the “living temple” of the saints, also, of which the literal temple is a type.

“the threshold” — The seventh step forms the “threshold” of the house. There are two thresholds in the gateway, mentioned in this verse (see plate 5, “B” and “C”). The gateway is evidently partitioned into two, for entrance and exit (ch. 41:23-24; 46:9). There is a third threshold, described after Ezekiel moves within to the inner side of the outer buildings, i.e., “of the gate within” (see plate 5, “F”). “Threshold” in Hebrew is *saph*, or more precisely *eth saph*. The word *eth* indicates a “sign” (Strong, Gesenius). It accompanies that which is significant and worthy of attention, and directs attention to *saph*, which means to limit; to terminate; to contain. It indicates the boundary line of the House of Yahweh, the difference between Holy and Profane. Crossing this threshold, one must know the difference! (Isa 66:24; 65:20).

“one reed broad” — The thresholds are twelve feet broad (3.6 metres), i.e., their depth extending inwards. They are twenty feet wide (6 metres). See plate 5, “B,” “C.”

Verse 7

“every little chamber” — These are elevators in the temple (see plate 5, “D”). The word “little” is not in the Hebrew. “Chamber” is *ta*, literally “to mark off” i.e., a room. The length (one reed, i.e., six cubits) and width (also one reed) are given; the height in verse 12 (one reed also). Hence these rooms are a cube, 12 feet (3.6 metres) in length, width, and height. The usage of this word in 1Kgs. 14:28 provides a clue to the function of these rooms. There the word is translated as “guard chamber,” and the Hebrew for “guard” with the *ta* or room,

is *runs*, meaning to “run.” These chambers were the chambers of the runners, those who ran errands (see v. 27, mg.). This gives the clue to the use of the chambers of Eze. 40:7. They will be associated with running, or transport. Bro. Sulley suggests that the function of these “chambers,” is to transport the multitudes in elevators between floors of the building. Eze. 40:10 states that there are three of these either side of the gates. The power to operate these elevators may be hydro-mechanical, driven by the copious and rapidly descending waters from the altar on top of the mountain (Eze. 47:1).

“between the little chambers were five cubits” — These five cubit spaces are the pedestals between the elevators (see plate 5, “E”). Upon these pedestal bases stand the Palm Pillars, the “posts” of ch. 40:14 . Verse 10 also mentions these posts, which must be the five cubit spaces of verse 7. Bro. Sulley points out that these posts cannot be the posts of the porch, which are specified separately. Their size precludes them being door posts. They are five cubits wide, probably as high as the entrance doors, thirteen cubits (see plate 4), and therefore perhaps six or eight cubits deep. As such they would make admirable foundation blocks for the building (see notes on these “posts” at verse 10).

— *Stan Snow (to be continued: The Threshold Within).*

The Joy of All the Earth

THE HOUSE OF PRAYER FOR ALL NATIONS
A VERSE BY VERSE EXPOSITION OF EZEKIEL CHS. 40 TO 48



A clear examination of the proposition by Brother Sulley was produced in *The Christadelphian*, from October 1942 to July 1943. Comments included:

“When Yahweh sets His hands to build His temple, such structure will eclipse all human efforts, both in constructional features and uniqueness of design. Like the Four Square Israelitish encampment, with four cherubic standards surrounding the central Tabernacle and Most Holy, here also is a four-square outer building conveying the numerical significance of government, surrounding the Most Holy by an inner circular Temple — an unending line — the symbol of eternity...”

“This, briefly, is the Temple of Ezekiel’s prophecy according to the late Brother Sulley. Able brethren have sponsored this view over the last 60 years. Brother Roberts and Brother Walker devoted considerable space in *The Christadelphian* in appreciation of the exposition: the 1891 *Christadelphian* had some fifty pages by the editor on this matter...”

“While we might expect a difference of opinion on the construction of Ezekiel 41:4, or on the magnitude or shape of the inner temple — yet to ridicule this, and in its place accept Dr. Davidson’s small temple, passes comprehension [Dr. Davidson, Cambridge Bible — S.S.]. It is easy to get paper and pen, and just put down a few obvious measurements, and from these extract a plan which ignores entirely the main features of the prophecy. This is not exposition, nor ‘studying the pattern’ (ch. 43:10)...”

Bro. Sulley’s architectural expertise applied to the temple prophecy reveals the spiritual principles of the Great House of Prayer, in contrast to opposing theories.

Continuing the Verse by Verse Exposition of the Temple Prophecy CHAPTER 40

VERSES 6-16: THE GATES

Verse 7 (continued)

“**the threshold within**” — Note that the *outer* gate thresholds are described in verse 6. But here in verse 7, it is the *inner* side of the outer square buildings, for Ezekiel is being shown the two inner porches (*Temple* book, plate 5, “H”), and the inner threshold (plate 5, “F”). The word translated “threshold” is the Hebrew *saph*, which signifies “that which contains or receives into itself.” Hence it has the sense of forming a receiving bay for visitors.

VERSE 8

“the porch of the gate within” — The Hebrew word “porch” is *elam*, meaning to be “tied or bound to the building.” The side pillars, joined overhead by any type of roofing, become a porch. The threshold, receives *incoming traffic* (plate 5, “F”). But the *outgoing traffic* cannot be said to be “received,” which is why these bays are described by a different Hebrew word, *elam* (plate 5, “G”).

VERSE 9

“the porch of the gate” — There is yet another porch further inward, besides the one we have looked at between the side pillars (plate 5, “G”). This additional porch is further *inward* in the outer court (plate 5, “H”).

“eight cubits” — This is the depth of the porch inward, extending to the posts “J” on plate 5, i.e., from “p” to “J.”

“two cubits” — The width of the posts “J,” in this porch.

There are powerful spiritual lessons arising from a consideration of the history of the temple *porches*. Ezekiel ch. 8 describes a monumental apostasy of Israel which occurred between the porch of the temple and the altar in Jerusalem. The area between the porch and the altar was the place of the priest’s ministrations. The Hebrew for “porch” is *elam* and occurs only twice in Ezekiel’s prophecy: chs. 8:16; 40:8. Eze. 8 is a *vision of idolatry* among the elders of Israel. But all this will be a thing of the past in the bright millennial Age (Zech. 13:2), when the *porches* of Yahweh will be frequented by men and women of a “circumcised heart” (Eze. 44:9). The purity of worship in Ezekiel’s Temple is thrown into strong relief by a deliberate reference to the apostasy of the past, as we shall see when we come to look at Ezekiel chapter 44.

VERSE 10

“little chambers” — These house the means of ascent (perhaps, lifts) for the great towers, three either side of the gates, within the gate buildings (see v. 7, plate 5, “D”).

“the posts” — These are situated in the five cubit spaces of verse 7. They are in the spaces between the elevators (plate 5, “E”). These are *pedestal bases* upon which stand the “palm pillars” i.e., the “posts” also mentioned in v. 14 (plate 6). The word “post” is from the Hebrew *ayil*, “to be strong;” thus: “chief” (i.e., strongest), “a ram” (i.e., strength), “a pilaster,” or “oak” (mighty oak). These Hebrew definitions support the notion that these posts are strong foundation bases for the temple pillars (i.e., the threescore cubit posts of Eze. 40:14).

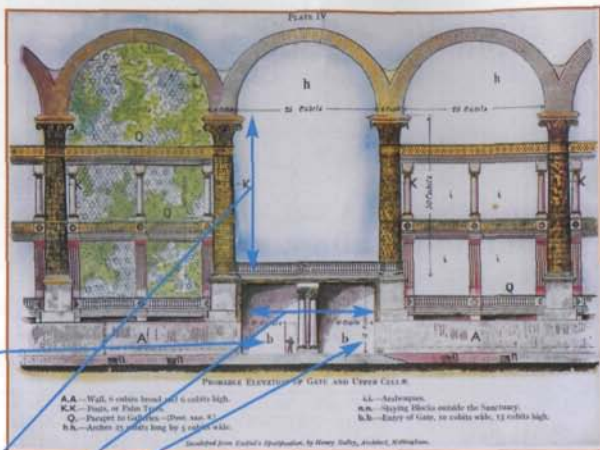
VERSE 11

“the entry of the gate” — These are magnificent doorways, and there are many of them, suited to an House of Prayer for all nations.

“ten cubits” — The door is ten cubits across. “Entry” is the Hebrew *pethach*, an opening, translated “door” twice in v. 13 (plate 5, “b.b”).

“length of the gate thirteen cubits” — This refers to the *height* of the doorway. “Length” is the Hebrew *orek*, which can refer to height, as in Exo. 26:2, 8 and ch. 36:9, where the height of the tabernacle curtains is obviously meant. The

doorway is majestic, two door openings, side by side (one for entrance, one for exit), each 6 metres wide (20 ft.), and 8 metres high (26 ft.) and adding to this are the imposing pillars stretching upward, standing on either side of the gateway (plate 4, "b. b." see *Temple* book, p. 19 for details).



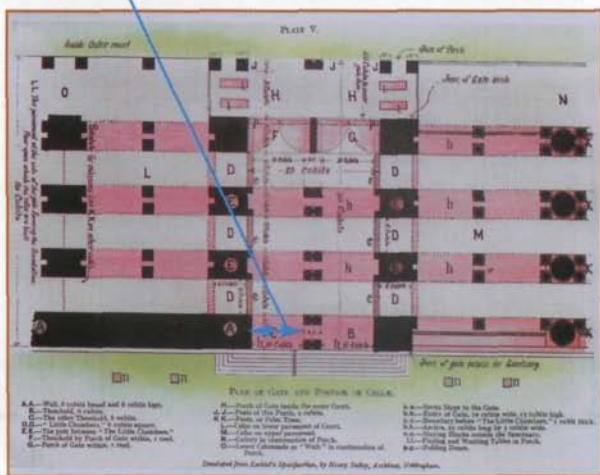
Summary of the Doorway Measurements

For height of the doorway see plate 4: 13 cubits (26 feet; 8 metres). For distance between pillars see plate 4: 25 cubits (50 feet; 15 metres). For total height of pillars see plate 4: 30 cubits upon 13 cubit bases (86 feet; 26 metres). For width of the doorway, see plate 5: 10 cubits (20 feet; 6 metres).

The Magnificent Gateways and Their Physical Beauty

The gate "entry" is *pethach*, as we have seen, and the same Hebrew word occurs in Song of Solomon 7:13, a wondrous preview of the temple gates, where, in addition to architectural beauty and matchless grandeur, we glimpse a building adorned with all manner of pleasant plant life exuding aromatic fragrance that will be enjoyed by the approaching temple visitors, presumably from a considerable distance. The Song describes "pleasant fruits, *new and old*", doubtless a reference to new and wonderful plant life that will grace the temple in that age of miracle (Eze. 47:12). This would type the new and old things, blessings, that Yahweh has in store for His people, that will include the new law that shall go forth from Zion (Isa. 2:3). Consider also Christ's parable concerning the kingdom, and "things new and old" (Mat. 13:52).

— Stan Snow
(to be continued:
The Threshold Within).



The Joy of All the Earth

THE HOUSE OF PRAYER FOR ALL NATIONS
A VERSE BY VERSE EXPOSITION OF EZEKIEL CHS. 40 TO 48



Continuing the Verse by Verse Exposition of the Temple Prophecy.

CHAPTER 40

VERSES 6-16: THE GATES

VERSE 12

“The space” — Hebrew, *gebul*, a boundary, inclosed territory, hence a space. These are the elevator (lift) boundaries, i.e., the lattice work of v. 16 (A.V. “narrow windows,” plate 5 “c”).

“one cubit on this side... one cubit on that side” — This is the thickness of the elevator walls, i.e., the lattice screens (plate 5, “c”).

“six cubits on this side, six cubits that side” — This must be the height of the elevators, as the length and width were given in verse 7.

VERSE 13

“twenty five cubits, door against door” — This is the total width of the gate, from elevator door on one side of the gate, to the elevator door on the opposite side (see plate 5, from “c” to the opposite “c”). The word “against” is from the Hebrew *neged*, which is lit. “opposite; a counterpart.”

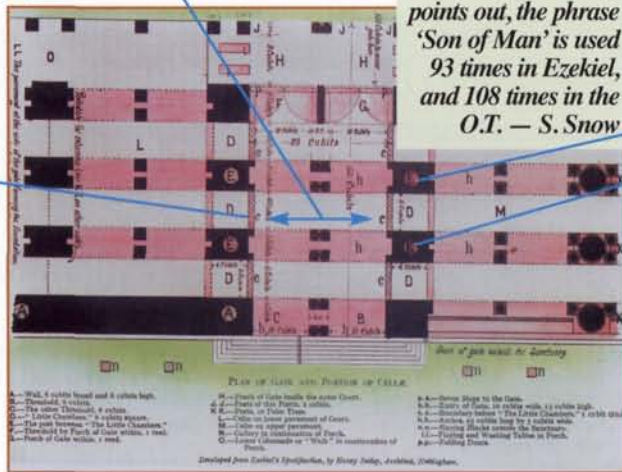
VERSE 14

“He made also posts” — The word “made” is from the Hebrew *asah*, “to do, make,

AN EXPLANATION

Bro. Snow wishes to thank Bro. Jason Young for drawing attention to an error in the April Logos, p. 253, where the statement was made that Ezekiel was called ‘Son of Man’ exactly 100 times.

Bro. Snow was quoting from Bullinger in the Companion Bible, (Eze. 2:1), and with further investigation it appears that this claim cannot be substantiated. As Bro. Young correctly points out, the phrase ‘Son of Man’ is used 93 times in Ezekiel, and 108 times in the O.T. — S. Snow



Lateral Measure test of the Gate Building			
<i>(i.e., of the gate breadth, showing harmony of major and minor measurements)</i>			
<i>Adding the individual measurements we have –</i>			
v. 11	two door openings of ten cubits each	=	20 cubits (plate 5)
v. 12	two spaces into which the open doors fit	=	2 cubits (plate 5, “p”)
v. 12	two spaces similarly for centre doors	=	2 cubits (plate 5)
v. 12	one lintel space for the doors (presumably)	=	1 cubit (plate 5)
			Total = 25 cubits

or accomplish”. This “man” of verse 3, a “man like brass,” is the maker **and builder** of the temple. He types the Lord Jesus Christ, who builds the temple (Zech. 6:12). See note on v. 3. These posts are the 60 feet high (18 meters) palm-like pillars that we shall encounter in v. 16 (plate 4, “K”).

“of threescore cubits” — Bro. Sulley deduces that the “sixty cubit pillars” of v. 14, actually refer to a 30-cubit pillar either side of the gate building. This, he points out, is in harmony with the architectural details of the building.

• Bro. Sulley also observes a **pattern** in the method of temple gate description. That is, describing both *“this side and that side”* of each gate feature. Examples of this are in Eze. 40:10, 12, 21, 26, 34, 39, 40, 41. Hence we can expect a similar description of the “posts” (pillars) of v.14; i.e., the 60 cubit posts are a total for “both this side and that side.” In support of this, Bro. H. P. Mansfield pointed out that the same expression of measurement is used for the pillars of Solomon’s Temple, in 2Chr. 3:15, where we read of “two pillars of thirty and five cubits high.” But in 2Kings 25:17 we learn that they were in reality “the height of one pillar was 18 cubits” (about half). Thus Chronicles is describing the combined measure of the two, as Ezekiel is here.

“unto the post” — These posts are the surbases (plate 5, “E”) at the side of the gate which support the palm like pillars, and which support those other palm like pillars about the court. “Post” in Hebrew is *ayil*, and can be either the foundation post, i.e., surbase, or the pillar which stands upon it.

VERSE 15

“from face of gate to face of porch were fifty cubits” — This gives the depth of the gate buildings right through, from the entrance to the commencement of the outer court (plate 5).

VERSE 16

“the narrow windows” — These are the latticework screens which enclose the elevators, and which span between their posts, and between the arches. A characteristic of the temple is that it does not universally have solid walls as such, but in many places the “walls” consist of lattice screens, which in some instances are covered with foliage. “Narrow” is from the Hebrew *atam*, “to close.” “Window” is from the Hebrew *challon*, “window, as perforated.” Gesenius describes “windows closed with bars, or lattice.” Bro. Sulley suggests that these may be arabesque screens, fretted tracery of beautiful design.

“to the arches” — These magnificent arches are above the gateway on the east (vv. 10, 16), on the north (vv. 20, 22), on the south (v. 24), and also on the inner

The Spiritual Lesson of the Sixty Cubit Pillars

There is special significance in the Palm pillars, in that the “man” *made* the pillars, whereas he simply *measured* elsewhere. Pillars are a key feature in the *physical* temple; they are everywhere. The saints are described as “pillars”, and are a key feature in the *spiritual* temple (Rev 3:12). Pillars stand for righteous men and women, supporters of the ecclesia.

The number 60 is significant. In Song. 3:6, the marriage procession of Christ and his Bride from Sinai to Jerusalem is described with the expression “like pillars of smoke.” The Hebrew *timmeroth* describes “pillars like palm trees.” This is a manifestation of Yahweh’s glory and power. In v. 7 this is linked with “60 valiant men,” and the whole vision seems to be based upon David’s bodyguard, composed of two groups of 30 valiant men each (1Chr. 11, 12), giving a total of 60. The number 60 stands for *supporters of the tabernacle of David*.

Consider also the 60 pillars of the tabernacle, which *enclosed and supported* the dwelling place of Yahweh with men. By describing the pillars of Ezekiel’s temple in this way, attention is *focused* upon the number 60, directing the Bible student to find the answer in the lessons of the tabernacle, and the beautiful Song of Solomon.

The Principle of the Arch

The *Encyclopaedia Britannica*, 2001, states, “In masonry construction, arches have several great advantages over horizontal beams, or lintels. They can span much wider openings, and this can be achieved using small, easily carried blocks of brick or stone rather than by a massive monolithic lintel. An arch can also carry a much greater load than an horizontal beam can. This carrying capacity stems from the fact that pressure downward on an arch has



the effect of forcing the voussoirs [*wedge shaped blocks—S.S.*] together instead of apart... Arches may rest upon light supports [*i.e., relatively light — S.S.*]. However, where they occur in a row, because the thrust of one arch counteracts the thrust of its neighbours, the system remains stable as long as the arches at either end of the row are buttressed. This system is put to use in such structures as arched stone bridges and ancient Roman aqueducts”.

court gates (vv. 28, 29, 33, 36). They are twenty-five cubits across, i.e., fifty feet (15 metres), and five cubits broad, i.e., 10 feet (3 metres), as broad as the pedestal bases (plate 5, "E"). "Arch" is from the Hebrew *elammah*, from the root *ayil*, "strength; chief; ram; pilaster (as strong); oak" (Strong's Lexicon). Gesenius states that the meaning of a "ram" derives from the idea of the curved horns, as *ayil* carries the concept of "rolling" or "twisting" (p. 37). Hence the idea of rolling, or curving emerges, an apt term for an architectural arch. Remains of perfect arches have been found in underground Jerusalem which appear to antedate any other arched structures. Young's literal translation retains "arches" here, so does the R.V. We read of these arches again in Eze. 40:30, where they are "round about" — Heb. *sabib sabib*, signifying "everywhere the eye turned," there were arches!

"**palm trees upon the posts** — Heb: *timmorah*, "a palm like pilaster" (Strong), "artificial palm tree" (Bullinger). The word comes from the root *kamar*, "a palm tree." Gesenius states "an artificial palm tree, as an architectural ornament" (page 868). Note: the 50 feet (15 metre) spans above and between the pillars (v. 13) require arches to bridge them, because of the great strength of the arch design. A flat lintel could not cope with the stress involved.

Brother Sulley has been criticised for his "grandiose temple", yet as The Christadelphian Magazine (Oct. 1942; Jul. 1943) observed: "Ezekiel repeatedly refers to pillars, palm trees, and arches. Brother Sulley, whilst charged with magnifying Ezekiel's specification, has actually halved these 60 cubit high columns, making them read 30 cubits for each side of the three story building."

— Stan Snow.

[To be continued: The Outer Courts]



The Temple Courts

THE HOUSE OF PRAYER FOR ALL NATIONS
A VERSE BY VERSE EXPOSITION OF EZEKIEL CHS. 40 TO 48

It is contended by some brethren that Ezekiel's Temple is a comparatively small edifice, and therefore that the standard work by the late brother Sulley — THE TEMPLE OF EZEKIEL'S PROPHECY — magnifies out of all proportion Ezekiel's specifications; it has been referred to as a 'grandiose' Temple whose magnitude cannot be substantiated... We well remember many years ago arranging a meeting of the leading advocates of this view to debate privately with Brother Sulley upon this question, providing the speakers for and against with a huge blackboard, and throwing the meeting open for discussion. A very profitable evening was spent... It was admitted by the opposers that they based their drawings upon the Temple description given by Dr. Davidson in the CAMBRIDGE BIBLE. Dr. Davidson, although allowing for a literal temple, apparently does not believe a universal house of prayer for all people will be established upon the earth, nor that God will dwell with men in His kingdom, and states: 'To us a bodily life of man upon the earth such as we now live, and a personal presence of Jehovah in the most real sense in the midst of men, appears incompatible'. Therefore one is not surprised to find he adduces from Ezekiel's prophecy a small sanctuary; the size of the Temple House itself, including the Holy Place, being 100 cubits by 60 cubits — i.e., roughly 200 feet by 120 feet, not as big as a provincial civic hall... Dr. Davidson prefers to read 'cubits' (2 feet) for 'reeds' (12 feet) in some cases... When Jesus said 'Swear not by Jerusalem, for it is the city of the great king,' he quoted Psa. 48, which gives all these particulars in describing the temple of the age to come: 'The mountain of His holiness, the joy of the whole earth:' a city-temple of towers, bulwarks, palaces of such magnitude, that the beholders are exhorted to mark them, tell [number] them as a source of wonder and comment for future generations (verses 10-12). Unless this Temple established on the 'top of the mountains' — 'upon a very high mountain' (Eze. 40:2) — was of magnificent proportions, how could it possibly excite the admiration of beholders in the magnitude of its architecture and palatial dimensions? A small building would be practically invisible." — F. Bilton, "The Christadelphian," October 1942, p. 300.

CHAPTER 40

VERSES 17-22: THE OUTER COURTS

VERSE 17

"The outward court" — The area of ground between the two rows of buildings that form the outer square temple (plate 3, "A").

Continuing the Verse
by Verse Exposition of
the Temple Prophecy.



"Chambers" — Hebrew *lishkah*, a "room, chamber, cell," different from the "chamber" in verse 7. Here it is a room for storage, eating, or lodging, and these chambers appear to be many pillared halls, forming *cellae* (plural), with each subdivision being a cella. Each cella therefore is a large structure, comprising many smaller subdivisions (see *Temple* book, page 71, also plate 5, 'L').



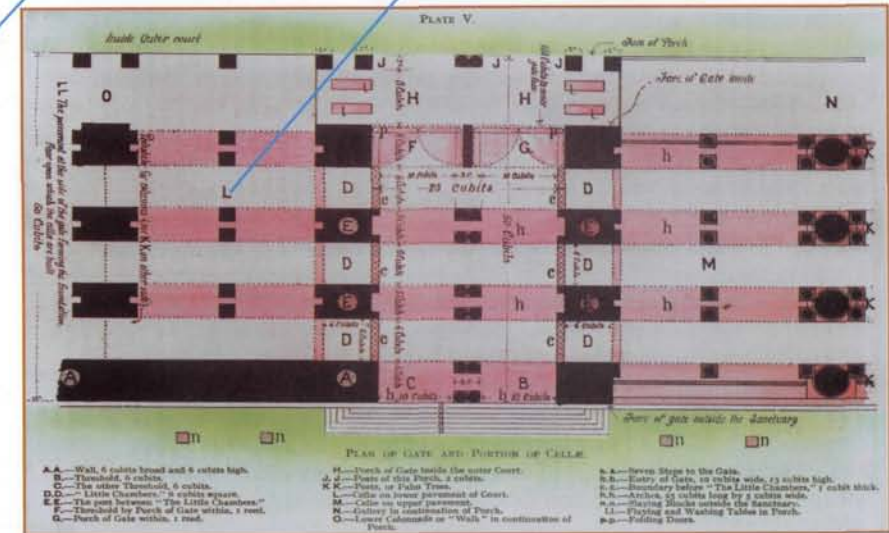
"Thirty chambers [cellae]" — Ezekiel is able to view only *three* sides of the temple, which at *ten* per side gives thirty chambers. These chambers, i.e., cellae, are upon the pavement at the side of each gate (plate 5, 'L').

VERSE 18

"The pavement" — This is described as the lower pavement, implying another pavement or pavements above. "Pavement" is the Hebrew *ritspah*, a tessellated pavement in a mosaic pattern. Brother Sulley suggests it will be raised at least one cubit above the gate floor. See plate 8 for an idea of the inlaid tiles forming the mosaic in the court nearby. The pavement is beside the court (plate 5, 'L'), with a similar tessellated structure. No doubt the colours of these tiles will be significant, illustrating the principles of the atonement, as was the case with the colours of the tabernacle materials in the days of Moses.

VERSE 19

"Then he measured" — He now measures the fullest width of the outer court, having moved from the outer court on the east (v. 6) to that on the north (v. 20). Both east and north courts ("eastward and northward"), are 100 cubits wide, as



on the south (v. 27). He measures across the court, from “ door to door” (see ch. 42:2, and plate 7). This shows that the gates are directly opposite each other.

VERSES 20

Ezekiel moves from the Outer Court on the east (v. 6, see Temple book, plate 3, “b”) to that on the north.

VERSE 21

“After the measure of the first gate” — The pattern of measurement repeats. The gate buildings are identical and of the same measure. This northern outer court gate is the same as the “ first gate,” i.e., on the east in v. 6.

“Little chambers” — These are the same in all the gates. They are the elevator (lift) “rooms” either side of the gate entrances. See note on v. 7, for their description.

VERSE 22

“After the measure of the east gate” — This measure of the east gate applies to all the gates. Ezekiel is still measuring the northern outer court gate here (v. 20).

“Seven steps” — These seven steps lead to the first (east) gate (also in v. 6).

— Stan Snow

(Next: *The Inner Court Gates*).

Spiritual Lessons From the Outer Court Design No distinction between Jew and Gentile

There is a curious difference between the temples of Solomon and Ezekiel concerning the outer courts. Solomon’s temple had an extra outer court for use of the Gentiles, whereas Ezekiel’s temple has no such court. In Solomon’s temple, the Gentiles could not pass from their outer court into the court of Israel on pain of death, for it was reserved for the “clean,” or circumcised of Israel.

In Ezekiel’s temple only the circumcised will enter the building, and therefore there is no need for a distinction as in the past. In addition, all peoples attending the temple in that day will be circumcised in heart and flesh (Eze. 44:9), for all nations will visit there yearly (Zech. 14:16), and be in covenant relationship with Yahweh (Hos. 2:18) in order to comply with the requirements to visit. Females will be considered to be circumcised through their fathers, or husbands, as was the case in the days of Moses.

This will fulfil the words of Paul in Eph. 2:14, where the “wall of partition” between Jew and Gentile will be taken away — literally by the absence of such a wall in the House of Prayer for all Nations, and spiritually in that all nations will then know Yahweh in covenant relationship (Isa. 11:9; Hab. 2:14; Hos. 2:18). The kings of the nations shall come and pay homage to Christ (Psa. 72:10-11), and the peoples shall “flow” to Zion (Isa. 2:2).

There will be a distinction made in Ezekiel’s temple, between mortal and immortal men and women. Only the immortal saints, the “Sons of Zadok” class (meaning *Sons of Righteousness*), will be able to enter the circular temple and go beyond and within it to ascend to the altar upon the mountain of Zion, for the inside of the circle and mountain is the Most Holy (Eze. 40:46).

The Temple Courts

THE HOUSE OF PRAYER FOR ALL NATIONS
A VERSE BY VERSE EXPOSITION OF EZEKIEL CHS. 40 TO 48

The man with the 'measuring reed' had only one measure, and if this measure is altered from 'reefs' to 'cubits' in chapter 42, then, of necessity, seeing the same measure is applied to the land, it should still read 'cubits' in chapter 45! Here, then, supporters of the small temple are faced with a dilemma. They want to read 'cubits' when applied to the sanctuary (v. 2), and then they want to call it 'reefs' when applied to the land (vv. 1-6)! Is it reasonable, therefore, to quote Dr. Davidson (*Cambridge Bible—S.S.*), as the authority for 'cubits' in his temple specification, and refuse his 'cubits' for the specification for the land? Is it reasonable for Dr. Davidson to quote the Septuagint (ch. 46:16-20) in support of his 'cubits' as applied to the sanctuary, and then ignore their rendering of 'reefs' as applied later to the same sanctuary in chapter 45? But it is not only reasonable, but also correct to accept the text that the 'measuring reed' was, as stated: 'a reed of six cubits and an handbreadth,' and not a 'cubit' in chapters 42 and 45. By doing this we get the correct proportions of the land division, and in consequence, we get a CITY TEMPLE in the centre thereof for universal worship consistent with the prophecy... But why this arbitrary rendering of 'cubits' when there are no Hebrew manuscripts anywhere to support it? All these manuscripts, including the earliest extant, give 'reefs' as translated in the Authorised and Revised Versions... Brother Sulley points out that if we apply the whole 500 cubits to the building (opponents only apply it to the surrounding wall!) we should then have a House scarcely different from Herod's Temple, and utterly inadequate for its purpose as 'a House of Prayer for All Nations.'" — *The Christadelphian*, October 1942 – July 1943.

CHAPTER 40

VERSES 23-37: THE INNER COURT GATES

Continuing the Verse
by Verse Exposition of
the Temple Prophecy.

VERSE 23

"The gate of the inner court" — The gates to the inner court are shown on plate 2, "f". The details of these gates are not easily attainable, as they are interwoven in the general description. Verse 23 gives details on the north and east, and verse 27 on the south. Moffat's translation is helpful: "*The inner court had a gatehouse opposite to the outer gatehouse, to the north and to the east, at a distance of [an hundred cubits], measured from one gatehouse to another.*"

Verses 24-26: Outer Court Gate on the South

VERSE 24

As noted, the descriptions are interwoven as Ezekiel moved about the area. Here

he returns to the outer court gate (plate 2, "b"), but on the south. The measurements here are the same as for the first, the eastern outer court gate. See notes on vv. 6-16.

VERSE 25

Still at the outer court gate. For the "windows" and "arches" see notes on verse 16, and again, the same as the eastern outer court gate.

VERSE 26

"Seven Steps" — This southern outer gate has seven steps.

There were seven steps to the northern outer gate also (vv. 20-22). This is because the people enter only from south or north (Eze. 46:9). "Seven" is an appropriate number for the seventh millennium, for it speaks of Yahweh's covenant, the number of Divine Perfection.

VERSE 27

"Inner court gate toward the south" — Ezekiel now moves from the outer gate across the court to the inner gate, a distance of 100 cubits (plate 2, "f", but on the south).

VERSE 28

"Inner court by the south gate" — See vv. 28-31. This gate is identical to the outer court gate, except for the eighth step (v. 31). All inner court gates have this eighth step (vv. 31, 34, 37). See note on v. 31.

VERSE 29

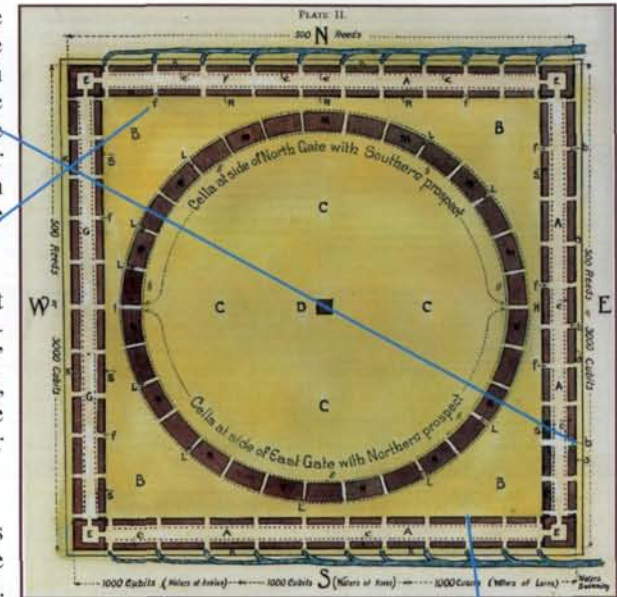
"Little chambers, posts, arches, windows" — These are identical to those in the outer court gates. Again the "little chambers" are elevators (lifts). See notes vv. 7, 14, 16.

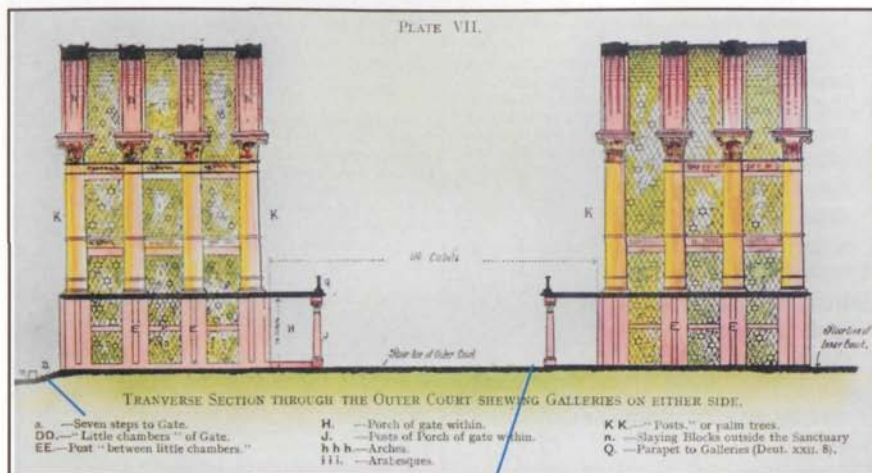
VERSE 30

"Measurements of the arches" — Here it is stated that they are 25 cubits across, and 5 broad (see plate 6). They rest upon 5 cubit wide foundation posts or pedestals (v. 7), which fit between the little chambers (elevators). All measurements have a place, and everything fits.

VERSE 31

"The eighth step" — There are seven steps to the entrance to the outer gates (v. 22). Going through the building, and crossing the floor of the outer court, worshippers ascend a further step to enter the porch of the inner range of buildings (look closely at plate 7). In this sense, the inner court gate has eight





steps. There is a spiritual lesson in this eighth step, for when the mortals take it, they gain entrance to the gateway leading to the inner court and circular temple (the circle is a symbol of immortality, being an unending line). “Eight” is the translation of the Hebrew *shammeyn*, meaning “super abound.” “Eight” is the number of immortality in Scripture, Christ being raised to immortality on the first, or eighth day of the week. It is appropriate that, as we now look to the seventh millennium for immortality, the mortals in the Kingdom Age will wait for the eighth millennium to attain everlasting life. This is why the Sabbath observance will be held on the eighth day of the week (i.e., the first) in the Kingdom, as the mortals then look forward to the eighth millennium for their “rest” or “Sabbath” (Eze. 43:27; 46:1).

VERSE 32

“**Inner court gate toward the east**” — Described in vv. 32-34, the same as the inner court gate on the south (see notes v. 28).

VERSE 33

“**Little chambers, posts, arches, windows**” — These are identical to those in the outer court gates (see notes vv. 7, 14,16).

VERSE 34

“**Arches, palm trees**” — For arches, see v. 33; for palm trees, see v. 16.

VERSE 35

“**Inner court gate on the north**” — Described in vv. 35-37. The same dimensions as the inner court gate on the south. See note v. 28, plate 2, “F”.

VERSE 36

“**Little chambers, posts, arches, windows**” — See note v. 33.

VERSE 37

“**Posts, palm trees, eight steps**” — For posts, see v. 14; for palm trees, see v. 16; for the eight steps, see v. 31.

— Stan Snow.
 (Next: More on the Court Gates).

THE TEMPLE PROPHECY.

THE GLORY OF THE FUTURE ... 8.

The Inner Court



THE HOUSE OF PRAYER FOR ALL NATIONS
A VERSE BY VERSE EXPOSITION OF EZEKIEL CHS. 40 TO 48

The prophecy of Ezekiel's temple provides a wonderful picture of future glory, and strengthens the vision of faith. Such a vision is needed to help see beyond the troubles of our present circumstances and to provide an incentive to faithful continuance in well doing. By studying the inspired description of the future temple, we can enter into the "joy that was before him (Christ)," and prepare for the grand day of glory.

CHAPTER 40

VERSES 38-42 — THE INNER COURT CELLAE

Here begins a description of the Inner Court Cellae, or rooms. Ezekiel sees where burnt offerings are washed in the inner court gate on the North (v. 35). This is in the inner porch of the outer building (v. 39). See plate 5, "I," for the washing tables; plate 2, "f," on the north side for the position. Verse 39 explains further.

Continuing the Verse
by Verse Exposition of
the Temple Prophecy.

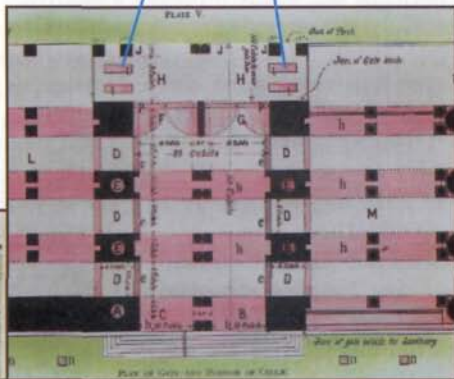
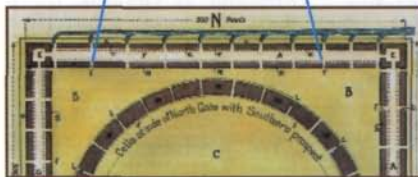
VERSE 38

"The chambers" — The Hebrew is in the singular, *lishkah*, chamber, as is also the word "entry" referring to the entrance door through which the worshippers will pass.

"Where they washed the burnt offering" — There will be four tables in the porch of the outer range of buildings, and four in the porch of the inner range, two on either side of the entrance (vv. 39-41). Upon these tables will be completed the preparation of the sacrifices. They are slain at the outer area, and portions for use of the priests are brought into the inner section (ch. 42:13-14; 40:41).

VERSE 39

"Two tables on this side, and two



tables on that side” — Walking through the outer building to the inner porch Ezekiel sees these four tables, two on each side (plate 5, “I”). Here they wash the sacrifices (v. 38).

“To slay thereon” — The word means “to slaughter.” It is rendered “offer” (Exo. 34:25; “beaten” (1Kgs. 10:16-17; 2Cor. 9:15-16). As these tables appear to be in the porch of the inner court as Ezekiel makes his way through the buildings, it seems that these tables are for the completion of the sacrifices for the particular offering.



VERSE 40

“And at the side without” — Walking back through the outer building Ezekiel reaches the outer thresholds, and sees two stone tables as slaughter blocks outside on either side of the entrance steps (v. 42; see plate 5, “n;” plate 6).

VERSE 41

“Four tables on this side, and four tables on that side” — There were eight tables in all at the outer gate, four outside (plate 5, “n”) and four inside the porch (plate 5, “H”).

“They slew their sacrifices” — This was done on the outside tables (v. 42).

VERSE 42

“Four tables were of hewn stone”— These are external slaughter blocks, two either side of the entrance steps. They are one cubit high (2 feet; 0.6 metres), one and one half cubits long, one and one half cubits broad (3 feet; 0.9 metres). There is a spiritual lesson here, for these slaughter blocks are *without* the gate.

Christ Suffered Without The Gate

These slaughter blocks for the Burnt Offering outside the temple on the northern side speak of Christ’s sacrifice “without the camp” (Heb 13:12-13), at Golgotha, outside the city of Jerusalem on the northern side. Paul alludes to this, stating “Jesus also... suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach.” The gateway outside of which Jesus was slain was the Damascus Gate nearby the hill of Golgotha.

Halley’s Bible Handbook (p. 441) states: “Jesus was crucified ‘outside the city,’ Jn. 19:17, 20; Heb. 13:12, at a place called ‘The Skull,’ Mt. 22:33; Mk. 15:22; Lk. 23:33; Jn 19:17. ‘Calvary’ is Latin; ‘Golgotha’ is Hebrew, for ‘Skull.’ There is only one place around Jerusalem which has borne and still bears, the name, ‘Skull Hill.’

See *Temple* book, plate 13, “F”, for the location.

There are a number of references in the Law of Moses to sacrificial activities “outside the camp” (Lev. 4:12, 21; 6:11; 16:27; Num. 19:1-10).

These pointed forward to Christ's sacrifice, which was to be literally outside the city, and symbolically pointed to the fact that only outside of the sacrificial code of Moses could the true and efficacious sacrifice for sin be found. Only something outside and beyond the Law would suffice for salvation from sin. This was the sacrifice of Christ, the Messiah.

Of these references in the Law of Moses, it is worthy to closely look at the ritual of the "ashes of the Red Heifer," in Num. 19: 1-9, which is a pointed reference to the fact that Christ's body was sacrificed without the camp "that the body of sin might be destroyed" (Rom. 6:6). For further profitable and interesting reading we suggest *The Law of Moses* by Bro. Roberts, ch. 28, especially page 264 onwards.

VERSE 43

"Within were hooks" — The Hebrew *shaphath* signifies a two pronged hook. After preparation, the food portions of the sacrifices are sent to the cellae at the sides of the gates, where there are hooks to hang the carcasses. It is the same for the inner (square) building porches (ch. 42:13-14).

VERSES 44 TO 41:26 — THE CIRCULAR TEMPLE IN THE INNER COURT

Notice that the description of the inner temple gives no side, or wall as lying in a specific direction, as is done with the outer buildings, because the inner building is circular (eg., contrast the walls of the outer building, ch. 42:16-19). Two Hemispheres are defined in vv. 44-47 (i.e., their position and aspect, but the dimensions must be sought elsewhere in the prophecy).

VERSE 44

"The chambers of the singers" — The circular temple is in two hemispheres. Moffatt translates this as: "Outside the inner gatehouses there were two chambers in the inner court, one beside the northern gatehouse facing southward, the other beside the southern gatehouse, facing northward." The northern hemisphere (plate 2, "MMM") looks inward towards the altar, and therefore has a southern prospect or gaze. Similarly the southern hemisphere (plate 2, "NNN") looks inward towards the altar, and therefore has a northern prospect or gaze.

However the description is puzzling (the prophecy is a deliberate enigma), as it defines the southern hemisphere as "one at the side of the east gate," because Ezekiel has evidently moved and is standing near the east gate at the time of his description of this southern hemisphere. Moreover, it is very appropriate to link the southern hemisphere with the eastern gate, for both areas will be frequented by immortals (see inset).

Song and praise will constitute a delightful part of the temple services, as mortal and immortal choirs join their voices to thrill the visitors from all over the world. Words cannot begin to describe the wonder of the experience.

The Southern Hemisphere at the "Side" of the East Gate

This has been a puzzle to expositors. How can the southern (lower) hemisphere of the circular temple be at the side of the east gate? The key to the deciphering of the prophecy is to appreciate the fact that Ezekiel's description is given as he moves about the temple when conducted upon his tour of inspection. In ch. 40:44, he is standing just inside the outer square building on the north side, at one of the gates, and being inside the square, he is in the inner court, i.e., at the "side," or beside the north gate. Now the inner court contains the circular buildings, which he sees and describes as "the chambers of the singers." From this position he describes only the top half of the circular building. This has a "prospect" or face towards the south, because the circular buildings are facing inward, towards the Glory on the mountain and altar.

Then in the same verse 44, it appears that Ezekiel moved to the same position, but just inside one of the eastern gates, again in the inner court, and again he sees the circle in front of himself. Describing the bottom half of the circle this time, he says its "prospect," or face, is toward the north, as it also faces inward towards the Glory and the altar. He also states that this bottom hemisphere (plate 2, "NNN") is at the "side" of the east gate i.e., from his viewpoint at this time.

A consideration of the Hebrew helps here, for the word "prospect" is *panim*, meaning, "faces", from the idea of "turning toward." Hence Ezekiel is saying that the circle was for the top half, "turning toward the south," and the bottom half he noticed was "turning toward the north," and from his current viewpoint just inside one of the eastern gates, it was at the "side" of the east gate.

It should be noted that we know of no other exposition, other than that of Bro. Sulley's that can explain this puzzle.

The Spiritual Lesson

It is significant that Ezekiel's description should associate the southern or bottom hemisphere, with its prospect towards the north, with the eastern gate, for this hemisphere is for the immortal priests who have charge of the altar in the Most Holy (Eze. 40:46), and the eastern side of the outer temple is for Christ and the immortal saints who may be with him at any given time (Eze. 44:2-3; 46:1, 2, 8), where Christ will partake anew with them the bread and wine as he promised (Mat. 26:29; Lk. 22:6). Christ will use this eastern gate (Eze. 46:1, 2, 8), and his immortal saints will exit the eastern side to enter the southern hemisphere for their ministrations there. Hence this lower hemisphere is closely associated with the eastern side. The upper hemisphere on the other hand is for the mortal Levite priests who have charge of the House, and do not minister in the Most Holy (Eze. 40:45).

— Stan Snow.

(Next: The Hemispheres of the Circular Temple).

The Circular Building

THE HOUSE OF PRAYER FOR ALL NATIONS
CONTINUING A VERSE BY VERSE EXPOSITION OF EZEKIEL CHS. 40 TO 48

Notice that the description of the inner temple gives no side or wall as lying in a specific direction, as is done with the outer buildings, because the inner building is circular (eg., contrast the walls of the outer building, ch. 42:16-19). Two Hemispheres are defined in vv. 44-47 (i.e., their position and aspect, but the dimensions must be sought elsewhere in the prophecy).

Continuing the Verse
by Verse Exposition of
the Temple Prophecy.

CHAPTER 40

VERSES 44 TO 41:26 — THE CIRCULAR TEMPLE IN THE INNER COURT

VERSE 45

“The chamber whose prospect is toward the south” — The circular temple within the outer square is in two hemispheres. This verse presents the Northern Hemisphere of the Circular Temple, whereas v. 46 provides the aspect from the Southern Hemisphere (looking north). Consequently the Northern hemisphere has a southern prospect.

“Prospect” — Heb. *paniyim*, signifying “faces.” Its face is inward toward the Glory in the centre of the whole structure. The mortal Levitical priests officiate here in the Northern Hemisphere. Their ministrations are restricted to the House, within the circular buildings (ch. 44:17), but they are not able to approach the altar at the center of the circle (ch. 44:13-14), which is restricted to the saints. Thus the mortal Levites are not able to penetrate beyond the buildings themselves.

VERSE 46

“Chamber whose prospect is toward the north” — The Southern Hemisphere also faces inward towards the Glory, and therefore faces northward. The immortal saints, termed the “sons of Zadok,” meaning *Sons of righteousness*, officiate here in matters relating to the Most Holy Altar (ch. 44:15,16).

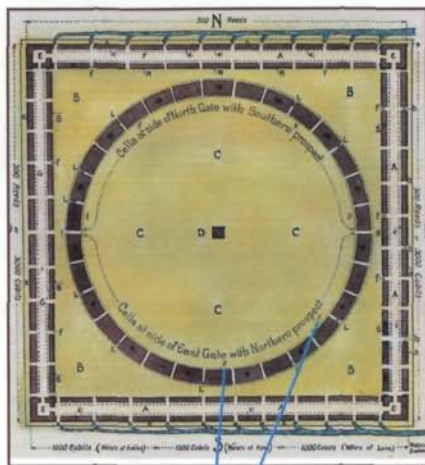
“Among the sons of Levi” — Two classes of priests operate in the circular temple (see *Temple* book, pages 72-73). One is mortal, and the other immortal, each with their respective duties. The mortal Levites’ duty is to teach the people divine principles (ch. 44:23), when the Law goes forth from Zion, and to instruct those visiting the great temple as to the various features of its beauty (Isa. 2:3). The immortal class, the “sons of Zadok” officiate in preparing the people for worship, and drawing them to appreciate the majesty of the King.

VERSE 47

“He measured the court” — At this point Ezekiel in vision ascends the mountain to the altar in the center of the circle, and measures the altar court, which is 100 cubits square (plate 12, *Temple* book). The details of the altar are kept until ch. 43.

“Before the house” — The word “before” is the Heb. *paniyim*, meaning, “turning the face towards.” The altar faces the house in every direction.

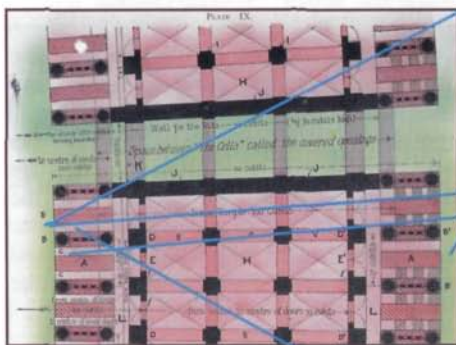
*The Porches of the inner (circular)
Temple: Vv. 48-41:3*



VERSE 48

“He brought me to the porch of the house” — Ezekiel descends from the altar and enters the inner porch of the circular temple (plate 2, “g”).

“The porch” — The inner porches have one similarity with the outer square building porches: two gates, for ingoing and outgoing traffic. Ezekiel measures the breadth of the posts on each side of the porches: “on this side and on that side,” i.e., on the inside porch and outside porch of the circular temple (plate 9, “BB and B’B”). He also measured the breadth of the gate i.e., the gap between the posts on the inside, and again on the outside of the circle. These gates are 3 cubits wide with 5 cubit side posts on either side (see plate 9, where the posts are “BB” and the gates are “CC” on the inner porches; also see plate 11).



VERSE 49

“The length of the porch” — The porches on the inner side of the circle are 20 cubits deep. They are 11 cubits wide; i.e., 3 cubits for the gate, plus 5 cubits for the post, plus 3 cubits for the other gate, totalling 11 cubits (plate 9, on the inner side, between posts “B” and “B”).

“The steps” — The same measurements apply to the porches on the outside of the circle, except that on these porches steps are described, giving people entrance to the circular temple.

“Pillars by the posts” — These pillars are upon the post bases (see plate 11). Notice they are again “on this side and another on that side” and therefore on the inside and on the outside of the circular temple.

— Stan Snow (to be continued).

The Inner Porches



THE HOUSE OF PRAYER FOR ALL NATIONS
CONTINUING A VERSE BY VERSE EXPOSITION OF EZEKIEL CHS. 40 TO 48

CH. 40:44 TO 41:26 — THE CIRCULAR
TEMPLE

Continuing the Verse by
Verse Exposition of the
Temple Prophecy.

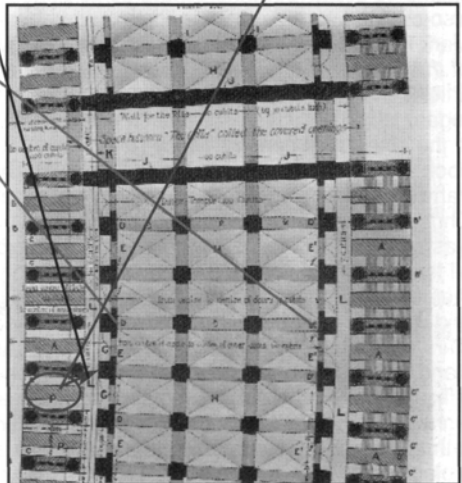
CHAPTER 41
THE PORCHES OF THE INNER CIRCULAR TEMPLE

VERSE 1

“He brought me to the temple” — The word “temple” is the Heb. *heykel*, a palace or temple, translated “temple” 68 times. Ezekiel now approached the circular temple to examine it closely, from the inner porch (plate 9, “P”), crossing the “place left” (“L”), to the temple posts.

“Measured the posts” — He gives the *width* of these posts as 6 cubits (plate 9, “D D”), crosses the floor (“on one side... on the other side”), to measure them on the outer side of the temple, and they are also 6 cubits *wide* (plate 9, “D’D’”). Verse 21 indicates that these posts are *square*, and this gives the other measurement; i.e., the *length*, also 6 cubits.

“The breadth of the tabernacle” — The word “tabernacle” is the Heb. *ohel*, a tent, and has been translated “tent” or “tents” 141 times in the A.V. Bro. Sulley points out that these particular posts all the way around the circle form a boundary for the Most Holy, and for the cloud, which at times covers the temple, forming a *tent* over the temple (over the *heykel*). Dr. Julius Fuerst, Professor at the University of Leipzig (Leipsic), 1864, gives the meaning of *ohel* as “to be clear, to shine, glitter, to give light... to be round, ring-shaped... the tent of nomads (Gen 9:27), so called from its ring shaped, round form... always the exterior of the tent, the round roof...” (*Hebrew & Chaldee Lexicon to the Old Testament*, pp, 32-33). These observations are very enlightening, further confirming the *circularity* of the inner temple, and the nature of the cloud which forms the “tent,” which will shine and glitter and give light, as



Isaiah informs us “Yahweh will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night” (Isa. 4:5). These posts define the extent or “breadth” of the tent of cloud, and they define the boundary of the Most Holy.

VERSE 2

“**The breadth of the door**” — See mg. “entrance.” “Door” is the Heb. *pethach*, an opening, which is formed between the posts of verse 1. This entrance is 10 cubits wide, as deduced from verse 3.

“**Sides of the door**” — The side of 5 cubits refers to the thickness of the sides of the porches, which are divided into two by the cherubim (plate 9, “A”).

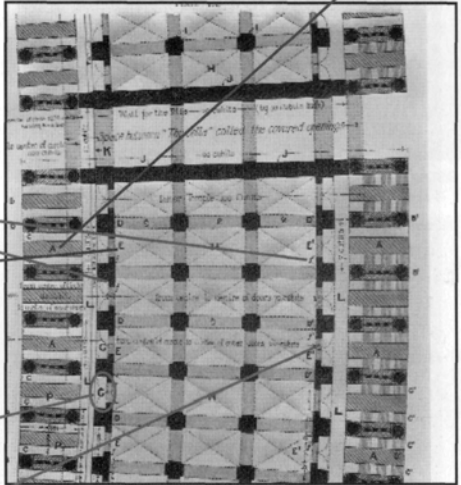
VERSE 3

“**Went he inward**” — Ezekiel went inward from the porch, measuring the opening. Firstly the posts of the door, of 2 cubits, which are like door jambs on either side of the entrance (plate 9, “f f,” “ff”)

“**The door six cubits**” — The entrance is 6 cubits wide (plate 9, “E E”). Thus the entrance from the porches which is the opening between the posts of the temple is 10 cubits wide; i.e., two side posts or jambs of 2 cubits plus 6 cubits for the actual doorway, making 10 cubits (plate 9, “G G”).

“**Breadth of the door seven cubits**”

— The doorway entrance on the inner side being 6 cubits (plate 9, “E E”), the doorway entrance on the outer side across the floor is a little wider, namely 7 cubits (plate 9, “E'E”), being in the correct proportion in harmony with the circular shape. The outer entrance width will be slightly larger due to the increased circumference as one moves out from the centre of the circle. For any given angle, the arc increases in proportion as the radius increases. Plate 9 of the temple book shows the full width of the *inner* porch to be 16 cubits from centre of pillar to centre of pillar (see note, v. 4; and illustration on the following page), widening to a porch of 17 cubits across the floor on the *outer* side.

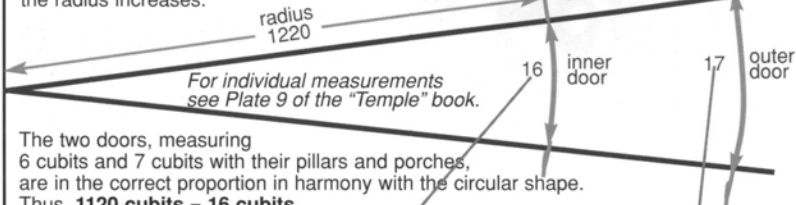


Features of the Circular Inner Temple: vv. 4-12

VERSE 4

“**Length 20 cubits, breadth 20 cubits**” — The measurements here relate to the *length* and *height* of the circular temple rooms. The length is 20 cubits (plate 9), and the breadth is 16 cubits, the full entrance width (17 on the outer side, plate 9), hence the other 20-cubit measure of v. 4 must be the height of the rooms. The 16 cubit breadth is obtained thus: doorway 10 (v. 2), plus two halves of the 6 cubit posts (v. 1), hence $10+3+3=16$ (see plate 9).

Since the full width of the porch at the south side of the "place left" is given as "16 cubits," the full entrance width at the south side of the temple floor will be slightly larger, due to the increased circumference as one moves out from the centre of the circle. For any given angle, the arc increases proportionally as the radius increases.



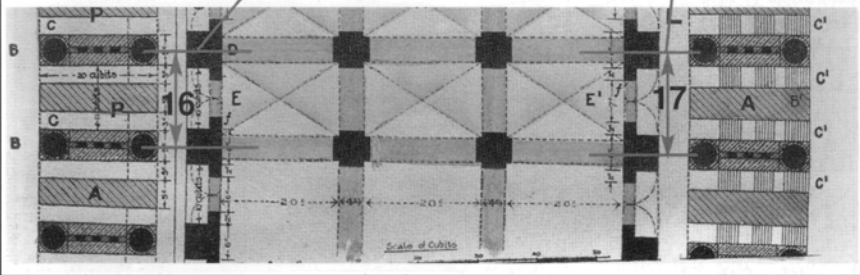
The two doors, measuring 6 cubits and 7 cubits with their pillars and porches, are in the correct proportion in harmony with the circular shape.

Thus, $1120 \text{ cubits} = \frac{16 \text{ cubits}}{x}$ (where "x" stands for the width of the outer door, etc.)
 i.e., $\frac{1190}{x}$ (i.e., $1120+70 \text{ cub.}$)

Therefore: $x = 16$ multiplied by 1190 divided by $1120 = 17$.

The ratio of the two doors is in the **exact** proportion that the circular interpretation of the house requires. This confirms Bro. Sulley's interpretation of Ezekiel 40-44, where he points out that the circular interpretation of the inner cellae of the singers satisfies their positions and aspects in relation to the north and south and east directions.

— From the notes of Bro. A.C. Newton.



"Before the temple... this is the most holy" — The phrase is literally *"near the face of the temple, he said to me, this is the Most Holy."* The meaning is that the circular temple *faces* inward toward the Most Holy, which is actually inside the circle, and bounded by the 6 cubit square posts (see ch. 41:1, plate 9, "D D"). These posts form the boundary between the Most Holy and the Holy. We get the clue from v. 1, where these posts form the "breadth of the tabernacle" or *tent*. The tent of cloud covers the Most Holy (to protect the mortals from the blaze of glory inside), and the outer edge of the tent forms the boundary of the Most Holy. See note v. 1.

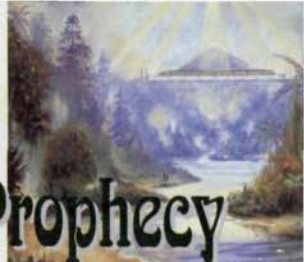
VERSE 5

"The wall of the house six cubits" — The word "wall" in Hebrew is *qir*, signifying "wall, as the side of a trench" (Strong) and upon this wall stand the cherubim (v. 20; plate 10). It is 12 feet high (3.6 metres), a raised foundation floor of the circular inner temple. The sides of this foundation platform form a wall. The purpose of this six-cubit rampart wall bounding the Most Holy is further described in ch. 43:8.

— Stan Snow (to be continued).

The Cubit of Ezekiel's Prophecy

THE HOUSE OF PRAYER FOR ALL NATIONS
CONTINUING A VERSE BY VERSE EXPOSITION OF EZEKIEL CHS. 40 TO 48



Knowledge of the precise size of the cubit is not necessary to acquire a comprehension of the shape, magnitude, and grandeur of the House of Prayer for all Nations. As previously stated in this series of articles, the survival of actual cubit rods and the measurements of the Pyramids and other ancient monuments have made it possible to determine the length of the Royal Cubit with sufficient accuracy for ordinary purposes (*Hastings' Bible Dictionary*, vol. 4, page 907).

However, there is always considerable discussion about the cubit's size, and so the following comments will be of interest. Medieval rabbis maintained that the "fingerbreadth" (one fourth of an "handbreadth") was equal to six medium sized barley grains side by side. Whilst this measurement is an approximation, more scientific attempts by this method yielded an average cubit of 17.7 inches (44.95cm), almost the normal cubit of ancient Israel, which was 17.68 inches (44.9cm), as reckoned after the Captivity (*Hasting's Bible Dictionary*, vol. 4, pages 907, 909).

One eminent metrologist (Hultsch) calculated that, prior to the Captivity, the normal cubit of Israel equalled the Royal Cubit of Egypt. This is reasonable, for Israel was a royal nation, namely "The Kingdom of God on earth." It is suggested that after the Captivity a lesser cubit was used in Israel, emphasising the fallen condition of the nation. This suggestion is supported by 2Chr. 3:3, where we learn of the cubit used by Solomon, styled "the first measure." The Chronicles were written after the Captivity, hence this retrospective allusion. The implication is that the cubit in use when the Kingdom of God was on earth, prior to the degradation of the Captivity, was the great cubit after "the first measure," or to quote the New English Bible: "the old standard of measurement," and in Moffat's translation: "measured by the older scale of cubit."

Surely it is appropriate that when the Kingdom of God appears on earth again, the larger cubit shall be used again by the people of Israel, and as far as the temple construction is concerned, we are told that this will be the case (Eze. 40:5). The Royal Cubit in use by the nations of antiquity was evidently equivalent to the ordinary or lesser cubit in use by Israel. This is seen in Deu. 3:11, where the bed of Og, king of Bashan, is reckoned in "the cubit of a man." Probably King Og was entitled to be honoured by the Royal Cubit (the same as the Great or Royal cubit of Egypt), which was, however, but an ordinary cubit for God's people, Israel. Therefore, as far as Israel was concerned, Og's cubit was only "the cubit of a man," i.e., an ordinary man of Israel.

Note that, whilst it would seem that the people of Israel were honoured by the use of a larger cubit than the nations around them, the kings of Israel used a larger cubit again, called their Royal Cubit, which comprised an extra handbreadth, making seven handbreadths in all, and this larger Royal Cubit will be used by Christ to build the House of Prayer for All Nations.

In summary, when the Kingdom of God was on earth, the cubit of the people of Israel, as well as the greater Royal Cubit of Israel's kings, were both basically larger than those of the nations. This was achieved, according to Mammonides (celebrated Jewish medieval scholar), by an extra barley grain in the basic measure of the "fingerbreadth;" i.e., it comprised seven grains instead of the normal six. If this were so, then the Royal Cubit of Israel will very closely approach the twenty four-inch cubit used by Bro. Sulley in his calculations.

To Calculate the Royal Cubit of Israel

Step One — Find number of Barley Grains in a normal cubit.

- 6 Barley Grains = 1 Finger
- 4 Fingers = 1 Handbreadth (Palm)
- 6 Handbreadths = 1 Cubit
- 1 Cubit = 144 Barley Grains (i.e., 6 times 4 times 6)

Step Two — Find size of one Barley Grain

- 1 Normal Cubit = 17.7 inches (Hasting's Bible Dictionary)
- 1 Normal Cubit = 144 grains
- 1 Barley Grain = 17.7 inches divided by 144 = 0.122 inches

Step Three — To calculate the Royal [Great] Cubit

- 1 Royal Cubit = 196 grains (i.e., 7 times 4 times 7)
- 1 Royal Cubit = 196 times 0.122 inches = 23.912 inches

Conclusion

Brother Sulley used a cubit of 24 inches for his calculations, which is quite accurate, and reveals the true size and grandeur of the House of Prayer for All Nations.

— *Stan Snow (to be continued)*

When we contemplate the blessings we have accrued to us through Christ, and the hopeless state outside of him, how completely we are enabled to enter into the joy of Naomi as expressed in Ruth 4:14. Our daily prayers should ascend into heaven that He hath "not left us this day without a Redeemer." We are greatly privileged, greatly blessed, and we need to learn to express our heartfelt thanks in words of appreciation to Him who has made it possible. Naomi's joy took her to the throne of grace; let ours do likewise. Let us express our pleasure, our happiness, in our association with our Lord, And may His name be famous in Israel, as it ultimately will be. — *H.P.M.*

We are all moving on a great march, a vaster assembly than ever moved through the wilderness of old, and when we stand revealed to Him — and He to us, — and we to each other — we shall look back with unspeakable sorrow at the jars — and the discords — and the uncharities of this mortal life; and for every sweet kindness, — for every loving helpfulness — for every patience, and for every self-denial or self-sacrifice, we shall lift up thanks to Almighty God. — *R.R.*

The Glorious Chambers



THE HOUSE OF PRAYER FOR ALL NATIONS

CONTINUING A VERSE BY VERSE EXPOSITION OF EZEKIEL CHS. 40 TO 48

CH. 40:44 TO 41:26 — THE CIRCULAR TEMPLE

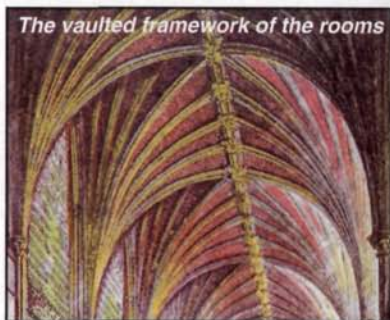
CHAPTER 41

THE PORCHES OF THE INNER CIRCULAR TEMPLE

Continuing the Verse
by Verse Exposition
of the Temple
Prophecy.

VERSE 5

“Every side chamber” — Hebrew *tsela*, “a rib, as curved” (Strong). The same word is used of Adam’s rib, in Gen 2:22, and is elsewhere translated as “side.” Their shape is described in v. 7. Such ribwork can be seen in the vaulting framework of a cathedral (see *Temple* book, page 45). The exquisite beauty of the inner temple ribs, and connection of thought with “Adam’s rib” and the making of his bride, will teach lessons to the nations concerning Yahweh’s handiwork in the fashioning of the Bride of Christ. The beauty of the temple will reflect the spiritual beauty of the Lamb’s Wife (Rev. 19:7-8).



The vaulted framework of the rooms

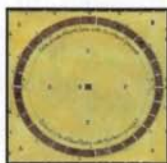
VERSE 6

“side chambers [ribs] were three” — the overhead rib structures were in three ranks, evidently side by side.

“one over another” — The Hebrew is *tsela 'el tsela*, in which the word *el* signifies “towards, with, near, among.” Here it seems to indicate “side by side” (plate 9 and 10), i.e., rib near rib. It could mean three ranks side by side as in plate 9, or three ranks, one over another as in plate 10, or refer to both, which is probable. In the case of Ezekiel’s temple, as with the tabernacle and Solomon’s temple, we are not given enough detail to actually build these structures. That is not necessary. But we are given enough detail to see the structure, shape, and magnitude of these houses of worship, and of course, the spiritual lessons that are hidden in the constructional details that have been recorded.

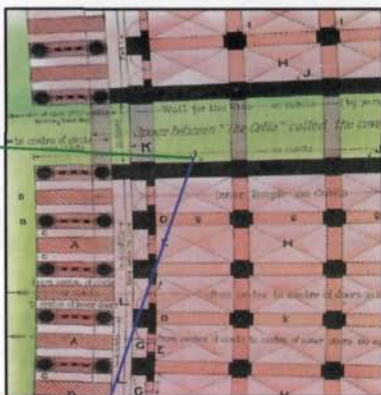
“thirty in order” — The word “order” is the Heb. *pa'am*, translated “times” on 42 occasions. Hence the segments of the circular inner temple are repeated thirty times around the circle. The circle is divided into thirty segments (plate 2).

“they [ribs] entered into the wall” — See notes on vv. 5 and 7



concerning the “side chambers” or “ribs.” The rib work finishes when it joins into a five-cubit wall (v. 9). These walls are the transverse terminal walls at either end of the cellae (plate 9, “J”).

“they [ribs] had not hold in the wall of the house” — They do have hold on the end walls, as described just above, but not upon the rampart foundation wall of the temple upon which the cherubim sit (plate 10), because the ribs are lifted up upon pillars, and the ribs do not touch the floor.

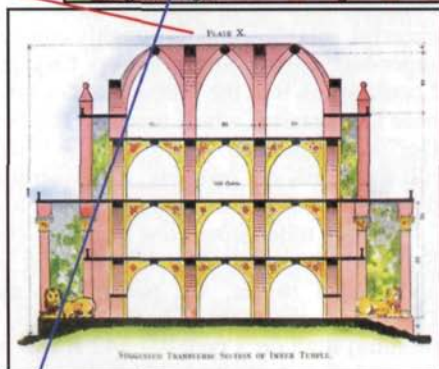


VERSE 7

“an enlarging and a winding” — This describes a vaulted cathedral framework. The ribs sit upon and commence at the head of the columns, and are small there, but they enlarge and expand as they go upward (see *Temple* book, page 45). The word “enlarging” signifies “broadening.”

“breadth of the house” — Bro. Sulley translates this as “place of the ribs.”

“increased from lowest to highest by the midst” — The rib size increases until at the highest point of the room, which is overhead in the middle, or “midst,” where it is at its greatest.



VERSE 8

“the foundations of the side chambers [ribs]” — The foundation posts for the ribs are one reed high. Hence the rib-work commences on pillars, 12 feet (3.6 metres) up from floor level.

“great cubits” — The word “great” is the Heb. *atstsiyl*, meaning “joining, or joint.” It has a suffix (letter on the end) rendering the meaning as “to the joining.” Hence the verse should read “six cubits to the juncture” i.e., six cubits up from floor level to the point on the top of the columns where the ribs spring forth, thus providing support and foundation for the ribs.

VERSE 9

“the wall which was for the side chamber [rib]” — This is the transverse end wall for the ribs (plate 9, “J”). See verse 6. The full dimensions of this wall are given in verse 12.

“that which was left” — This is the “place left” (plate 9, “L”), which seems to be a boundary for the ribs (see also verse 11).

— Stan Snow.

Walls Around the Building

THE HOUSE OF PRAYER FOR ALL NATIONS
CONTINUING A VERSE BY VERSE EXPOSITION OF EZEKIEL CHS. 40 TO 48



CH. 40:44 TO 41:26 — THE CIRCULAR TEMPLE

CHAPTER 41

THE PORCHES OF THE INNER CIRCULAR TEMPLE

Continuing the Verse
by Verse Exposition
of the Temple
Prophecy.

The *Christadelphian* magazine (October 1942 to July 1943) reported on a challenge to the exposition of Bro. Sulley by some who promoted a "small temple" theory. They claimed that Ezekiel's prophecy presented a temple that would not accommodate the large companies of worshippers indicated by Bro. Sulley, and was merely a token building smaller than the temple of Solomon. The article stated:

Mount Zion, "the city of the great king," will have an altitude greater than that of Snowdon [the highest mountain mass in England and Wales, 1085 metres — S.S.], and it is recorded it will be "beautiful for situation on the sides of the north," and in view of the fact that its site is to be covered by the Temple, further comment is unnecessary.

Furthermore we hope to show later that the capacity of a small temple would be utterly incapable of performing the functions Ezekiel's prophecy requires. When the young people rejoiced when the foundation of Zerubbabel's temple was laid, we read that the old men wept at its insignificance in comparison with their memory of Solomon's temple. Haggai who records this lament immediately prophesied: "I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory. The glory of this LATTER house shall be GREATER than the former" (Hag 2:3-9).

If it still be contended the magnificent example outlined by the Psalmist is not the one outlined by Ezekiel, are we not reduced to absurdity, inasmuch as we then have two temples at Jerusalem, yet both are erected for the same purpose for national worship in the age to come! One a palatial spectacle of outstanding beauty to which the kings bring presents and nations repair; and yet on this same site somehow, somewhere a small temple surrounded by a 500 cubit square wall...

One universal house of prayer of great magnitude is described: Zion, Jerusalem, Holy Mountain, City of God, Temple, Sanctuary or House, are interchangeable terms — Eze. 40 to 46; Psa. 87:1-3; Mic. 4; Psa. 132; Isa. 33:20-21; Isa. 2, etc.

The place for sacrifice throughout the Millennium — Eze. 46; 20:40; Mal.

3:1-4; Isa. 56:6-7; Psa. 51:18-19, etc.

Brother Sulley's contention is that all these prophecies together with Ezekiel's describe one and the same place ... This square, says the author, encloses the site traditionally known as the Hill of Zion and Mount Moriah (where Abraham offered up Isaac, and where Solomon's temple was built), Zion occupying the center of the square.

Here is an area surrounded by a three storey building, four miles square, the centre circular temple three miles in circumference; and so we have an almost inconceivable edifice in all of seven miles, that baffles the mind."

Continuing our Verse by Verse Exposition of Ezekiel 41

VERSE 10

"between the chambers" — These are the cellae, Heb. *lishkah*. They are the halls, with each subdivision forming a cella. Thus here they describe the cellae of the circular inner temple. See definition ch. 40:17

"width of twenty cubits" — The word "width" is the Heb. *rohab*. It is the width of the covered openings between the thirty segments of the circular inner temple (plate 3, "L L L," also see plate 9). These openings provide space for the vines and trees which grow up to cover the ceiling of the circular inner temple, forming a leafy "roof," described as a "tabernacle" or "booth" in Isa 4:6. It will be a temple of "living wood" in this respect (Isa 60:13; see later note, Eze. 41:16, 26).

VERSE 11

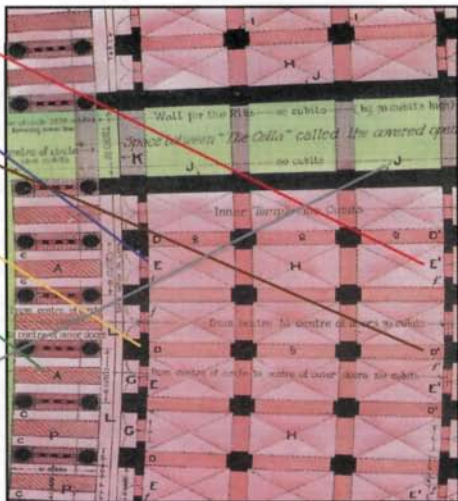
"the doors of the side chambers" — The side chambers are the ribs (see note, vv. 5, 7), and the doors give entrance, passing under the arched rib work (plate 9, "E E," "E'E").

"the place that was left" — This is a five cubit space (plate 9, "LL") between the posts in the porches which support the cherubim (plate 9, "AA"), and the posts of the temple (plate 9, "DD" and "D'D").

"one door toward the north, another toward the south" — These doors are on both outer and inner sides of the circular inner temple (see later note v. 23).

VERSE 12

"the building" — Heb. *binyan*, an edifice (Strong). In this instance it refers to the end-walls into which the ribs are attached (plate 9, "J"). See vv. 6, 9. Ch. 41:12 gives the dimensions of the end walls, i.e., 5 cubits thick, 70 cubits high, and 90 cubits in length. These walls are therefore 140

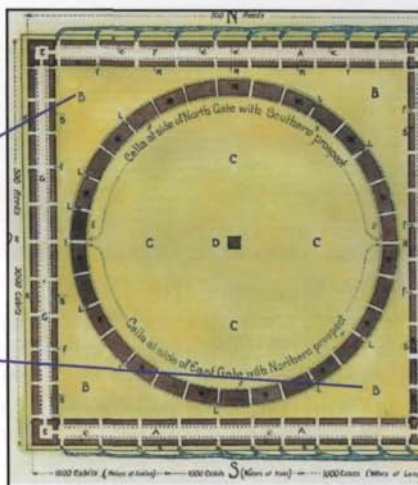


feet (42.6 meters) high, quite substantial, quite grand!

“before the separate place” — The word “separate place” is the Heb. *gizrah*, “a figure as if cut out; an enclosure as separated;” i.e., to be cut off. This refers to the portion of the inner court “cut off” by the circle when placed within the square. The nations assemble in these areas to view the ceremony, and sacrifices upon the altar (plate 2, “BBB”).

“toward the west” — The circular inner temple comprises two semicircles. Ezekiel is now describing the western side of the northern semicircle.

“wall of the building” — “building” is again the Hebrew *binyan*, an edifice. This edifice is referring to the cellae, which have a wall 5 cubits thick, the same end wall to which the ribs are attached.



— Stan Snow (to be continued).

READERS' COMMENTS & QUESTIONS.

Discipline on Natural Israel

In Zech. 13:8, two-thirds of the people will be cut off and die, in all the land. I have often thought about them as I could not figure out why God would bring the people back and then cut off two thirds of them. Lately in the news I observed that a lot of Jews are members of the Catholic system and that Catholicism has much property and buildings in Israel, such as churches, grottos, etc. Could these be the two thirds that will be removed? Many Jews were forced into the Catholic religion on pain of death, and would capitulate for their lives and their families. It is too evil to imagine that people such as these “enforcers” were, and are even now (only much more subtle in their ways) could possibly think that God would want people who were forced to be called by His Name, into their way of thinking, or even into God’s way of thinking. — *A. Mulder (Canada)*.

• As in the past, Israel will be

redeemed from its enemies by a strong and mighty hand. Those in exile will be led by Elijah, and prophecy indicates that a tenth will be saved out of the tribes in exile as they return through the “wilderness of the peoples.” In the land of Israel, the Jews will suffer the oppression of invading Russia (Dan. 11:40-45). It is true that Catholicism is prevalent in the Land, owning much property, and exercising influence. However of greater concern is the attitude of younger Israelis, who no longer have the dedication of their pioneers. The discipline of the kibbutz life has been replaced by the lights of Tel Aviv. In this natural Israel has a parallel in spiritual Israel of the last days. A disregard for the old ways is developing a community in Israel that begs the discipline of God. It is believed that two thirds of Jews in the Land are now athiests, and only one third being in any way religious. Thus the need for judgment on the two thirds mentioned.

— Editor.



The Separate Place

THE HOUSE OF PRAYER FOR ALL NATIONS
CONTINUING A VERSE BY VERSE EXPOSITION OF EZEKIEL CHS. 40 TO 48

The Spiritual Lesson of the גִּזְרָה Gizra — the “Separate Place”

The usage of this Hebrew word *gizra* arrests our attention. It only occurs once outside the temple prophecy of Ezekiel: in the Lamentations ch. 4:7, where it has been translated “polishing,” speaking of the former glory of Zion, and in particular, the *Nazarites*. This is doubtless an allusion to the Rechabites, famous at that time for their purity and temperance (Jer. 35). The Nazarites represent those “Israelites indeed,” who were truly dedicated to Yahweh. Of them, Lam. 4:7 states that “*their polishing was of sapphire*,” and the word “polishing” is the Heb. *gizra*, translated “separate place” in the temple prophecy. “*Gizra*” means “the figure as if cut out,” and these Nazarites are considered to be cut or shaped as sapphire. The sapphire is a precious blue gem, speaking of the manifestation of the glory of Yahweh as seen in the blue of heaven above (Num. 15:38; Exo. 24:10; Eze. 1:26; 10:1). This reveals that these Nazarites were then in the process of being shaped for immortality, being “*polished as sapphire*.”

Significantly, *gizra* is a feminine word, appropriate for the Bride of Christ. The masculine form of this same word is *gezer*, used for the sacrifice in Gen. 15:17, which represents the groom, i.e., Christ.

As with the tabernacle and Solomon’s temple, the future House of Prayer will provide spiritual lessons from its constructional details, for those willing to “search out a matter” (Pro. 25:2). The blessed mortals of every kindred, nation, and tongue, who joyfully assemble in the triangular areas of the inner court of the temple (*gizra*, separate places), are themselves then in the process of being “shaped or polished as sapphire,” and these lessons will be pointed out to them (Eze. 44:23; cp. Rev. 21:19).

CH. 40:44 TO 41:26 — THE CIRCULAR TEMPLE

CHAPTER 41

THE PORCHES OF THE INNER CIRCULAR TEMPLE

Continuing the
Verse by Verse
Exposition of the
Temple Prophecy.

Height of the Circular Inner Temple — vv. 13-15

VERSE 13

“**He measured the house**” —Ezekiel is still on the western side of the circle (v. 12). If we take a cross section through the inner temple, the total width is 100

cubits; i.e., 90 cubits for the end wall, plus 5 cubits each side for the pillars (plate 9)

“the separate place” — Continuing a line from the end wall across the separate place, he measures 100 cubits between the circle and the square (plate 2, “I”).

“and the building” — Heb. *binyan*, an “edifice”. Here it refers to the cellae of the circle, which, as just stated, are 100 cubits across. This measurement is repeated in verse 14 for the eastern end of the circle. The height appears to be given in verse 15.

VERSE 14

“the breadth of the house, and separate place” — Repeated from verse 13, but here for the eastern end of the circular inner temple cellae, and for the width across the adjacent separate place on this eastern side (plate 2, “H”).

“face of the house” — This seems to include a reference to the *height* of the house, which is confirmed in verse 15 as being 100 cubits.

VERSE 15

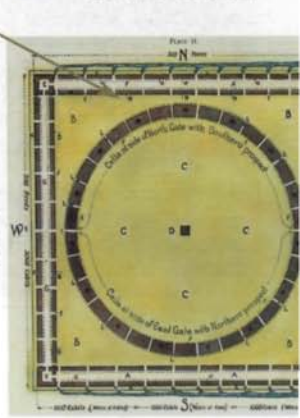
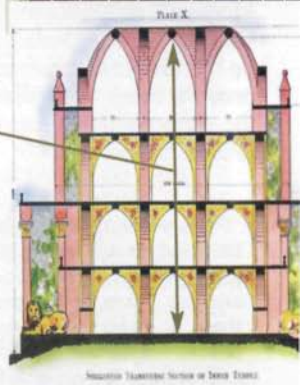
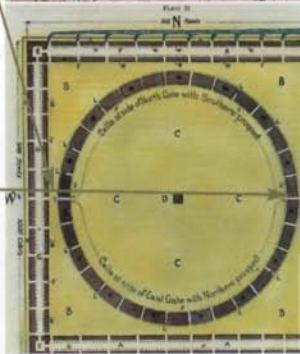
“the length of the building” — The word “length” is from the Heb. *orek* “to stretch out” (Gesenius), i.e., to measure. This is the *height* of the circular building, which is 100 cubits, or 200 feet (60.9 meters), which suggests a three-storey building (see plate 10).

“the galleries” — Heb. *attiyq*, “decreasing,” from a root “to tear off.” Ezekiel is viewing and describing the galleries of both the outer and inner temple buildings here, from position “R” on plate 2. Looking northwards, the outer court galleries face him, i.e., “over against” is the Heb. *paniyim*, “faces.” Behind him, looking southwards, also “over against,” are the three-storied galleries of the circular temple. But the circular temple galleries have no pillars like the square outer temple, but are constructed of rib work, as seen in ch. 42:6.

Foliage Cover of the Circular Inner Temple — vv. 16-17.

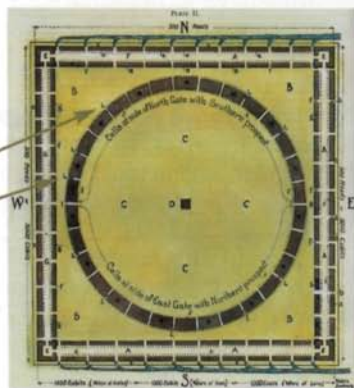
VERSE 16

“the narrow windows” — Heb. *atam challown*, perforated windows, i.e., lattice screens (cp. ch. 40:16, referring to the outer square temple). Here they are lattice screens, arabesque work, on the circular inner temple.



“ceiled with wood” — The word “ceiled” is the Heb. *shachiyph*, from a root “to peel,” i.e., a thin covering is implied. “Wood” is the Heb. *ets*, “a tree.” What we have here are *thin* trees or vines covering the lattice screens, with the emphasis upon “thin.” It contrasts with the *thick tree* coverage in ch. 41:25 over the porch entrances. Brother Sulley’s translation of ch. 41:16, 17, will assist: “The inner temple, the porches of the court, the entrance spaces and the arabesques, the galleries all round to the three of them before the entrance spaces are creepers all round about, and from the ground to the openings, even the covered openings, above that which is above the entrance, and to the inner house, and without and to the way all round about within and without, the full extent (is this) foliage.”

“the windows were covered” — This describes the “covered openings” with foliage all over them. Note here it is *not at all* *challown*, the perforated openings, but simply *challown*, the openings that are covered with foliage. These are the twenty cubit spaces between the cellae of the circular temple, dividing it into thirty segments (plate 2, “LLL,” also see plate 9). These openings provide the space for the trees and vines that grow up to adorn the circular temple. Grape



vines will abound, providing the wine described in Isa. 25:6, for “in this mountain shall Yahweh of hosts make unto all people a feast of fat things... a feast of wines on the lees... of wines on the lees well refined.” Cedar, fir, pine and box trees will provide beauty and shade to glorify Yahweh’s House (Isa. 60:13), the day when the earth yields her increase and all mankind will respond to the divine goodness (Psa. 67:4, 6).

— Stan Snow (to be continued).

“Patient continuance in well-doing” is well-pleasing to God, and will secure the blessing at last, even life for evermore (Rom. 2:7). But like all courses that lead to good results, it is a course that is difficult; it is a course that implies something to endure. There would be no need for patience if all were sweet and refreshing. But there is need for patience, as all can testify who have laid hold of the hope set before us in the gospel. All is not sweet and refreshing, but much, and almost everything, the other way. We are in a dry and thirsty land, wherein there is but an occasional streamlet (and that almost dry in its bed), to strengthen the weary traveller by the way. It is written, “It is good for a man to both hope and quietly wait for the salvation of the Lord.” Doubtless it is good, but still trying, and perhaps good because trying. Our faith and patience are exercised in the attitude of waiting, and exercise of this kind gives spiritual strength and hardihood. “Tribulation worketh patience, and patience experience, and experience hope” (Rom. 5:4). “We are saved by the hope, but hope that is seen is not hope: but if we hope for that we see not, then do we with patience wait for it” (Rom. 8:24). We “wait for that blessed hope” (Tit. 2:13), and our looking and waiting and hoping prepare us for taking part in the joy of those who are to say in that day, “Lo, this is our God; we have waited for Him; we will be glad and rejoice in His salvation” (Isa. 25:9). — R.R.

The Cherubim of the Temple

THE HOUSE OF PRAYER FOR ALL NATIONS
CONTINUING A VERSE BY VERSE EXPOSITION OF EZEKIEL CHS. 40 TO 48



CH. 40:44 TO 41:26 — THE CIRCULAR TEMPLE

CHAPTER 41

THE PORCHES OF THE INNER CIRCULAR TEMPLE

Continuing the Verse
by Verse Exposition
of the Temple
Prophecy.

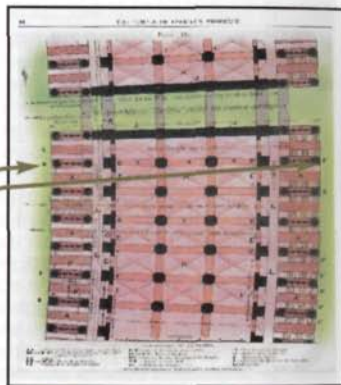
The Cherubim — vv. 18-20.

The wonderful aspect of the temple draws its lessons from the past, and projects them into the future. The cherubic figures were first seen in Gen. 4, and are now reflected in the magnificent entrance to the temple.

VERSE 18

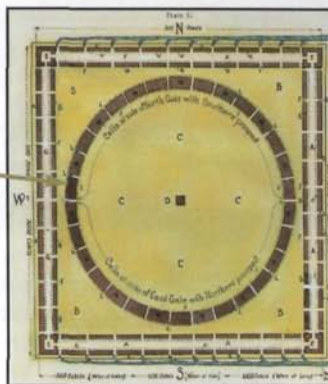
“cherubim and palm trees”— the “palm trees” are palm-like pillars. The Heb. *timmorah*, from *tamar*, a palm tree. Strong defines it as a “palm like pilaster” (cp. 40:16; note). See plate 9, “B, B’”. These absolutely impressive palm-like pillars stand in the entrances of the circular inner temple (plate 11). Palm trees represent righteous men and women (Psa 92:12; Song 7:7). Palm-like pillars doubly represent the saints, for of them it is said, “*him that overcometh will I make a pillar in the temple of my God and he shall go no more out*” (Rev. 3:12). The multitudinous grand and stately pillars in the House of Prayer speak of the spiritual temple, “*made without hands*” (Mark 14:58), representing the saints, each one a “pillar” of strength, and a flourishing, fruitful and upright “palm” of righteousness.

The “cherubim” are majestic statues of a recumbent lion, sitting upon a stone base, with a body 12 metres (40 feet) long, and 7 metres (24 feet) high. The recumbent lion fills the length of the porch, 12 metres (20 cubits; 40 feet, ch. 40:49), and the height must be about 7 metres (24 feet) to be symmetrical. They have two faces — v. 19 (plate 11).



VERSE 19

“the face of a man... the face of a lion” — These cherubim keep the way to eternal life, just as they guarded the way to the Tree of Life in the garden of Eden. There will be nearly 400 of these statues around the outer perimeter of the circular temple, and the same number on the inner side of the circle. They teach the lesson that, the Lord Jesus returns, not as the “lamb [to be] slain,” but as the “lion of the tribe of Judah” (Rev. 5:5), and the *lion face* will emphasise this to the temple visitors. The *man face* will emphasise the fact that Jesus Christ, the mighty immortal King of kings, extolled by the peoples of the world in that day, and considered to be high above all, the Saviour of the world, did in fact first come to earth as a mortal man, of the race of Adam (plate 11).



The Cherubim — Chariot of Yahweh

The word “cherubim” in Hebrew is *kerub*. In *Phanerosis*, Brother Thomas states that *kerub* comes from a root *rachav*, meaning “that which is ridden.” Gesenius says that *kerub* is cognate to *rekub*, meaning “divine steed.” *Psa.* 18:10 reads “He rode upon a cherub and did fly.” Hence the cherubim can be considered as the “chariot” of Yahweh, upon which He *rides*, and this idea is consistent with scriptural teaching. The cherubim in Solomon’s temple are styled “the chariot of the cherubim” (1Chr. 28:18). Yahweh is said to come with judgments upon the earth as “chariots like a whirlwind” (Isa. 66:15). *Psa.* 68:17 makes reference to the future manifestation of Yahweh at Sinai (cp. v. 22), stating, “the chariots of God are twenty thousand...

Yahweh is among them.” Hence Yahweh directs the immortal hosts as a charioteer directs a vehicle. The symbolic vision of the cherubim occurs in *Ezekiel* 9:3; 10:1-20; 11:22. The figure of a chariot is further seen in the *wheels* of the cherubim, described in *Eze.* 1:15-21.

What lesson is there in all of this symbology? We will be part of the cherubim of the future Age, and even now, must allow ourselves to be driven by the Spirit, not resisting, for if we “be led of the Spirit” (*Gal.* 5:18), following the Spirit-Word (*John* 5:39), we will become the cherubim of Yahweh. The cherubim of *Ezekiel’s* vision are completely led by the spirit when “they went every one straight forward; whither the spirit was to go, they went; and they turned not as they went” (*Eze.* 1:12).

VERSE 20

“above the door”— The cherubim statues tower over the doorways as mighty figures impressive to all approaching the building.

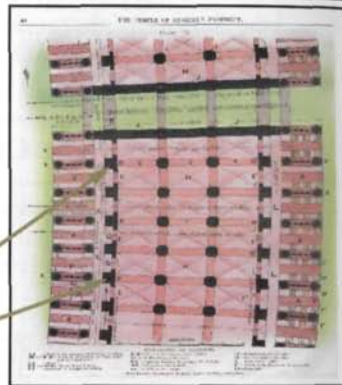
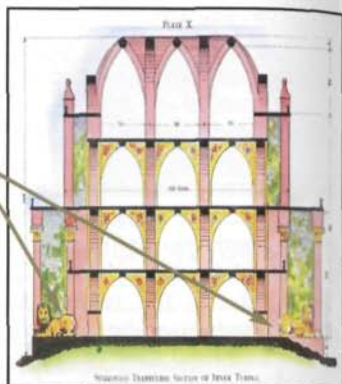
“and on the wall”— These cherubim sit upon the foundation wall of the circular inner temple (plate 10).

The Square Posts and Yahweh’s Table — vv. 21-22

The prophecy now examines a vital part of the temple, confirming the appearance of the buildings, and focusing on the great centre: the Altar of Yahweh.

VERSE 21

“the posts squared”— This is an *important verse, a key to the prophecy that solves the enigma of Ezekiel’s temple*. Both the posts and the sanctuary are square. The appearance on one side of the sanctuary is the same as the appearance on the other, because the sanctuary is square. The word “sanctuary” is the Hebrew *qodesh*, a sacred place or thing, i.e., holy. *Qodesh* is a general term for the whole building seen by Ezekiel (e.g., 42:20; 44:5; 45:4; etc). Because the outer temple building is square, Ezekiel measures only three sides. Bro. Sulley was the first expositor to reveal this solution, and declared: “There is inimitable brevity and perfection of description” (Temple book, p. 37). The square posts are on plate 9, “D”, and are described in ch. 41:1.



VERSE 22

“The altar of wood... This is the table that is before Yahweh” — The description of the table is given between the posts of verse 21, and the turning doors of verse 23. This would suggest that the table was seen nearby, in the “place left,” on the inner side of the temple floor (see plate 9). Only two dimensions are given for this “table,” corresponding to *height* and *width*. The *length* of the table must therefore correspond to the *circumference* of the circle. Being described as a “table before Yahweh,” defines its position in the presence of the most holy. Only the “Sons of Zadok” class, the immortals, can approach this table (ch. 44:16).

“the corners” — Heb. *maqsoa*, is translated “turning” in 2Chr. 26:9; Neh. 3:19, 20, 24, 25. This table must *turn* around the Most Holy, from the turning point from which the sacrifices ascend to the altar. The table may well be a moving conveyance, transporting the fat and blood (Eze. 44:15) around the circle to the altar steps or ascent, possibly driven by the waters from the altar.

— Stan Snow (to be continued).

Cherubim and Palm Trees

THE HOUSE OF PRAYER FOR ALL NATIONS
CONTINUING A VERSE BY VERSE EXPOSITION OF EZEKIEL CHS. 40 TO 48



CH. 40:44 TO 41:26 — THE CIRCULAR TEMPLE

CHAPTER 41

THE PORCHES OF THE INNER CIRCULAR TEMPLE

Continuing the Verse
by Verse Exposition
of the Temple
Prophecy.

The Doors and Porch — vv. 23-26

The entrance area into the glorious circular building that constitutes the centre of the great temple complex.

VERSE 23

“two doors” — One on the north and one on the south side of the circular temple floor by which the worshippers will access the building (cp. verse 11). See plate 9, “E” and “E’”.

“and the sanctuary” — The square outer building also had two doorways (see note on v. 21 concerning the “sanctuary.”

VERSE 24

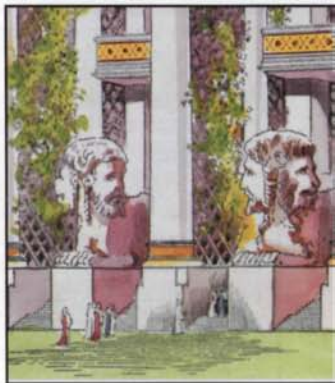
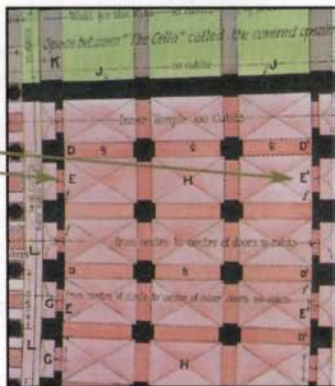
“the doors had two leaves” — These double leaved doors can be seen on plate 9, at “E” and “E’” (as shown above). The word “leaves” is the Heb. *deleth*, signifying, “something swinging,” so indicating the movement to allow entrance and exit into the circular building.

“two turning leaves” — The word “turning” is the Heb. *musabbah*, meaning “the reversal; the backside” (Strong), “to be turned” (Brown, Driver, Briggs). The word has the idea of “revolving,” as is seen from the cognate word in Isa. 28:27 “a cart wheel turned about.”

“for the one door, for the other door” — Each doorway comprises two doors, one for entrance, and one for exit. See note ch. 40:6. The reason for the two doors is explained clearly in ch. 46:9.

VERSE 25

“on the doors... cherubims and palm trees” —

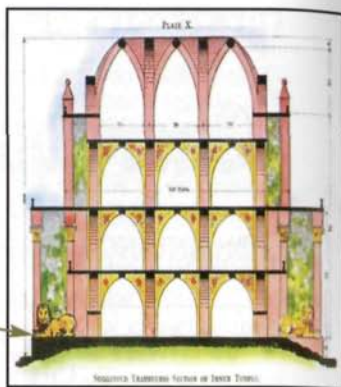


The word “on” is the Heb. *el*, “toward; near” (Strong). Brown, Driver, Briggs Lexicon renders: “at, by, against (of one’s presence).” Hence the cherubim statues and palm-like pillars are near the doors, and not engravings upon the doors.

“like as were made upon the walls” — The cherubim and the palm-like pillars sit upon the foundation wall of the circular inner temple. (See v. 20, plate 10). Note that these are not engravings upon the wall, as many expositors have imagined, but solid objects situated upon it.

“thick planks” — Heb. *ab ets*, “thick, dense trees.” Note that *ets* is used for a vine tree in Eze. 15:2. Thick vines and trees give welcome shade over the porches, and are reflective of the feast of booths in the days of Israel.

“the porch without” — The word “without” is the Heb. *chuts*, “outside”. The outer porches have the heavy tree shade, an inviting entrance area for the people in the warm climate.



VERSE 26

“narrow windows” — Heb. *atam challown*, “perforated lattice.” These are the arabesque screens which support the foliage over the circular temple building. The arabesque screens are also found in the outer square building — see note ch. 40:16.

“palm trees” — the palm-like pillars at the entrances to the circular temple, similar to the pillars in the outer square building (ch. 40:16).

“the side chambers” — The circular temple rib work. See notes, ch. 41:5, 7.

“thick planks” — This is a different Hebrew word from that in v. 25. Here the word is *abzym*, the plural form of *ab* found in v. 25. *Ab* means “shade,” whereas *abzym* indicates heavy shade, which in the case of the circular temple, is found over the entrance porches in particular.

— Stan Snow (to be continued).

The Feast of Tabernacles

There will be no need to gather boughs for the Feast of Tabernacles in the Age to come. The vines and trees covering the entrance porches of the circular temple provide heavy shade, which answers to the “booth” of Isa. 4:6. Isaiah’s words are descriptive, as he speaks of the future glory of Zion in vv. 5 and 6: “There shall be a tabernacle [Heb. *sukkah*, a booth of foliage] for a shadow in the daytime from the heat and for a place of refuge, and for a covert from storm and from rain.” The “booths” dwelt in by Israel in ancient times were called *sukkah* (Lev. 23:42). The nations in the future Age will keep the Feast of Tabernacles on a grand scale (Zech. 14:16), as they enter these “booths” of foliage in the House of Prayer for All Nations, and obey the ordinances for the feast in the way appointed.

The Impressive Courts



THE HOUSE OF PRAYER FOR ALL NATIONS
CONTINUING A VERSE BY VERSE EXPOSITION OF EZEKIEL CHS. 40 TO 48

CHAPTER 42
THE SQUARE OUTER TEMPLE

Continuing the Verse
by Verse Exposition
of the Temple
Prophecy.

Buildings on the North — vv. 1-2

The prophet is brought out from the inner circular temple to contemplate the outer aspect of the huge building. He looks at the various chambers and rooms that will be used for the attending worshippers, and for the purpose of caring for those who seek the instruction of the priests.

VERSE 1

“The utter court, the way toward the north” — Ezekiel leaves the circular inner temple to enter the outer square building through the inner cellae on the north side. He now stands at “R” on plate 2, to view the glorious courts.

“Into the chamber that was over against the separate place” — Behind him is the separate place, 100 cubits across (42:8).

VERSE 2

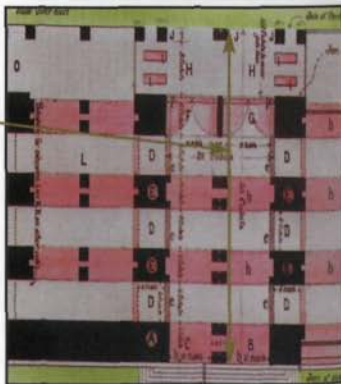
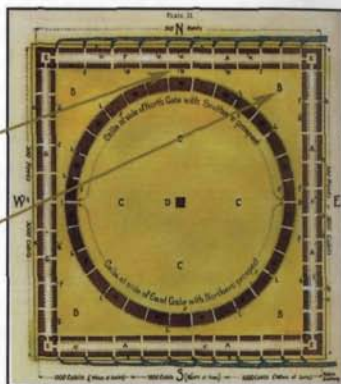
“Before an hundred cubits to the north door” — The word “before” is the Heb. *el paniym*, literally, *el* “toward,” and *paniym* “the faces.” Ezekiel stands “before” the 100-cubit width of the outer court.

“breadth was fifty cubits” — This is the distance through the cellae (plate 5). From his position at “R” on plate 2, he measures the fifty cubits through to the edge of the outer court. Note that the 100 cubits measure for the Separate Place is not given here, but in ch. 42:8.

Galleries, Promenade and Lifts — vv. 3-14

Ezekiel now considers the unique stories described in the prophecy, and the way in which access will be provided for the worshippers to move through the area.

— Stan Snow.



Spiritual Lesson of the Temple Galleries

The Hebrew word for "galleries" is *attug*. This Hebrew term will convey to the worshippers, who will speak Hebrew at the temple in that day (Zeph. 3:9), the idea of *the genealogy of the Messiah*, as is seen from its usage in (ch 3) 1Chr. 4:22, where the genealogies from Adam onwards are described, commencing at ch. 1 to ch. 9:44. The genealogies of chapters 3 and 4 particularly include the sons of David and his successors on the throne of Judah. Having described those of the royal line, 1Chr. 4:22 concludes "and these are *ancient things*," that is, genealogies (Heb. *attug*). The Hebrew word literally means an "antique" (Strong), in the sense of *being removed* from the scene of life, and in that, it is evidence of a past age. The word is also used in Dan. 7:9, 13, 22, where it is translated "*ancient of days*," referring to the Messiah as the manifestation of his Father, Yahweh. Visitors out of every nation and tongue, will speak Hebrew at the temple, and be taught these lessons, as they observe the lofty elevation of the galleries above them, reminding them of the Ancient of Days who is above all. They shall enquire after and treasure these spiritual lessons as we do today in the Word of Life (Pro. 25:2).

Hence, as the joyous worshippers traverse the outer courts of the temple, their gaze will be directed toward the galleries above, which, as they recede from sight, will remind them of the hidden genealogy of their glorious King, which is truly *attug*, or "ancient things," even the ancient promises to David, which will then be a reality in the earth, and a basis for the worshippers' faith in things pertaining to their own salvation and hopes for the future. — S.S

Seeing Dr. Davidson's specification is accepted by some brethren as the basis for the measurements of the small temple, we have here one of his colleagues [Dr. Wright, in the Teacher's Bible, who prefers to stand by the text — S.S.] repudiating his authority to alter the text; and the only support Dr. Davidson can get for this is to quote the Septuagint rendering of these verses, which is given as 'cubits,' thus reducing all the measurements to one sixth of the original specification. But why this arbitrary rendering of 'cubits' when there are no Hebrew manuscripts anywhere to support it? All these manuscripts, including the earliest extant, give 'reeds' as translated in the Authorised and Revised Versions... The man with the 'measuring reed' had only ONE measure, and if this measure is altered from 'reeds' to 'cubits' in chapter 42, then, of necessity, seeing the SAME measure is applied to the land, it should still read 'cubits' in chapter 45!

Here then, supporters of the small temple are faced with a dilemma. They want to read 'cubits' when applied to the sanctuary (ch. 45:2), and then they want to call it 'reeds' when applied to the land (ch. 45:1-6)! ...But it is not only reasonable, but CORRECT, to accept the text that the 'measuring reed' was as stated: 'a reed of six cubits and an handbreadth,' and not a 'cubit' in chapters 42 and 45. By doing this we get the correct proportions of the land division, and in consequence, we get a CITY TEMPLE in the centre thereof for universal worship consistent with the prophecy."

— from *The Christadelphian*, vol. 79, p. 318.

The Courts and Galleries

THE HOUSE OF PRAYER FOR ALL NATIONS
CONTINUING A VERSE BY VERSE EXPOSITION OF EZEKIEL CHS. 40 TO 48

Continuing the
Verse by Verse
Exposition of the
Temple Prophecy.

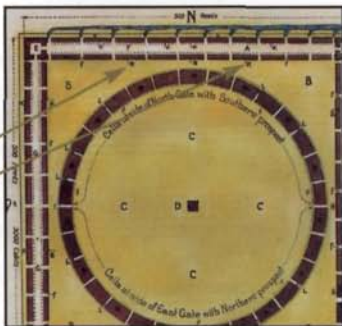
CHAPTER 42 THE SQUARE OUTER TEMPLE

VERSE 3

“Over against the twenty cubits for the inner court” — The description here is quite enigmatical. The word “cubits” is in italics, indicating that it is not in the Hebrew. Indeed, how could galleries be “over against” a measure, such as a cubit? Rather, the galleries are “over against” cellae, or chambers. The verse is describing twenty cellae pertaining to the *inner court*, with ten cellae on the north and ten cellae on the south sides of the outer square temple. These cellae divide the outer court from the “separate places.” They are adjacent to and border upon the inner court on north and south. These cellae are for the use of the mortal Levite priests, as described in ch. 42:13 (plate 2, “R R R,” north side, same on the south). These buildings must be the *inner* range of the outer square temple, because only these buildings are adjacent to *both* the outer court (v. 3) and the separate place (v. 1). Also the same method of description of these same chambers appears in verse 13, “the north chambers and the south chambers.”

“gallery in three stories” — “gallery” is the Heb. *attuq*, lit. “decreasing, as offset in a building,” hence a gallery. These three-storied galleried buildings are flanking both sides of the outer court, and therefore also flank (“over against”) the outer court pavement (see plate 8). These galleries or promenades run the full length of the buildings of the outer square temple, overlooking the outer court pavements. Along these promenades the worshippers from all nations gather to walk and talk of the things of Yahweh.

“pavement for the utter court” — The “pavement” is the Heb. *ritspah*, a tessellated pavement forming the floor of the outer court, as shown on plate 8. Probably the colours of this exquisite pavement will teach lessons of the



atonement, as was the case with the tabernacle in the wilderness. We have personally seen the extensive use of beautiful marble floors in Jerusalem, consisting of a golden-coloured marble, streaked with red, which if used, would teach of the sacrifice of Christ, effected by faith. We can be sure that the colours used in this temple will be just as didactic, teaching lessons and divine principles as they did in the tabernacle, and Solomon's temple.

VERSE 4

"before the chambers was a walk of ten cubits"

— This walkway will be the same width as the inner porches (plate 5, "O-H").

"a way of one cubit" — The walkway is raised one cubit above the main floor level, and these promenades run along each side of the outer court (plate 7). The word "way," Heb. *derek*, has been translated "high" in Deu. 2:27.

VERSE 5

"the upper chambers were shorter" — The word "shorter" is the Heb. *qatsar*, "to dock off, curtail." The upper galleries were set back perhaps ten cubits also, making a walkway above (see plate 7 and 8). Moffat's translation is helpful: "The chambers in the top story were smaller, since the gangways took from their size, as compared with the ground story and the middle story."

"the middlemost" — This implies at least three stories for these outer square temple buildings.

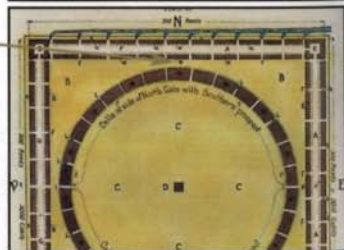
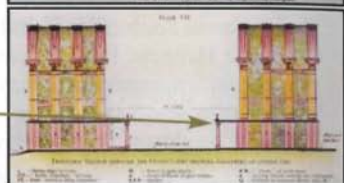
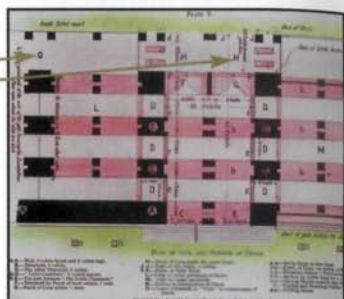
VERSE 6

"had not pillars as the courts" — Here, as the prophet stands at "R" on plate 2, he looks behind him and makes a reference to the circular inner temple by way of comparison. This inner temple is constructed with "ribs," rather than pillars.

"straightened more" — the Hebrew *atsal*, properly "to join," but can mean "separate," by contracting or shrinking. Hence each upper gallery is contracted from the one beneath. From his viewpoint, Ezekiel may be describing the same gallery characteristics of both the outer and inner temples. However, Bro. Sulley observes that the outer court galleries do not appear to recede like those of the inner circular temple, and adds that both the outer square temple, and the circular inner temple would be four stories in height (*Temple* book, p. 50).

Outer and Inner Court Buildings — vv. 7-12.

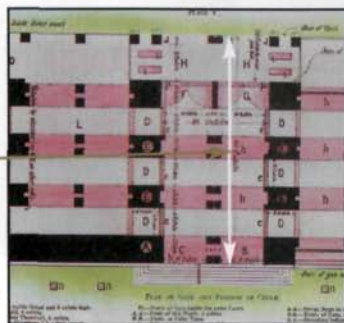
Ezekiel walks along the square temple buildings, noting the grand appearance of the chambers and magnificent aspect of the walls.



VERSE 7

“the wall without” — The word “wall” is the Heb. *gader*, better translated “fence,” i.e., an enclosure. These are the arabesque screens of the outer square temple, 50 cubits in length, extending the full length of the gateways (plate 5). The runner chambers (elevators), and 5 cubit surbases, and arabesque screens (latticed windows) together form an enclosure or fence on either side of the gateways.

“over against” — Heb. *ummah*, “beside” i.e., alongside the chambers or cellae.



VERSE 8

“before the temple an hundred cubits” — As Ezekiel stands looking at the square exterior building, behind him is the 100 cubits extent of the separate place (see 42:1). He stands at “R” on plate 2 (see previous page).

“length of the chambers fifty cubits” — This is the length of the gateways with their chambers.

VERSE 9

“the entry on the east side” — From the outer court, Ezekiel enters the inner range of the northern cellae flanking the outer court (“R” plate 2; previous page), and turns to his left, i.e., eastward, and enters the elevators (lifts).

“from under these chambers” — This must mean that the entrance from the lower to the upper cellae is on the east side; i.e., at the eastern end of that part of the building which he entered from the outer court. Ezekiel is describing the way of entrance into the upper story by way of the elevators there (see *Temple* book p. 34).

VERSE 10

“the chambers in the thickness of the wall” — These chambers are the elevators (see 40:7 notes). They are set in the breadth of the wall, or fence (see 42:7 notes). The elevators, along with the arabesque screens, form part of the “wall” or fence. They are near the separate place and buildings.

“toward the east” — The cellae or “runner” chambers, i.e., elevators, on the eastern side of the outer square temple, are in all respects like the buildings on the north, as explained in verse 11.



VERSE 11

“appearance of the chambers as those of the north” — Those chambers, elevators, on the east are similar to those on the north, in measurements, in doors (entrances), and usage.

“as long as they and as broad as they” — The building is foursquare and symmetrical.

— *Stan Snow (to be continued).*

The Eastern Gate

THE HOUSE OF PRAYER FOR ALL NATIONS



CHAPTER 42 THE SQUARE OUTER TEMPLE

Continuing the
Verse by Verse
Exposition of the
Temple Prophecy.

VERSE 12

In this verse Ezekiel stands at the eastern gate (vv. 9-10), describing the way to the upper cellae. From the eastern outer court, he enters the cellae, turns left toward the south, where he sees a door in the head of the way.

“Toward the south was a door in the head of the way” — Inside the cellae, Ezekiel sees an entrance in the top of “the way.” This appears to be an escalator, a kind of moving staircase at the inner end of the chambers. In any event, the elevators are here.

“directly before” — The Hebrew is *hagiynah*, “bending, turning.” This perhaps describes a form of escalator, bending over the arches across the gate spaces in the upper stories. These escalators, as well as the elevators, and the circular Table before Yahweh (ch. 41:22), could be driven by the power of the water cascading down the slope of Mt. Zion. We believe the power source for the temple will be hydro-mechanical, which requires only a constant water supply to function. This will provide the temple with ample and constant water to operate equipment and appliances as required (ch. 47). An example of such a process is seen in this photograph from the Ford Museum, Detroit, USA.



Water Motor, about 1880

Water motors were actually small turbines. They were used where they could be hooked up to city water supplies to drive ceiling fans, ice cream machines, even elevators. As long as water was sold at a flat rate, they were economical. When cities started charging for the amount of water used, water motor owners switched to electric motors.

Made by:
Waukegan Water Motor Co.
Newark, New Jersey

Specifications:
4 HP (3 ton)
100 RPM
Water pressure: 50 psi (200 ft)
75.5 in. diameter wheel (30 in.)

VERSE 13

“the north and the south chambers” — These twenty cellae, ten on the north and ten on the south, were considered in some detail in ch. 42:3. Verse 13 specifies the purpose of these cellae, describing their use by the mortal Levite

priests as dining halls to eat the most holy things. They lay the sacrifices upon tables, which are nearby in the inner gate porches (ch. 40:39, notes), to complete the slaughter process.

VERSE 14

“The priests... shall lay their garments wherein they minister” — These are the Levite priests, who “slay the burnt offering for the people” (ch. 44:11). They are *mortal* Levites, for they “sweat” (vv. 17-18), are forbidden to drink wine when on duty, must trim their hair, and can marry (vv. 20-22). These ministers of the House, therefore are mortal descendants of the house of Levi, who are restored to the land of their fathers, with the rest of the nation of Israel (see *Temple* book, p. 71).

Measuring around the Sanctuary — vv. 15-20.

Ezekiel is taken out to the eastern gate, the precinct of the Great Prince and his Bride. It is here that Christ and the Saints will fraternise, and dispense direction to mankind as “the law goes forth from Zion, and the Word of Yahweh from Jerusalem” (Isa. 2). The prophet describes the magnificent walls surrounding the temple.



VERSE 15

“He brought me forth toward the gate whose prospect is toward the east” — Ezekiel is now taken outside the Sanctuary, where the whole outer perimeter of the temple is measured. The outer wall is described in ch. 40:3-5, and the measurements are given here in ch. 42:15-20.

“measured it round about” — The Hebrew is *sabiyb sabiybah*, “a circuit, round about” (Brown, Driver, Briggs).

VERSE 16

“measured the east side with the measuring reed, five hundred reeds” — Could any description be more emphatic? The angel held a measuring *reed* (Heb. *qaneh*, a reed) of six cubits, each cubit having an extra handbreadth (see notes ch. 40:5), and every side of the square was 500 of these reeds. This measurement is approximately 6,000 feet; 1.13 miles; 1.8 kms, formed into a perfect square (ch. 40:2). The only way for the “small temple” advocates to avoid this decisive evidence for a large and grand building, is **to change the Hebrew text**, and sadly, this is just what some have done in their extremity! In doing so they reduce the wonder and grandeur of the “House of prayer for all nations” to a small building quite inadequate for the divine purpose in the Age of glory.

VERSE 17

“He measured the north side five hundred reeds” — Again, the Hebrew *qaneh*, a “reed” is in *all* the Hebrew manuscripts.

VERSE 18

“South side 500 reeds” — Again, the Hebrew *qaneh*, is correctly a “reed.”

VERSE 19

“west side five hundred reeds” — Finally, for the fourth time, the Hebrew text reads *qaneh*, a “reed.”

Please note: Every Hebrew manuscript in existence has “reeds” in these quotations. There is no Hebrew text extant, which has “cubits” in these verses. There is no justification for altering the Hebrew text whatsoever, or for restricting the size of the great temple of the future Age to a small, insignificant building.

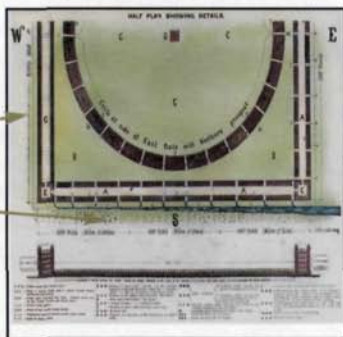
VERSE 20

“He measured it by the four sides” — Having considered details of three sides of the Sanctuary, we note that specific mention is made of the outer wall as being of uniform construction all around, in such passages as chs. 40:5, and 42:16-20. Ch. 40:5 states that there is a “wall on the outside of the house.” Normally a wall would be on the outside of the *grounds* of the house. Hence this wall must be the outer face of this great square building, and it must be an *integral* part of the house. Compare the description in ch. 45:2. In ch. 41:21 we are informed that the face (*paniyim*) of the sanctuary (that is, the whole building), is “the appearance of the one as the appearance of the other.” Hence it must be square when viewed as a whole. The typical figure of the spiritual temple is consistent with this, as shown in Rev. 21:16.

“five hundred reeds long, five hundred reeds broad” — Notice the principle of measurement here. We must always apply the measuring term of “reeds,” unless the Hebrew text has some other measure such as “cubits” or “spans.” The translators have been constrained to recognize this in this verse and have correctly interpolated “reeds.”

“the profane place” — the Heb. *chol*, signifies that which is common; thus not holy. This “unholiness” is merely relative signifying that the land outside the Sanctuary is *relatively* less holy than the temple itself. This particular strip of land between the outer wall of the temple and the streams is fifty cubits wide, in ch. 45: 2, styled in the A.V. a “suburb,” Heb. *migrash*, “open country, area around a building.”

— Stan Snow.
(to be continued).



The Prophecy Deliberately Enigmatical

The specifications for Ezekiel’s Temple are not as one would normally set forth for a builder to use, but rather they are *deliberately enigmatical* and have proved insoluble till the “time of the end” (Dan. 12:9-10). How fitting that just as the “witnesses for gospel truth” (Rev. 11:11) have arisen from the labours of Bro. Thomas in the latter days, so also from among them, one has been allowed to discern this temple of the Age to come, which shall be the very “nerve center” of the Kingdom of God on Earth.

Spiritual Lessons of the FourSquare Temple

The temple is said to be "square" in ch. 45:2, the Heb. *raba*, a primitive root, literally means "sprawling on all fours," i.e., four sided. The *square* is an obvious allusion to the "Hope of Israel." The nation of Israel camped in the wilderness in a foursquare pattern (Num. 2).

These things were written as types for us (1Cor 10:11); hence the square temple is a type of Spiritual Israel. Consider the "Holy City" of Rev 21:16, a vision of the saints in glory, which is notably of a foursquare design, with its twelve gates named after the twelve tribes of Israel, symbolising spiritual Israel. The foursquare principle signifies a relationship to Israel.

A multitude of examples could be cited to illustrate that the number "four" signifies the saints. For example, the four Cherubim of Eze. 1:10 with their four faces representing spiritual Israel in the immortal state; the four Carpenters (builders) of Zech. 1, chasing the wild beasts (nations) prior to building Zion; the four Chariots of Zech. 6, also subdue the nations; the four Living Ones of Rev. 4, 5, and 6 portray the Saints in authoritative glory. Consider also the four Gospel records which reveal the four aspects of Christ, i.e., of King, Servant, Man, Spirit, and these aspects pertain to the saints also, who are his "Bride" and will be "one" with him, together with the four horns of the altar, which being joined to it, strikingly illustrate the saints in apposition to Christ, joined to and at one with him.

Hence the outer square building is itself a reminder of the Hope of Israel. Within and beyond the square lies the very camp of the immortal saints themselves, surely a graphic reminder that the only way to immortality is through the Hope of Israel, i.e., through the square.

WISE WORDS FROM BROTHER THOMAS

We want men and women who can think — and do think; and who are not afraid of truth which does violence to the thinking of the flesh. Such an audience we seemed to have; they seemed to listen as though they were thinking upon what they had heard; and such are the only people that will ultimately be led captive by the gospel of the Kingdom.

A truly wise man will take this world as he finds it, using it without abusing it, and "contending earnestly" for nothing — but "the faith once delivered to the Saints."

We are but pilgrims and sojourners here, as all the fathers were. Christ Jesus was a man of sorrows and acquainted with grief. He had few friends, and was misunderstood by all. My experience has been in accord with this for the last 37 years. It is a consolation, however, that if we suffer with him, we shall also reign with him.

The transforming energy of divine power will convert spirit that passeth away into spirit that passeth not away. They who may be the subjects of this operation will be exalted to equality with the angels, whose substance doth not waste away...

[Bro. Thomas' last written words]

The Glory of the Latter House

THE HOUSE OF PRAYER FOR ALL NATIONS
CONTINUING A VERSE BY VERSE EXPOSITION OF EZEKIEL CHS. 40 TO 48



CHAPTER 43

THE RETURN OF THE GLORY

The Glory fills the House — vv. 1-5

A wondrous experience faces the prophet as he sees the approaching glory from the east, having previously witnessed its departure (ch. 11:23), because the people ignored its presence, and have no respect to the divine Wisdom. It will be in the day when the great King rules in Zion that the glory of Yahweh will again be seen on the earth.

VERSE 1

“He brought me to the gate, the gate that looketh toward the east” —Ezekiel is about to witness the most dramatic of visions, portraying the saints in immortal glory, entering the temple from the mount of Olives in the east at the commencement of the thousand year reign of Christ and the saints upon the earth. Having earlier stood on the mount of Olives (Zech. 14:4), they superintend the building of the great temple in the forty years of activity, and finally make their dramatic entrance into Jerusalem, as the Monarch of the Millennium, completing the single approach made by the Lord Jesus in his ministry 2,000 years ago (see Mat. 21:15).

VERSE 2

“And, behold” — A statement arresting the attention of the reader to that which is to be declared.

“the glory of the God of Israel came from the way of the east” — Earlier,

“Chapter 45 puts beyond doubt, the fact that the sanctuary is included in this one mile measurement. The same ‘reed’ measure is used again, and we distinctly read these 500 measures are supplied to the sanctuary, as follows: ‘there shall be for the sanctuary 500 in length with 500 in breadth, square round about’ (45:2). Five hundred what? Measures, the only instrument used — called, ‘a measuring reed’ (40:3) of ‘six cubits long by the cubit and hand breadth’ (v. 5) and also termed ‘a full reed of six great cubits’ (41:8). Where Ezekiel stipulates ‘cubits’, then Brother Sulley accepts ‘cubits.’ Where the prophecy gives a number of units (500, etc.) without stipulating the unit length, then, obviously, these units are the reed measurements. This simple and obvious explanation clarifies the position. No attempt has been made by other expositors to harmonise Eze. 42:15-20 with the plan of the sanctuary.”

*The Christadelphian,
October 1942 – July 1943.*

Ezekiel had described the vision of the *departure* of the glory from the east of the temple, and thence from the mount of Olives (ch. 11:23), which, whilst describing Yahweh's *shekinah* glory departing from the apostate nation of Israel in the days of the prophet, also prefigured the departure of the Lord Jesus, the "Lord of glory," from the Mount of Olives to heaven (Acts 1:9, 12). Now, in the vision, the great King returns in divine glory (Lk. 21:27), with his multitudinous Body of Immortal Saints, forty years after their first entrance into Jerusalem (Zech. 14:4), now to enter the completed temple from the way of the east. He is the fulness of the character of the Father, and thus is spoken of as the "Elohim of Israel."

"His voice like a noise of many waters" — This symbolises the *plurality* and multiplicity of the returning glory. "Many waters" signifies many people, as shown in Rev. 19:6, "I heard as it were, the voice of a *great multitude, and as the voice of many waters.*" The Lord Jesus departed with the "clouds of heaven" from the Mount of Olives on the east of Jerusalem, and returns *with* all his glorified saints, a host of glorious beings. So he will return as the disciples saw him depart (Acts 1:11).

"the earth shined with his glory" — See insert verse 4. Unlike his first advent, when most forsook him and fled, and others despised and rejected him (Isa. 53:3), he will return to the acclaim of his believers, and to the worship of mankind. This is the divine purpose often expressed against the background of apostasy, as in Num. 14:21; Heb. 3:14; etc.

VERSE 3

"according to the appearance of the vision which I saw... by the river Chebar" — Ezekiel saw his first vision of the cherubim, described in Eze. 1, by the river Chebar. Essentially, it looked like a bright circling whirlwind of fire,* which, as it came closer, appeared as four living creatures, a symbol of Spiritual Israel in immortal manifestation. Chebar was a river canal in the land of the Chaldeans, on the banks of which some of the Jews were located at the time of the captivity, and to whom Ezekiel explained the vision he received.

"when I came to destroy the city" — By proclaiming the divine judgment against Jerusalem, as described in ch. 9:2, 5. It was then that Ezekiel saw the vision of a "man" in linen, with an inkhorn, who is Yahweh's Name Bearer, especially referring to Christ, who records the names of Yahweh's saints in a book of life, thus identifying the saints from out of all generations, by "sealing them in the forehead." Those left "unsealed" were the apostates of Israel, given over to Babylon, then later to Rome, and finally to death.

"and I fell upon my face" — In humility at the grand sight, and because the unrestrained glory of immortal beings is too much for a mortal to behold (Exo. 33:20; Gen. 32:30; Deu. 5:24; Jud. 6:22, 23). This explains the purpose of the cloud which at times covers the temple (Isa. 4:5), which is to protect the mortal worshippers assembled outside the circle from the intense *shekinah* (indwelling) glory of Christ and his saints, reflecting and emanating from the mountain within the circular temple; and forming a glorious canopy over the whole building. When Ezekiel viewed this glory approaching, it was too much for his mortal eyes, and he fell upon his face.

* See further details of this remarkable vision in the volume *The Cherubim*, available from the Logos Office, and Logos representatives.

VERSE 4

“the glory of Yahweh came into the house”—

The glory of the Multitudinous Christ approaching and entering the temple from the east, will doubtless appear like a luminous whirlwind of cloud, of such intensity as to cause the very ground over which it passes to shine! (v. 2). Ezekiel could not behold it (v. 3), until it entered the Most Holy and was protected by the “tent” (Heb. *ohel*, covering) of cloud. Only then, he was lifted up to view it (v. 5). Such a glory was represented in the tabernacle (Exo. 40:34, 35), and by the cloud filling Solomon’s temple because of which the priests were unable to enter (2Chr. 5:13, 14). The glorious cloud of Yahweh led Israel out of Egypt (Exo. 13:21) as a visible manifestation of the presence of the angel of Yahweh.

Summary of Ezekiel’s visions.
On four occasions he saw the similitude of Yahweh’s Glory.

Ch. 1: The final glory

Ch. 8: The glory versus the idolatry of the Elders

Ch. 10: The glory departs from Israel and descends upon the Cherubim

Ch. 43: The glory of the Multitudinous Christ (Cherubim) returns and enters the Temple

VERSE 5

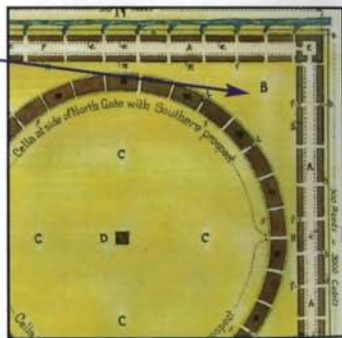
“the spirit took me up” — The intense glory had prostrated him, and now he is lifted up in a typical resurrection to see the great extent of the glory filling the circle of the Most Holy, and covered by the *ohel*, the “tent” of cloud.

“brought me into the inner court” — Ezekiel is now standing somewhere outside the circular building, but in the inner court (see plate 2, possibly at “B”).

A Warning Whilst the Angel Stands By

— Vv. 6-9

The vision is of the holy temple, but the people to whom it was given were of human nature, subject to all the weaknesses of the flesh. In order for Yahweh to dwell amongst them in immortal glory, represented in the multitudinous Christ, Israel must acknowledge their past blindness, iniquities and transgressions.



VERSE 6

“I heard speaking unto me out of the house” — Notice that “him” is not in the text, as indicated by the italics in the AV. Yahweh Himself seems to speak from within the tent, whilst the “man,” the angel, stood by. The Voice of Yahweh will again be heard in the great coronation ceremony to be initiated by the Prince-King of the Future Age (see Psa. 2:7-8).

VERSE 7

“Son of man” — This is the second time this phrase is used in the prophecy (see 40:4). Ezekiel is a type of *the* Son of Man, namely the Lord Jesus Christ.

— *Stan Snow (to be continued).*

The Return of the Glory



THE HOUSE OF PRAYER FOR ALL NATIONS
CONTINUING A VERSE BY VERSE EXPOSITION OF EZEKIEL CHS. 40 TO 48

CHAPTER 43 THE RETURN OF THE GLORY

VERSE 7 (*cont.*).

“The place of My throne” —This is the centre of the Kingdom of God upon earth (Zech. 14:9). The Lord Jesus Christ and his immortal saints are the King-Priests who rule over this world-wide kingdom (Rev 1:6, 5:10). It is vital that we have a good understanding of this Throne, as no less than nine chapters are devoted to its detailed description!

Thrones of Judgment at the Temple

The place of Yahweh’s Throne is none other than the throne of David upon which Christ sits in glory (Lk. 1:32). In Psalm 122:1-5 David foretold the setting up of a *plurality* of thrones of judgment in Zion.

Verse 1 speaks of the *house of Yahweh*, namely the temple at Zion.

Verse 2 defines its position at Jerusalem.

Verse 3 speaks of its compactness, signifying the unity of mind in the things of the Truth.

Verse 4 speaks of the tribes going up to Zion, and in the Kingdom age, the nations also are admitted into the family of Yahweh and become His people (Zech. 2:11).

Verse 5 introduces us to the “*set thrones of Judgment*” of the house of David (see *Temple* book, pp. 69-70).. The word “throne” is the Heb. *kicceh*, meaning, to be canopied, from a root “to conceal.” This is an appropriate description of the concealed thrones of Judgment upon which the saints sit in the temple. Gesenius translates verse 5 as “for there they [judges] sit on for judging,” and also states that the word means, “to abide,” reminding us of the words of Jesus that “in my Father’s house are many abiding places” (Jn. 14:2). There are hundreds of covered-over concealed recessed places in the Most Holy circular inner temple, where the saints could sit to exercise this duty of judgment (see plate 9, for these recessed places, 20 cubits long, 3 cubits wide, on the *inner side* of the circular temple,



between the pillars and the cherubim).

In the Age to come, in their capacity as judges, the immortal saints will fulfil the role of "Urim and Thummim" for the mortal Levite priests, as is seen in Moses' Latter-Day blessings on the tribe of Levi: "Of Levi he said Let thy Thummim and thy Urim be with thy holy one" (lit. 'to the man, thy holy One,' Deu. 33:8). This must be in the future, when Levi has Christ as their "Urim and Thummim." The Multitudinous Christ will fulfil this role for Levi, executing judgments daily in the temple, at times shining forth as the Shekinah Glory in response to the Levites' approach on behalf of the people.

"the place of the soles of My feet" — This figurative expression indicates the place of Yahweh's presence, His footstool. Whilst the whole earth is Yahweh's footstool (Isa 66:1; Mat. 5:35), the House of Prayer for all nations is His footstool in a more specific sense, for this is where He will manifest Himself in particular. Psalm 99:5 speaks of the Kingdom Age, exhorting to worship at His "footstool" (v. 5). This psalm demonstrates Yahweh reigning over the "people" (the word is lit. plural, as in the RV, "peoples," i.e., the nations), and "sitting" between the cherubim (manifested in the saints, v. 1), at Zion (v. 2), at His holy hill (v. 9), and that it must be in the *future* Kingdom, for Moses and Aaron and Samuel are contemporary there (v. 6).

"and My holy Name, shall the house of Israel no more defile" — The history of the nation has revealed a constant failure to maintain the holiness of Yahweh. They have been led astray by foolish rulers, by the example of surrounding nations, and by their own waywardness, a nation of a "stiffened neck" (Exo. 32:9; 33:3, 5, etc). But this will change in the Age to come by the humbling of the people through the "time of Jacob's trouble" (Jer. 30:7), and the revelation of their crucified Messiah (Zech. 12:10). Yahweh will establish a "covenant of peace" with His people, by which they will be "joined unto Yahweh" (Zech. 2:11).

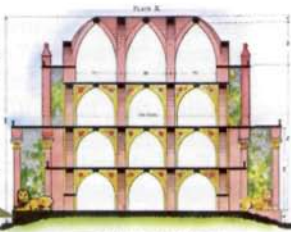
"nor by the carcasses of their kings" — The Olivet earthquake will change the face of the land (Zech. 14), and this cataclysmic upheaval will doubtless remove any trace of the bones of the long-dead apostates of Jerusalem. There is an interesting reference in Jer. 8:1-2, to the unearthing of the bones of Israel's kings, princes, prophets, and inhabitants of Jerusalem, and to spreading them upon the ground, because they have been, in Jeremiah's words, "an evil family" (v. 3). The primary fulfilment of these verses must have occurred in the days of the Babylonian captivity, when it was the practice to exhume bodies to recover burial treasures.

VERSE 8

"In their setting of their threshold" — The pagan worship in times past, set up in the very precincts of the temple (ch. 8:3; 2Kgs. 16:14), by which they desecrated the holy things of Yahweh.

"and their post" — The idolatrous memorials established at the centre of worship. The word *mezuza* is used of the tabernacle gate-post where Eli sat (1Sam. 1:9), and of Solomon's temple (1Kgs. 6:31). The doorpost of their pagan worship was set up in bold defiance, close to that of the temple.

“the wall between Me and them” — A reference to the 6 cubit rampart wall, which is the raised foundation floor of the circular inner temple, upon which the cherubim stand. The sides of this foundation platform form a wall (see plate 10, and note ch. 41:5). Solomon’s temple court had a rampart wall between it and the king’s palace, described as an “ascent” (1Kgs. 10:5; 2Chr. 9:4).



VERSE 9

“Now let them put away their whoredom, and the carcasses of their kings”

— The prerequisite for Yahweh to dwell with Israel will be fulfilled, when He gives them a “new heart” (Eze. 11:19; Zech. 12:10), and when the earthquake removes the carcasses of apostates (Zech. 14). This divine declaration outlined in Eze. 43:7-9, might well be made publicly at the great Day of Dedication as the Royal Majesty stands at the “place of My throne” to deliver the heavenly edict to Israel (Psa. 2).

“I will dwell in the midst of them for ever” — A wonderful declaration of divine Mercy, and the purpose of the Living God to be manifested in the people He has selected. The word “dwell” (Heb. שָׁכַן *shakan*), has the idea of “settling down, to abide within; thus to establish.” Yahweh will be manifested in His Son, the Royal Majesty, who will be found within the Holy Oblation as the centre of Israel’s grand inheritance.

Grandeur of the House Shames Israel — vv. 10-11.

An exhortation to faithfulness is delivered to the people, to remind them of their holy calling, and to require them to acknowledge their past failings in view of the glorious destiny now placed before them.

VERSE 10

“shew the house to the house of Israel” — The vision was so real to the prophet, that he was able to describe it in such a way that Israel might understand this wondrous destiny. Three times Ezekiel is so instructed to take particular note concerning the glory of the temple and declare it to the people: ch. 40:4; 43:11; 44:5.

“let them measure the pattern” — In order to consider the size, grandeur, and unrivalled magnificence of this building. The reason is given in this verse, namely “*that they may be ashamed,*” when considering the greatness of their God, and their own insignificance and sinfulness. This must be the effect upon us, when we will give the attention to this prophecy that it deserves. The word “pattern” is the Hebrew *tokniyth*, meaning the “sum” or “total.” The people must *add up* the measurements, in order to be awed by the resulting edifice that they see.

On the other hand, any “small temple” theory has none of this effect, having no “*high mountain*” as required by ch. 40:2, and no “*frame of a city,*” (ch. 40:2), no *suitable* “*place of Yahweh’s throne*” (ch. 43:7), and no “*mountain of the house of Yahweh in the top of the mountains*” (Mic. 4:1), and no “*glory of the latter House greater than the former*” (Hag. 2:9). Wherein would Israel be “put to

shame" by a small, insignificant temple? The word "ashamed" is the Heb. *kalam*, meaning "to wound," with a view to reproach, confound, make ashamed. Israel would not be wounded, reproached, confounded, or ashamed by showing them a building that is *smaller* than Solomon's temple, and hardly the size of some ecclesial halls!

Ezekiel was commanded to "shew" this to Israel, and the word is the Heb. *nagad*, meaning "to stand boldly opposite," and this he would certainly have done, with the grand plan of the future House of prayer for All Nations.

— Stan Snow (to be continued).

READERS' COMMENTS & QUESTIONS.

A Matter of Marriage

I have been in discussion with a brother concerning the case of a baptized believer having more than one wife at a time. The argument is, that if a brother lives in a country that legally permits more than one wife, he is free to marry a second wife or more, if he can afford it. I contend that if a brother were to be an overseer, he must be the husband of one wife (1Tim. 3). Messiah, having one bride (though constituting a multitudinous host) serves the type. As far as I am aware, no mention is made of any of the apostles of a believer having more than one wife at one time. Have you any opinions on this matter? — *Peter Ventresca (Canada)*.

• We fully agree with your conclusions that the Scriptures only approve one wife for one husband. This is clearly the instruction of the Lord Jesus in Mat. 19:8, declaring "from the beginning..." which shows that the Edenic covenant of marriage is the criteria by which believers should live. Your quotation from Paul's writings confirm that. It is true that there has been a toleration of polygamy in the past, as indicated in the lives of the fathers and kings of Israel, but that does not argue that such is the divine will, rather a tolerance in view of the unique circumstances of the times (cp. Acts 17:30). Now that the divine will through the Master has been clearly expressed, we should avoid any contrary attitude. Again, the type established in the divine marriage of Christ and his Bride should be

manifested in our own relationships, for he will not have any other than the "One Bride." Though made up of "many members" (1Cor. 12:20), the Bride is still "one body," and the apocalyptic description similarly uses a singular noun in Rev. 19:7; 21:9; 22:17. Let us get as close to the divine ideal, rather than seeking our own will. — *Editor*.

Being Introduced to the Truth.

May I take this opportunity to commend your wonderful work with Logos and your heart-warming messages in the editorials each month. The Herald booklet titled "What is Saving Truth?," which my uncle, Bro Chijioko Nwogu, handed to me in 1998, motivated me to examine the content of the publication in the light of God's Word. I hesitated to read it at first, because I was a staunch Roman Catholic, and felt that since it considered subjects contrary to that upheld in the R.C. faith, I would have a hard time getting through it. I was wrong. Everything was presented in such a clear and logical way! I felt compelled to write to let you know how much I appreciated and enjoyed it. Upon coming to clearer understanding of the hope of the gospel, I was baptised early last year at Aba ecclesia. Doubtless Logos has added courage to my faith in no small measure and I enjoy reading it. If I had the means I would have ordered the entire Logos library of books especially the writings of Dr. Thomas and Robert Roberts, since their wisdom and knowledge of the Truth, which is evident in their writings, enthuses me in service to the God of Truth. — *Udo Peter C (Nigeria)*.