

A
HANDBOOK

OF ANSWERS
TO OBJECTIONS TO

'THE TEMPLE OF EZEKIEL'S PROPHECY'

BY HENRY SULLEY

PLUS

TWO LARGE SUPPLEMENTS

AND

VARIOUS SMALLER SUPPLEMENTS

ON

EZEKIEL'S TEMPLE

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INTRODUCTION

It is indeed regrettable that in the Brotherhood today there is a tendency by some not only to ignore such a monumental work as "The Temple of Ezekiel's Prophecy" by Brother Sulley but also a growing criticism of his exposition and even disbelief that such a Temple will be literally erected in Mt. Zion at the return of Christ.

Criticism of an exposition of the scriptures is not wrong in itself. If it was, the Truth would never have been born in the latter days. Criticism should, however, be logically valid, objective, constructive and above all, following the principles of sound Biblical study and research. For example, criticism should take into full account the context of the section under scrutiny; the original language from which our English version is a translation; the comparative renderings of such original words and phrases; an integrated and overlapping theme which finds its support and amplification in other texts of the Word; a venerable respect for the text under scrutiny to accept it in its original language form, inerrant and inspired, unless there is substantial evidence to indicate corruption or interpolation.

It is because many of the criticisms raised against Brother Sulley's exposition do not follow the above logical guidelines for Truth that this publication is produced.

The idea of this "Handbook" was originally conceived by a young brother in Adelaide who, after having delivered a short address on an aspect of Ezekiel's Temple was severely criticized by other brethren - where the real target for their arrows was really Brother Sulley's exposition. This brother went away and searched out a number of the criticisms raised and, satisfying himself that they were invalid, set about to provide an index of short answers to such objections. Since then, the work has been significantly expanded and enlarged by a number of brethren to include answers to some fifty objections which have arisen either verbally or in written form, plus additional supplements which we believe will be of great advantage to the reader.

The "Answers" must obviously be brief, dealing with the core of the objection, in order to include so many in a publication of manageable size. Readers are however invited to write to the publishers where they believe that the answer is incomplete or unjust to the proposed objection. We would also welcome the knowledge of other objections which have been raised and are not included in this Handbook so that a careful scriptural examination may be made of them and an answer provided.

"Prove all things, hold fast that which is good".

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SECTION A

A Temple for the Age to Come ?

Objection 1 That there will not be a literal temple in the Kingdom, an idea developed from the passage, "The Most High dwelleth not in temples made with hands" (Acts 7:48).

Answer The quotation of Stephen from Acts 7:48 is used later by Paul in Acts 17:24. However the original source of the quotation is I Kings 8:27, where Solomon prays at the dedication of the temple that he has built. The context of Solomon's prayer at this place is that though the heavens cannot contain Yahweh, much less the temple, yet may His eyes be upon this place where God had promised to set His name.

The quotation does not therefore deny a literal temple but establishes the fact of God's omnipresence. The title MOST HIGH is equivalent to the Hebrew word ELYON, signifying 'Mighty One', i.e. Lord of heaven and earth (Gen.24:3, I Kings 8:23). Stephen uses this point to illustrate the futility of trusting in a temple built by Herod and such not "according to the pattern showed to thee in the mount" (Acts 7:44; Ex.25:40). The tabernacle, Solomon's temple and the temple of Ezekiel's Prophecy chapters 40 to 48 are, however, Divine in pattern, "that I may dwell among them" (Ex.25:8).

It should be realised however, that on the principle of I Cor.15:46, "first that which is natural; and afterwards that which is spiritual", there is a spiritual temple of the Israel-ecclesia being developed (Eph.2:19-22), which is the antitype of the "natural" Israel Temple. This principle will repeat itself in relation to "all peoples". During the millenium there will be a literal "House of Prayer for all nations" (Isa.56:7) and then at the end of the Kingdom Age the righteous of all the nations will partake of the Spirit community of the saints, described in Rev.21 as a "Bride-Temple", when "God shall be all in all" (I Cor.15:28). Other references to be considered are Isa.2:2-4; Mic.4:1-2; Zech.6:12; Hag.2:9; Psa.15:1; 48:12-13; 122:1-9.

A warning To spiritualise the temple of the age to come without the basis of a literal temple may rob us of our vision of the future, for "where there is no vision the people perish" (Prov.29:18). Further theorising may ultimately lead to spiritualising the kingdom of God on earth to heaven going and immortal soulism.

Objection 2 That John saw no temple, in his vision of the New Jerusalem recorded in Rev.21:22, and therefore there will be no literal temple in the Kingdom Age.

Answer The proposition is based on a misunderstanding of the purpose of the book of Revelation. This is clearly intended to be a book of "signs" (Rev.1:1) (Grk SEMAINO = "to express by signs or symbols"), and not that of literal phenomena.

The chapter itself is quite specific when in v2 and v10 the city is described as "coming down from God out of heaven". Obviously a spiritual city, the Lamb's Bride (v9), is being described (Cf Gal.4:26) which is not to be confused with Jerusalem, the city where Christ will rule. It should be realised that the book of Revelation elsewhere speaks of a temple (11:1-2) so that the book becomes contradictory if these verses are to be understood literally.

The Greek word NAOS translated temple in Rev.21:22 actually means "nave", that is, "The sanctuary in the temple into which only the High Priest could lawfully enter, for example, Luke 1:9,21-22" (Vine). The chapter is a description of the glory of Christ and his bride and an exposition of these points will be found in EUREKA Vol.II, pp.359-361, 536, 550, and Vol.III, pp.433, 609-610, to which the reader is referred.

Objection 3 That the prophecy of the temple contained in Ezekiel chapters 40 to 48 was for Ezekiel's contemporaries only. Construction would be dependent upon Judah's faithfully serving God. Since however Judah did not remain faithful, the temple was not built and will now never be built.

Answer Yahweh declared: "Seek ye out the book of Yahweh and read: no one of these shall fail, none shall want her mate" (Isa.34:16). Further this promise does not take into account numerous other references to the Temple contained in the Psalms and the prophets. These prophecies are Messianic in character and show that the temple will be built at the second advent of Christ, e.g. Zech.6:12-15; "Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of Yahweh..." This quotation from Zechariah follows the seventy-year captivity, during which period Ezekiel ministered, and yet speaks with certainty of the glorious future for Israel. A similar prophecy is found in another prophet after the exile, namely Hag.2:9. Ezekiel understood the future faithlessness of Israel and speaks of the overthrow of the nation in such passages at Ezek.21:25-27, "I will overturn, overturn, overturn it: and it shall be no

more, until he come whose right it is; and I will give it him".

Ezekiel foresaw the day of Israel's regathering, Ezek.36:24, when the nation would have a new heart (vv25-26) and be saved from their uncleanness (v29). In this respect then the objection is correct - the temple will not be built until Israel is restored to favour with Yahweh. It is in presuming that Israel will always remain faithless that the heart of the error lies. For Paul in Rom.11:26 says, "There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob" - Paul himself is quoting Isa.59:20. So we are presented with a thrilling picture of the victorious advent of Christ, the restoration of Israel, and the establishment of temple worship again in Jerusalem for the nations. A temple that will in fact become the centre of worship for all nations as they "go up from year to year to worship the King, the Yahweh of Armies, and to keep the feast of tabernacles" (which of necessity requires a Temple Altar - Lev.23:34-36).

"It is impossible for God to lie" (Heb.6:18), and it cannot be that eight chapters and many supporting references and Psalms shall fail. "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it" (Isa. 55:11).

Objection 4 That the temple envisaged by David in such Psalms as Psa.27 was fulfilled in the temple that Solomon built. That David had no knowledge of a future temple such as recorded by Ezekiel.

Answer David, as other "holy men of old", spake as he was impelled by the Holy Spirit (II Pet.1:21). Under inspiration, therefore, David wrote of the temple to come, and his knowledge was not limited to the immediate future. Moreover David had been told that not he, but his son was to build the temple (I Chron.22:6-10). Consider then the verses in Psa.27. In v4, David expresses his desire "that I dwell in the house of Yahweh all the days of my life" (Cp Psa.23:6 - "forever"). In v6 David speaks of his offering sacrifices in the temple*. These verses could not be fulfilled in Solomon's temple, which was to be built after David's death, but are dependant upon David's resurrection from the dead and receiving of immortality from his greater Son at a time yet future (Cp Psa.16:9-11). In confidence David expresses this hope in Psa.23:6, "I

* See Objection 4 Section H for proof that sacrifice will be offered during the Kingdom Age.

will dwell in the house of Yahweh forever", and in such assurances we also can be certain that David, under inspiration, spoke of the temple of the future age of glory, when we with him might "dwell in the courts (of the temple) of Yahweh" (Psa.84:2,10; 92:13; 96:8; 100:4; 116:19; 135:2). These "courts" are mentioned 33 times in Ezekiel's temple prophecy.

Objection 5 That the temple of Ezekiel's prophecy is primarily for Israel, and is not intended for all and sundry.

Answer The temple is "a House of Prayer for all nations" (Isa.56:6-8, Mark 11:17). All nations must go up to it (Zech.14:16) and enter it to keep the feast of Tabernacles (Isa.56:6,7; Mic.4:1,2; Isa.2:2,3). To quote Isaiah, "All nations shall flow unto it." The relevance of the temple to Israel is that it is in their land and that the whole system of worship in the Kingdom Age is based upon "the Hope of Israel", and Yahweh's purpose springing out of that Nation (including Christ "the Prince"). As such Israel shall be at the "Head" of the nations and receive the blessings of the natural seed of Abraham (Rom.9:5-6; 11:28). Gentiles in that age will worship Yahweh through Israel's Hope even as Gentile believers must do today.

There is no justification for any other conclusion.

SECTION B

The Time of the Temple's Construction

Objection 1 That the temple of Ezekiel's prophecy is to be constructed before Christ's coming and not subsequent to that event. The objection is based on Mal.3:1, which reads, "Behold I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in".

Answer The point of this objection is that if the temple is built before Christ's return from heaven then another other than Christ must build it. However, Zech.6:12 states, "Behold, the man whose name is The BRANCH, he shall build the temple of Yahweh", clearly shows that the temple IS to be built by the Messiah. In addition, several passages of scripture, particularly Zech.14:2, "I will gather all nations against

Jerusalem to battle..." and "In that day there shall be a great shaking in the land of Israel ... every wall shall fall to the ground" (Ezek.38:19-20), show that Jerusalem is to be captured by the Northern Invader and severely damaged in the events that follow. It is manifest that under these conditions the temple, if built prior to Christ's return, would also be damaged and in need of rebuilding. Indeed Dan.11:44-45 speaks of Russia establishing its military headquarters for their campaign in Jerusalem. How much more appropriate that the temple should be built at such a time as that spoken of by Zech. 14:11, "There shall be no more utter destruction; but Jerusalem shall be safely inhabited".

But what of Mal.3:1, the root of the objection? We must consider the context of the statement. Firstly, this passage is quoted by Christ of John the Baptist in Matt. 11:10. However John was not the complete fulfillment of Malachi, for the result of the work was to be acceptable offerings being presented by Judah and Jerusalem that did not follow the advent of John or of Jesus Christ. There were to be then two applications of the prophecy. The first, a typical fulfilment in Christ's first advent, the second its complete fulfilment at Christ's return. On both occasions Christ returns to the temple of the ecclesia (Eph.2:19-22). On the first occasion the Israel ecclesial temple was found wanting and rejected him (John 1:11). That the prophet is referring to the temple of the ecclesia is confirmed by the following verses which describe the temple to be purified, as the sons of Levi (vv2-4).

Following the work of Elijah (Mal.4:5-6) whose work John pre-adowed (Luke 1:17; John 1:21), Israel will be cleansed as Malachi states of Christ's second coming (Mark 9:12). Compare the similarity of the words of Malachi with those of Zech.13:9, "And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call upon my name, and I will hear them: I will say, It is my people: and they shall say, Yahweh is my God". But this is at the time of Russia's invasion of the land and of Jerusalem's captivity (Zech.14:1-3) out of which will come national deliverance. Only then can the literal temple be built; when the saints are partakers of the divine nature, Israel are purified and the nations subject to Christ's rule from Jerusalem. We may well ask of ourselves, however, as the temple of the ecclesia today is built upon the Apostles' labours, whether we "shall abide the day of his coming?"

SECTION C

The Site of the Temple and Extent of the Inheritance

Objection 1 That the temple of the future age will not be at Jerusalem.

Answer Jerusalem was chosen by God as the centre of worship for Israel. He further declared that here he would set his name forever. I Kings 9:3 reads, "I have hallowed this house, which thou has built, to put my name there for ever, and mine eyes and mine heart shall be there perpetually". "For Yahweh hath chosen Zion; he hath desired it for his habitation". This is my rest for ever; here will I dwell; for I have desired it" (Psa.132:13-14). Compare also Zech.8:3; Isa.1:26; Heb.7:1; Jer.3:17; Matt.5:35. The Kingdom will be the old kingdom of Israel restored (Acts 1:6), not a new kingdom, for we read in Acts 3:21 of "the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began".

Hence Jerusalem will be again the capital city where Christ will rule from the restored throne of David. Consequently we read in Isa.2:2-4 that, "out of Zion shall go forth the law, and the word of Yahweh from Jerusalem."

Since the law goes forth from Zion, and that law is a religious Code of Righteousness as in the Mosaic dispensation, then it follows that Zion is also the centre of worship. That this is so is confirmed by a number of passages, particularly Psa.68:29, "Because of thy temple at Jerusalem shall kings bring presents unto thee"; Psa.122:1-2, "I was glad when they said unto me, Let us go into the house of Yahweh. Our feet shall stand within thy gates, O Jerusalem".

Psa.51:18-19, "Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem. Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks

upon thine altar". See also Acts 15:16; Psa.48:1-2, 9,12-13; Isa.33:20-21.

A variation of this objection, recently expressed, is that there will be two temples, one at Jerusalem and one at Bethel. Zechariah reveals, however, that Jew and Gentile will worship together at Jerusalem, for he says, "Yea, many people and strong nations shall come to seek Yahweh of Hosts in Jerusalem and to pray before Yahweh. Thus saith Yahweh of Hosts, In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you" (Zech.8:21-23).

It is further appropriate to remark here that if the temple is not to be built at Jerusalem then it should be clearly stated with scriptural proof where it IS to be built. The scriptural proof must of course be reconciled with those passages quoted above. However no details are given of such a temple elsewhere. That which Ezekiel saw in vision, on the basis of the above references, is clearly at Jerusalem (Ezek.40:2). What is to become of it if a temple is to be built elsewhere? Will it not be built? Of course it will - see answers to objections A1-4.

Objection 2 That the city of Jerusalem will be the ancient city reconstructed upon its old site and include a small temple 500 cubits square.

NOTE: This proposition envisages rebuilt Jerusalem unchanged after 2,500 years and is taken from such passages as Jer.30:18 and Jer.31:38-40.

Answer The temple of the future age is to be a "temple city" (Ezek.40:2) of 500 reeds square (Ezek.42:15-20). The objection is dependent upon the assumption that the text is incorrect and that cubits (approx. 18") were intended rather than reeds (approx. 12'6"). There is however no justification for this assumption.

If the ancient city site is to be entirely occupied by a prodigious temple where will the people live? In a residential city termed Yahweh Shammah (Ezek.48:35 mg). Where is this residential quarter situated? Ezekiel in the 45th chapter of his prophecy explains that the central portion of the land termed the Holy Oblation is divided into three portions. The first portion (v1-4) contains the sanctuary, the second portion is for the Levites (v5), while the third portion of the Holy Oblation (v6) contains the city itself. Consequently the temple and the city are not identical but separated.

Chapter 48 of Ezekiel is more specific. Verses 9-11 speak of that portion in which the sanctuary (v10) is found, v13-14 include the second section of the Levites and v15-19 the third portion where the city is found.

Once again temple and city are separated. (See plate XIV).

It is important to appreciate that whereas the site of the residential city is termed "profane" (Ezek.48:15). Zion, the site of the temple is termed "Holy" (Psa.2:6). The terms "profane" and "holy" are relative to each other in so far as the sanctuary is equivalent to the "Holy of holies" (the Most holy place) where Yahweh's glory reside in contrast to the residential city where sons of Adam reside.

Objection 3 That the area of the inheritance of Israel's tribes in the kingdom will not be so extensive as was envisaged by Brother Thomas and Brother Sulley.

NOTE: Reference to the area of inheritance will be found in 'Elpis Israel' p.237 by John Thomas and 'Temple of Ezekiel's Prophecy' p.295-298 (sixth edition) by Henry Sulley.

Answer This objection stems from a misunderstanding of Ezekiel chs. 47 & 48. In ch.47:13-22 a boundary from near Damascus to the Dead Sea appears to be indicated. Verse 14 states that this is the inheritance "to give it ("sware" mg) unto your fathers". Notice however the progression outlined in the promises as follows:

Gen.13:18 "All the land which thou seest..."

Gen.15:18 "From the river of Egypt (Nile) unto the great river, the river Euphrates."

Psa.72:8 "He shall have dominion also from sea to sea, and from the river unto the ends of the earth".
(Cf Zech.9:10).

In the light of these promises then it is seen that the inheritance will indeed be from the Mediterranean Sea in the west to the Persian Gulf in the east, from the River Euphrates in the North to the deserts in the south.

Obadiah in vv19-20 also refers to the enlarged borders of the land.

A careful examination of Ezek.47:13-22 will show a similar outline as that promised in Gen.15:18 as the inheritance. If, in fact, this is not to be the case, when is Gen.15:18, "from the river of Egypt unto the great river, the river Euphrates", to be fulfilled? Such a question immediately reveals the confusion arising from the objection. All scripture must be harmonised to obtain a clear picture of any point. Indeed it has been suggested that a different period is referred to by Ezekiel. This suggestion must be regarded as untenable, for Ezek.47:14 clearly states that it is the inheritance of "the fathers", the fulfillment of the promises made to Abraham, Isaac and Jacob, to which the prophet is alluding.

An outline of the tribal inheritance showing the extent of the land in the future is given in "Temple of Ezekiel's Prophecy" by Henry Sulley p.295-298 (sixth edition), where the matter of the northern boundary of the land is discussed and shown to be the river Euphrates (See Plate XV). Note particularly I Chron.18:3, "And David smote Hadarezer king of Zobah unto Hamath, as he went to establish his dominion by the river Euphrates".

Objection 4 That as it is not possible to distinguish between the tribes of Israel today the division of the land into areas of tribal inheritance is arbitrary or impossible.

Answer There is no scriptural basis for this objection. It is rather an observation of the present difficulty of identification. This difficulty is completely removed however because "all things are possible with God" who has committed the judgement into the hands of His Son (Matt.19:26; Mark 14:36; Luke 18:27).

An interesting reference to this point is found in Ezra 2:61-63 and Neh.7:63-65, where certain whose names were not recorded in the genealogy, claimed the right of the priesthood. These were refused that office but promised that when a priest should arise with Urim and with Thummim then they might be included. The Urim and Thummim represented the Divine authority of the High Priest, whose decision in the matter would be given from Yahweh. He alone could arbitrate in such a case. The next High Priest to stand up with Urim and Thummim, that is, Divine Authority, will be the Lord Jesus Christ (Deut.33:8). Christ while in mortality was able, by Divine power committed to him, to tell the history of individuals whom he met for the first time (for example, John 1:47; 4:17-18). Should we suppose the immortal Prince of the Age to come should have less power? (Cf Rev.5:13).

Objection 5 The area of Jewry in Ezek.47:13 is limited, for the boundary is apparently from near Damascus to the Dead Sea, about 13,000 square miles, especially when the Holy Oblation is to be deducted from it. The Land of Inheritance, according to John Thomas, is from the Nile to the Euphrates (about 300,000 square miles), on the basis of Gen.15:18. Therefore, does not this indicate that a different period of inheritance is referred to in Ezekiel?

Answer Disharmony would result from this premise.

- (a) Ezek.40-48 by context and content refers obviously to the Second Coming of Christ, i.e. following chs. 37-39.
- (b) Ezek.47:14 mg - "sware unto your fathers" - the fulfillment of which is to Abraham.

- (c) The period referred to is obviously advental:
 (i) the Temple is upon the ancient site of Zion (40:1-2);
 (ii) Israel will no more defile the Land (43:9), i.e. they have been refined.
 Chapters 40-48 must all be included together.
- (d) Any contradiction in the Word of God is the result of imperfect knowledge or handling of the subject. Some of the places mentioned in ch.47 are still uncertain.

NOTE: The land boundaries given in Ezek.47 must be considered alongside of, and qualified by, the previous land promises in the possession of Israel. The land grant was given in progressive stages.

- 1) Gen.13:15 "All the land which thou seest", i.e. no frontiers given;
- 2) Gen.15:18 "From the river of Egypt to the great river Euphrates", i.e. general frontiers given;
- 3) Psa.72:8, Zech.9:10 At the broadest width it is "from sea to sea", i.e. Persian Gulf to Mediterranean. The greatest length is "From the river to the end of the land", i.e. Euphrates to southern deserts.

It is in the light of these promises that the reference points (not defined border limits) of Ezek.47 must be considered, and because of these promises, the eastern boundary points of Ezek.47:18 must be considered as continuing along the Euphrates to meet the southern border at the Persian Gulf.

- 4) Obadiah vv19,20 also confirm an enlargement of Israel's borders on every side, e.g. SEPHARAD, i.e. SAPARDA, in north east Assyria.

SECTION D

The Size of the Temple

Objection 1

That because the Temple forms part of the reconstructed city of Jerusalem, which is a residential city, it must of necessity be small, i.e. 500 cubits square.

Answer

It must be remembered that the Temple is "a house of prayer for all nations" (Isa.56:7; Mark 11:17). The tabernacle in the wilderness catered for a relatively small number of people and furthermore had to be a portable structure. When the more numerous tribes of Israel were settled in the land then a correspondingly large edifice was constructed as a centre of worship. So, in the age to come, an even larger and more glorious Temple is to be built by David's greater Son, not just for Israel, but as a centre of worship for "all nations" - many millions of people.

The objection hinges upon the understanding of Ezek. 42:16, where the measuring reed is said to measure the east side as "five hundred REEDS". But some prefer to read cubits rather than reeds. Obviously we must be correct when understanding such a fundamental measurement, as, of course, we must at all times be with the Word of God. In this case the Hebrew word QANEH quite definitely does indicate the reed (stalk or cane), and therefore we have no alternative but to accept it, however well it fits in with our own ideas. To reject a portion of the Divine Word because of its incompatibility with preconceived ideas, particularly with no internal or external evidence that such is spurious, is blasphemous (Rev.22:18-19).

In addition, it should be realised by the recorded description that the residential city is not upon the ancient site of Jerusalem but about twenty two miles south of that position (See "Temple of Ezekiel's Prophecy" p.293-294). Briefly we state that Ezek.48:15-20 describes the size of the city which is to be found in the southern portion of the Holy Oblation. Here is a city ten miles square (at two feet to the cubit) - a vastly different prospect from that of the temple. Here, we are told, "And they that serve the city shall serve it out of all the tribes of Israel" (v19). Israel are to be the custodians of this hostel-city to serve the worshippers assembling from different parts of the world during their annual visit to the temple (Zech.14:16).

Objection 2

That the temple seen by the Apostle John recorded in Revelation ch.21 is the temple of Ezekiel's prophecy and that therefore the size is 144 cubits long, 144 cubits wide, and 144 cubits high (v17).

Answer The book of Revelation was "signified" to John by the angel - Rev.1:1. This word signified means that the book is a book of sign or symbol. Therefore the visions are not to be taken literally but as signifying certain realities.

It is manifest that the temple seen in Rev.21 is a symbolic temple, for it has:

- 1) a foundation of apostles and prophets (v14)
- 2) Jesus Christ as the cornerstone (Eph.2:20)
- 3) descended from heaven prepared as a Bride (vv2,10)
- 4) is made of fine gold like to clear glass (v18)

John therefore sees in vision the glory of the immortal saints. Paul says in I Cor.3:16-17, "Know ye not that ye are the temple of God ... for the temple of God is holy, which temple ye are". II Cor.6:16 states, "for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them". So John in Rev.21:3 hears a voice saying, "Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people". Further in v9 the angel said, to John, "Come hither, I will shew thee the bride, the Lamb's wife", which is described in v10 as "that great city, the holy Jerusalem".

This glorious bride, represented as a city made up of gemstones, is measured as 144 cubits being the measurement of the wall. We are not to look for the explanation in the natural, i.e. 216 feet only, but in the spiritual meaning of the number 144. This number is the square of 12 and represents the perfected community of the saints who are "Israelites indeed" (Cp Rev.14:1 - the 144,000).

A FURTHER OBJECTION

It might further be objected that in v16 of Rev.21 the measurement is given as 12,000 furlongs, but the same principle applies (Cp Rev.7:4-9).

Ezekiel's temple is that which is natural and the temple of Rev.21 is that which is spiritual (Cp I Cor.15:46). Though there are some similarities, the two must not be confused. John says in Rev.21:22, "And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it". This temple, unlike that of Ezekiel's vision, is obviously not a physical building.

NOTE: Ezekiel gives the dimensions of the temple as 500 reeds, (Ezek.42:16-18), or something over a mile square. (1 reed - 12½ ft). The 144 cubits of Rev.21 would produce a temple only 216 ft (or 288' at 2' per cubit) long, considerably smaller than Solomon's temple. Yet Haggai 3:9 tells us that the glory of this latter house shall be greater than of the former.

SECTION E

The Construction of the Temple

Objection 1 Who will build the temple?

Answer The "Branch" will build the temple (Zech.6:12,13). Whilst it is perfectly true to say that the "Branch" or Christ builds the temple, he does this as does any Monarch (I Kings 6:14), in that he will use labourers to actually fabricate the work. Hence Zech.12:15 states, "And they that are far off shall come and build in the temple of Yahweh.." i.e. Gentiles (Cf Acts 2: 39). The prophet Isaiah elaborates further and states, "The sons of strangers shall build up thy walls.." (60:10).

The building of Solomon's temple illustrates the feasibility of this when we note that 153,600 men completed that work in seven years (I Kings 6:38), and that building occupied two acres. Ezekiel's temple will occupy 66 acres, and be built in approximately 40 years, by an unknown number of workmen. This will provide employment for many peoples (Zech.8:3,10).

Christ's position as Grand Architect of the temple is symbolised in Ezek.40 by the "Man of Brass", who builds the temple (vr3,14).

Objection 2 That the temple prophecy does not specify two rivers, nor does it mention water originating from the Altar upon the Mountain.

Answer An examination of the Hebrew original of Ezek.47:9 (see margin) reveals that "rivers", i.e. Heb. NACHAL, is in the dual form, and indicates not one, not many, but precisely two rivers.

An examination of Ezek.47:1,2 shows that waters came down (Heb. YARAD, "to descend") and specifically states that it was from the right side and south of the altar. This means that, as the house faces east (Ezek.47:1), the right side is the south, and a look at Plate I in Henry Sulley's book shows that this is exactly what he has drawn: see Plate I where waters emanate from the "right side" of the house, at the altar, on its "southern side", and these waters leave the temple as two rivers, on the north and south, thus satisfying the requirements of the prophecy on all points.

Objection 3 Brother Sulley has overlooked the fact that the altar stream must make its way across the courts to vent outside the temple.

Answer The temple will be a real and tangible edifice, fabricated by workmen. It does not descent from Heaven as a prefabricated structure. All manner of labourers will be employed in its construction: stonemasons, goldsmiths, workers in fabrics, carpenters (as in the building of Solomon's temple), and more to the point here, plumbers. According to Yahweh's "pattern" and under Christ's direction (Zech.6:12-15), it will gradually and steadily rise from its foundations, and at the early stages

the plumbers will doubtless make all necessary installations, pipes and fittings to channel the waters under the courts as required. This was done with Solomon's temple where subterranean conduits were constructed (see Thompson's "The Land and the Book"). Doubtless similar arrangements will be blue-printed for the control of the waters flowing from the temple of Ezekiel's prophecy.

Objection 4 That there is no support for two rivers, one flowing toward the Mediterranean and one toward the Dead Sea.

Answer Zech.14:8 is explicit that one stream goes to the "former sea" or Eastern Sea (see margin), and the other stream ("half of them") goes toward the "hinder sea" or Mediterranean. This indicates that the waters from Zion remain divided, though both initially flowing east (Ezek.47:1,2,8,9). The stream that goes towards the "former", Eastern or Dead Sea, is mentioned in Joel 3:18, and in that place we are informed that this stream "comes forth from the House of Yahweh" and goes eastwards as far as the valley of Shittim, which is east of the Dead Sea. (See Plate XIV).

Objection 5 What is the position of the slaying blocks if they are literal?

Answer The slaying blocks are to be situated in the "suburbs", which are 50 cubits wide (Lev.45:2), i.e. the "profane place" of Ezek.42:20. The "suburbs" is the place between the outer wall and the stream.

The slaying blocks must be positioned here, for Ezek.40:40 states that the "tables" or blocks are near the entries as "one goeth up to the entry". This is a fitting place for the blocks, for it necessitates the passage through the cleansing streams of both worshipper and beast. If the slaying blocks were outside the streams, the priests would be required to drag the carcass of the slain animal through the stream and a further 50 cubits (100 ft) to the Sanctuary! (See Plates III and V). Also the passage of the beasts through the "healing" streams (Ezek.47:8-11) would ensure their typical "perfection" (no external or internal disease) which the law requires for acceptable sacrifice.

Objection 6 There is no evidence that the Temple will have 44 gates, but that there will be four gates, one to each side - based on Ezek.40:6.

Answer The Hebrew original for "gate" is SHIAR, meaning to cut, split or divide. This means that the temple gates are used to divide the 500-reed-long walls into ten cellae, or divisions each. Hence in 40:17, where three sides are considered, we have 30 cellae noted, i.e. ten for each of the three outer buildings. In order to divide each wall into ten cellae, we must have nine or 11 gates, depending upon whether or not there is a gate at each end adjoining the outer towers.

The western side of the outer buildings is not measured. The northern side is measured in Ezek.40:23,35,40. The southern side is measured in Ezek.40:24,27,28. The eastern side is measured in Ezek.40:6,22,32.

It is appropriate that there should be many gates to facilitate access to the House of Prayer for all nations. The size of the temple and the multitudes using it will necessitate this. This is seen in the law of Ezek.46:9, which will ensure the total absence of congestion. One gate per side would be inadequate, notwithstanding the fact that each gate is 50 cubits long (approx.100 ft) - 40:15; and 25 cubits broad (approx.50 ft) - 40:13.

The word SHAAR is used as a noun of multitude, and in the description of the northern gate, it is used in the plural (40:38).

Note that we assume that the west side, about which little is written is the same as the other three sides. A characteristic of the prophecy is the economy of words. We find therefore occasions in the prophecy where descriptions are lacking because the building is square, and a separate description of each side would be superfluous. THIS FACT IS A KEY to the understanding of the prophecy. See 41:21.

Objection 7 That the building envisaged by Henry Sulley is not functional in that there is no roofing to protect worshippers from the elements.

Answer When a detailed study of the "House of Prayer for all nations" is undertaken, we find an edifice particularly suited to the climate of the land of Israel. However, allowance must also be made for climatic changes, for the land will be elevated approximately 1,300 feet above its present level to bring the Dead Sea to the level of the Mediterranean (as it would be in order for fish to enter from the Mediterranean at sea level - Ezek.47:9,10). This then will place the temple at about 3,819 ft above the Mediterranean, and thus reduce the harshness of the sun's rays in that place.

The evidence points to a type of roof structure over the outer buildings, in the nature of "lattice screens" or windows, which if fitted with a suitable material, would make a thoroughly waterproof covering. To discover the nature of the roof structure of the outer buildings, we are guided by the obvious link between the Ark of Noah, the Tabernacle, the Temple of Solomon, and Ezekiel's Temple.

In Gen.8:6 we read of the window of Noah's ark, which is CHALLON in Hebrew, meaning "a perforation". In the temple prophecy the same word occurs in the plural, i.e. perforations, CHALLOWN, being translated there as windows (40:16). We are given more information concerning the window in the Ark in Gen.6:16, where "window" is in this instance the Hebrew TSOHAR, which means a "bright object", i.e. provision for light to enter, e.g. glazed material, or Mica, or even glass (used by the Egyptians in 1600 B.C.). It is translated noon, noonday,

22 times. Notice particularly that the Ark window was above, i.e. in the roof, and we suggest that a roofing of the outer temple building will also be of a "lattice work" covered in glass or crystal, making a TSOHAR, with the brightness of the noonday.

To further substantiate that the window was "above" in the sense that it was placed in the ceiling of the ark, we direct attention to the usage of the word "above" in Ex.40:19. Here the reference is to the covering of the Tabernacle, which formed a ceiling for that structure. "Above" is Hebrew MAAL, and the usage here demonstrates the position of the window "above" in Gen.6:16. Further to this, we direct attention to Ezek.1:26, where above (MAAL) the cherubim was a firmament, with the appearance of sapphire, amber, reminiscent of the appearance of the ceiling in the temple of Ezekiel, when the blue of the sky and the multifarious colours of the sun's spectrum rays diffused by the crystal roofing are in appearance "as the appearance of the bow" (1:28).

The inner buildings are to be covered with foliage (41:16). This foliage will provide an excellent weather-proofing. Henry Sulley, in consideration of the literal Hebrew context, translates from the latter part of v15, as follows: "The inner temple, the porches of the court, the entrance spaces and the arabesques, the galleries all around 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:" Enormous and luxuriant vines will take root in the "covered openings", and in an age when the curse is progressively removed from the ground, these vines will stretch hundreds of feet upwards to protect the inner circular temple in a natural and particularly way. See Plate IX.

ion 8 That Henry Sulley overlooked an architectural difficulty with his suggested 85 arches for each side of the outer temple buildings, for these arches are divided into 10 sections (cellae), and subtracting one arch for each of the 11 gates, we have 74 to cover the 10 sections. This means that 7.4 arches are allotted to each section. A building cannot have .4 of an arch.

answer Henry Sulley did not overlook this problem. A careful examination of his Plates I and II reveal 10 sections for each wall, of progressively varying sizes. The temple need not have an equal number of arches in each section. The exposition in fact allows for various configurations of sizes of each section or cellae. As another suggestion,

working from the centre of each wall (closest point to the Holy Sanctuary) the centre four cellae could contain eight arches (eight as the number of "immortality" in scripture) and the three cellae on each side of these (totalling "six" - the number for "man") each with seven arches (seven, the number in scripture for perfection and completion). The suggestion in this case still complies with the total of 74 arches to cover 10 sections or cellae. There is therefore no basis for this objection to Bro. Sulley's exposition.

For the purpose of multiple gates on the east, we suggest, is to remind the visitors to the temple of the entrance of the Multitudinous Christ (Ezek.43:1-4). During the millenium these gates are permanently shut (Ezek.44:2) to assure the people that Christ (the "Glory") will never leave nor forsake the temple (Ezek.43:7).

The western gates we suggest will never be opened, to assure the people that those gates will never be breached by the nations with hostile intent. The Hebrew for "west" is YAM, and also means "sea". It is appropriate we suggest, that the western gates be shut, i.e. those adjacent to the great Sea (Mediterranean), for the Sea is a symbol of the nations (Isa.57:20: Cf also Daniel's vision of the "Beasts" - the nations - rising out of the "Sea" - the Mediterranean.)

Objection 9 That Henry Sulley's conclusion is unwarranted in assuming that Ezek.46:21-24 is referring to a measurement in Reeds.

Answer Brother Sulley employed the consistent rule, that all measures must be understood to be that of the original measuring stick held by the measuring angel (Ezek.40:3,5), unless stated to be otherwise. That measuring stick was one reed long. Where smaller measures are intended, we find cubits, spans, or handbreadths in the text.

An expositor who disregards this rule, is fabricating his own design, when he inserts or omits measures at his caprice.

Where even the word "cubits" appears in italics in the Authorised Version it is not in the original Hebrew text. Ezek.46:22 should therefore read "courts joined of forty long and thirty broad", i.e. 40 by 30 REEDS according to the law of Premise in Ezek.40:3-5.

Objection 10 That Henry Sulley's plan provides for many gates to accommodate the multitudes, but overlooks the congestio at the narrow places between the circular and outer buildings.

Answer The multitudes will not be required to traverse the parts of the inner court, en masse. It should be noted,

however, that these "narrow" parts of the inner court are 200 ft wide, giving a total of 400 ft for both sides (Plate III - "Separate Place" - Ezek.41:13,14), added to which is the distance of 200 ft, being the width of the centre court on the western outer building - making a total of 600 ft. The total width of the gates at the north or south of the temple would not be greater than 440 ft. The objection, therefore, is invalid in view of the consistency of Henry Sulley's exposition upon the measurements of the "House of Prayer for ALL NATIONS".

Objection 11 ~~That the inner temple building is not~~ round.

Answer Probably the greatest evidence of the veracity of the exposition by Henry Sulley is in the way in which the measurements, in total and specific, can be shown to be in agreement.

Concerning the circularity of the inner temple, we observe that no side is given as lying in a specific direction, nor wall measurements, as is done with the outer buildings

- 1) Chapter 41 of Ezekiel describes the inner temple, and we note v6, "round about", v7, "round about", also in vv8,16,17,19. Contrast this with the description of the outer buildings in ch.40:32 - "east" and v35 - "north". The function of the inner temple is to provide a wall of partition to divide the Holy from the Most Holy, and is also described as being circular in nature - "round about" (Heb. SAVAV, meaning "to revolve, a circle" - Strong). Ezek.43:12.
- 2) The GIZRAH, i.e. Hebrew for "separate place" (Ezek.41:12-15), indicates corner areas that result from a circle "cutting off" a portion of the whole square. This is the meaning of the word, literally "a cut off place" (Young). A circular inner temple placed within a square building provides such a situation defined by the word GIZRAH.
- 3) Any exposition which does not provide for the Most Holy as a hill is not satisfying the requirements of the prophecy, e.g. Psa.43:3,4; Ezek.43:12; Psa.24:3,7. The temple lies around this conical hill (Ezek.43:12). The spiritual significance of a round temple is most appropriate in an age when an immortal priesthood officiates in the earth, the circle being a symbol of endless life - as the circle has no end. Cp also Israel's first camp in their typical "rest" at Gilgal, meaning a circle (Josh.5:9). Cp also the circular rainbow of Rev.4:3,4,6. It is significant that the word OH'EL, translated Tabernacle in Ezek.41:1, and referring to the inner temple, means "round or ring shaped", as defined by the lexicographer FURST.
- 4) Psalm 45, a beautiful Psalm depicting the King (Christ) and his bride (the Ecclesia), in their glory, speaks

of their dwelling in the King's "palace" (vv8,15). The word for "palace", Heb. HAYKEL, means "an arena", that is, a circular rampart with a large open space in the centre. This very word is translated as "temple" in Ezek.41:1, describing the Most Holy Place. The same dwelling for the Bride and Groom, i.e. the Most Holy Place of the temple of Ezekiel's prophecy, is also described appropriately as a "marriage canopy". This word, Heb. CUPPAH, has been translated as the "chamber" (Psa.19:5), "closet" (Joel 2:16) and a "defence" (Isa.4:5). Hastings defines CUPPAH as being "like a large DOME made of palm branches and embroidered cloth", an appropriate illustration of the Most Holy Place ringed by sparkling white buildings, supported by Palm tree columns (Heb. TIMORAH - Ezek.41:18) and covered by rich foliage (Sulley p.114-115). When the Bride and Groom emerge into the "Arena" for service the whole area will be covered by a cloud (Cp Isa.4:5-6; Sulley p.120), an appropriate marriage canopy.

Objection-12 That Henry Sulley's dimensions for a ~~circular~~ inner temple its bays and arches, proves arithmetically anomalous.

The inner temple is composed of bays, each 16 cubits wide, totalling a circumference of 6,224 cubits (when the covered openings are subtracted). There must therefore be 389 such bays ($6,224 \div 16$). Henry Sulley provides for 30 sections or segments of bays, and 389 will not equally divide by 30.

Answer The objection assumes that the prophecy demands 30 equal segments. This is not necessary. Obviously there is a progression in the size of these segments, with differing numbers of bays (i.e. chambers) to the segments, as one moves around the circle. This is appropriate, and we could suggest with Henry Sulley an increase in the size of the sections as one approaches the eastern side which is nearest to the "Prince's Portion" or dwelling. Henry Sulley shows such a progression of arches covering the 10 sections or cellae along the mile frontage of the outer buildings also (See Plate I of Sulley's book).

Objection 13 That the cherubim in the temple (Ezek.41:18-20) are only decoration upon the walls and not the three dimensional statues proposed in Henry Sulley's exposition.

Answer A "straightforward" reading may convey such an impression. However, an "exposition" of such a passage offers the student a greater understanding. Ezek.41:20 reads, "From the ground unto above the door were cherubim(s) and palm trees (TIMORAH, artificial palm tress) made, and on the wall of the temple". The word "wall" is Heb. KIR or QIR, meaning "a rampart wall" (Sharp). Fuerst states that the word is "defined more exactly by (Josh.2:15) to dwell ON THE WALL" (i.e. Rahab). Hence the significance, as Henry Sulley indicates, of the

cherubim and Palm trees being placed ON, that is, on top of, the rampart or deep wall area upon which the circular inner building also stands (See Sulley's book p.105).

However a further difficulty may be encountered in v25 of the same chapter, which seems to indicate that cherubim and Palm trees are upon the doors "like as were made upon the walls". The words "like as were" are not in the Hebrew text and thus the verse should read (vv23-25) "And the temple (HAYKEL, inner temple) and the Sanctuary (the outer temple) had two doors. And the doors had two leaves apiece, two turning leaves, two leaves for the one door and two leaves for the other door. And (the leaves) were made on them (the doors) even on the doors of the temple (HAYKEL). Cherubim and Palm trees were made upon the walls (QIR - i.e. on top of the rampart wall) and there were thick planks upon the face of the porch without". (See Plate XI).

Objection 14 That Henry Sulley "stretches" scripture by applying horizontal measurements in a vertical plane, in Ezek.41:2, in reference to the porches housing the cherubim.

Answer A deduction is made on the part of Henry Sulley as a result of a comprehensive consideration of the whole building. He is justified in applying measurements in this way and scriptural examples are given by him in this very matter.

The A.V. in Ezek.41:2 speaks of a length of 40 cubits, and a breadth of 20 cubits. But in the Hebrew "length" is CREK, and refers to a vertical dimension in Ex.26:28, where the context clearly demands that it applies to height. In like manner, the "length" of 40 cubits of Ezek.41:2 must apply to the height of the Palm pillars of v 18, because the length of the porch is already given in Ezek.40:49 as 20 cubits, and repeated here in Ezek.41:2 as "breadth 20 cubits". "Breadth" here is Hebrew ROCHAB, and may apply to horizontal length, breadth or width.

Objection 15 That Henry Sulley's exposition provides for inner porches to the circular temple that are useless, as they have no doors for transit.

Answer The structural arrangements for the inner porches are admirably suited to their purpose, for the immortal priests will use them and such need no doors or entrances on their own account, except where they officiate on behalf of the mortals and are observed by them. They will probably come and go to the inner porches unobserved by the mortals, and certainly will not have need of conventional doors (Cf John 20:19), being equal unto the angels (Luke 20:36).

Objection 16 That the Most Holy is not the area surrounding the Altar, within the inner temple.

Answer One of the keys to the understanding of the temple prophecy is the fact that the inner sanctuary or Most Holy must surround a hill or mountain. Any interpretation failing to provide such a hill as the Most Holy, fails to fulfil the special features stressed by the prophet, Psa.24:3,7. When we refer to Ezek.43:12-13, we note the altar is obviously in the centre of the sanctuary circle or Most Holy, for v13 mentions the dimensions of the altar, directly following v12 which describes its location, i.e. the Most Holy. That this Most Holy is a hill is seen in Psa.43:3,4; Psa.15:1; Psa.2:6; Psa.48:1,2,9. The waters descend from the altar in Ezek.47:1 (See Plate I).

Objection 17 That the Most Holy is not a large circular area, but a room of 20 cubits by 20 cubits (Ezek.41:4).

Answer This verse in Ezek.41:4 is not referring to the Most Holy, but to the "ribs" of the inner temple. The A.V. states it is the Most Holy ("place" - italics). However the Hebrew QODESH HA QADASHIM does not always refer to the Most Holy Place, e.g. it is spoken of the Altar in Ex.29:37, offerings, Lev.2:3 and incense, Ex.30:36. Ezek.41:4 speaks of a highly sacred place, particularly as it is near the Most Holy Circle. Some have stumbled because of the similarity of language of I Kings 6:17; describing the Holy Place, and I Kings 6:20 describing the Most Holy of Solomon's temple, and that of Ezek.41:1-4. The structures of I Kings 6 and Ezek.41 are entirely different as Henry Sulley demonstrates in his book (p.102).

Objection 18 That the Altar in Ezekiel's temple is 14 cubits square, not reeds as proposed by Henry Sulley.

Answer Ezek.43:17 describes the Altar. Literally the verse reads: "And the court (i.e. altar court) fourteen long and fourteen broad ..." To determine what these 14 "measures" are, Henry Sulley uses the consistent rule that all unspecified measures must be the original measuring staff held by the measuring angel - Ezek.40:3,5. This we are told was one reed long. When it is intended that some smaller division of the reed measure is being applied, the Hebrew text invariably specifies some other measure, for example a cubit, span, or handbreadth (Cf 43:13).

Any attempt to expound this prophecy with a disregard for this rule, is destined to confusion. One cannot insert or omit measures at will. It is entirely inappropriate to apply cubits to the altar of the temple of the age to come, for a 14 cubit altar would be smaller than Solomon's altar, which was 20 cubits, and yet this future altar is intended for "all nations", not just Israel!

Objection 19 Why should the altar be placed within the Most Holy?

Answer This House of Prayer for all nations will operate in a unique epoch of this world's history, for an immortal priesthood will officiate at this Sanctuary (Rev.1:6). The Saints, being Kings and Priests of the age to come, will officiate at the Altar, and, being immortal, like their great 'Captain', and having passed like him beyond the "veil of the flesh" into the Most Holy state of immortality, they can officiate within the Most Holy. The Priests of Israel could not do this, and the altar was placed without. Christ himself had not then entered the Most Holy (Heb.9:12 - i.e. heaven), even himself being typified by the Altar (Heb.13:10). In the future temple the Mosaic aspects will be changed and the altar within the Most Holy dramatically demonstrates that Christ has entered that immortal state, and his immortalised brethren like him officiate at Zion's centre, the Most Holy of the millennial age.

The Altar in the Holy of Holies in the Kingdom Age was typified by the blood from the sacrifice of the Atonement Lamb being sprinkled upon the mercy seat in the Most Holy Place by the High Priest who stood in typical immortality. Cf Lev.1:5; Ezek.43:18.

Being within the Most Holy, the altar will be beyond the reach of the Levitical priesthood, which is an important requirement of that age, as we learn from Ezek.44:10-13. It will be a sad, but necessary, reminder of Israel's past history. Cf Mal.1:7-10.

Objection 20 Why should there be stairs to the altar?

Answer In Ezek.43:17 we read of stairs leading to the altar on the eastern side. "Stairs" is MAALAH, meaning stairs or an ascent. Notwithstanding the prohibition of stairs to Yahweh's altar in Ex.20:24,26, we believe there is an excellent reason for their presence in Ezekiel's temple.

In the past, the mortal priesthood, having "nakedness" to disclose, were not permitted the use of stairs, "that their nakedness be not displayed". Every precaution was taken with the priests in this matter. But in the case of the priesthood of the future age, they are immortal, and therefore possess no "nakedness" representative of "sinful flesh" (by metonymy) to exhibit, and their use of the steps will dramatically demonstrate this perfection of their "clothing" in Christ. (Cf Rev.19:8; Ezek.44:15-16).

SECTION F

The Prince

Objection 1 That "The Prince" of Ezek.44:3 etc. is not the Christ, the King.

Answer Some find difficulty here, in that they imagine the title "Prince" to be inferior to that of "King". The scriptural epithet of Prince denotes the very function of Christ however, in his capacity of an omnipotent ruler with power. He is styled "Messiah the Prince" in Dan.9:24-26; Cf Dan.12:1; "the Prince of the Kings of the earth" in Rev.1:5; "the Prince of life" in Acts 3:15; "a Prince and a saviour" in Acts 5:31; and "the Prince of Peace" in Isa.9:6. Remember that ZEDEKIAH, who was certainly a King in Israel, is styled "a Prince" in Ezek.21:25.

The word "Prince" in Hebrew is NASI, meaning one "lifted up or exalted" (Young) and is not necessarily connected with royalty.

The Prince inherits his portion of the land (Ezek. 48:22), which is the very action Christ must perform when he inherits Judah, his portion in the Holy Land (Zech. 2:12).

John Thomas early recognised this obvious truth and interpolates "Messiah" in Ezek.45:21,22 (Elpis Israel p.297). C.C. Walker wrote, "Some brethren have a difficulty in receiving some of the things testified concerning the Prince ... we devote a few words here to establishing for the one hundredth time the fact that the Prince of Israel in the age to come is none other than the Lord Jesus Christ"

Objection 2 That Christ is not the Prince, on the basis of Heb.7:27, where Christ is spoken of as offering his 'once-for-all' sacrifice. How therefore is he the Prince, who offers again for himself and the people in Ezek.45:21-25?

Answer (A) The resumption of sacrificial offerings at Zion in the Kingdom will not in any wise render ineffective the 'once-for-all' sacrifice of Christ. The offerings of the law of Moses merely pointed forward to the sacrifice that would in reality make an atonement for sin. Similarly the offerings of the future dispensation will point backward, as a memorial of that one great offering for sin. Yahweh makes use of types (pointing forward in time) and memorials (pointing back in time) and one intelligent in these matters of scriptural teaching finds no difficulty in understanding this principle.

(c) It is true that Christ as the Prince will offer a sin offering for himself, and this involves partaking of the offering (Lev.6:26; 10:17). But this presents no problem. He has already done this in the past, when he partook of his own passover sacrificial meal, prior to his death, and he stated he would do so again in his Kingdom (Luke 22:15-18). The passover lamb at that meal 2,000 years ago was a sin offering (John 1:29). These things, along with his baptism, were done to "fulfil all righteousness" (Matt.3:15).

Some may object that it is incongruous for him to offer in this way, now that he is a possessor of the divine nature, but the act will be a memorial, to teach the principles of the atonement to the contemporary generation of nations. David himself shall also "go to the Altar" (Psa.34:4).

Objection 3 That Christ cannot be the Prince, because he is spoken of as having sons in Ezek.46:16-17.

Answer Christ is certainly spoken of as having spiritual children who are the Saints, and he has "servants" who are his mortal followers out of the nations. Concerning "the Sons" the prophet Isaiah in 53:10 shows clearly that the Christ is to have offspring or "seed", notwithstanding his lack of natural offspring at his first advent. This very truth cheered the heart of the Ethiopian eunuch in the days of the apostles (Acts 8:27). Psalm 45 also speaks concerning "the King" (v1): "Instead of thy fathers shall be thy children whom thou mayest make princes in all the earth" (v16). Cf Rev.5:10.

The reason for the distinction that Christ, the Prince, will make in his gifts to Sons and Servants, is to emphasise the permanence and superiority of the immortal Sons in his land, over the mortal servants in that same land. This will be a necessary distinction to be emphasised in that day, for even some of the servants will doubtless live to be over 900 years of age (Cf Isa. 65:20). Immortality must still be held out as the hope of mankind.

Objection 4 That as "the Prince" is spoken of as worshipping Yahweh from the threshold of the gate and Christ will at that time be Yahweh manifest on the earth, Christ cannot be "the Prince" lest he worship himself.

Answer This objection is indeed futile. When Christ came as Deity manifest in flesh (John 1:14), he worshipped Yahweh, his father (John 14:28,31). In the like manner, when he returns as Deity manifest in spirit, he will worship his "God and father" (Ezek.46:2; Cf Eph.1:3). In so doing Christ will be illustrating the words of the final verse

of the Psalms, "Let every thing that hath breath praise Yahweh, Praise ye Yahweh" (Psa.150:6). Christ will be "subject to God" even at the end of the millenium, when the earth is populated exclusively by immortal beings (I Cor.15:28).

Objection 5 That Christ cannot be "the Prince" for Christ is to enter as "the Glory" by the outer Eastern gate, but "the Prince" does not enter by this gate - Ezek.44:2-3.

Answer It should be pointed out that there are two Eastern gates pertaining to the temple: (I) the Outer Eastern gate which is closed, never to be re-opened after Yahweh, manifested in Christ and the Saints, has made an entrance (Ezek.44:2). The gate will be permanently closed to demonstrate to Israel that the "Shekinah Glory" which was seen to depart from the City early in Ezekiel's prophecy (11:23) would never depart again (Isa.33:20-22). This also implies that Christ, who is the embodiment of "the Glory", shall not leave the temple. Christ does however make use of the Porch of that gate in accessing his Palace in that Eastern section of the temple (Ezek.44:1-3).

(II) The inner eastern gate which is opened and closed at regular intervals, and used by Christ "the Prince", when he appears before the worshippers (Ezek. 46:1,2). The opening of this gate is not so much to facilitate the entrance of the immortal Prince, for immortals do not need gates,(Cf John 20:19), but for its significance as seen in the entrance of the sacrifice into the tabernacle, from the east - or "the Sun's rising" (Cf Mal.4:2).

Objection 6 That the Prince is certainly mortal, for he goes in and out with the mortal people of the land (Ezek.46:9-10).

Answer Ezek.46:9 describes the movements of the mortals through the temple from north to south or from south to north. This ninth verse is placed into the chapter at this point by way of contrast and should therefore be in parenthesis. Verse 8 speaks of the movements of the Prince. Verse 10 speaks of the movements of the Prince "in the midst" of "them". Verse 9 however speaks of the mortal movements by way of contrast to the immortals of vv8 & 10. Compare Psa.22:22, a Messianic Psalm, "I will declare thy name unto my brethren: IN THE MIDST OF THE CONGREGATION (the Ecclesia) will I praise thee" (See also vv27-28). Hence there is no mention of the Prince in the midst of "the peoples" i.e. the mortal nations, but in the "midst of his brethren". Here the "Body of Christ" are seen moving in unity of Mind and Body (Cp the cherubim of Ezek.1:12). To understand Ezek.46:8-10 in any other way could only end in contextual conflict. This contrast is that whereas the Prince enters to stand at the Porch before Yahweh, he

goes and returns by the same way (Ezek.46:8, where "forth" is Heb. YATSA, "to go out"). This is in contrast to the peoples, who must leave by the opposite way to that by which they enter (Ezek.46:9).

Objection 7 That Abraham is "the Prince", not Christ, being the "heir of the world" (Rom.4:13).

Answer The promise of Rom.4:13 must be qualified by the specific teaching of scripture. The promise was made to Abraham and his seed, "which was Christ" (Gal.3:16). This must mean, at least, that Abraham and Christ are to be "joint heirs" (Rom.8:17). However the scriptures are quite clear that Christ is the "pre-eminent" heir (Col.1:18). He is termed "heir of all things" (Heb.1:2). Further, speaking of Christ "the Prince" (i.e. King), Psa.45 declares, "Instead of thy fathers (Abraham, Isaac, Jacob, David, etc.) shall be thy children whom thou mayest make princes in all the earth" (v16) - See answer to Objection 3 in this section. Abraham will be viewed as one of Christ's sons, for it is through him that he will receive the gift of "eternity" - Christ being termed the "father" of such in Isa.9:6. All in fact who are Christ's at his coming will be "heirs of the world" according to the promise (Gal.3:29). Cf Heb.1:14; 11:9; Eph.3:6; I Pet.3:7.

Objection 8 That David is the Prince as stated in Ezek.37:24,25, "...my servant David shall be their prince forever..."

Answer That "my servant David" spoken of in Ezek.37:25 is a typical reference to the Greater Son of David is testified in Luke 1:32, "... And the Lord God shall give unto him (Christ) the throne of his father David; and he shall reign over the house of David FOR EVER and of his Kingdom there shall be no end". How can David reign forever if Christ is to do the same thing? (Cf II Sam.7:12-13). The events in David's life divinely typified the great blessings which would come upon the whole world (not just Israel) in David's seed; in such terms as, "I will give unto you the sure mercies of David" (Acts 13:14); "I will build again the tabernacle of David" (Acts 15:16). David's name means the "beloved". Note God's declaration of his own son: "This is my beloved Son" (Matt.3:17). Further, David himself acknowledged that Christ, his Son, would be his Lord, or ruler (Psa.110:1 - See Christ's commentary upon this reference in Luke 20:42-44).

Objection 9 That "the Prince" does not enter the inner court of the temple because it nowhere states he will do so.

Answer There are many aspects relative to "the House of Prayer" which are not covered in detail in the temple prophecy of Ezekiel, but are dealt with elsewhere in scripture. For

example, Psalm 24, speaking of the illustrious King of Glory, the Lord Jesus Christ, informs us that he and his own do enter the inner courts, and in fact the Most Holy itself, as he ascends the hill of Yahweh (Psa.24:3,7).

Psalm 15 is a description of the class who shall ascend Zion, that is, Christ and his saints.

That Christ is "the Prince" is quite clear from the exposition of this section (See answer to Objection 1, and others in this Section F) and that the altar of Yahweh is located in the inner court is also evident (See answer to Objection 19, Section E). It follows therefore that in order for Christ to perform his duties as a Priest at Yahweh's altar, he must enter the inner court of the temple (See answer to Objection 2 in this Section F).

SECTION G

Concerning the Sons of Zadok

Objection 1 Who are the Sons of Zadok in Ezek.44:15?

Answer Zadok was a Priest, a descendant of Eleazer. He was faithful to David (Yahweh's ANNOINTED) when Abiathar rallied to a usurper. Ezek.44:15 describes his faithfulness and the resultant privilege he has gained. ZADOK means the Just One, a title of Christ (Acts 7:52), and ZADOK must be raised and judged worthy of life to take up this prominent position in the Kingdom. However, Zadok's literal sons may not have been faithful as their father. Therefore, "the sons of Zadok" is a figurative term and used as such of the Sons of Christ. Zadok was Priest in Solomon's typical reign of Peace. the Sons of Zadok (including Zadok) will be priests with Christ in the Kingdom and they will be privileged to ascend the hill of Yahweh to offer the fat (44:15), to minister at his table (v16). These are the priests of Rev.5:10, from all nations (v9).

"Sons of Zadok" is a term with similar import to the phrase "Sons of Belial", in that it signifies a class, without necessarily signifying literal sons of the ones mentioned. Hence Sons of Belial are the class of worthless ones, whereas Sons of Zadok are the class of "Just Ones" or the Saints. Cf answer to Section F Objection 3 - the Sons of the Prince.

Objection 2 Are the Sons of Zadok immortal?

Answer (A) Yes - they minister before Yahweh (43:20), a most privileged and select duty, see Psa.24:34; 23:6; 27:4-6 (R.V.); 99:1-9; Ezek.44:15-16.

(B) The Sons of Zadok must be immortals who have been raised from mortality, otherwise they would not have been permitted entrance to the temple - they would have been rejected at the judgement (Cf. Matt.25:41,46).

(C) Ezekiel is typically described as the "Son of Man", e.g. 43:18; he is told to give bullocks to the priests the Levites that are the Sons of Zadok (v19). The "Son of Man" is "thou" in v20 and he is told to take the blood and put it on the altar. These sacrifices (v27) pertain to both the "Sons of Zadok" and "Son of Man". For him to be analogous with the Sons of Zadok; and for Ezekiel to perform these tasks, Ezekiel must be in the position in the Kingdom, only as an immortal, of "the Sons of Zadok" along with Moses, Aaron and Samuel - Psa.99:6. Cf Psa. 65:1-4. See also answer to Objection 3 following.

Objection 3 That the Sons of Zadok are not immortal priests as Henry Sulley suggests, but that the Levites and Sons of Zadok are both mortal.

Answer There is a significant difference between the two groups. Note the following contrast:

<u>Levites</u>		<u>"Sons" of Zadok</u>
44:10 Those that went astray	1	44:15 Those that kept the charge
44:11 Minister before the people or "them"	2	43:19, 44:15-16 Minister unto "me" or Yahweh Cp Psa.24:3-4
44:13 Not to come into the Most Holy	3	43:19 Zadokites to put sacrifices on altar in Most Holy

NOTE: The Levites are mortal - because they

- (1) sweat - 44:17-18
- (2) marry - v22
- (3) keep laws - v24
- (4) are defilable - v25

Note also, the scripture speaks of an immortal priesthood: Rev.5:9-10, I Pet.2:9. If they do not officiate at the temple, and the altar, where do they fit into Yahweh's scheme? Obviously, the Zadokites in Ezekiel's prophecy are synonymous with the immortal priests of Rev.5.

Ezek.44:15,16 - This passage is prefixed by paragraph marks in the texts, showing it as a separate section, that

is, a change in thought. Verse 15 begins with "but", showing the contrast between the two groups of priests, as if to say, "on the other hand ...". To approach unto Yahweh is the lot only of the Saints accepted at the judgement seat (Matt.5:8; Psa.24:4-5; Psa.75). The changing of garments, statutes, observances etc. in Ezek.44 has relationship to the Levitical priesthood, for this is the theme of the chapter. By an examination of the characteristics of Levites and Zadokites, the things attributed to them, amidst other scriptural evidence, supports the fact that the Zadokites are a group distinct from the Levites and they are in fact none other than the immortal priests mentioned in Rev.5:9-10.

NOTES It is worthy of remark that literal sons of Zadok, "who kept the charge", must be immortals if they are to officiate at the temple, for they will be raised at the resurrection and can only continue life during the millenium as immortals! The truth is that they will be immortal if they were faithful in the past (God knows the facts of this). However the term "Sons of Zadok" refers to a class of immortal men and women who were faithful like Zadok during the days of probation.

"The Levites" are the literal descendants of Levi, whereas "the Sons of Zadok" is a title meaning Sons of "Righteousness". Note that Christ is "the King of Righteousness", being the translation of MelchIZEDEK (Heb.5:5-6; 7:2) who is also "the Prince" of Ezekiel's prophecy. "the Prince, or King, of Peace" or SALAM - Isa.9:6 - the other title of Melchizedek - Heb.7:2). As "the Prince", i.e. the King of Peace and RIGHTEOUSNESS, has "sons" (Ezek.46:16-17 - see answer to Section F Objection 3) then it naturally follows that they are "sons of righteousness" or "ZADOK". Hence the significance of the title to the immortal priests of the future age. Cf Rom.6:18; II Tim.4:8; II Pet.3:13; Rev.19:11.

Objection 4 That the ~~sons~~ of Zadok are mortals, for they are said to have wives (Ezek.44:22).

Answer Chapter 44 of Ezekiel is speaking of the mortal Levite priests and regulations pertaining to them in the Kingdom age. Hence v22 is referring to their wives, and not to the immortal "Sons of Zadok". The confusion arises when vv 15 - 16 are not viewed in their true context, as an interpolation appropriately placed for contrast. Verses 15 and 16 are speaking of the higher order of priests, who are said to be of an elevated status, over and above and in contrast to the Levitical priests described in this chapter. These elevated priests come near (v15), in contrast to the Levitical priests who do not come near (v13). Notice the translators of the A.V. have placed the interpolation marks upon these verses accordingly (i.e. vv15-16).

An analysis of Ezek.44 will clearly demonstrate this:

- * Theme of Ezek.44 - "Ordinances for the Mortals in the Temple"
- * vv1 - 3 Mortals excluded from the east side
- * 4 - 8 Ezekiel to indict Levites who have not kept the Holy Things
- * 9 Uncircumcised excluded from Sanctuary
- * 10 - 12 The duties of the Levites
- * 13 - 14 Limitations of the Levites
- * 15 - 16 The contrast - Privileges of the immortal Priests
- * 17 - 31 LAWS OF CLEANNESS for the Levites' observance

Objection 5

Why is there an anomalous arrangement of mortal Levites and immortal Zadokites officiating together, that is, Flesh and Spirit together.

Answer

This is not a precedent situation - consider these examples of Divine working with Mortals:

- 1) Ex.3:14,17 Israel and the angel
- 2) Josh.5:14-15 Joshua and the angel
- 3) Judges 2 Administrative affairs
- 4) Luke 2:8-17, Christ and his administrators, i.e.
Luke 22:43 the angels

The Saints will be made "like unto the angels" who will then be "ministering spirits" for Deity.

The Kingdom of God has various stages of God manifestation exhibited in the eras of its priests; (a) in the past, it existed in an age when flesh and blood inhabited the earth, as it does to this time. At the "times of the Jews" a mortal priesthood officiated; (b) in the future, after the millenium, none but those possessing spirit nature (death having been abolished) will walk the earth, when there is no need for a priesthood at all; (c) However, during the millenium we have a combination of both states, when men of flesh walk the earth, co-etaneously with men of spirit. Hence the two classes of priesthood, mortal and immortal, for this special period of the world's history, the immortal working for the mortal, as Christ our Immortal High Priest does for us (mortal men) now.

SECTION II

Law, Priests and Sacrifice,

Objection 1 That the Law of Moses will be re-instituted in the Kingdom age, as before, without amendment.

Answer The Law of Moses will certainly be re-introduced in the Kingdom age, with amendment. Paul states that the Law was imposed "until the time of reformation" (Heb.9:10). "Reformation", Grk DIORTHOSEOS, means "emendation" or "amendment", from the root DIORTHOO, "to make correct or right". The Mosaic Constitution must be amended to cater for a new order of Priesthood, that is, the immortal.

This amendment made its first operation at the shaking of the Commonwealth of Israel" in A.D.70 - Hag.2:6; Heb.12:26,27 (See "Faith in the Last Days" by John Thomas, p.84 onwards).

Paul says, "The Priesthood being changed, there is made of necessity a change also of the Law" (Heb.7:12). Consider, for example, the following amendment to the old Law of Moses as detailed in Ezek.45:21-25.

The Passover

Mosaic Schedule (Num.28:16-25)

14th day	Passover Lamb slain and eaten		
15th day	Feast of	Burnt offering daily	Sin offering
16th day	Unleavened	of 2 bullocks	daily -
17th day	Bread	1 ram	1 goat
18th day		7 lambs	
19th day			
20th day			
21st day		plus meal offering	

Millennial Schedule (Ezek.45:21-25)

14th day	Passover Lamb and Bullock for Sin offering		
15th day	Feast of	Burnt offering	Sin Meal-Drink
16th day	Unleavened	daily -	offering 1 ephah/
17th day	Bread	7 bullocks	daily - bullock
18th day		7 rams	1 goat 1 ephah/ram
19th day			1 hin oil/
20th day			ephah
21st day			

Objection 2 That the Aaronic Priesthood will be revived in the Kingdom age to officiate in the temple - not the Melchizedek order.

Answer The scripture plainly informs us that the Levitical priesthood, which assisted the Aaronic in the Mosaic age, will continue on in the Millenium: "If ye can break my

covenant of the day and my covenant of the night ... then may also my covenant be broken with David, that he should not have a son to reign upon his throne, and with the Levites, the priests my ministers." In the Kingdom, they shall assist the "order of MelchIZEDEK" - the "Sons of ZADOK", immortal priests.

Scripture informs us that the superior priesthood will be operating in the Kingdom, after the order of Melchisedek, whose head is Christ (Heb.6:20). We, being one with Christ, as the groom and bride, will likewise be priests of this order, even King/Priests as was Melchisedek (Heb.7:1; Rev.1:6). God therefore says nothing of an Aaronic order or priests being continued on, for this family order of High priests was superceded by Christ (Heb.7:11,12). The Aaronic order therefore being redundant, there is also of necessity a change or ammendation to the Law when it goes forth from Zion (Heb.7:12; 9:10). (See answer to Objection 1). There is no need for Aaronic priestly ministrations then, for there are new "King-Priests" (Rev.5:10) in the earth to perform those functions, and Levitical priests to perform the menial functions (Ezek.44:10,11).

The Aaronic priesthood, handed down by line of natural descent in the family of Aaron, will be superseded by the Melchisedek order, which is not interrupted by death, for its members are immortal. Hence such priests are "without beginning or end" (Heb.7:3). Hence whilst the Levitical order continues to perform the necessary background duties essential to the worship of Yahweh at His temple, the priesthood functions are entirely taken over by the new order, and the line of Aaron becomes defunct. This is why no laver is described in Ezekiel's temple, for the Aaronic line will not be there to use it: the immortals need no laver to wash at.

* SEE "Faith in the Last Days" by John Thomas, "The Priesthood of the New Covenant", p.81 onwards.

Objection 3 That if the architectural plan of the temple as created by Henry Sulley be adopted, the Levite priests in their Holy Garments will be defiled by contact with the peoples, as they move among them, when returning from the circular building to the outer (square) buildings.

Answer While Ezekiel's prophecy makes it clear that the Levites - the mortal Israelitish priests - must not defile themselves by touching the dead (excepting a corpse belonging to his family - Ezek.44:25), there is no text to support the premise that defilement may be contracted upon any other basis. Henry Sulley does in fact suggest that the Levites will conduct the peoples of the nations whom they "represent" with their sacrifices, unto the precincts of the circular temple. Hence the objection has no basis.

Objection 4 That there will be no resumption of animal sacrifices in the millenium.

Answer It is a curious matter that whilst the truth of animal sacrifice in the Kingdom age can be demonstrated from scripture, with the greatest of ease and the utmost certainty, it is a truth that is scarcely ever excepted without challenge.

Ezekiel himself confirms the existence of sacrifice in that age: "These are the ordinances of the altar in the day when they shall make it, to offer burnt offerings ..." (Ezek.43:18). Some point to II Peter 3:7,10, where the Mosaic elements were to dissolve, and whilst this is undeniably true, Peter says nothing to prevent the establishment of a new dispensation, and Isaiah informs us that this will certainly happen. "Behold I create a new heavens (Jewish)" (Isa.65:17). The next verse explains that Jerusalem will be a joyous feature in that day.

The restoration of the sacrifices is part and parcel of the "restoration of all things" spoken of in Acts 3:20,21. In this day, spoken of by Jeremiah, we learn that "David shall never lack a man to sit upon the throne of Israel, Neither the priests the Levites lack a man before me to offer burnt offerings and to do sacrifice continually" (Jer.33:17,18; Cf Mal.3:4).

The prophet Isaiah again informs us that the peoples of the nations shall yet offer sacrifices upon Yahweh's altar at Mount Zion (Isa.56:6,7). Psalm 51:18,19 speaks of this joyous day, and Isa.60:1,7 specifically speaks of the Arabian tribes offering their flocks at Jerusalem in the "House of Glory". Multitudes shall sacrifice in that day, necessitating multitudes of ministering Levite priests - Jer.33:20-22.

The reason for the sacrifices in that age, will be to serve as a dramatic memorial of the atoning work of the Lord Jesus Christ thousands of years before - even as we today make a symbolical sacrifice each first day of the week for a memorial of the Lamb's sacrifice in which we share (I Cor.11:24-26; 10:16). Our baptism is likewise a symbolical sacrifice (Rom.6:3-5). Is it any problem to see the necessity for a similar reminder to be placed upon all the nations in the Kingdom age who, like Israel, must learn under a "school master" law to bring them eventually to grace? (Cf Gal.3:24).

Such an objection can only be made on the basis of a repudiation of scripture as a Divinely authoritative oracle concerning the nature of the Kingdom of God, shortly to be established.

Objection 5 That blood sacrifices will be made at various depots or centres throughout the earth, not only at the Zion-altar, as contended by Henry Sulley.

Answer Animal sacrifices will be made ONLY at Zion, at the place where Yahweh had placed His name, as in the past - Deut. 12:5,6,26,27; Ezek.43:7, 48:35; Jer.3:17.

However, incense (signifying prayer) and offerings will be made everywhere on earth during the mellenium, for example, Mal.1:11; Isa.19:21. These offerings will not be blood offerings, but the "MINCHAH" offering, which under the Law was always the meal offering. Actually the "MINCHAH" was a present, a gift offering to secure favour. Such offerings will be made everywhere - "in every place". But at Zion only is provision made for sacrificial offerings upon the great altar, even as there was only one altar in Israel under the Law.

SECTION J

The Residential City

Objection 1 That the Residential City of Jerusalem will be ancient Jerusalem reconstructed upon its present site, and will include a "small" temple (i.e. 500 cubits square).

Answer The temple is a "temple city" ("city" - lit. "an enclosed place") - Ezek.40:2 - and is itself 500 reeds square (Ezek.42:15-20). Those who deny this must ignore or reject the text of Ezek.42:15-20 where reeds are clearly stated in the Hebrew text and the English translation (See answer to Section D Objection 1).

The Residential City (called YAHWEH SHAMMAH - Ezek. 48:35) is clearly located in a DIFFERENT SECTION OF THE HOLY OBLATION to that of the temple city, as seen in Ezek. 45. Note that v1-4 speak of ONE section of the Holy Oblation, containing the Sanctuary (v2). Then v5 speaks of another section of the Holy Oblation, for the Levites. Then v6 speaks of a third section of the Holy Oblation containing the city. Hence the sanctuary and city are separated and are therefore not identical.

Chapter 48 is even more specific. Verses 9-11 give one section, including the sanctuary (v10); vv13-14 give another section, and vv15-19 a further section, containing the city. Again the sanctuary and city are separated.

Note also that the site for the residential city is profane (Ezek.48:15), whereas Zion is to be Holy

(Psa.2:6) - that is, "profane" only as compared with the Holy sanctuary.

Reference points given in Jer.31:38-40, Zech.14:10, are for the rebuilding of the Jerusalem site as a temple city. (We look to Ezekiel to find the site of the residential city.) Ezekiel shows us that not the residential city, but the "frame of a city" (Ezek.40:2) (that is, the temple), will occupy the site of Zion. Compare Jer.30:18; "The city ("enclosed place") shall be builded upon her own heap" and "The palace shall stand where it used to be" (RSV). "Palace" is ARMOWN, in Hebrew, from a root "to be elevated", that is, a citadel. A comparison with Psa.48:3 shows that it refers to the temple, which is elevated: "Beautiful for situation (lit. ELEVATION) ... God is known in her palaces (ARMOWN)". The residential city cannot be built on Zion, for Zion is Holy (Psa.2:6) and the residential city profane (Ezek.48:15).

SECTION K

The Movement of Mortals in the Temple

Objection 1

That mortal persons will not be allowed to enter the inner court (Ezek.44:19).

Answer

Ezek.44:19 is used to support this objection as it speaks of the "outer court of the people". This statement, however, should not be used to "restrict" the people to a court area bearing their name any more than the Prince should be restricted to "the Portion of the Prince" (48:21). 44:19 is speaking of one occasion where 46:3 is speaking of another. The mortals will move and worship within the inner court, during the observances of the Sabbath, New Moqn, etc. (Ezek.46:1-3), for when the people worship at "the threshold" of the gate of the inner court on the eastern side, they are actually assembled in the inner court. (See Sulley's Plate I).

Also, when the people of the land come for the solemn feasts, they will probably traverse the inner court in passing through the temple (Ezek.46:9); for there is no distinction in sacredness made between the inner court and the outer court, unlike the tabernacle and temple of old. Both inner and outer courts are "holy", but the distinction is drawn particularly between the Holy and Most Holy. Priests and people move within the inner and outer courts, but not into the Most Holy (Ezek.44:13).

Objection 2 That mortals will use the Eastern side of the outer Temple building, not just immortals as advanced by Henry Sulley.

Answer The Eastern gates of the outer Temple buildings will be permanently shut, the Multitudinous Christ entering here at the dedication of the Temple (Ezek.43:1-4; 44:1,2). However, the inner porch of that gate (see Plate VII) is used by Christ, the Prince, each time he appears before the people (Ezek.44:3; 46:1,2). The people are said to worship at the door (or 'entrance area') of this gate. They do not venture into the Holy Place itself (Ezek.46:3). Hence Christ will go out to the inner court unto the people, they will not enter the Eastern outer courts unto him!

The Prince is not a mortal, but rather Christ himself. He is spoken of as 'Messiah the Prince' in Dan.9:24-26, as the 'Prince of the Kings of the Earth' in Rev.1:5, as the 'Prince of Life' in Acts 3:15, as a 'Prince and a Saviour' in Acts 5:31, and as the Prince of Peace in Isa.9:6. (See answers in Section F.)

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THE FORTHCOMING PLAN OF THE EZEKIEL TEMPLE

As is wellknown, 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. Brother Campbell, of New Zealand, hearing of the fact, wrote to brother Thirtle, of Hanley, who has been assisting in the philological department of the work. The following extracts from brother Thirtle's reply will be interesting to all:

"For the last few years I have been in constant communication with brother Sulley, who has in hand the work of elaborating in plan-form the prophetic description of the Temple. My work has been to make a new translation from the Hebrew, to enlarge upon technical expressions and points regarded as obscure, and to let brother Sulley know all I can as to the why and wherefore of the variety of renderings of different passages adopted by different expositors of the prophecy. In order to carry out this work, I had to consult all sorts of versions, ancient and modern, and no little rubbish has had to be waded through, and no little dust has had to be cleared away. The work of translation and annotation pure and simple, was finished over a year ago, I should say, and since then, I have been engaged during what little leisure time I can command, in considering those passages which presented difficulties and impeded progress. These passages have been numerous, and some are still under consideration.

"In some of them, anyone not an architect, would have seen no difficulty, and would, in the end, have inevitably gone wrong; in others, a person not trained in architecture, would have been discouraged, because no way out of a positive difficulty, presented itself to him. Being an architect of considerable experience, brother Sulley feels his way where others would be at a loss; and where some would come to certain and unexpected grief, he looks for, and guards against, pitfalls. It stands to reason, then, that he understands the prophecy much better than I do. I let him have all the information I can: he puts me questions and I answer them; and then, calling upon his professional knowledge, he puts the point, "May this clause read so?" and I reply; and we proceed to the next point. And then things are not decided by guesses, or according to fancy.

"Until within the last few months, I have had little idea of the character of the plan being so carefully elaborated, and it is less than a week since that, while on a brief visit to brother Sulley, 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. Marshalling the principal figures, in cubits here and reeds there, 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. Brother Sulley has not thus gone round difficulties. He has felt his way. All sorts of propositions have passed through his mind, and may have been put into the mathematical crucible; and he says that the plan as it now appears answers to the prophecy in every way, and stands all the tests applied. The thing is not finished yet, though. There are some points of detail remaining to be decided, and the consideration of these will take some time. When all these have received attention, brother Sulley's drawings will, I am satisfied, make the vision clear. When the prophecy has been thus explained, the time will come to furnish a translation with paraphrase and notes.

"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'. I cannot enlarge now. I can but assure you that the completed work will justify several important changes in the translation. I may, I think, add, that the state of Hebrew lexicography a generation ago was not sufficiently ripe to afford much of the light which, in these last days, is being thrown on the writings of the prophets. What is now obscure must soon be cleared up; the times require it. It is written of the time of the end, 'many shall examine, and knowledge shall be increased' (Dan.12:4). This is being witnessed and will continue to be witnessed until light breaks upon the earth in divine fulness.

"Let us be ready! With love in the truth, yours fraternally,

"JAMES W. THIRTLE"

In forwarding the foregoing letter to Bro. Campbell, the Editor of the CHRISTADELPHIAN wrote: "I may add to what Bro. Thirtle says, that I have gone through the plan with Bro. Sulley verse by verse, and am persuaded he has reached the divine conception. Some may not think so when it is published. It differs from all previous plans in two things. 1. It shows a much more gigantic structure. 2. It reconciles all the specifications. The great difficulty with interpreters hitherto has been, that while the interior measurements seemed to show a total breadth of 500 or 600 cubits, the outer wall is said to be 500 reeds (or over one mile) each way. This difficulty vanishes in Bro. Sulley's plan, which, while preserving the outer measurement of 500 reeds, takes the interior cubit measurements up to an inner range of building, which forms a circle within the square, and which has an interior open circular space rising to a hill top, surmounted by the great altar. This interior space is 'the top of the mountain, the whole limit thereof, most holy' (Ezek.43:12). It is impossible in words 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 out-house by the side of it, and no such building could be put up by man under present circum-

stances. As the great architect, Sir Christopher Wren, is reported to have said, it would take the autocratic control of the resources of universal empire to put it up."

Just as we go to press, we have the following letter from E. Sulley:

160, Robin Hood's Chase,
Nottingham,
Nov. 13th, 1883.

"Dear Brother Roberts,

Since you were here last, I have made a small sketch of the "gate" to scale, and find that the proportion of it is the proportion of the front of the Sanctuary which is as three is to two. This is confirmatory of the revised rendering of Ezek.41:21 and 22, mentioned when you were here. I also find that "arches round about" (v30 of ch.40) if built after the pattern of the gate arches, fit in between the towers on the face of the sanctuary EXACTLY. This interesting feature I stumbled upon in course of arithmetical calculations without at first perceiving the fitness of it. An element of doubt being thus removed, I feel some pleasure in commencing the large scale drawings, that others may inspect and add to, or take from if they can.

In hope of Christ's approval, yours in him,

H. SULLEY."

- from THE CHRISTADELPHIAN, December 1883.

A HOUSE OF PRAYER FOR ALL PEOPLES

THE SIZE OF THE TEMPLE

Dear Brother - - - ,

Respecting F.G.J.'s criticisms on the Temple of Ezekiel's Prophecy, since you ask me to explain the matter for your own information, I may say that the question at issue is not whether the internal space of the Temple is square or round, but whether the Temple will be a small building 500 cubits square or a large building of 500 reeds square.

The issue is beclouded because of the deceptive way in which it is put forward by my critic. Looking at the two plans side by side a casual reader would suppose that the only difference between them was whether the internal portion of the Temple was square or round. Thus the immense differences between the two ideas is not apparent unless you have a plan before you illustrating the extraordinary suggestion that the Temple of Ezekiel's prophecy is a small building surrounded by a wall, to which gates, or means of an entrance, are not specified. I am, therefore, sending you a diagram to help you to understand this point. This plan is drawn in harmony with the critic's observation that "the wall must be imagined some 1,250 cubits away on every side".

The fact is that if the prophecy is taken to mean that the building is 500 cubits square, then there is no item in the specification providing for an enclosing wall at a distance from it. The theorists who speak of the Temple of 500 cubits surrounded it with a wall of 500 reeds in length, show that they perceive there must be a four-square wall of 500 reeds long to the Temple. Yet, quite out of harmony with their suggestion, the closing verses of Ezekiel ch.42 are sufficient evidence that this wall is a part of the building described by him. There it is definitely stated that the building of Ezekiel, which he saw and which appeared to him like the frame of a city, was 500 reeds (or about a mile) square, for when the inside of the building was measured then the measuring angel measured it on the outside round about. It had a wall 500 reeds long, and 500 broad, dividing the building itself from a profane portion (or common portion) of the Temple precincts. Obviously also it may be said that a building of 500 cubits square would not look like the 'frame of a city'.

The quotations from Dr Thomas respecting the pilgrimage to Jerusalem which my critic gives, I hate to criticise publicly. The paragraph (which has been resurrected from one of the early dissertations of Dr Thomas) was evidently penned by him without carefully noting the evidence on the subject, as anyone may see by referring to Zech.14 and Isa.66. The former states that 'every one that is left shall go up from year to year to worship the King, the Lord of hosts, and to keep the feast of Tabernacles'. The penalty for neglect is to withhold rain or afflict with plague. Isaiah also states: 'It shall come to pass that from one

new moon to another, shall all flesh come to worship before me saith the Lord'. All flesh includes every living person upon the earth, but the prophet does not say how the pilgrimage will be organised. As a matter of fact I know that Dr Thomas believed that the Temple is to be a very large building.

The paragraph in question was one of the very few mistakes that Dr Thomas ever made in expounding the Word. The exceeding great esteem which I have for his work is sufficient cause for me wherever possible to avoid penning a line in criticism of it. I prefer to define what I know to be the true meaning of a passage of scripture and leave others to find out whether it differs from him in any respect or not. I would cover with a cloak every error which this remarkable brother ever made because of the respect and love that I bear him and for the honour the Father has bestowed upon him in leading to a revival of the lost gospel of the Kingdom. It is the unenviable distinction of my critic that he reasserts one or two of the doctor's errors, much to the distress of those who love and revere his memory.

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

Faithfully yours,

HENRY SULLEY

The following extracts from The Temple of Ezekiel's Prophecy (Third Edition pp.12-15 and Sixth Edition pp.41-45) may be read in this connection. *

- from THE CHRISTADELPHIAN, June 1923.

* The article quotes this in full.

EZEKIEL'S TEMPLE - LARGE OR SMALL ?

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 specification; it has been referred to as a "grandiose" Temple whose magnitude cannot be substantiated. The author states in his preface: "The writer cannot attribute to his own wisdom and skill the result attained. His profession as an architect, and his knowledge of the Truth, appears however to have been sufficient to prevent him 'putting a horse's head on the body of a bullock'; but God selects His own instruments to perform His will, and even prepares them before use."

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. The advocates of a small temple insisted that all other prophecies describing a universal millennial temple (Isa.2; Micah 4; etc.) were not permissible, and the basis of the discussion must be narrowed down solely to Ezekiel's description. The writer as president agreed to do this, but thought it strange to confine the discussion to such narrow limits.

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 on 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; or taking ALL the central buildings, within 360 cubic feet by 200 cubic feet surrounded by a wall 500 cubits square. Dr Davidson prefers to read "cubits" (2 feet) for "reeds" (12 feet) in some cases.

Some expositors of Ezekiel's temple, including a recent publication in 1925 by C.M. Mackay, state that Jerusalem would not be the site of Ezekiel's Temple, and this writer endeavours to show this would be on Mount Gerizim, some 30 miles north of Jerusalem. Dr Bullinger places the temple 12 miles north of Jerusalem. The Psalmist states: "Because of thy temple at JERUSALEM, shall kings bring presents unto thee" (Psa.68:29).

It is true that Ezekiel does not actually name the locality of the site, but this is indicated in the opening verses of his prophecy. "In the fourteenth year after that the CITY was destroyed ... the hand of the Lord brought me THITHER" (40:1). The city that was destroyed was

Jerusalem, to which Ezekiel was taken by the "hand of the Lord" and "set upon a very high mountain upon which was the frame of the city" (v2).

Before, however, dealing with the intricate descriptions given by Ezekiel, it is surely germane of the subject to ask, seeing Ezekiel's Temple is to be situated at Jerusalem, if the essential particulars of that Temple given by Ezekiel are corroborated by the other prophecies; and if so, why this should not be PRIMA FACIE evidence that all these prophecies speak of one and the same edifice.

That God will dwell in Zion we all accept. Ezekiel expressly says: "Son of Man, the place of my THRONE and the place of the soles of my feet, where I WILL DWELL in the midst of the children of Israel for ever" (43:7); and the Psalmist: "For the Lord God hath chosen Zion; he hath desired it for His HABITATION. This is my rest forever, here will I dwell, for I have desired it" (132:13-14).

The numerous references elsewhere to this edifice being established on the top of a mountain and exalted above the hills, are known to all, and as for the temple being described as a city we have such prophecies as the following: "I was glad when they said, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem. Jerusalem is builded as a city that is compact together, whither the tribes go up unto the testimony of Israel" (Psa.122:1-4).

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" (Ezek.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. Mount Zion, "the city of the great King", will have an altitude greater than that of Snowdon, and it is recorded it will be "beautiful for situation on the sides of the north", and in view of the fact 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 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.3:3-9).

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 that 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.

Space precludes further amplification on this head, but the reader is asked to read carefully and compare the following prophecies to establish the points here raised, that the site of the Temple of Ezekiel, and its purpose, are identical with all the other prophecies, and that one universal house of prayer of great magnitude is described:

Zion, Jerusalem, Holy Mountain, City of God, Temple, Sanctuary or House, are interchangeable terms - Ezek.40 to 46; Psa.87:1-3; Micah 4; Psa.132; Isa.33:20-21; Isa.2, etc.

The place for sacrifice throughout the millennium - Ezek.46; Ex.20:40; Malachi 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, and we produce a view from his Temple Book of a city-temple, on the top of a mountain, situated at Jerusalem, with the altar for sacrifices, all of which he claims cover a space of over one square mile, i.e., each side 500 reeds, equals 3,000 cubits, equals 6,000 feet - truly a "grandiose" temple. This square, says the author, encloses the site traditionally known as the Hill of Zion and Mount Moriah (where Abraham offered Isaac, and where Solomon's temple was built), Zion occupying the centre 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. The author states: "The temple of Ezekiel's prophecy as exhibited in this exposition could not be the invention of the writer because its several features are evolved from the testimony against his own preconceived idea of that subject. Its conception is so vast and bold, and its construction so impracticable from a human point of view, that the theory of human evolution is quite out of the question."

Can these claims be substantiated? Or on the other hand, is a maximum enclosure of 500 cubits with a total of all the central buildings 360 by 200 cubits, as outlined by Dr Davidson, the solution? Whilst freely admitting we possess no technical knowledge whatever, we purpose to examine these measurements in detail as outlined by bro. Sulley.

The Psalmist says: "I was glad when they said unto me, Let us go up into the HOUSE of the Lord, Our feet shall stand within thy gates, O JERUSALEM. Jerusalem is builded as a CITY that is compact together whither the tribes go up for the testimony of Israel". Thus, the glorious things spoken of Jerusalem, are spoken of the Temple. Can this vision apply to Ezekiel's Temple, or is it rather a small enclosure of buildings? With this object in mind, we now consider some of the measurements and details contained in the Ezekiel prophecy.

The Length of the Reed

Ezekiel describes a sanctuary of 500 "reeds" but where some expositors allow for this 500 "reed" sanctuary (6,000 feet on each side), they immediately qualify this admission by stating the vision is of an "apocalyptic character", or "nothing but a gigantic allegory".

What we have to establish is the actual length of the "measuring reed" (ch.40:3) in the hands of the man to whom Ezekiel was introduced, and thus settle this vexed question as to whether these are "cubits" or "reeds". Ezekiel clearly states that the measuring reed is "six cubits long by the cubit and a hand breadth" (v5). Such a simple and clear statement should preclude any question. Dr Bullinger, in the Companion Bible, gives the length of a "cubit" as ranging from 18 inches to 25 inches, and adds: "The 'measuring reed' is given as being of 6 cubits (long) by the cubit and an hand breadth, and in chapter 41:8 we have the specified STANDARD length of the reed as 'a full reed of 6 great cubits'. This 'great cubit' is therefore, one cubit plus one hand breadth; six hand breadths are reckoned to the ordinary cubit. In this case there is one extra, so that the great cubit employed in the measurements of the sanctuary and the land is equal to seven hand-breadths. It follows therefore, that six great cubits equals 42 (6 multiplied by 7) hand-breadths."

Brother Sulley, therefore, takes this cubit and hand-breadth to be two feet.

500 Reeds or 500 Cubits?

The man with the measuring reed, had in his hands a measure of 12 feet (6 cubits) and with this "he measured the east side, north side, south side, and west side, 500 reeds with the measuring reed, he measured it by the four sides. It had a wall round about, 500 reeds long and 500 broad" (ch.42:16-20). However, because of the gigantic proportions of such a building of 500 reeds square (over one mile square), expositors, who allow for a literal structure, deliberately alter this passage to read "cubits"! Without any authority whatever, Dr Davidson does this in his exposition in support of a small temple. And we quote Dr Wright, in the Teacher's Bible, who prefers to stand by the text: "Professor A.B.

Davidson, following the opinion of Jerome, Capellus, and many other modern critics CORRECTS THE TEXT in this verse (42:16), reading 'cubits', and appeals to Ezek.45:2, which verse, however, tells the other way. The Question is, have we any authority to correct the text?"

Unfortunately, however, whilst the authority quoted above prefers to stick to the text statement of "reefs", he disposes of the magnitude of this vision by stating "the temple was not intended to be taken literally".

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 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 "reefs" as translated in the Authorised and Revised Versions.

To be consistent, Dr Davidson is compelled to read "cubits" in the measurements of the land division (ch.45), with the result that instead of the twelve tribes inheriting the land "from the river of Egypt unto the great river, the river Euphrates", he perforce only allows them one-sixth of this territory; an obvious error to anyone believing the promises. Ptolemy's translators were faced with this difficulty of apportioning the land (ch.45) and immediately render these as "reefs", knowing quite well the extent of the territory promised to Abraham. They, thus, demonstrate their error in altering the text from "reefs" to "cubits" in the description of the outer Sanctuary in Ezek.42:16-20. The error is most pointed, as the reader will observe if he consults the Septuagint rendering of Ezekiel (45:2). Whilst the record merely gives the total number of units measured, i.e. 25,000 for the holy oblation, 5,000 for possession of the City, etc., yet the Septuagint fills in "reefs" on each occasion as the length of this unit (a conclusion they cannot escape), and go out of their way to fill in "reefs" also for the SANCTUARY!

The man with the "measuring reef" 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 (v2), and then they want to call it "reefs" when applied to the land (vv1-6)! Is it reasonable, therefore, to quote Dr Davidson as the authority for "cubits" in his temple specification, and refuse his "cubits" for the specification of the land? Is it reasonable for Dr Davidson to quote the Septuagint (ch.42:16-20) 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 CORRECT, to accept the text that the "measuring reef" was, as stated: "a reef 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.

Brother Sulley points out that if we apply the whole 500 cubits to the building (opponents only apply it to a 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".

It might be urged that we are unduly stressing the mere measurement of a "wall", whereas the subject under discussion is the size of the Temple. We hope to show, however, that we are still dealing with the Temple, and that these "wall" measurements affect the size of the Temple.

Is the Wall Distinct from the Temple?

Let us now consider the objection that the 500 reeds measurement applies to a "wall" - for "it had a wall round about 500 reeds long and 500 broad" (ch.42:20). At first reading it might appear that we have a 500 reed (over one mile square) wall surrounding some central buildings, and this is actually given in some expositions of Ezekiel's Temple. The Companion Bible, commenting upon v15 declares: "These are measurements of the space separating between the Sanctuary and the profane place, i.e. the great outer 'surround' of 500 reeds square enclosed within a wall of unspecified dimensions".

It also applies the same space at chapter 45:2. Such diagrams show a wall standing over a quarter of a mile away on any side from the central buildings, with an immense space. We ask: how can this be described as "a wall on the outside of the house" (40:5), seeing it would enclose the far distant grounds of the house? Brother Sulley also rightly asked to what use is this immense gateless wall put, and what purpose does it serve surrounding the inner buildings?

Brother Sulley solved this difficulty by endeavouring to show in detail that THE WALL IS AN INTEGRAL PART OF THE HOUSE, since no other wall is given anywhere in the description. Ezekiel saw the external wall of the city-like building, and not a distant wall shutting off all means of access to the Sanctuary. If this is so, it answers the question of an immense wall, and leaves no room for a plan which represents each side of the house as one-sixth of the length of each side of the wall.

The Sanctuary Itself

Chapter 45 puts beyond doubt, the fact that the sanctuary is included in this one mile measurement. The same "reed" measure is again used, 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" (v5) 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 Ezek.42:15-20 with the plan of the sanctuary.

To Briefly Summarise

Ezekiel was brought to a distant structure which looked like "THE FRAME OF A CITY". There he found a "man" standing in the gate with measuring apparatus in his hand. This man addressed Ezekiel, and then proceeded to measure. The first thing he measured is "the walls ON the outside round about", then the various gates. This basal wall was one reed thick (12 feet) and one reed high; the gates are architecturally in the basal wall, and are part of the house - thus the enigma of a distant wall disappears.

This testimony disposes of the contention that we can leave the "wall" out of consideration as something apart from the Sanctuary; as the 500 reed wall was ON the 500 reed Sanctuary. This basal wall, one reed high (12 feet) and one reed thick, supports the house on its outside, as architecturally defined in the excellent block plan in the Temple Book, and we cannot escape the conclusion that the wall measurements are also (in lengths) the sanctuary measurements. Ezekiel includes both in the specifications: "He measured IT by the four sides. It had a wall round about the length 500 and the breadth 500" (Ezek.42:20).

Moffatt translated these words as: "he measured the BUILDING on its four sides walled round" - i.e. a walled building, and not merely a wall.

* * *

The Tabernacle in the Wilderness was continually being taken down during Israel's wanderings; but not so the Tabernacle of the Age to Come. Isaiah makes this point whilst conveying the fact that the House of Prayer will cover the area of Zion and Jerusalem: "Look unto ZION, the CITY of our solemnities. Thine eyes shall see JERUSALEM, a quiet habitation, a TABERNACLE that shall not be taken down, not one of the stakes thereof shall be removed, neither shall any cords thereof be broken" (Isa.33:20).

What indications does Ezekiel give in his specifications to support this "city-tabernacle" of Brother Sulley's Temple Book, other than the reference to "the frame of a city"? At least one aspect is lost sight of by expositors in their plans respecting the heights of these buildings. This aspect is particularly stressed by Brother Sulley, and often objected to by the critics. The prophecy states: "He made posts (pillars) of threescore cubits (120 feet) even unto the post of the court round about the gate" (ch.40:14). Dr Davidson says "threescore cubits is incomprehensible, and such a height altogether improbable". But this does not dispose of the testimony, nor justifies his altering it to "twenty cubits".

The immense gateways specified by Ezekiel in Chapter 40, all of which were measured by the angel on the north, south and east, were 50 cubits (100 feet long), 25 cubits (50 feet) broad, and 13 cubits (26 feet) long or high; the base structure of each gate being a reed (12 feet) wall. The outer court entrance gateways approached by seven steps (40:22), the inner court gateway by eight steps (40:34). In this gateway are two posts 2 cubits (49:9) and also the posts "on this side and that side" of the little chambers (v10), thus giving us all the pillar supports necessary for the gateway.

Why then these additional immense posts or pillars 120 feet high flanking the gates AND the courts "even unto the post of the court" on which were palm trees (vv14-16)? These two posts would serve no purpose, and would protrude high above the gate and building unless there was an upper pavement and upper storeys thereupon. The pavement on the foundation floor upon which stand all that goes to make the outer court buildings, we are told are 100 feet wide. "The pavement by the side of the gates over against the length of the gates (is) the LOWER pavement" (v18).

Having a LOWER pavement we must of necessity have a HIGHER pavement, evidently supported still by these pillars or posts - hence these additional high posts to support the upper storeys and galleries. Ezekiel tells us there were three stories with galleries of the outer and inner court building (42:3) and repeats again, "three stories" (v6).

A special feature of Brother Sulley's exposition is these huge posts supporting upper storey buildings all spanned with arches, as exhibited in the illustrations of the outer court produced in the Temple Book. But have we authority for extending these three storey buildings the FULL LENGTH of the outer court? This is the vital question at issue against his "grandiose" temple.

Brother Sulley gives the statement in Chapter 42 as his authority for doing this. In this chapter, Ezekiel, whilst in the building of the outer court, refers to the TWENTY chambers (cellae) which Brother Sulley divides as ten in the outer court and immediately opposite, ten in the inner court. But does the record allow this interpretation? The A.V. reads: "Over against the TWENTY cubits which were for the inner court, and over against the pavement which was for the outer court, was a gallery against gallery in THREE stories" (42:3).

The italics are not in the original, neither "cubits" nor "stories". The reference is to "twenty" something, and gallery against gallery, "three" something. He states the twenty are chambers (cellae) which divide the outer court from the separate places, referred to by Ezekiel when brought to these chambers; i.e. "He brought me forth into the outer court, the way towards the North, and he brought me into the chamber (cella) that was over against the separate place (42:1-2).

Cella, rendered "chambers" or "chamber" in the A.V. is a noun of multitude: a singular noun in a plural or collective sense. Brother Sulley contends the reference to "twenty" applies to the twenty cellae on the court pavement, ten chambers on the north and ten on the south, seeing Ezekiel's attention was called to the north chambers and the south chambers (v13). The "three" refers to galleried stories, as given by the translators.

In other words, Ezekiel viewed in the "twenty", the section of buildings or range of cellae, extending the full length of the court he was in; ten in the outer and immediately opposite, ten in the inner court. That is a double parallel row of buildings separated by 100 cubits (200 feet) running along the outer sanctuary as shown in the half mile vista in the Temple Book (Plate VIII).

It is impossible in these short articles to do justice to the author, whose ample exposition should be referred to by the readers, as only the briefest reference can be made to the main features of the exposition, and a comparison made with other expositions. The object of these articles is to outline these main features, that the reader may fill in the details from the work in question.

Three Stories and Thirty Chambers Proved

Ezekiel expressly states, "Now the UPPER chambers (cellae) were higher than the lower, and the middlemost", and that the top "was straightened more than the lowest and the middlemost" (42:5-6). Thus, the width of the buildings were narrowed with their galleries as they went upwards. In modern speech Dr Moffatt says: "on the THIRD storey were gangways ... the chambers in the TOP storey were smaller since the gangways took from their size ... hence the TOP storey was contracted unlike the ground storey and middle storey" (vv3-6).

Although not shown in their plans, modern expositors (Dr Davidson included) allow these three stories. But for him to convert the "twenty" chambers into "twenty cubits" (v3) applying these to the separate place and then (although told we are in the OUTER court (v1)) to take the breadth of the outer court 100 cubits and its "north doors" 5 cubits (v2), and erect therefrom imaginary buildings alongside his INNER Temple, on which to erect the "three stories" (v3) is simply unbelievable. In fact all these outer court measurements and buildings of Chapter 42 are put surrounding his inner Temple!

But have we any other references in the prophecy to these cellae, that allow for extending the TWENTY the full length of the outer court?

This is the vital question!

We have further reference in Chapter 40 to these chambers (cellae) when Ezekiel's attention was called to the thirty chambers of the outer court. He expressed surprise when seeing these buildings: "Lo there were chambers (cellae), and a pavement made for the outer court round about: THIRTY chambers (cellae) were on the pavement" (40:17).

Seeing three sides only of the outer court were measured, Brother Sulley states this gives ten chambers (cellae) for each side making ten each for the North, South and East.

Can this interpretation be substantiated by other expositors - i.e. splitting these thirty cellae into ten for each side of the outer court extending its full length, or is it an arbitrary interpretation of Brother Sulley?

Strange to say, this very same deduction has been made by leading expositors, such as Speaker's Commentary, A. Clarke and Dr Davidson. They all fill in the extreme length of the outer court with ten separate buildings extending to the corner courts. In view of the detailed description separately given of each gate by Ezekiel, we would naturally expect full details of these buildings of such magnitude. Instead of this we have but this very sparse and obscure reference in a verse to the THIRTY and the TWENTY. This has always seemed to the writer a peculiar interpretation to adduce from this brief reference on continuous range of chambers of such magnitude. Had Brother Sulley been alone in the interpretation of the THIRTY (v17) one could quite understand doubt being thrown at his exclusive deductions. But when the small-temple expositors in their own diagrams arrange ten separate chambers filling up the full length of each side of the outer court. (theirs 500 cubits, his 500 reeds), where is the objection?

This, then, conclusively settles his "right" to fill in the length of the outer sanctuary with these chambers, even should the extreme view be taken that only one range of buildings is allowed.

Further objection to the "height" of the buildings has been dealt with under the "three storey" quotation, and is supported by other expositors.

The width of these buildings is 50 cubits (100 feet), i.e. equal to the length of the gateway. But what is the length of each room in these cellae? To divide the length of the outer court by ten would give rooms approximating 500 feet long. Brother Sulley states the length must of necessity be the length of the arched span, which is 25 cubits: "and the arches round about were five and twenty cubits (50 feet) long, and five cubits broad" (v30), plus the surfaces 6 cubits: equals 81 cubits. This would give rooms 100 feet by 62 feet (with upper galleried storeys), and his reason for taking the arch measurement is because Ezekiel says there were "arches round about", not merely over the gateway, but also toward the outer court (v34). Additional, therefore, to the posts of the gateway, we have high 60-cubit posts and arches in the outer court buildings. These arches were visible as one ascended the steps of the gateway, "the arches thereof were before them" (40:22). So anybody ascending these steps would see overhead a series of arches, under which he must pass on entering the gateway of the court. The objection to literally reading "arches" upon a theory that a circle was not known at the time, is adequately disposed of by Brother Sulley, who states these were "arches" and not porches or anything else. The statement "arches round about" is more correctly "everywhere the eye turned there were arches".

This is a predominant feature in "The Temple of Ezekiel's Prophecy": arches everywhere spanning the chambers the full length of the outer sanctuary, resting on the 60-cubit posts, on which were "palm tree" designs, features which are conspicuous by their absence in other expositions.

Ezekiel repeatedly refers to pillars, palm trees and arches. Brother Sulley, whilst charged with magnifying Ezekiel's specification,

has actually halved these 60 cubits high columns, making them read 30 cubits for each side of the three storey building.

We now direct our attention to the Corner Courts of the prophecy of Ezekiel's Temple. The reference to the four corners of this building clearly define immense structures that would necessitate three storied buildings similar to those given by Brother Sulley.

We read "In the four corners of the court there were courts joined of forty cubits long and thirty broad, these four corners were of one measure" (Ezek. 46:22). The word "cubit", of course, is not in the original, and has been inserted by the translators without apparent reason. We have previously shown that it is not merely inadmissible, but wrong, to render "cubits" where "cubits" are not specified. The measure is the reed (12 feet), and the courts are said to be of "one measure".

Brother Sulley contends that if these four corner courts are of "one measurement", 30 measures broad, then each side of the square must be 30 measures in breadth and width; and so this additional "forty" measures must apply to the height (the width and depth having been already stated). Thus the measure is a vertical one (i.e. height). The author furnishes other scriptural references in support of this.

We have, therefore, presented truly "Grandiose" corner courts forty measures (reeds) high which equals 240 cubits, or 480 feet. The diagram on page 90 of the Temple Book shows these towers high above the cross on St. Pauls, which is 365 feet above the pavement - and the author adds that the area of these corner courts are six times that of St. Pauls.

How then can such massive corner courts fit into the conception of a small temple? How can we enter through huge 100 ft. by 50 ft. gates with superstructures on 60 cubit arched posts, and observe the immense corner courts UNLESS we have intervening chambers (cellae) in between commensurate with the gates and the corner courts.

The Corner Courts were used for boiling the sacrifices of the people: "These are the places of them that boil, where the ministers of the house shall boil the sacrifice of the people" (Ezek. 46:24).

The Purpose of the Corner Courts

All nations will go to Jerusalem for worship, that their "burnt offerings and sacrifices shall be accepted upon mine altar" (Isa. 56:7). Because the huge corner courts are required for boiling the sacrifices, there must be room to house the teeming multitudes who attend. Brother Sulley claims the major portion of these outer court chambers will be used for this purpose. We are also told that the ten chambers (cellae) of the inner court north and south of the outer sanctuary are holy and reserved solely for the mortal priests who minister - the restored tribe of Levi (Ezek. 42:13-14; 44:10-14).

In addition to the many offerings that will be made (for which "tables of stone" are arranged outside each gate - ch.40:39-42), there are storehouses for the numerous "first-fruits of everything" (44:30); and there also remains the necessity for feeding the vast multitude who must traverse over 25 miles before arriving at the Temple. This will require undreamt supplies of stocks of provisions when "in this mountain shall Yahweh of Hosts make unto all people a feast of fat things, a feast of wine on the lees, of fat things full of marrow, or wines on the lees well refined" (Isa.25:6).

One has but to ponder these points ... think of the buildings required for sanitary arrangements (for example), to say nothing of the great provision needed for judicial administration affecting every part of the earth ... to see this house of prayer for all people must be commensurate with its various functions.

St. Peters at Rome claims to have a capacity for 50,000 people. Yet at the annual Easter celebrations the concourse of worshippers is such that the people have to form one long queue, which moves slowly to accommodate the influx of visitors. The nearest city to Zion will be Yahweh-Shanmah, 25 miles away, so obviously the mortal wants of all nations during the day time must be met as they come up to Jerusalem to worship.

The Empire State Building, U.S.A.

Why should the sanctuary be thought grandiose in these days of modern architecture? A visit to New York to see the massive sky-scrappers that house cities of workers; and the hotels such as the Waldorf Astoria, that reckons bedrooms by the hundred, would remove this tendency. The Empire State Building, largest in the world, rises 1,250 feet above the streets of New York, and contains 102 stories with floor space for 80,000 people. This is the highest man-made pinnacle upon the earth. From the second enclosed observatory over 1,200 feet high, one can see swarming crowds of people hurrying, like ants, along the side-walks. It has nearly seven miles of elevator shafts, sixty-one passenger elevators and six freight elevators, which, it is claimed, ascend at a rate of 1,000 feet each minute! We well remember doubting this claim; but lo, and behold, we had reached the 80th floor before the minute was up!

One often wonders what the "little chambers", six in each gateway, 12 feet square, alternatively rendered "guardrooms", were for. Three are ranged each side of the massive gateways, and the suggestion of soldiers being on guard in each gateway is inadmissible for obvious reasons. Brother Sulley answers this question, by stating that they will be lifts for the upper stories. God will apply His power for the comfort and utility of mankind in His House of Prayer in the age to come.

Instead of the severe structures jutting stark upright into the sky that fill Manhattan, we have (in the Temple) delightful arched buildings of grace and symmetry, three stories high, surrounded with open galleries, reducing in width as they proceed upwards. Solomon's temple was a structure of great beauty. Herod's temple has been referred to as one of the wonders of the world. But Yahweh's House of the future is

termed the "JOY of the whole earth, beautiful for situation (elevation) on the sides of the North, the city of the Great King". Its structural grandeur and its palatial extensiveness (not its massive height) call for comment to future generations; and we are asked to observe the corner courts: "Tell the towers thereof, mark well her bulwarks, consider her palaces, that ye may tell it to the generations following" (Psa.48). Dr Moffatt renders this passage: "Walk about Zion, go round her, count up her towers, review her rampants, scan her citadels".

Such language could not possibly be applied, other than to a sanctuary of surpassing grandeur. Nor could the words of Ezekiel: "Son of man, show the house to the house of Israel, that they may be ashamed of their iniquities, and LET THEM MEASURE THE PATTERN" (43:10).

In closing our remarks upon the outer sanctuary, we finally ask: Have we any topographical references in other Scriptures to establish this site of the temple at Zion upon a "very high mountain" of such ample proportions? Will a building according to the delineation given by Ezekiel fit the topographical features of Jerusalem? Zechariah says: "Thus saith Yahweh, I am returning to Jerusalem with mercies; my house shall be built in it, saith Yahweh of Hosts, and a LINE shall be stretched forth upon Jerusalem" (ch.1:16). Have we any indication where to draw this line of construction?

Speaking of the final restoration of Israel when God will establish with them a new covenant and write His laws within their hearts, Jeremiah concludes: "Behold the days come, saith Yahweh, that a CITY shall be built to Yahweh from the tower of Hananeel unto the gate of the corner. And the measuring line shall yet go out straight onward unto the hill Gareb, and shall turn about to Goath. And the whole valley of the dead bodies and of the ashes of the fields unto the brook of Kedron unto the corner of the horse gate towards the east shall be Holy unto Yahweh" (Jer.31:38-40, R.V.).

Here is a definite prophecy, yet unfulfilled, concerning His people and their coming city. These places are not "holy" or separate today! They are desecrated by the dwelling of Jews, Christians and Mohamedans. Yet we have never heard of any explanation of this prophecy, other than from Brother Sulley. The tower of Hananeel stood in the north east corner of the Harem area, and a 500 reed base line drawn through this to the south east corner would take us to the Hill Gareb (as some suppose the present Mount of Offence).

Seeing the "valley of the dead bodies" - Gehenna - is to be "holy" unto the Brook Kedron, this line must be continued from the south east corner south of Gehenna enclosing the Brook Kedron. This gives us the eastern and southern boundaries. Now, seeing that Zion is to be the centre of construction, "a very high mountain" (Ezek. 40:1; Micah 4), another line drawn westward, then northward, would place Zion exactly in the centre of this mile square temple.

This completes our observations upon the mile square outer sanctuary. In addition to Dr Bullinger's support for "reeds", we will close with the remarks of Dr H.H. Wright, in the "Teacher's Edition" of the Bible (in

spite of his views that such magnitude cannot be taken literally!):
"It is important to note according to the reading of the Hebrew text,
the area occupied by the Temple and its courts is 500 REEDS, Inasmuch
as this area would be nearly a square mile, may it not be another
indication of the purely ideal character of the temple spoken of...?"

We prefer to remain consistent with the rest of Scripture and
look forward in hope, to the privilege of witnessing the "House of Prayer
for All People" in Jerusalem!

* * *

We are introduced to the INNER TEMPLE in Ezekiel 41: "Afterwards
he brought me to the temple, and measured the posts, six cubits broad on
the one side, and six cubits broad on the other side..." (v1). It will
help the reader if he consults the diagram of the Sanctuary (on page 42
of the Temple Book) and observes that the inner range of circular
buildings is the Temple (i.e., Inner Temple) and the area enclosed therein
is termed the "Most Holy".

The word "Temple" involved the idea of capacity and its general
signification is any great edifice. Dr Young and Dr Bullinger render it
"Palace", the same word being rendered "King's palace" and "Ivory
palace" in Psa.45. This fact alone should prevent anyone simply assuming
from verse 2 that the total area of the Temple itself was 40 cubits long
and 20 cubits broad, and from verse 4 that the Most Holy was only 20
cubits square. The Most Holy is not a room at all, let alone a small
room 20 cubits square, although these small measurements are included in
the Most Holy.

Brother Sulley shows that the measurements 40 x 20 apply to the
PORCH 40 cubits high and 20 cubits wide; and not the length or breadth
of the Temple proper, as we shall show later. The Septuagint states
clearly in verse 1 that it was the porch of the Temple, and not the
Temple itself that was being measured. Thus the measurements in these
two verses apply to the porch.

Interpretation must include all the main features in a prophecy,
and not blindly adopt one verse, when others show this to be hopelessly
wrong.

As in the outer sanctuary, so in the inner, we have three-storied
chambers (cellae) with galleries: "And the galleries round about on
their three storeys" (41:16). We have pointed out that other expositors
base their claim for the chambers (cellae) filling each side of the outer
sanctuary from the statement in Ezek.40:17: "Thirty chambers (cellae)
upon the pavement". Here again, in the description of the inner temple,
it is stated there were "thirty in order" (v6). Whilst Dr Davidson does
not show in his plans these 30 side chambers of three storeys in the
inner temple, he does accept them, and actually associates the likeness
of this testimony with the 30 of the outer court, stating: "It is probable
that the chambers were 30 as those in the outer court were also 30, and
Josephus is cited as witness for their number". Here then is a very
important feature of the inner temple, which, like the outer sanctuary,

has three-storied galleried buildings, and "thirty in order". Dr Davidson says these 30 would appear "round about the walls of the temple house, north, west and south in three stories with 30 chambers in each storey". From his plan, we have only 80 cubits for the full length of the temple sides, including the Most Holy, and 40 cubits wide. Therefore we are faced with the extraordinary feat of building 90 rooms around this confined space, which rooms he calmly admits would be 4 cubits wide on the ground floor, probably 5 cubits on the middle floor, and 6 cubits on the top floor. He would have to erect a temple no bigger than a small meeting room, and immediately around this put three storeys each with 30 rooms, i.e. 90 rooms, each of which would be no bigger than a box room or small bedroom in a house. This, we are asked to believe, is the Temple ("palace") of the age to come!

The error is caused by assuming the "side chambers" of four cubits in verse 5 refer to chambers or rooms (i.e. cellae). But this is not the case because an entirely different word is here used and is translated "rib" in Gen.2:22. In other words, this 4 cubits is the breadth of these "ribs", which had "an enlarging and a winding about still upward" (v7), as seen in some cathedral roofs. Although rendered "chambers" in the A.V. they are not chambers (cellae) at all. (See the illustration on page 103 of the Temple Book). The Septuagint correctly omits the word "chamber" (room) in all these verses, and merely renders the word "side" or "sides" as: "and the width of each side four cubits round about" (41:5). Instead, therefore, having many chambers (rooms) 4, 5 and 6 cubits, we have described "ribs" (sides) 4 cubits in breadth (v5) built into a 5 cubit wall "for the side chambers" (i.e. sides or ribs -v9) with a foundation of 6 cubits (the "foundations" of the side chambers - sides or ribs - were 6 cubits: v8).

They were in three ranks, "one over another, rib to rib three" and "thirty in order" (v6), these ribs being "20 cubits long and 20 cubits broad" (v4) and since the breadth has already been given as 4 cubits (v5) this additional measurement of 20 cubits is height; the whole filling the internal space of the temple between the posts (see Plate IX in the Temple Book).

It will be seen that Brother Sulley specifically applies the 20 x 20 cubits of v4 to be a description of the "rib", although ribs are not mentioned until v5. If this construction is correct, instead of having 30 box rooms in three storeys, we have 30 sections or orders, "thirty in order" of 20 cubits ribs in three tiers, as an integral part of the temple. How then can a temple 20 x 40 cubits have 600 cubits, i.e. 30 x 20 of ribs in its main construction, apart from many other features?

Taking the 30 sections of storeys, "three one over another", we get no less than 1,800 cubits!

This word "rib" stands for inanimate things which have some structural similarity to the sides or ribs of an animal, and so we have the same word in Ex.26:26-27: "And thou shalt make bars of shittim wood; five for the boards of one side (rib) of the tabernacle."

If the objection be made that v4 expressly states the 20 x 20 is the "most holy", the reader must bear in mind the whole space within the inner temple, also including the temple, is called the "most holy".

The Mountain Surround is the Most Holy

Brother Sulley stresses that the key to the understanding of the inner temple (palace) is found in the statement that the inner sanctuary must surround a hill or mountain: "This is the law of the house; Upon the TOP of the MOUNTAIN the whole limit thereof shall be most holy" (Ezek.43:12).

"Behold!" the prophet is saying "this mountain top is the central or striking feature of the house in relation to which all others are subservient". This, Brother Sulley claims, necessitates buildings surrounding a mountain called the "most holy" to comply with the law of the house, and such must be circular in form. It is impossible to describe in these brief articles, what forms dozens of pages of detailed exposition in the Temple Book. Yet we can definitely state that any interpretation of Ezekiel's temple omitting a hill as "the most holy" fails to fulfil the special features stressed by the prophet. The Psalmist says: "Who shall ascend into the hill of Yahweh, and who shall stand in his holy place" (Psa.24:3).

Here David associates the "holy place" as the "Hill of Zion" with the immortal state, and in v7 he, like Ezekiel, states that the house will be filled with God's glory: "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors; and the King of Glory shall come in".

The "most holy" is, therefore, the surround of the mountain top - the open space within the temple building (Ezek.43:12) and not a small room 20 cubits square.

What size are the buildings or chambers (cellae) of the temple, which is to resemble such a palace? We have seen that these chambers must include three ranks of ribs 20 cubits long (60 cubits) and that there are 30 orders of sections. We are introduced to the word "chambers" (cellae) of the inner temple in Ezek.41:10: "And between the chambers (cellae) was the wideness of 20 cubits round about the house on every side". Brother Sulley claims that there are 30 chambers (cellae), for these to be spaced by 20 cubits would give us a total of 600 cubits (1,200 feet) for the total "wideness" of the thirty gaps between the 30 chambers surrounding the hill. The circumference of the temple must consequently be of such magnitude to allow for 1,200 feet of "gaps", and these inter-spaces naturally define its length.

Brother Sulley shows the full width of these buildings surrounding the hill, including the porticoes, to be 130 cubits - the length of wall 90 cubits (Ezek.41:12), plus inside and outside porches of 20 cubits each (Temple Book, page 110). Obviously, to traverse the width of a circular building entering from the inside door of the circle, one must find the passage considerably widened on arriving at the outside door - a vital point stressed in his exposition. The prophetic specification shows there were two doors: "and the temple had two doors" (41:23),

a 6 cubit broad door on the inside, widening to a 7 cubit door on the outside of the circle: "Then he went inward (or inside) and measured the post of the door 2 cubits; and the door SIX cubits; and the breadth of the door SEVEN cubits" (41:3).

The reader will recollect the 25 cubit wide entrances of the outer sanctuary were exactly the same width, both at entrance and exit, although one had traversed 50 cubits (100 feet) because the building was square; whereas the passage from the inner to the outer door of the inner temple was widened 1 cubit (2 feet) whilst traversing the width of 70 cubits (140 feet). We arrive at this 70 cubits because these doors are on the inside of the temple posts and on the inside of the "place left", thus reducing the 90 cubit wall by 20 cubits, and leaving only the central building of 70 cubits. "Now the building that was before the separate place at the end toward the west was 70 cubits broad; and the wall of the building was 5 cubits thick round about, and length thereof 90 cubits (41:12).

This 90 x 70 is not a room with a purposeless 10 feet thick wall without superstructures, as given by Dr Davidson and put on the west of the "most holy" (of which he admits 'for which no use is specified'). It is the wall of the temple itself - the wall for the ribs upon which the three-storyed inner temple is built.

Brother Sulley claims the circumference given by him of the inner temple provides a mathematical demonstration that the proportion of the inner and outer door openings in the circular range of buildings exactly coincides with the mathematical relation of a segment of a circle to its radii; the diameter of the inner temple being 2,220 cubits. The reader is referred to his exposition for figures and details (page 106).

This is the basis of his interpretation: a circular range of buildings, cellae three stories high surrounding the "most holy", with the width of the building as stated 100 cubits (exclusive of the porches) and the height 100 cubits (vv13-15), surrounding the "top of the mountain ... the most holy".

The chambers are called "the chambers of the singers". Some on the northern side of the circle are for the sacrificial priests, and on the southern side for the ministering priests (40:44-47). We will speak of these features more particularly in following articles.

We must confess that the particulars given by Ezekiel of the inner temple are very sparse and involved, and whilst the author's exposition may lack conciseness in martialling the main features in a way one might wish for the casual reader, this does not justify its rejection, much less ridicule to be thrown upon it. Anyone intimately acquainted with the marked mental and spiritual resources of the author, to say nothing of his special technical qualifications, could not possibly arrive at such a conclusion. A careful and exhaustive study of his exposition would greatly enlighten the reader, and reveal that every detail of Ezekiel's prophecy has received ample attention.

* * *

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. 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" (43:10).

Let us illustrate this with an imaginary visit to this small temple. We shall be scrupulously fair whilst applying Dr Davidson's specification and deductions. On page 64, we have reproduced to scale in the centre of Brother Sulley's half plan (from page 46 of the Temple Book), a half plan of Dr Davidson's Temple illustration, so that readers may see at a glance the relative size of both temples - but the smallness of diagram has only permitted the plan of the southern 500 cubit outer wall, its buildings and the two gateways.

A Visit to the Small Temple

We travel 20 miles from Yahweh Shammah, the nearest city, and eventually arrive at the south of the sanctuary. We observe a 1,000 foot long, 12 foot high wall, in the centre of which is an immense gateway 50 feet wide. We mount the steps and note this gateway extends 100 feet deep; and passing within, we observe three 12 foot "sentry boxes" on each side, with sentries (it is suggested) guarding them. Eventually, we arrive at an open space the other side of the gateway, and note along the wall 10 chambers in size half the depth of the gateway.

Proceeding another 200 feet, we behold a further immense gateway with 8 steps. We ascend these steps, and again notice a further 100 foot gateway, with sentries at the three "guardrooms" each side. After traversing this gateway-passage a further 100 feet, we again arrive at an open space. We then proceed about 80 feet of open space, arriving at an altar 24 feet square.

If our friends had entered the north gate, they would likewise have traversed two massive gateways, two open spaces, and similarly arrived at the altar. And if other friends had entered the east gate, exactly the same procedure and ground would have been covered. And if we personally perform this treble journey, we would traverse six gateways, totalling 600 feet, and the only buildings we would have passed would have been the 36 small "guardrooms" or "sentry boxes" in the gateways with sentries on guard. And to this 600 feet of gateways, we must add 840 feet of open space; i.e. 1,440 feet - considerably over a quarter of a mile - to arrive at an altar 24 feet square. We would not pass any buildings in that journey, but if we proceed from the altar westward we would come to the temple, ascend ten steps, find a porch 20 cubits (40 feet) square, which introduces us into a temple of the same width and 80 feet long. Beyond this is the "Most Holy", 20 cubits square surrounded by three storeys containing 90 boxrooms. Further west again is another room 90 feet x 70 feet, with 10 foot brick walls, for which the author states no use is specified. Adjoining at each corner, two 50 cubit square "courts for the priests" are found.

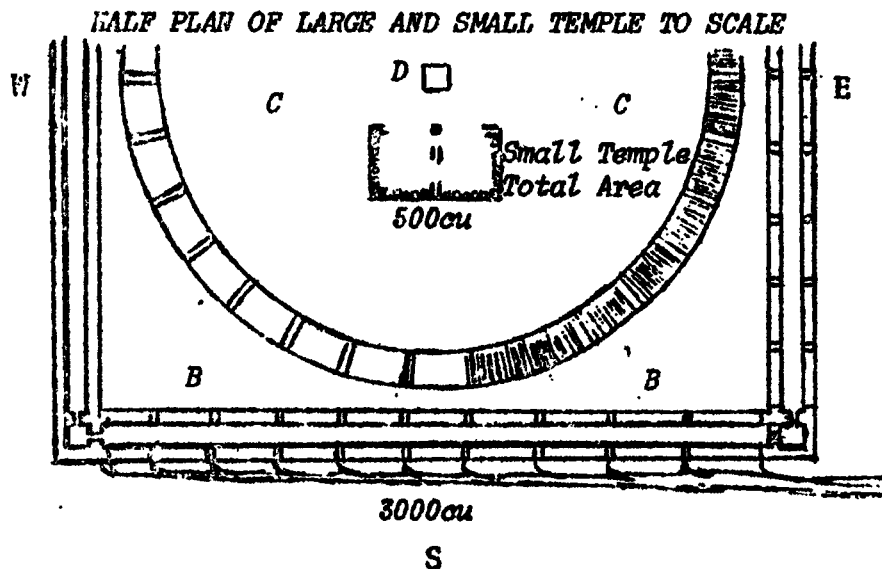
Was ever man's credulity more taxed, after travelling from an immense 10 mile square city, Yahweh Shammah, to Jerusalem to worship, to find the central feature of the House of Prayer for All Nations: a building 80 feet by 40 feet! What wonderment as we ponder the numerous prophecies relative to the house, and the multitudes that will attend: "It shall come to pass from one new moon to another, from one sabbath to another shall ALL FLESH come up to worship before me".

Considering the outer sanctuary should correctly read 500 reeds square (cubits are inadmissible), the incongruity of our visit would be increased inasmuch that for one single journey, from any gateway of the outer sanctuary, we would have nearly half a mile of open space to traverse before we arrive at the temple.

If this be the case, we pertinently ask:

- * where is the "exceeding high mountain"?
- * where the "frame of a city"?
- * where the "place of my throne where I will dwell in the midst of the Children of Israel for ever"?
- * where the "Most Holy on the top of the mountain", where the pillars, the palm trees, the arches, the immense corner courts 430 by 360 feet?
- * where the three storey high outer court buildings on 60 cubit posts filling the length of each court?
- * where is the point of the exhortation to Israel "to be ashamed" when Ezekiel is told "to show them the house and let them measure the pattern"?

All these main features of Ezekiel's Temple are omitted by Dr Davidson.



A Visit to the Large Temple

We travel 20 miles northwards towards the Temple, from Yahweh Shanmah. In the distance is seen the Mountain of Yahweh - Mount Zion - now miraculously raised over 1,000 feet higher, becoming "beautiful for situation (elevation)". Around the mountain we notice "the frame of a city" over which hovers a cloud "over the whole habitation of Mount Zion, and over all her ASSEMBLIES a cloud of smoke by day ... for a shadow from the heat in the daytime, and for a refuge from the storm" (Isa. 4:6-8). (See Temple Book, Plate I).

Approaching the southern centre of this citadel, we observe a delightful series of symmetrical arches with a 50 foot span joining the roofs of the buildings, and extending left and right as far as the eye can see (Plate IV). Issuing from the thresholds of each gate comes water, turning eastward where it becomes a stream flowing into the Dead Sea. We are told, this is the "river the streams whereof make glad the City of God. the holy place of the tabernacles of the 'Most High'" (Psa. 46:4).

This water issues from the altar in the Centre of the Most Holy, and eventually becomes a river, with trees on each bank, with their leaves producing "medicine" for the healing of the nations; and for the healing of the lifeless waters of the Dead Sea which now produce a "very great multitude of fish, as the fish of the Great Sea exceeding many" (47:10-12).

We then enter a gateway like that described in the small temple, but observe eleven gateways equally spaced along the mile of buildings, with openings 20 feet wide, 26 feet high. After traversing the 200-foot entrance, we cross 200 feet of open space (as in the small temple description), and observe a similar gateway opposite, and a further range of arched buildings duplicating the range just passed through (Plate VIII). We are told to leave the Sanctuary by the north gate, and vice versa (46:9), and thus avoid inevitable congestion, for multitudes will pass through the gate.

Before passing through the inner gate, we notice the springing line of arches is 86 feet from the ground level, whence they rise from the pillars. The pillars and arches of this facade eventually emerge at the corners into lofty courts, with width being exactly the width of both ranges of buildings and the outer court: i.e. 360 feet. The courts tower 480 feet into the air. As we go half a mile each way down the outer court we observe a delightful, colonnaded porch of loggia (42:3-4), 26 foot high and 20 foot wide, "a walk of 10 cubits breadth", extending the whole length on the inside of both buildings (Plate VII - "H").

We proceed through the inner gateway, which is exactly like the outer one, and see a circular building 200 feet away. It is, in fact a series of buildings, three storeys high (200 feet), which describe a circle of about three miles. This circle is split into 30 sections, and we are told the whole of the interior is the "Most Holy". Its centre is dominated by a large altar on the top of Mount Zion, which, due to its position and eminence, is continually "before the house". The outer

sanctuary is used chiefly for entertaining and feeding the multitude, for whom ample provision is made in the huge kitchens of the outer courts. Upon asking the purpose of these immense dome buildings covered with foliage over the lattice work (rendered "narrow windows" - A.V.; "latticed windows" - Sept.; "latticed loopholes" - Moffatt), we are told these are the "chambers of the singers". Song was a prominent feature in Solomon's Temple with psalteries, harps, cymbals, and trumpets conducted by Asaph. The priests occupy some of the chambers in the Northern circle who "keep the charge of the altar" and prepare the sacrifices; and some of the Southern chambers are for the higher order or priests, "who come near to minister" (40:45-47).

This song and worship will not be marred by the confusion of tongues, for God has "turned unto the people a pure language, that they may call upon him with one consent".

In these chambers many "thrones of the house of David" are set up, where the judges sit to dispense justice to earth's remotest bound, for "out of Zion shall go forth the law, and the word of Yahweh from Jerusalem".

Instead of a mere room of 80 by 40 feet for the inner temple, we are impressed with these buildings around Zion, to "tell the towers thereof, mark well her bulwarks, consider her palaces". In so doing, we observe each of the 30 sections of the inner temple, formed to conform to an arc of the great circle. Both faces of this temple are exactly alike, presenting a continuous range of porticos on the inner side 32 feet wide, and on the outer side 34 feet wide, in conformity with the increase of circumference (Plate IX).

Whilst we ascended steps on the outer side of this temple, we observe there are no steps or exits on the inside, since this is the "Most Holy", and is reserved for the redeemed.

Here ends our imaginary visit to the small and large temple. We suggest the mind could hardly picture a greater contrast.

Ezekiel says the whole of the eastern gates of the inner court are closed, except on Sabbaths, when they are open all day, for here the Lord Jesus will eat bread anew in his Kingdom when the redeemed, a great multitude shall come from the east and from the west, from the north and from the south, and shall sit down in the Kingdom of God" (Luke 13:29).

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 inside 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 50 pages by the Editor on this matter.

* * *

A striking feature of the Inner Temple is the incorporation of Cherubim. To present this remarkable item, the reader is referred to Plate XI on page 117 of Brother Sulley's Temple Book. Every visitor to the House of Prayer must be greatly surprised and impressed to see this architectural imagery: a massive cherub, with the face of a lion and the face of a man, at the numerous entrances.

The size of the cherubim will be seen by comparing it with the people entering the Temple in the foreground of Plate XI. To ascertain the number of cherubim, we must divide the number of entrances - 11 cubits broad - into the total circumference of the Temple. On Brother Sulley's thesis, this gives no less than 800 porches with 800 cherubim in the centre of each gateway entrance.

Ezekiel says these cherubim cover the temple about the "doors" and on the "walls". "And it (the temple) is made with cherubim and palm trees, so that a palm tree was between a cherub and a cherub; and every cherub had two faces; so that the face of the man was toward the palm trees on the one side, and face of the young lion towards the palm trees on the other side; it was made THROUGH THE HOUSE ROUND ABOUT, from the ground unto about the door were cherubim and palm trees made on the walls of the temple" (Ezek.41:18-20). Any specification of Ezekiel's temple cannot omit this very important feature. Yet, in spite of this testimony, it is sadly lacking in other expositions! Brother Sulley places these cherubs in every porch, taking the description of the porches in ch.40:48 to continue to ch.41:3.

The two porch entrances ingoing and outgoing were three cubits wide, making six cubits, and leaving five cubits to complete the 11-cubit wide porch (40:49). This remaining five cubits is the width of the blocks of stone dividing the steps of the entrances and exits from each other: "And the sides (shoulders) of the door (entrance) were five cubits on the one side and five cubits on the other side" (41:2). Thus, the total measurements of the "breadth of the porch" is 11 cubits.

In the description of the porches (40:48-49), there are three distinct features - gates, posts and pillars. "The breadth of the gate three cubits on this side and that side"; the "posts of the porch five cubits on this side and that side" (v49), and also the "pillars by the posts one on this side and one that side" (v49).

The illustration on page 117 of the Temple Book shows the narrow three cubit entrances and exits, the five cubit "posts of the porch", the huge 40 cubit high posts or columns dividing the entrances and supporting the balcony. Henry Sulley suggests the measurements of 40 cubits (41:2) is altitude, since the breadth is given as 11 cubits and the length or depth as 20 cubits (ch.40). The blocks of stone on which the cherubs recline are the 5 cubit "sides" (shoulders) of the door in 41:2. The illustration, therefore, shows five cubit posts, five cubit blocks (sides) and three cubit entrances, and the reason the cherubs are

in each porch entrance is because the "posts of the porch" (40:48) referred to here, are the "palm trees" referred to in 41:18-20. Earlier we mentioned (in regard to the Outer Sanctuary) that the "three score cubit posts" (40:14) were described by Ezekiel later as "palm trees": for he states "and upon each post were palm trees" (v16), signifying architectural designs of palm trees on these pillars. Our proof for the huge cherubim, therefore, is found in the statement that above the door and on the wall between the palm trees were cherubim, and as there is nothing between the palm trees other than the entrances and these five cubit thick blocks, running the length of the porch (20 cubits deep), obviously this is the only possible place to put them: for each cherub must face the palm trees, or "posts of the porch" on "this side and that side".

Here, then, is a stone block 10 feet wide and 40 feet long, with the cherub's two faces filling this width, and the recumbent lion the length of the porch. To comply with a life-size representation of a lion, the height must be about 24 feet. We are presented with the amazing spectacle of over 800 cherubim above 800 porches running round the lower part of the circular Temple, some 24 feet high and 40 feet long.

We can hardly conceive of such a magnificent sculptural display as this, affording scope for artistic workmanship and architectural skill in devising such a facade: cherubim, palm trees (pillars), and colonnaded galleries surrounding a three-storey 200 feet-high building throughout its great circumference.

What place does this extraordinary feature of the cherubim find in other expositions? For Dr Davidson to say there is some obscurity in these verses, and that they refer to ornamentation of the interior means nothing. Nor does it deal with the statement that they were "through all the house round about".

"What is this great lesson Yahweh would convey by this overwhelming display of cherubim, that must be a continual cause for comment and enquiry?"

The Cherubim of Ezekiel and John

Apart from the cherubim keeping the way of the tree of life when Adam was expelled from Eden, the first reference to cherubim is when Israel was encamped in the wilderness. Instead of having one national ensign, or standard, like other nations, they had four! Why four?

The camp lay four square, and in each fourth section of three tribes, there was a separate distinct standard: in the east it floated over the three tribes headed by Judah, as a LION; in the south over the three tribes headed by Zebulun, as a MAN; in the west over the three tribes headed by Ephraim, as an OX; and in the north over the three tribes headed by Dan, as an EAGLE.

The tribes of Israel were compelled to pitch under the particular standard allotted to them. They could not pitch where they liked: "Every man of the Children of Israel shall pitch by his own standard

with the ensign of their father's house far off about the tabernacle of the congregation shall they pitch" (Num.2).

Obviously, some lesson was being conveyed in this unusual arrangement*. The book of Revelation, prophesying Christ's coming reign on earth, depicts cherubim round about the "throne of heaven" with 24 elders: "The first beast was like a lion, and the second beast like an ox, and the third beast had the face of a man, and the fourth like a flying eagle" (Rev.4:6-7).

Here they are depicted in connection with COMING glory - as also in Ezekiel's first visionary chapter, describing the "glory of the Lord" by the River Chebar; again when the "glory of the Lord" moved from the temple because of Israel's iniquity; and yet again when that glory returned to the Temple of the Age to Come, the same vision is given ch.43:1-6.

What do these cherubim represent?

In "Eureka" Brother Thomas shows that the "living creatures", or "cherubim", seen by John, represent the redeemed taken out of every tribe, kindred, tongue and nation, having been made unto God Kings and Priests (Rev.5:9-10). They represent the corporealised spirit in a multitude of the redeemed surrounding the "throne of glory", apocalyptically described as: "a throne set in heaven" (Rev.4:2), its locality defined by Ezekiel, when God's glory enters the inner temple at Jerusalem: "The Place of my throne where I will dwell in the midst of the Children of Israel for ever" (Ezek.43:7), i.e. in the "Most Holy".

* * *

If the Temple at Jerusalem is to be erected on the gigantic scale indicated by Brother Sulley, where will the necessary building material be found? The Empire State Building, New York, the largest building in the world, although surpassing the Temple in height, nevertheless has a size of only 83,860 square feet (about TWO ACRES). Ezekiel's Temple site covers 66 ACRES! Whilst ten million bricks and 100,000 cubic feet of stone were used for the Empire Building, this amount would be of little use for the Temple. Furthermore, the Temple of Ezekiel is not an edifice of brick and concrete, but of untold quantities of stone for the immense pillars, colonades, galleries, and arches.

Solomon's Temple required 30,000 men to cut down timber in Lebanon, 80,000 to hew stones in the Syrian mountains, 3,300 officers to supervise the work. And Solomon's Temple could fit into one of the corner courts of the glorious Temple of the future! Where, then, are material and labor for the building of this great edifice?

* An "unusual arrangement" is also seen in the prominence of cherubim over the mercy seat of the Tabernacle: "Two cherubim of beaten gold at each end thereof ... and I will commune with thee from above the mercy seat, from between the two cherubim, which are upon the ark of the testimony". This was no more a mere "ornamentation of the interior of the Tabernacle, than it will be in Ezekiel's Temple.

Imported Labor Required

Speaking of the Branch that shall rule as Priest in the Temple, Zechariah says: "and they that are far off shall come and build the Temple of Yahweh" (Zech.6:15). Isaiah adds: "The sons of strangers shall build up the walls and their kings shall minister unto thee" (Isa.60:10).

It would not require imported labor to build a small temple like Dr Davidson's. Any provincial contractor could soon complete that work!

Geologists remark that such building material as required for the coming Temple is already on the spot. Professor Hull says: "The rocks around Jerusalem furnish not only a solid and enduring white building stone but marble of pink and yellow that is capable of receiving a fine polish. The beds of stone locally called Misseh have yielded large blocks some of which have been used in the ancient structures of Jerusalem". Modern geologists claim the Jerusalem area today covers "the finest building material in the world". Just as the spurious "eternal city" on the Tiber is build over an abyss into which Deity will hurl it, so the true Eternal City contains within its womb the finest building material in the world which will be miraculously unearthed by the Olivet Earthquake.

Of course, the present topographical site of Jerusalem is not sufficient to fulfil the Temple prophecy, and a modern expositor, C.M. Mackay, states in his Temple Book, that he cannot conceive of Mount Moriah accommodating a one-mile square temple. But this does not dispose of the prophecy!

Ezekiel clearly shows the Temple is to be built upon a very different site, when Jerusalem will be a "very high mountain" upon which will be "the frame of a city". Jerusalem today is not a very high mountain, having an altitude of 2,527 feet above the Mediterranean Sea. Neither is it "beautiful for situation (elevation) on the sides of the North". On the contrary, the northern side was the vulnerable side of Jerusalem from which the Roman legions overthrew the city.

This prophecy necessitates great geographical changes that will take place when Christ returns to Olivet. Zechariah records: "And his feet shall stand in that day upon the Mount of Olives which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof towards the west, and there shall be a very great valley, and half of the mountain shall move towards the north, and half towards the south". But how can Mount Zion itself survive such a mighty cataclysm?

Mount Zion Preserved in the Earthquake

Brother Sulley has some very interesting remarks upon this matter:

"A glance at the contours of the ancient hill of Zion as exhibited in the drawings of the Palestine Exploration Society show a city surrounded by valleys on three sides: east, west, and south, all of which are filled up with superimposed materials, and on the north the hill of Zion is divided from the southern slope by a ravine which passes through

the Haram area. Professor Hull states that Jerusalem is surrounded by 'faults'. Now when the Mount of Olives is divided half towards the north and half towards the south, the site of Jerusalem would be destroyed were it not for the 'faults' above mentioned which SEPARATE THE HILL OF ZION from the surrounding terrain, because the distance from the summit of the Mount of Olives to the eastern wall of Jerusalem is only about half a mile. The movement will probably be A SLIDING OF THE UPPER STRATA OF THE MOUNTAIN UPON THE LOWER, and thus a very great valley will be formed. The movement will not affect the Hill of Zion except as already noticed, for 'He shall touch the valley of the mountains to the place separated' (Zech.14:5). Thus Deity who gave the prophecy respecting the Olivet earthquake has already prepared the site for further physical changes in harmony with the great destiny of the city. In the prevailing conditions it is easy to perceive how the earthquake referred to will separate the city from its sloping declivities on the north and its valleys southward, eastward and westward. The divided portion then only requires 'lifting up' in harmony with the specific prophecy revealed (v10). The Hill of Zion will be remodelled, so as to accord with the necessities of construction involved in the Temple of Ezekiel's Prophecy. Indeed it is difficult to see how suitable frontage lines, one mile in extent, can otherwise be provided for the Temple so that the entrances of the house can be conveniently approached. While the hill in the centre will be raised, the valley or territory on the north-west will probably be depressed."

Modern science supports this earthquake prophecy on the lines above mentioned; Professor Barby Willis, Seismological Expert Leland Stanford, U.S.A., stated before the British Association for the Advance of Science: "The region around Jerusalem is a region of potential danger. A 'fault-line' along which an earthquake cleavage may occur at any time PASSES DIRECTLY THROUGH THE MOUNT OF OLIVES".

Thus, science and geology support prophecy!

Jerusalem to be 3,819 Feet High

From Jerusalem, water is to flow to the Dead Sea and Mediterranean Sea, thus necessitating the raising of the Dead Sea, which is now 1,292 feet below the Mediterranean, to the same level. Otherwise the whole Arabian and Syrian Deserts would be flooded.

Brother Sulley maintains that we therefore must add to Jerusalem's present altitude of 2,527 feet, this additional measure, thus resulting in "a very high mountain", which will stand 3,819 feet above the Mediterranean. Other prophecies show the adjacent land will be affected. Zechariah says: "All the land shall be compassed as a plain ('arabah' - a valley) from Geba to Rimmon south of Jerusalem; and it shall be lifted up and inhabited in her place from Benjamin's Gate unto the place of the first gate of the corner gate, and from the Tower of Hananeel unto the King's winepresses and living waters shall flow half of them towards the former sea and half towards the hinder sea" (Zech.14:8).

Apart from healing the waters of the Dead Sea, these will be used to irrigate the desert eastward of Palestine when the curse will be

moved from the earth and these deserts shall "blossom as the rose" (Isa.35:1-7). The reference of "Geba to Rimmon" introduces us to Geba, some six miles north of Jerusalem; and to Rimmon, about 28 miles southwest. And since we are told the Olivet Earthquake is to form "a very great valley from Geba to Rimmon", so as to compass the land around Jerusalem, this suggests that this very great valley will stretch six miles north of Jerusalem and so fulfil the prophecy of Zion being "beautiful for situation (elevation) on the SIDES OF THE NORTH, the city of the great king".

Thus, we cannot separate Ezekiel's "very high mountain" as the temple site, from the "Zion" of the prophets, and whilst many clerical expositors literally support the latter they must per force include the former.

Dr Bullinger includes both, stating "that the city ... will be parallel with a very great valley cloven through the Mount of Olives and running east and west. It will be situated in a magnificent position on the north side of this great valley. As the original Zion towered above the Kedron valley, so in the Messianic days to come 'Zion the city of God' will be seen towering in majestic elevation above the north side of the very great valley that will be then cleft east and west and through which the cleansing waters will flow eastward to make the land now desert blossom as the rose". In fairness to Dr Davidson we find him giving a literal application to these great geographical changes in the Land of Palestine: "We should go very far astray if we concluded that the supernatural elements in the physical condition of the region of the Holy City (Zech.14:10 and Jer.31:38) and the issue of the river from the Temple spreading fertility around and sweetening the waters of the Dead Sea (Zech.14:8; Joel 3:18) were mere figures or symbols meaning nothing but a higher spiritual condition of the restoration described by Ezekiel. The temptation to allegorise these prophetic pictures of the final state and to evaporate from them either the natural or the supernatural elements must be resisted at all hazards". Dr Davidson's literal interpretation of Jer.31:38 is very illuminating. Whatever reason is there to build the city of God from the tower of Hananeel unto the gate of the corner and thence to Gareb (i.e. 500 reeds from the north-east corner of the Hananeel area to the south-east - Gareb), seeing the site of this temple would be erected on this northern side alone?

Whatever purpose can there be in these supernatural upheavals to create an adequate mountain site for a city-like Temple of such magnitude, if such city-temple is to be an obscure edifice that could be erected anywhere?

Why this reference to imported labor, to the divinely provided materials both geology and science support, where neither this provision nor any miraculous intervention is required for Dr Davidson's small temple?

This mighty earthquake will affect distant Egypt, dry up the present outlet of the Nile creating a highway from Egypt to Assyria through Palestine, that "men may go over dryshod" (Isa.11:15-16; 19:23-25). When we consider the devastating effects of very minor earthquakes, what must be the world-wide effect when the mountains of Israel are lifted up

and the seven streams of Egypt dried? These stupendous upheavals will signify that Yahweh "ariseth to shake terribly the earth", and "men will go into the holes of the rocks and into the caves of the earth and fear Yahweh and for the glory of his majesty".

It is interesting to observe the judgements of God in prophecy are generally associated with the glory of Zion. The Psalmist speaking of the coming judgements among the raging nations associated with this the elevation of Zion: "the streams whereof shall make glad the city of our God, the holy place of the tabernacles of the most high" (Psa.46:4); but the inevitable corollary is: "Come and behold the works of Yahweh what desolations he hath made in the earth" (v8).

May our faithfulness of this glorious hope, the hope that gladdened David's heart, result in our receiving eternal life at Zion. "For there Yahweh commanded the blessing, even life for evermore" (Psa.133:3). May our hopes have the fulfilment that will be his: "I was glad when they said, Let us go into the house of Yahweh. Our feet shall stand within thy gates, O Jerusalem. Jerusalem is builded as a CITY THAT IS COMPACT TOGETHER whither the tribes go up to the testimony of Israel" (Psa.122: 1-4).

The Extent of the Territory

The extent of the territory and its division to the Twelve Tribes is outlined in Ezekiel 47 and 48. Upon this basis Brother Sulley, on page 296 of the Temple Book, had indicated diagrammatically the 12 cantons of the tribes in equal divisions occupying the territory between the River Nile and Euphrates; in the centre of this territory the Levites have their inheritance in the "Holy Oblation", neighboured on the north by seven tribes, and the south by five tribes.

The dimensions of these cantons are not specified by Ezekiel, excepting that they are equally divided as expressed in Ezek.47:14: "One as well as another". The extreme northern boundary occupied by the tribe of Dan is revealed in ch.48:1-3. It will be noted that this boundary reaches to the River Euphrates in fulfilment of the specific promise made to Abraham (Gen.15:18). Ezekiel also states that the southern boundary occupied by the tribe of Gad reaches "even to the river of Egypt" (Ezek.47:19, of Temple Book, page 298).

Brother Sulley maintains the southern boundary must include the Sinaitic peninsula and the delta of the Nile up to the river of Egypt.

For the eastern boundary we must go east of Jordan, seeing it is written that a Sceptre shall rise out of Israel and shall smite Moab: "And Edom shall be a possession, Seir also shall be a possession ... and Israel shall do valiantly" (Num.24:17-18). "They shall lay their hands upon Edom and Moab, and the children of Ammon shall be a possession" (Isa.11:14).

In the centre of this inheritance is the "holy portion" offered unto the Lord: "Moreover, when ye shall divide by lot the land for inheritance, ye shall offer an oblation unto Yahweh, an holy portion of

the land: the length shall be the length of twenty five thousand, and the breadth shall be ten thousand. Of this there shall be for the sanctuary five hundred in length, with five hundred in breadth, square round about; and fifty cubits round about for the suburbs thereof" (Ezek.45:1-2).

Once again, units are specified without indicating their length, and because the word "cubits" is introduced in describing the "suburbs" (more correctly the void place or surround of free space outside the outer sanctuary), this has been wrongly construed by some to indicate the cubit measurement for the holy portion. Thus, again we are introduced to this question of "reeds" and "cubits", and as we have previously stressed, where cubits are not specified the measurement is a reed: "a reed of six cubits and a handbreadth".

That the reed measurement is again used of the Holy Oblation is irrefutable for the following reasons:

The Holy Oblation

The extent of the Holy Oblation is stated to be "five and twenty thousand by five and twenty thousand: ye shall offer the holy oblation foursquare, with the possession of the city" (48:20). The Holy Oblation is divided thus:

1. In the north of this square, a piece of territory 25,000 long and 10,000 broad "for the priests the ministers of the sanctuary which come NEAR to minister unto Yahweh: and it shall be a place for their houses, and an holy place for the sanctuary" (45:3-4). This is also referred to in 48:11 as "the Sons of Zadok".
2. In the centre of the square, a piece of territory again 25,000 by 10,000 for the use of the Levites (45:5), in which territory they are prohibited from selling and exchanging (48:13-14).
3. In the south of the square, a piece of territory 25,000 long and 5,000 broad called "the possession of the city ... it shall be for the whole house of Israel" (45:6).

What, then, is the length of this measure, which is applied both to the sanctuary and to the Holy Oblation? Dr Davidson is very consistent. For whilst he applies this measurement as cubits to the sanctuary, he also applies cubits to the Holy Oblation and the land division. But this is manifestly erroneous, because taking the full extent of the Holy Oblation (25,000 by 25,000 cubits) and allowing the utmost possible area to each tribe (an additional 25,000 for each of the twelve division) making a total of 13 measures of 25,000 cubits, we should only get 107 miles from north to south, and only two-thirds of the extent of the old possession under Joshua and the Kings of Israel!

Dr Davidson's diagram in the CAMBRIDGE BIBLE gives the Holy Oblation as 25,000 cubits, and each tribal division north to south roughly 11,000 cubits, making the total territory about 157,000 cubits! This is one-sixth of the reed-measurement, at most about 50 miles. Yet when Canaan was divided among the twelve tribes, it reached northward

from Mount Hermon in Lebanon to Tamar in the south, some 180 miles in extent.

Thus, we are asked to believe the extent of the territory in the Kingdom will be only ONE-THIRD from north to south of that occupied in the past, and not HALF in width! This is the logical outcome if we consistently with Dr Davidson, construe the unit used to be a cubit ... for the SAME measure unit was used for both sanctuary and the Holy Oblation. The land promised Abraham for a possession was "from the river of Egypt unto the great river, the river Euphrates", some 250 miles. Surely, Dr Davidson's theory produces a dilemma of the first magnitude.

To obviate this we are reduced to an extraordinary method of interpretation, that inconsistently says we can read "cubits" in 45:2, when applied to the sanctuary, but we must make this into "reeds" in the next verse when applied to the land, as it obviously must be in this case! Furthermore, this cubit measure would make Yahweh Shammah, the metropolis of the age to come, under two miles square - not as large as many provincial cities!

Even Dr Bullinger says this is "absurd": "A word is necessary -- regarding the mistake into which some commentators have fallen with regard to the measurements of the Oblation. It has been assumed that these are to be understood as cubits and not reeds. According to this reckoning all the Oblation 25,000 by 25,000 of cubits would represent a square rather less than ten miles each way. The absurdity of this view will be at once apparent when the cubit-scale is applied to the City. This is stated to be 5,000 by 5,000 SOMETHING, and if these are cubits this is reduced to a petty area of a square less than two miles each way. The point need not be labored".

We maintain the "absurdity" of this view is more apparent in failing to properly apportion the territory promised to Abraham and his seed from the Euphrates to the Nile, and more so when the testimony already given by Ezekiel distinctly states that the Sanctuary on each side: east, north, south, and west, was 500 REEDS (Ezek.42:15-19), an interpretation Dr Bullinger accepts.

Position of The Sanctuary

The northern section of the Holy Oblation is "for the sanctuary and the most holy" (45:3). This indicates the Sanctuary is in some part of the portion of the Sons of Zadok, but all commentators place it in the centre of the central portion, in accordance with the statement: "and the sanctuary of Yahweh shall be in the midst thereof". However, of the middlemost portion we read: "and the five and twenty thousand of length and the ten thousand of breadth shall also the Levites have for a possession for TWENTY CHAMBERS" (v5).

It is misleading to render "chambers" as "cities to dwell in". The word "chambers", referred to in earlier articles, has been rendered by Gesenius: "cella, i.e. the whole space within the walls of an ancient Roman temple, and the divided sections therein are called cellae". Hence

then, the Levites' portion is shown to have twenty cellae of the sanctuary; i.e., the outside of the outer sanctuary comprising the two parallel duplicated ranges of ten chambers, equalling twenty chambers (cellae).

This testimony prevents us placing the sanctuary right in the centre of the middle portion of the Holy Oblation, as shown by all other expositors, as it must have twenty chambers (cellae) in the Levites' portion, thus establishing its site on the Hill of Zion.

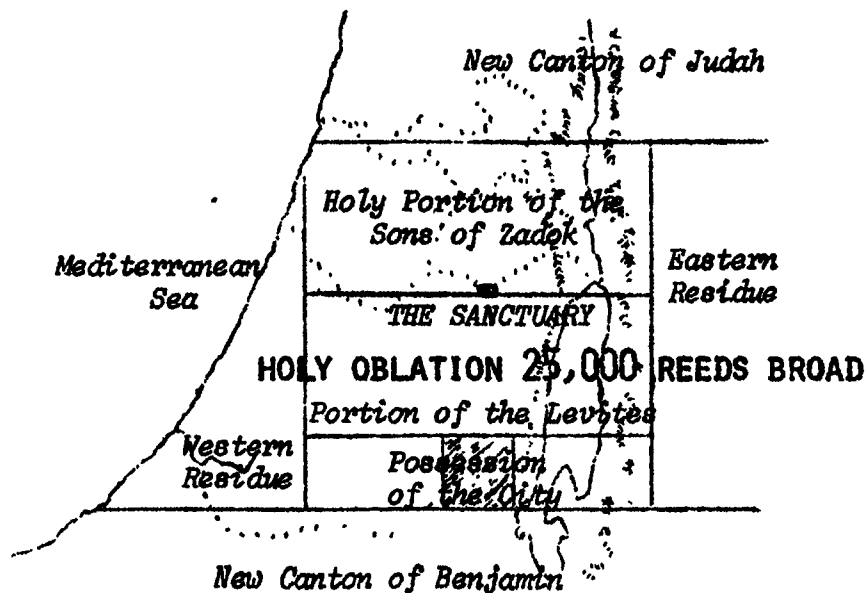
Brother Sulley shows that this arrangement will prevent the portion of the Sons of Zadok - the immortals - being contaminated with the droves of cattle brought to the sanctuary, for these will traverse the mortal Levites' portion.

What is the predominant feature that impresses the reader when viewing this future division of the land compared with the old division? Surely that the priestly functions for worship receive the major allotment and that while sacrifices are mentioned in describing the provision for the priests, no mention is made of tithes. In the original allotment, the tribe of Levi had no land, but were supported by tithes from the other tribes (Lev.27:30,etc.).

There is a tradition that Ezra punished the Levites for keeping away from Jerusalem by depriving them of tithes (EDERSHEIM'S TEMPLE, page 64), but such will be impossible in the future for their domain is around the sanctuary - pointing to an imposing system of worship eclipsing anything in the past and requiring a sanctuary commensurate with these priestly allotments and functions.

* * *

We reproduce the "Holy Oblation", a territory some 55 miles square, the two northern portions being allotted to the "Sons of Zadok" and the "Levites" totalling 55 x 44 miles.



NOTE:

There are one or two difficulties associated with the defined borders of the Land, which a little careful investigation will clear up.

It is obvious, from Gen.15:18, that the land promised Abraham extended from the Euphrates to the Nile, for the Hebrew word the phrase "river of Egypt" as used here, signifies a river such as the Nile, and not the Wady El-Arish.

In I Chron.7:8 reference is made to all Israel celebrating with Solomon from the north "unto the river of Egypt". Here, the word for River is different to that in Gen.15:18 (a difference shown in the Revised Version - Cp Gen.15:18 with II Chron.7:8), and here, as in similar places, the "river of Egypt" is the Wady El-Arish (so-called "river of Egypt") south of Palestine.

The land promised Abraham, however, extends to the Nile, and Ezekiel's borders, when properly interpreted allow for this.

He states that the south border is from Tamar "even to the waters of strife in Kadesh, the river to the great sea" (Ezek. 47:19).

The city Kadesh was much further north than the Nile. How then can this description be reconciled with that of Gen.15:18. Quite easily, and in two ways. Firstly, Kadesh was a district as well as a town (Ps.29:8), and more to the point, Kadesh is a word of frequent use in Scripture, and signifies the Holy. As such it could refer to Sinai which is described as the Holy Mount. It will be also seen, by consulting Exodus 17:7, that there was a "waters of strife" at this southern extremity. Thus Ezekiel and Genesis are found in agreement.

But what of the word "river" (Ezek 47:19)? The Hebrew word is "nachalah," and signifies "valley" (see margin), without specifying what valley. The word, in Hebrew, signifies "inheritance." Thus we could render "From the inheritance to the great sea". However, if valley is preferred, the specific valley is not indicated, and certainly it is not the Wady El-Arish, for a different variation of the word is used for Wady, and if it were established to be identical with the Wady El-Arish, there would be conflict with Genesis.

There is nothing in Ezek 47:19, to cause any variation from the specific promise to Abraham, that the promised inheritance will be from the Euphrates to the Nile

- P.M.

We have previously stressed the spaciousness of the Most Holy in the inner sanctuary, where the immortals foregather in their official capacity of worship, and here, in the northern portion of the Holy Oblation is their residential quarters, an ample territory 55 x 22 miles, "a holy portion ... a place for their houses."

The Sons of Zadok are the priests who "come near to minister unto the Lord" as distinct from the Levites, the subservient order. These are the Elohist sons of Zadok, and the Prince is none other than the "Branch" of Zechariah's prophecy, who will rule as a priest as well as a king: "Behold the man whose name is the BRANCH, he shall build the temple of the Lord, and he shall bear the glory, and shall sit and RULE upon his throne; and he shall be a PRIEST upon his throne" (Zech.6:12-13).

Dr Thomas also gives the same figurative application of "Eliakim the son of Hilkiyah" who was to be "for a glorious throne to his father's house" (Isa.22:20-24).

Whilst, therefore, we have at present a spiritual "Father's house" in which are the many abiding places, this does not eliminate the literal temple. Jerusalem topographical is the basis of the figure of the "heavenly Jerusalem", but we must not lose sight of the fact that it is also of the coming literal elevated Jerusalem which is shown with much local topographical detail (Jer.31:38-40).

Deity promised that the nation of Israel would become a "kingdom of priests and a holy nation" (Ex.19:6), if obedient, but due to their disobedience another nation, not reckoned by natural descent, will receive this inheritance; called by Peter: "a chosen generation, a royal priesthood, a holy nation", i.e. the redeemed called out of the nations, to become "kings and priests" and reign on the earth.

Where, then, will this multitude reign? Where will they perform these kingly and priestly functions? Ezekiel states in the Temple of Jerusalem, and for whom there is this ample allotment of territory for residences surrounding the sanctuary.

Jerusalem is to be the headquarters, both for the civil and ecclesiastical administration. Here will be found the "thrones of judgment the thrones of the house of David" (Psa.122:3-5). Here will be the "throne of the Lord" and the "throne of the priest". Here will be the divinely chosen centre for world jurisdiction and jurisprudence, for the redeemed are to sit with Christ on his throne and rule the nations with a rod of iron.

Myriads of agents will be required to regulate the affairs of the kingdom. Some will bear rule over ten cities, some over five; the worthiest will occupy places of eminence at the seat of Government; and if this is conducted on the lines of Solomon's it will be occupied by course by the appointed judges. It has been suggested that in this way there will be fulfilled a literal application of Christ's words, of a continual "ascending and descending upon the Son of Man" (John 1:51).

It is incongruous to suggest that the glory of Yahweh comprised of His manifestation in the multitude of the saints, could enter the east Gate of a Temple 80 ft. by 40ft. Where are the thrones of judgment to be located in such a Temple, to say nothing of the accommodation for the multitudes that will "sit down" in the kingdom of God?

Yet despite these insurmountable difficulties, there was seriously reproduced in Christadelphian Answers this small temple of Davidson with a Holy Place of 40 ft. square. This was later reproduced in the Christadelphian Treasury with the irrelevant, not to say improper, observation that Brother Sulley's exposition is "based on the wrong interpretation of Zech. 14:16, as is so effectually dealt with by Dr Thomas" — who is quoted as saying that "it is not to be supposed that ALL the world will go up to Jerusalem at one time." This no one ever disputed.

Far more germane of the subject, if Dr Thomas' views were wanted would it be to have quoted him saying Ezekiel's temple throughout its courts, internal compartments, and ordinances are different from Solomon's and Zerubbabel's temples, and his concluding remarks:

"The temple which Jesus will erect on Moriah will be more magnificent than any building which has yet adorned 'the city of the Great King! It will be renowned throughout all the earth, and will be frequented as 'the House of Prayer for all nations' who shall flow into it' (Christadelphian 1890, p. 402).

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THE PRINCE-PRIEST OF THE AGE TO COME

by

brother Robert Roberts

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 the Truth. Others cannot depart from what they have not attained to. There is a necessity for much discrimination in the matter, for there does not lack a semblance of reason for the views referred to that may blind discernment, and land honest endeavour in a quagmire from which extrication may be difficult.

The question on which the argument turns is this: WHO IS THE PRINCE OF THE EZEKIEL VISION? And who are the "priests, the sons of Zadok", who approach the Lord in connection with him? Stated in this way, the question seems of comparatively small importance. It does not appear on the face of it to have a vital bearing on the system of the truth recovered over 40 years ago by the providentially-directed, capable, and exhaustive scripture studies of Dr Thomas. Yet a wrong treatment of the question is made to yield conclusions of the most revolutionary character. The most recent writing on the subject is directed to the establishment of the following:

Erroneous Views

1. That the government of the earth by the saints in the age to come will be an invisible government.
2. That the only visible part of the Kingdom of God will be the mortal Jewish Kingdom restored under Mosaic institutions.
3. That the princes and rulers thereof will be mortal men; and that though Zadok and the ancient fathers will be raised from the dead, they will take no visible part in the government, but will merely operate as a concealed Providence after the manner of the angels in the present dispensation.
4. That the Son of David at the head of the Kingdom, to whom kings will bow down and nations serve, will not be Jesus Christ, but a mortal descendant of David, who will occupy David's throne as Christ's representative, and receive the homage of the whole world in his vicarious capacity.
5. That Christ and his brethren will take no visible part in the government of mankind but will be concealed in the inner temple area as the Providence and invisible priesthood of the age to come.

6. That the only visible kings of Israel will be mortals.
7. That "new Jerusalem" during the thousand years will be in "the air", directing affairs invisibly upon the earth through the mortal kings and princes that Christ will appoint.
8. That there are two Christs over Israel in the future age - the one immortal and unseen, the other ruler over the twelve tribes of Israel.

The bare statement of these conclusions is sufficient to confound their claims to consideration at the hands of such as know and are established in the Truth; with whom it must necessarily be an axiom that no interpretation of any part of the Word can be true that involves such a total subversion of the Bible doctrine of the Kingdom of God and the Bible revelation concerning the future position of the saints.

All who hold the "mortalist" view of the Ezekiel service may not hold these conclusions; but they are entertained by some, and they are the logical outcome of that theory. For this reason, the theory yielding them is to be guarded against as destructive of the Gospel of the Kingdom. For the sake of some whose aims and ruling motives are such as to challenge respect, we shall enter upon a formal demonstration of the following *

Propositions of Truth

- A. That the Kingdom of God in the age to come is the Kingdom of Israel restored.
- B. But that this restoration will take place under a NEW covenant, which sets aside the old, and involves a radically new constitution.
- * C. That the leading feature of this new constitution will be a new priesthood in which Christ takes the place of Moses, and the brethren of Christ the place of the Levitical priests - with such exceptions as regards the menial features of the service as the Ezekiel vision provides for - introducing a mortal element in the lower grade corresponding with the mortal element of the Kingdom of God in the mortal populations of the earth.
- D. That the new constitution changes also the royal headship of the Kingdom, substituting for a succession of the mortal descendants of David an ever-living descendant (fixed and immovable), who is David's Lord as well as David's son, and will occupy David's throne in David's rejoicing presence.
- E. That under this new constitution, Palestine, the land of Abraham's pilgrimage, will be personally possessed by Abraham jointly with this Son of David, who is also Abraham's son - under arrangements, however, which, while reserving the fee simple in their possession, will admit of the land's occupancy and possession by others under regulations;

* Propositions A to D are reproduced herein. Readers wishing to consult brother Roberts' treatise upon the other propositions will find them reproduced in "the Berean Christadelphian" from November 1951 to March 1954 in the order stated above.

and at the same time leave scope for Abraham and Christ's exclusive occupancy of certain private districts.

- F. That the sovereignty of the new constitution will vest exclusively in David's immortal Son and Lord, to whom alone every knee shall bow - whom alone all peoples, nations, and languages shall serve.
- G. That the accepted and glorified brethren of Christ will share his sovereignty throughout the world, and administer his power and authority in all lands and cities, in an open and visible manner, receiving honor and glory, service and subserviency at the hands of all people, inheriting the earth and possessing the riches of all kingdoms.
- H. That Christ and his brethren will openly and obviously and proximately reign and officiate as Kings and Priests in the place where they have openly confessed and suffered.
- I. That the essence of the whold institution is VISIBILITY and ACTUALITY - manifestation and revelation - to "every eye"; and that the objects contemplated by the Kingdom of God requires that it should be so, and FINALLY,
- J. That there is nothing in the Ezekiel vision of the temple service, either as regards prince or priests, or any of its ordinances or prescriptions, that in any manner or measure conflicts with these truths: but on the contrary, the vision supplies just that kind and amount of revelation as to literal particulars that completes the exhibition of the Kingdom of God in all the Scriptures.

Some of these propositions will require no demonstration. An indication will be enough. Now let us consider these "Propositions of Truth" in detail -

- A A. That the Kingdom of God in the age to come is the Kingdom of Israel restored.

The question put by the apostles to Christ before his ascension is enough to show that the Kingdom of God is the Kingdom of Israel restored: "Lord, wilt thou at this time restore again the kingdom to Israel?" If it needs confirmation, the confirmation is found in the promise of Christ to them: "When the Son of Man shall sit on the throne of his glory, ye also shall sit on twelve thrones, judging the twelve tribes of Israel" (Matt.19:28) - and in Paul's description of the Gospel as "the hope of Israel", to which the twelve tribes looked forward (Acts 28:20; 26:7).

If the Kingdom of God be the Kingdom of Israel restored, and the saints are to inherit the Kingdom of God, must they not be the actual lords and possessors of that restored Kingdom of Israel? To suppose them in the position of the angels, directing affairs through mortals unseen, would not meet the case in many essential points which we shall glance at. The angels now regulate the affairs of the earth: could it be said that they "inherit the earth?" Nay, "The earth is given into the hands of the wicked" (Job 9:24). It is to be taken OUT OF the hands

of the wicked and transferred to the saints who inherit it IN THEIR STEAD (Matt.5:5; Psa.37:9-11), and ride in the high places thereof (Isa.58:14). The present kingdoms are the kingdoms of men, though supernaturally regulated by the angels. Could they be called the "kingdoms of the angels?" By no means. They are realms of darkness ruled by "The spirituals of wickedness in high places" (Eph.6:12).

When "the kingdoms of this world shall become the Kingdoms of our Lord and of His Christ", it is because of the CHANGE in the possessors: "The saints of the Most High shall TAKE the kingdom and POSSESS the kingdom" (Dan.7:18). God rules in the kingdoms of men NOW, indirectly, buiding all things to the accomplishment of His own purpose. Could we call them the "Kingdom of God" on that account? Nay, verily. Why are they to be called so in the age to come? Because of the CHANGE in the VISIBLE administration. Man has had his turn for 6,000 years. God Himself will judge the world in the next phase, "by that man whom He hath ordained", who will be assisted by those whom God is preparing for and by him. This is the testimony (Acts 17:31; I Cor.6:2).

The kingdom of Israel was the Kingdom of God in a preliminary phase. It is so styled (II Chron.13 & I Chron.17:14), because it was so in FACT, for in every element of its constitution it was a divine work by VISIBLE operation, from the rescue of the people from Egyptian bondage to the last message of inspiration. It was removed because of the insubordination of Israel in many generations. As it is written, "Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth, saving that I will not utterly destroy the house of Jacob, saith the Lord" (Amos 9:8). God proposes the restoration of this overthrown kingdom - "I will raise up the tabernacle of David that is fallen, and close up the breaches thereof, and I will raise up his ruins and build it as in the days of old" (v11).

* * *

B. But that this restoration will take place under a NEW covenant, which sets aside the old, and involves a radically new constitution.

But though rebuilt "as in the days of old", the fallen house of David will not be built entirely upon the same plan. It will be a new and more glorious edifice in every way. There will be a change in the law, and a change in the administrators thereof, though certain elements in the old law and a certain ingredient in the old administration will be retained. This is the testimony: "I will make a NEW covenant with the house of Israel and with the house of Judah, not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt" (Jer.31:31).

Jesus identifies himself and his work with this new covenant, in saying at the breaking of bread, "This is the new covenant in my blood shed for you" (Luke 22:20). Paul places Jesus right in the kernel of it in saying: "He is the mediator of a better covenant which was established on better promises. For if that first covenant had been faultless, then should no place have been sought for the second. But

finding fault with them, he saith, Behold the days come, saith the Lord that I will make a NEW covenant, etc." (Heb.8:8).

* * *

C. That the leading feature of this new constitution will be a new priesthood in which Christ takes the place of Moses, and the brethren of Christ the place of the Levitical priests - with such exceptions as regards the menial features of the service as the Ezekiel vision provides for - introducing a mortal element in the lower grade corresponding with the mortal element of the Kingdom of God in the mortal populations of the earth.

The setting aside of the old covenant for this new covenant involves the introduction of a new priesthood. This is Paul's argument in Heb.7:15, "After the similitude of Melchizedek, there ariseth another priest who is made, not after the law of a carnal commandment, but after the power of an endless life ... There is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof ... The priesthood being changed, there is made of necessity a change also in the law."

Christ is the high priest of the new covenant, as Aaron was of the old. His office is first employed in the development of "his own house", "whose house are we if we hold fast, etc." (Heb.3:6). When they are developed, they are changed to his glorious state and incorporated in his priesthood as the sons of Aaron were under the law of Moses. They become "kings and priests unto God", "in which capacity they are to "reign on the earth" (Rev.5:10). They are a royal priesthood now in a preliminary sense, offering the incense of praise and the sacrifices of a spiritual service (I Pet.2:9); but their "manifestation" as kings and priests unto God (Rom.8:19; Rev.1:6) is reserved for the day of power and glory when they shall, with Christ, "judge the world" (I Cor.6:2) and "reign with him" (II Tim.2:12). God himself says to them: "Ye shall be named the priests of the Lord, and men shall call you the ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves" (Isa.41:6).

This language is not addressed to Israel after the flesh except insofar as they form the outer fringe of the true Israel "to whom the promises are made". The words are addressed to the true Israel who, in all their generations, wait for the consolation of Israel, and arise from death at the Lord's coming to see and share it (Isa.46:10-13; Mal. 3:16-18). This must be evident from the introductory verses, "The Spirit of the Lord is upon me" (that is, Christ, as Jesus declared in the Nazareth synagogue - Luke 4:18-21) - "... because he hath anointed me to ... comfort all that mourn ... to give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

Jesus settled the application of these promises in his words to the disciples: "Blessed are ye that mourn, for ye shall be comforted, Blessed are ye that weep now, for ye shall laugh" (Matt.5:4; Luke 6:21). It is of the saints at the resurrection, therefore, of whom it is written: "Ye shall be named priests of the Lord, and men shall call you

the ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves."

Why are they to be "NAMED priests" and "CALLED ministers?" Because they are to BE so (Rev.20:6) - "Priests of God and of Christ, and shall reign with him a thousand years".

Here then is an immortal order of priests having to do with men. As it is added (Isa.61:9) - "Their seed (that is, their sort, their kind, even the seed of Abraham which they are - Gal.3:29), shall be known among the Gentiles, and their offspring among the people. All that see them shall acknowledge them, that they are THE SEED WHICH THE LORD HATH BLESSED".

But as Aaron and his sons had the tribe of Levi placed at their disposal for the service of the tabernacle (Num.8:19), so the mortal Levitical order is placed at the disposal of Melchizedek, king-priest of the new constitution and his sons (for the BROTHERS of Christ are also considered as his CHILDREN - "I and the CHILDREN which God hath given me"). This is a feature made visible in "the ordinances of the house", shown to Ezekiel in vision.

* * *

In this vision there are two orders of priests. The one - the lower order - is described (40:45) as "the keepers of the charge of the altar" (v46). That there is a much greater difference between them than would at first sight appear from this description is manifest from the definition of their duties, and the explanatory comment with which the definition is accomplished. Of the one, the LOWER order - it is said, "They shall NOT come near unto Me to do the office of a priest unto Me, nor to come near to any of My holy things in the most holy" (Ezek. 44:13). Of the other, the FIRST order, it is said, "THEY SHALL COME NEAR TO ME to minister unto Me and they shall stand before Me to offer unto Me the fat and the blood, saith the Lord God. They shall enter into My sanctuary and they shall come near to My table to minister unto Me, and they shall keep My charge" (vv15-16).

Here is a complete contrast. The reason given is still more indicative of a great difference between the two orders. In brief, this reason may be said to be: THE REWARD OF OBEDIENCE in the one case, THE PUNISHMENT OF DISOBEDIENCE in the other. In the one case, it is thus defined: "The priests, the Levites, the sons of Zadok, that KEPT the charge of My sanctuary when the children of Israel went astray from Me, they shall come near" etc. In the other it is thus given: "The Levites that are GONE AWAY far from Me when Israel went astray, which went astray from Me after their idols, they shall even bear their iniquity".

The full nature of the difference is not apparent in Ezekiel. We are indebted to the further revelation by Jesus and the apostles for a knowledge of details indicated, though not clearly disclosed, to the prophets. That one order of priests is IMMORTAL and the other MORTAL is not stated in so many words, but it is involved in what is said, and it is necessitated by the revelation elsewhere that the High Priest of the new order is the Righteous Son of David, who is to bear the glory, and

sit and rule as a priest on his throne (Zech.6:13), and that the glorified brethren of "that Righteous One" are to rule with him as kings and priests.

An Apparent Inconsistency

The idea that Ezekiel's statements concerning the sons of Zadok are inconsistent with the fact of their being immortal, is based upon a misleading appearance in the wording of this part of the vision. It is supposed that they are referred to in the regulations concerning marriage (44:22), which are rightly held to be inapplicable to those who shall "... neither marry nor be given in marriage" (Luke 20:35).

The supposition appears to be favored by the absence of a distinctly marked transition from one order to the other in the discourse concerning the priests, after the introduction of the parenthetic allusion to the sons of Zadok. Verse 17, by the use of the pronoun "they", appears to speak of the sons of Zadok, who are spoken of in v16; but that it is NOT the sons of Zadok but the LEVITES that are spoken of in v17 and after, is manifest from v19, that they shall "... go forth into the outer court to the people". THIS IS THE OFFICE OF THE LEVITES, AND NOT OF THE SONS OF ZADOK, as is plainly stated in v11 - "They (the Levites) shall slay the burnt offering, and the sacrifice for the PEOPLE, and they shall STAND BEFORE THEM to minister unto them, because they ministered unto them before their idols". But as for the sons of Zadok, "They shall come near to Me to minister unto Me" (v15).

Consequently we are compelled to understand the Levites to be spoken of in the verses in question, which describe duties applicable only to them. That these verses should appear to apply to the sons of Zadok is due to the introduction of a parenthesis at v15, which is not formally indicated. Verses 14 and 17 must be read consecutively to get the true sense: "But I will make them (the Levites) keepers of the charge of the house for all the service thereof, and for all that shall be done therein ... And it shall come to pass that when they enter in at the gates of the inner court (for they shall have charge at the gates of the house, see v11) they shall be clothed in linen garments They shall not gird themselves with anything causing sweat; ... neither shall they take for wives a widow" etc.

The second (mortal) grade of priests being in question in these verses, there is none of the difficulty of sweat and marriage that many naturally feel on the first reading. If the question be asked why the distinction was not more clearly indicated, we can only say it is not the only case where the pronoun is employed with reference to sense merely, and not as the equivalent of a grammatical antecedent.

A Parallel Instance

In a similar case in Matthew, Mr Stern, the Jew, contended it was Simon the Cyrenian that was crucified and not Jesus (see Matt.27:32-36). This was, of course, a perverse contention, because the context entirely excludes such an absurdity. Still it had the same ground - the absence of a clear association of the pronoun. In this other case, the context

shows the right application of the pronoun and relieves the subject of a difficulty that is only seeming.

That there should be these two classes of priests in harmony with the whole character and bearing of the institution of the age to come. It is a mixed dispensation in which death reigns in a population ruled by immortals; and it is suitable that the mortal element should be utilised in the lower branches of the service. And it is a feature of exquisite moral beauty that the particular form in which this mortal element should appear in connection with the temple service should be a class excluded from the higher grade on the ground of former faithlessness.

Yet that the Levites should appear in the service is in harmony with the fact that the kingdom is a RESTORATION; that they should have the drudgery of the service is in harmony with their past history; that the honorable part of direct communion with God should be reserved for the sons of Righteousness is beautiful.

THE MOSAIC PRIESTHOOD SUPERSEDED

On the face of it, it appears a feasible contention that as the degraded Levites are the mortal descendants of a faithless order, so the sons of Zadok are the MORTAL descendants of a faithful order. But this apparent feasibility becomes an impossibility in view of the supersession of the Mosaic priesthood by Christ, and the testimony that the priests unto God in the age to come are the immortal saints. And it is out of harmony with the moral fitness of things; for whereas the degradation of descendants is a fitting retribution for the unfaithfulness of a class, the exaltation of descendants is not the revealed recompense of righteousness. Righteousness is not awarded vicariously, though sin may be appropriately visited in this way. "The righteousness of the righteous shall be upon him; and the wickedness of the wicked shall be upon him" (Ezek.18:20). "The righteous hath hope in his death."

This hope is the hope of individual resurrection to "glory, honor, and immortality". As Jesus plainly puts it, "They that have done good (shall come forth) to the resurrection of life" (John 5:30). That this resurrection, at the coming of the kingdom, includes the faithful of the Mosaic age, we know from Christ and his revelation to John in Patmos. "Abraham, Isaac, and Jacob, and all the prophets" is Christ's own specification (Luke 13:28); and in his revelation to John, his words are that at "the time of the dead (the sounding of the 7th trumpet), God will judge them, and give reward to His servants, the prophets, and to the saints, and to them that fear His name, small and great" (Rev.9:18).

These principles require that the sons of Zadok "that kept the charge of My sanctuary, when the children of Israel went astray", should be INDIVIDUAL righteous men of previous generations, and therefore IMMORTAL. The difference in the way they are described as distinguished from the description of the rejected Levites, would indicate this distinction. The degraded Levites are "the LEVITES that are gone away from Me": this is a class, a tribe, a whole body of people; but the Levites that are to "come near to do the office of a priest" are "the SONS OF ZADOK that kept the charge of My sanctuary."

These are INDIVIDUAL Levites selected from the whole BODY of Levites. Zadok was a faithful priest, but the sons of Zadok in the FAMILY sense are not distinguished for faithfulness above others in Israel's history. But individual sons of righteousness as contrasted with the sons of Belial there have always been. There is therefore a sparkle of beautiful analogy in the employment of a family name that should define their class, while actually specifying a prominent member of that family. ("Zadok" means "righteous").

The employment of the phrase "the sons of Zadok" to denominate the class to which Zadok himself belongs, and of which he stands as the spiritual type, rather than to define literal descendants, is in harmony with the scriptural usage exemplified in the case of Abraham. The Jews were all the SEED of Abraham in the literal sense: but Jesus did not recognise them as the CHILDREN of Abraham. He Said - "I know that ye are Abraham's SEED but ... if ye were Abraham's CHILDREN ye would do the works of Abraham" (John 8:37-39). Moral likeness is the ground of kinship. So, the merely literal descendants of Zadok would not be the sons of Zadok in the divine use of these terms. The sons of Zadok are those who have "done the works" of Zadok in the ages of Israel's disobedience.

There is a peculiar force in this description of them. Zadok was a faithful priest; but Zadok is the Hebrew word of "Righteousness". Zadok was the leading priest figure by the side of the king under the typical reign of Solomon.

Fitting and Beautiful

That a word having all these associations and relations should be chosen to describe a class in which the personal Zadok will have a prominent and permanent place; to which the individuals composing it are admitted on the principles of personal Righteousness exclusively; and who are called expressly to stand by the side of the greater than Solomon in the capacity of "priests unto God" in the day of his manifested kingly glory, is one of those dazzling beauties which are everywhere hidden under the surface of things in the Scriptures.

It is an enhancement of this great beauty that the description should be employed in connection with a matter specially calling for it: the restored Temple service of the age to come. The introduction of a vision on this theme almost called for a definition of the new priesthood in harmony with the Temple history of which the Ezekiel Temple is a renewal and continuation. The more so, because this new Temple dispensation involves the dealing out of what we might call the deserts arising out of the previous one. It had been written: "Then shall ye return and discern between him that serveth God and him that serveth him not" - that is, "in that day when I shall make up My Jewels" (Mal. 3:16-18).

The day of the restored Kingdom of Israel is "THAT DAY". To Ezekiel is shown the glory of this day; and it was meet that the new priesthood of the restored system should be designated with reference to the history of the old. This is done by calling them "the sons of Zadok" - that is,

all of the Zadok type. That they should include many Gentiles is no difficulty since these Gentiles cease to be Gentiles when they are incorporated in the divine polity which is wholly composed of the Zadok type - all "sons of righteousness".

The idea that the Ezekiel "sons of Zadok" should be mortal blood descendants of Zadok is irreconcilable with the character of the Zadok priesthood as revealed. It has been revealed that the saints are to be the priests of the age to come. This is the governing element in the question. Nothing must be allowed to clash with this.

The Levites as mere Levites, are excluded on account of the part they performed in Israel's transgressions. The class chosen in their place is a selection from them because of former faithfulness with many new individuals added and incorporate with them, who though originally aliens, become fellow-citizens with the household of God - "built on the foundation of the apostles and prophets" (who were nearly all priests) - and therefore forming one class with "the priests, the Levites, the sons of Zadok", who stand by the side of the son of David in the glory of the Kingdom.

* * *

- D. That the new constitution changes also the royal headship of the Kingdom, substituting for a succession of the mortal descendants of David an ever-living descendant (fixed and immovable), who is David's Lord as well as David's son, and will occupy David's throne in David's rejoicing presence.

It might seem superfluous to prove this proposition but the workings of error are so incessant and insidious that the man of faith has to stand with drawn sword, as it were, over the simplest proposition of the faith. That this is one of them, it is not difficult to show. The name of Christ as "THE SON OF DAVID" is indeed of itself conclusive.

Why was he so designated but because the Messiah was to be the son promised to David? God promised a son to David who should sit on his throne for ever (II Sam.7:16; Psa.89:35-36; Acts 2:29). God fulfilled this promise in raising up Jesus as Paul told the Jewish congregation in the synagog of Antioch (Acts 14:23). Peter, by the Spirit, declared on the Day of Pentecost that David himself was aware that the promised son would be the Messiah: "David being a prophet, knew that God had sworn to him with an oath that of the fruit of his loins according to the flesh, he would raise up Christ to sit on his throne" (Acts 2:29-30).

This being beyond question, we have to realise how entirely the Messiahship was an affair of KINGSHIP in the position ORIGINALLY OCCUPIED BY DAVID. The Messiah was to be a sufferer; he was to be a priest; he was to be a saviour; he was to be a conqueror. But these were but adjuncts, as we might call them, to the office and function of the Messiahship. The Messiahship itself in its foundation character is rooted in the "throne of David". "Of the fruit of thy body will I set on thy throne" (Psa.132:11). "The prince of peace ... on the throne of David and upon his Kingdom" (Isa.9:6). "The Lord God shall give unto

him (Jesus) the throne of his father David" (Luke 1:32). This is the everlasting covenant which David declared to be "all his salvation and all his desire" (II Sam.23:5); and the things involved therein are "the sure mercies of David" which God proposes to extend to every perishing, thirsting son of Adam who will accept them on His terms (Isa.55:3).

Next we have to notice that it is in no ornamental, sentimental, or honorary, or figurative, or spiritual sense that Christ is to occupy David's throne. He will be a King on that throne in the place where it was formerly established, and for the purpose for which David occupied it. David reigned (II Sam.8:15); CHRIST WILL REIGN (Isa.32:1; Rev.11:15). David executed justice and judgment (I Chron.18:14);

CHRIST WILL EXECUTE JUSTICE IN THE LAND (Jer.33:15).

David made war (I Chron.17:1-13);

CHRIST WILL MAKE WAR (Rev.9:11-15).

David blessed his house (II Sam.6:20);

CHRIST WILL BLESS HIS HOUSE (Matt.25:34).

David divided his enemies' spoil with his friends (I Sam.30:26);

CHRIST WILL DO THE SAME (Isa.53:12).

The list might be extended. Let these indications suffice. Any theory of Ezekiel that would relegate Christ into an invisible position in the age to come would exclude him from the throne of David which was a VISIBLE INSTITUTION.

Any theory that puts him in the place of the angel of the covenant or the glory of the Shechinah of the divine presence in the sanctuary would have the same effect, for NONE of these were the "throne of David". They all pertained to David's God, but were none of them David's THRONE. While Christ is David's Lord and God (as he was to Thomas - John 20:28), we must not forget that he is also David's SON, and will "sit on David's throne".

All Blend in Christ

It is one of the peculiar glories of Christ that he blends in himself many things that were never before combined. He is both God and man: the king and his son: the priest and the sacrifice: the Ruler and the servant: Alpha and Omega, the beginning and the ending: the first and the last.

As soon as we begin to separate any of his functions and attributes, we make confusion of the truth. We must by no means exclude him from the occupancy of David's throne. In this position, he will be "ruler in Israel", as testified in Micah 5:2; He will reign in righteousness (Isa.32:1). he will be visible in his beauty (Isa.33:17). Kings and princes will come from afar to do him homage (Psa.45:12; 72:11).

In the first instance, even some who know him not will enquire about the wounds in his hands (Zech.13:6). Others will claim his recognition on the ground of a previous acquaintance, saying - We have eaten and drunk in thy presence"; "Thou hast taught in our streets!" (Luke 13:26).

His relation to all the affairs of his kingdom will be as real and practical as was his relation to the affairs in his humiliation and

sacrifice. He will not be in the background in the day of his glory; "Every eye shall see him". In his hands, the throne of David will be established for ever. Read Psa.45 for the picture of his kingly glory. "Life - length of days for ever and ever". "There was given unto him a kingdom, glory and dominion. His kingdom is an everlasting kingdom, all dominions shall serve and obey him" (Psa.21:4; Dan.7:14,27).

But there is one feature of his position that did not appertain to David. David was not a priest, though in his typical capacity, he even offered sacrifices, "girt with a linen ephod" (II Sam.6:14,18; 24:18,25). But of Christ, his son and everlasting successor, it is written - "The Lord hath sworn and will not repent. Thou art a priest for ever after the order of Melchizedek" (Psa.110:4; Heb.7:17).

This priesthood of Melchizedek combined both the kingly and sacerdotal elements, and was conferred on Melchizedek in his OWN right and not by law of heredity. He was made priest not because of "father or mother", but because of himself - his own excellence. Christ is a priest after THIS order and not after the order of Aaron, which was constituted by birth and bounded by a limitation of age. Christ, in being after this order, is therefore a priestly-prince or a princely-priest, which is a perfect fulness of character. How glorious a head for Israel and mankind - a man to whom God has not only given all the authoritative and executive power of a temporal prince in matters of law and property, but whom he has also invested with the tender character of an Intercessory Friend in things pertaining to God - and all this, after a suffering life in which "he loved righteousness and hated iniquity". "Therefore God thy God hath exalted thee with the oil of gladness above thy fellows".

He is the priest-prince of the age to come. His name as prince is of frequent occurrence:

"Prince of the kings of the earth" (Rev.1:5).

"Prince of Peace" (Isa.9:6).

"Messiah, the Prince" (Dan.9:26).

"The Prince of Life" (Acts 3:15).

"A Prince and a Saviour" (Acts 5:31).

"A Prince" (Ezek.34:24).

"Messiah the Prince" in the day of his glory by reason of his Melchizedek character is "a priest upon his throne". This is expressly testified in Zechariah. "The man whose name is the BRANCH ... He shall bear the glory; he shall sit upon his throne and shall be a priest upon his throne" (Zech.6:12-13).

Can It Be Any But Christ?

Now, when we go with Ezekiel to one of "the high mountains of Israel", and overlook the sanctuary of Messiah the Prince's age, outspread at our feet "as the frame of a city on the South", we are looking on the very locality that witnessed the Lord's agony and crucifixion 1800 years ago. We are looking on the very hill on which he stood and said with tears in his eyes: "Ye shall not see me henceforth till the time come when ye shall say, Blessed is he that cometh in the name of

the Lord". We are surveying the very scene which heard his parting word - "If I go away, I shall come again".

Can it be that "the Prince" in the sanctuary is not Messiah the Prince? Can it be that the head of that city of God is a mortal erring man? Can it be that he whom the people follow and adore - whom visiting kings fall down before; and all nations and languages come to bless and serve, is not the Son of God, but some mere earth-born of recent birth, elevated to his position of honor and glory because he happens to have a drop of David's blood coming to him through the veins of centuries of disobedient Israelites? Is it so, after all, that flesh and blood IS to thus inherit the Kingdom of God? That men not born of water and of the spirit are to enter in, and ride upon the highest places of the earth?

No language seems too emphatic to disown such a thought! It involves a complete subversion not only of the promises themselves, but of the very principles upon which the bestowment of those promises is conditioned. The appearance of things presented in Ezekiel may seem to countenance it when looked at without reference to what has elsewhere been revealed. It vanishes when read in the light of the entire revelation; and even closely looked at by itself, there is nothing in it inconsistent with the identification of "the Prince" with Christ, and some things that necessitate it. Let us look at those points, one at a time -

The glory of Yahweh enters the house in Ezekiel's presence by the gate whose prospect is towards the east. Then from within, Ezekiel is addressed thus: "Son of Man, (this is) the place of my throne and the place of the soles of my feet where I will dwell in the midst of the children of Israel for ever" (43:7).

Afterwards, he is brought back by the way of the same gate and finds it shut, and is informed, "It shall not be opened, and no man shall enter in by it because Yahweh, the God of Israel, hath entered in by it. It is for the prince: the prince, he shall sit in it to eat bread before the Lord; he shall enter by the way of the porch of that gate and he shall go out by the way of the same" (44:2,3).

From this, it is inferred that the Prince can be no part of the glory that entered the house; for if so, says the objector, he "sits and eats" bread before himself". This objection has not the foundation it seems to have. It is, in fact, excluded by that text upon which it is founded. If the Lord Jesus were the only element of Yahweh's glory in the case - if he were not detachable, as we might say, from that glory as a whole - if it were maintained that Christ entering the new temple in his individual capacity was the glory of the Lord entering, then there would be an apparent anomaly in the Prince "sitting to eat bread before the Lord".

But the case stands not so. The "glory of the Lord" is a large phrase, embracing what ever goes to make it up in any given case. In this case, we have two separate clues as to its form. First, Ezekiel

says the appearance was - "according to the vision that I saw ... by the river of Chebar" (43:3).

The vision he saw by the river of Chebar is minutely described in chapters 1 and 10, as consisting of a complex living apparatus of living creatures and wheels, surmounted by the enthroned figure of a man. Whatever may be the precise significance of the details, the enthroned speaker is but an element in the glory.

Then Jesus says that when he comes, he comes with the glory of the Father and his own glory, and with the glory of the holy angels (Luke 9:26). John, in Patmos, saw the angels as a countless multitude (Rev.5:11). On both heads, we are bound to recognize that Jesus is but the kernel of the glory. The glory of the Father over-arches all, and embraces the multitude of the heavenly host ("an innumerable company of angels" - Heb.12:22) and also the glorified saints who are the body of Christ.

The glory is a unity containing him, but not consisting wholly of him. Consequently there is nothing anomalous or difficult in the idea that at a time subsequent to the official entry of the glory of Yahweh into the new temple, Jesus should appear in his separate capacity as the Prince who shall eat bread before Yahweh - before the Father, which is not eating "before himself", for the Father is separate from him and greater than he (John 8:18; 14:28), though in another relation of things, they are both one by one indwelling Spirit.

It is characteristic of the mechanism of prophetic vision to show the same thing in different relations under separate objects, as when in John's vision of the glory, you have Deity ON the throne, and in the seven lamps BEFORE the throne: Jesus as the LION and Jesus as a slain LAMB before the throne; the saints in the four LIVING ONES and in the 24 ELDERS; and again (whole these symbols are still in view), they appear as the BRIDE, as RIDERS on horses, as the 144,000 etc.

That Jesus should enter the temple as an element of the glory of Yahweh coming from the east, and afterwards appear as the Prince to sit before Yahweh, is not a difficulty when the whole subject is apprehended.

We said the passage in question actually necessitates the very thing objected to. See: "The gate shall not be opened, and no man shall enter in by it, because the Lord, the God of Israel, hath entered in by it. Therefore it shall be shut. It is for the Prince: the prince, he shall sit in it to eat bread before the Lord: He shall enter by the way of the porch of that gate".

Here we have God and man in juxtaposition. MAN shall not enter because GOD has entered: the Prince MAY enter - SHALL enter. He will freely and familiarly use the gate by which God has entered. Does this not show that the Prince is an ingredient of the divine glory that entered? If the Prince were a mortal man, we have a prohibitory regulation stultifying itself - enacting that no man shall enter, and then providing that a man shall enter. Jesus, though a man in the days of his flesh, is now "the Lord, the Spirit" in whom dwells the "fulness

of the Godhead bodily" (Col.2:9).

That he should sit in the gate consecrated by the divine entrance is according to the fitness of things. Then as to this "eating bread before the Lord", when the full sense of this form of speech is apprehended, it will appear that it can apply ONLY to Christ. That it was associated in Israel's mind with the immortal inheritance of the kingdom is evident from the remark of one of Christ's hearers when he was on the earth: "Blessed is he that shall eat bread in the kingdom of God" (Luke 14:15). That Jesus himself associated the act in the same way is evident from his promise to his disciples, "I appoint unto you a kingdom as my Father hath appointed unto me that ye may eat and drink at my table in my kingdom" (Luke 22:30).

The character of this eating could not better be defined than by saying it is "before Yahweh". Jesus calls the kingdom "My Father's Kingdom" (Matt.26:29). All that is done in it is "before" Him: in His presence; by His sanction, under His protection; under His auspices, and therefore having a glory and a stability that never appertained before to any domestic, social or political procedure of man.

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Then it is made an objection, that under the Ezekiel settlement, the Prince is to have "a portion" of the land in his exclusive possession and control (45:7,8). The argument is that as the WHOLE land is Christ's by the covenant with Abraham, it is absurd to think of his having only a PORTION. Worked out logically, this would exclude the tribes of Israel from their portions, and indeed the whole world of mankind from a place in the earth; for the whole earth has been given to Christ for a possession (Psa.2:8). Are we to say that because all belongs to Christ therefore none else will possess?

"That is not what we say," rejoins the objector.

What then?

"We say that as ALL is his, he will only possess through those who have it."

You mean that the whole land of promise and the whole earth will be parcelled out among mortals, and that Christ will have no inheritance except in the vague sense of possessing all? He to be called the possessor, but other people to possess? Is it to be so then, that the meek shall NOT inherit the earth? My friends, where are you drifting? Christ is, by pre-eminence "The Heir". It is not inconsistent with his owning the WHOLE that he should USE a part. The question is past argument. Thus saith the Lord, "A portion SHALL BE for the Prince" (45:7).

The fact is, this revelation by Ezekiel is a necessary supplement to the general declarations of the Lord's proprietorship of the earth, for we should not otherwise know the mode of his personal adjustment to that proprietorship in the day of his glory. The mere intimation that God

would establish a Kingdom; that Christ would be the head of that Kingdom, and the Kingdom would primarily be the Kingdom of Israel restored, would have left the mind in somewhat of a haze as to the personal relation Jesus should sustain to such a state of things.

There would necessarily have been more or less a sense of anomalousness in the Lord of Glory taking part in the ways of mortal life. But all feelings of this kind are dispelled in the presence of an allotment, not only of a holy portion of the land, containing the city and sanctuary, but of a portion for the prince containing over 10,000 square miles. Such an immense area, laid out in the paradisaic beauties of Eden, is a suitable privacy for the once-crucified King of all the earth.

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If we consider the relation between Ezekiel and Daniel, as men, we must come to the conclusion that the question, "Who is the Prince of Ezekiel?" is categorically answered in the prophecy of the latter. Ezekiel was shown the Prince-vision in the 25th year of the captivity (Ezek.40:1). He was told to "declare all that he saw to the house of Israel" (v4).

We must assume that he did as he was told, and that the prophecy, when reduced to writing, would be attentively studied by all in Israel who were of a faithful mind, among whom was Daniel, whom we find as a student of Jeremiah (Dan.9:2).

Among this class it would naturally be a matter of enquiry, Who is the Prince so prominent in this vision by Ezekiel? It is no extravagant speculation that this would be a moot question. Daniel would desire to know, if he had not already (as is probable) made up his mind in the light of Jer.30:21.

In this connection, the communication made to him about 40 years after the date of Ezekiel's vision, appears as a direct settlement of the question. He had prayed, "in the first year of Darius, the son of Ahasuerus, of the seed of the Medes" (about 40 years after Ezekiel's "25th year of our captivity"), for the taking away of Israel's sins, and the return of God's favor.

The answer was the message of Gabriel concerning the "seventy weeks" (of years) which were to end with the crucifixion of Christ, who would "finish the transgression, make an end of sins, make reconciliation for iniquity", etc. "Know, therefore, and understand" (were the angel's words) "that from the going forth of the commandment to restore and build Jerusalem, unto MESSIAH THE PRINCE, shall be seven weeks," etc.

Why should the Messiah be described as "THE Prince" except that the question who he was had been for 40 years in agitation among the faithful, ever since the publication of Ezekiel's prophecy? Whatever may have been the reason, here is a divine settlement of the question: Messiah is "the Prince". The Prince is the Messiah.

It required only one item of information more to complete his personal identity; and this has been supplied: "Who is the Messiah?" - "Who is Christ?" "I (Jesus of Nazareth) that speak unto thee am he."

The Prince, then, is Jesus of Nazareth at his return to sit on David's throne. It was foretold that "the Children of Israel should abide many days without a king and WITHOUT A PRINCE, and without a sacrifice". "Afterwards", they return and seek the Lord their God and David their King (Hos.3:4). Their seeking is not an entirely enlightened one in the first case. Whether it be David in the personal sense, or David in the dynastic sense, their finding goes beyond their seeking. Like Philip, they find "him of whom Moses in the Law, and the prophets did write", in "Jesus of Nazareth" (John 1:45).

David truly they find at last, for David with "all the prophets", of whom he was one, appears "in the Kingdom of God" at the coming of Christ - the sought and admired of the "many who shall come from the east, and the west, and the north, and the south, and sit down with Abraham, and Isaac, and Jacob" (Luke 13:28-29). But they find him in unexpected association with one whose hands show wounds, and whose identity up to this point has been concealed from them. We learn this from Zech.13.

There has been an attempt to divert this prophecy from application to Christ. The attempt cannot succeed with those who know the Scriptures with the affectionate intimacy that was the rule with the saints in the apostolic and previous ages. It is the effort of sceptical learning to blot Christ from prophecy as much as they can.

Superficial appearances ONLY are in its favor. It is otherwise as regards what may be called the underground current of spirit-connection and significance that enables Jesus to extract the resurrection from the name of the angel at the bush (Luke 20:37); and Paul, the doctrine of spiritual selection from the statement of God to Abraham that in Isaac, not in Ishmael, should his seed be called (Rom.9:7-8; Gen.21:12).

The whole context of Zech.13, in the light of the gospel of the restoration of Israel's kingdom, is decisive as to its application to Christ and Christ alone. A brief analysis will show this. In ch.12, we have Jerusalem, "a burdensome stone to all people". "All that burden themselves with it shall be cut in pieces": for their is divine interposition in the stress to which Jerusalem is brought through "all the people of the earth gathering together against it". "In that day shall the Lord of Hosts defend the inhabitants of Jerusalem".

That day this is, we learn from ch.14 - a day that has not yet come; a day when, "The Lord shall go north and fight against those nations", and when, "his feet shall stand on the Mount of Olives". In that day, says ch.12, "He that is feeble among them (the inhabitants of Jerusalem) shall be as David, and the house of David shall be as God, as the angel of the Lord before them".

The inhabitants of Jerusalem at this time only know that God has delivered them. The form of the instrumentality they have not yet

understood. It dawns upon them at the next stage (v10) - "They shall look upon me whom they have pierced and they shall mourn". Like the crowd on the day of Pentecost, whom Peter convicted of having slain the Lord's anointed, they are "pricked in their hearts" and in a mood to cry out, "What shall we do?" Chapter 13:1 answers the question: "In that day, there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness". In this fountain they will cleanse themselves in the way that will be appointed. For God has said - "I will forgive their iniquity and I will remember their sins no more" (Jer.31:34). "I will bring them unto the bond of the covenant" (Ezek.20:37).

This glorious revolution accomplished in the City, the work extends to the whole land: "I will cause the prophets (that is, the false prophets) and the unclean spirits to pass out of the land" (13:2). These prophets are an obstacle. Their number is great in the Holy Land at the present time, of all sorts, names and complexions: Jewish Rabbis, Mahommedan Doctors, Roman Catholic Priests, Greek Fathers, Monks and Eremites and other ecclesiastics of the current abominations. It is not in human power to suppress the deep-rooted impostures that flourish everywhere in this age, and nowhere more rankly than in the Holy Land, which reeks with their lies and their defilements.

The power established by the repulse and extermination of mighty armed hosts at the reappearance of Christ in the Holy Land will be equal to it, and will affect it with this result, that - "It shall come to pass that when any shall yet prophesy" (for the power of ecclesiastical habit is strong) - "then his father and mother that begat him" (so awed by the terror of the new power manifested "according to the days of the coming out of the land of Egypt" - Micah 7:15,16) "shall say unto him, "Thou shalt not live: thou speakest lies in the name of the Lord"". (No toleration in those days. "Toleration" is all very well as between man and man: it is a childish chimera in the presence of the Creator's power and authority). The effect of such vigorous measures is thorough: "The prophets shall be ashamed every one of his vision, neither shall they wear a rough garment to deceive". They will acknowledge the fictitious character of the position they now sustain with such unction and pretence. Their reformed attitude will be that of the man who says, "I am no prophet, but..." a mere cattle drover in true nature: "man taught me to keep cattle from my youth".

And now comes the verse about the wounds which the sceptical interpreter contends applies to the supposed cattle drover: a verse which with such a sense has no meaning: "And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends." (Zech.13:6).

Of what consequence to a mortal under the sun, could wounds in an impostor's hands be? On the face of it, such an application is devoid of rational significance. If the critic say, it can have no other application in the context except such as may be artificially created, his attention has to be called to two things that close his mouth and give to the prophecy a totally different meaning with much of sense, significance and importance of which his interpretation is entirely lacking.

The first is the absence of an expressed subject to the verb "shall say". "One" is absent from the original, as the italics in the A.V. intimates. The words we have to deal with are, "and shall say". The question, "WHO shall say?" is determinable with reference to the nature of the subject entirely; in which we shall find there is perfect guidance. In v5 we have, "HE shall say". This is the false prophet; for he shall say, "I am no prophet". But in v6, the speaker is not specified; and if we are to supply the omission from v5, we should be obliged to put in, "THE FALSE PROPHET shall say". Shall say unto whom? "Shall say UNTO HIM". Here is another person introduced with wounds in his hands: "What are those wounds in thine hands?"

The second point is this, that the identity of this hand-wounded personage is settled for us by an immediate appendix which can apply to none but Christ: "Awake, O sword against My shepherd - against the man that is MY FELLOW, saith the Lord of Hosts. Smite the shepherd and the sheep shall be scattered, and I will turn Mine hand upon the little ones." This v7 is in the nature of an explanatory parenthesis, thrown into the description of Israel's latter-day deliverance to account for the wounds of the principal actor. The speaker's account of the wounds is - "They are those with which I was wounded in the house of my friends".

That he should give such an account in the day of his manifestation to Israel in power and great glory, is most suitable and telling. That an explanation should be introduced in the prophecy at a time when the wounds were not yet matter of history is part of the completeness of the prophecy.

Its fulfilment is explicitly before us in the apostolic history, both as regards the shepherd and the little ones. Christ himself makes the application (Matt.26:31) so that we are not on speculative ground.

The smiting of the shepherd is too notorious to require more than the most general reference to the crucifixion, which inflicted hand-wounds that remain with Christ for ever. The turning of God's (supporting) hand to the little ones is illustrated in the miracle-attested labors of the apostles when Christ had left them. Verse 7 is a parenthesis. Verse 8 resumes the account of latter-day events in the land, including the subjection of the Jewish population of Palestine to a fiery ordeal that purifies and fits them for citizenship in the kingdom which their Messiah has at last arrived to establish.

But it may be asked, why should conforming false prophets or any other class, make the wounds the subject of enquiry? We do not say the enquirer is a conforming false prophet. The missing subject above referred might be filled in other ways.

The absence of a specific subject shows that the pith of the verse lies in the QUESTION and not in the personality of the questioner. It would be sufficiently represented in idiomatic English if we were to read it, "And it shall be said unto him" - it matters not particularly by whom.

A consideration of the salvation to which it stands related will show us that it is a perfectly natural question in the circumstances. Deliverance has come to Israel - miraculous deliverance - equal to anything that happened in Egypt or to Assyrians under Sennacherib.

And Jerusalem knows that the deliverance is the act of their God by the hand of the long promised one. This promised one the Jews even now look for as destined to be of the house of David though at the time of his manifestation, "no man knoweth whence he is". This was their idea in the days of Jesus (John 7:27). It was one of their difficulties in receiving Jesus that they knew his origin as they supposed: "of Nazareth".

When Christ at his appearing in the first instance delivers them from the Gogian invader, it will seem that their traditional idea has been realised, and their opposition to Jesus vindicated. Messiah, the Son of David, has appeared, and shattered the terrible power of their foe; and no man knows whence he has sprung.

He overthrows, expels, and exterminates the invader, and brings the iron rod of suppression on all the superstitions and idolatries that infest the land, and for a time conceals his identity, like Joseph from his brethren. A suitable moment for the disclosure arrives. He allows himself on some special occasion to be freely seen, and contrives to exhibit the nail-wounds on his hands. There is no idea of his being Jesus. That idea will have been triumphantly dismissed in view of the total discrepancy between the deeds of this man, and the Jesus of the sects of Christendom who is the only Jesus the Jews know anything about.

And this man will have so totally ignored Christendom, and will have been so totally disowned by them as a false Christ, that any idea of his being Jesus of Nazareth will be out of the question with the Jews to the last moment. His hand-wounds are therefore a matter of curious enquiry merely, to which the enquirers address themselves with all confidence: "What are those wounds in thine hands?" "THOSE WITH WHICH I WAS WOUNDED IN THE HOUSE OF MY FRIENDS". We can enter into the sequel - "They shall look upon me whom they have pierced and mourn as for an only begotten son".

What a signal for Jewish humiliation throughout the world! What a confounding of Gentile pretensions! With what an interest the sufferings of Christ invest the glory, as the sale of Joseph into bitter bondage paved the way for his elevation, and for the pathos of his revelation afterwards to the brothers who sold him! All these considerations invest the wound-prophecy of Zechariah with the utmost dignity and significance and pathetic interest of which the cattle drover interpretation would totally deprive it.

That the "Prince" should be the Son of God is required by the office assigned to him. He is to approach to Yahweh and "make reconciliation for the house of Israel" (Ezek.45:17). Who could fill this part in the day of Christ, but Christ himself? This question is suggested by God Himself. "I will restore health unto thee: and I will heal thee of thy wounds, saith Yahweh, because they called thee an outcast, saying, This

is Zion whom no man seeketh after... "And their nobles shall be of themselves and their Governor shall proceed from the midst of them; and I will cause him to draw near and he shall approach unto me: FOR WHO IS THIS THAT ENGAGED HIS HEART TO APPROACH UNTO ME, saith the Lord" (Jer. 30:17-21).

Here emphasis placed upon the fact that the governor of Israel under the restored regime of Israel should draw near to God in the capacity of a MEDIATOR. It is noted as a matter of surprise that a governor "proceeding from the midst of Israel", should be qualified for such an honorable place. It was a way of calling attention beforehand to the fact that such an one must be provided by God Himself. That Jesus is this Governor is made certain by Micah's prophecy applied apostolically to Christ: "Out of thee (Bethlehem) shall come a Governor that shall rule My people Israel" (Matt.2:6; Micah 5:2).

When we learn that this Governor is the Word made flesh - "the power of the Highest" manifested in the seed of David - we see the answer to the question, "Who is this that engaged his heart to approach unto Me?"

It is one who is worthy, and who ALONE is worthy: "My beloved Son in whom I am well pleased" (Matt.3:17). "Holy, harmless, undefiled, separate from sinners" (Heb.7:26). "My servant whom I uphold; Mine elect in whom My soul delighteth. I have put My spirit upon him; he shall bring forth judgment to the Gentiles ... He shall not fail nor be discouraged till he have set judgment in the earth, and the isles shall wait for his law" (Isa.42:1-4).

At present ("a great high priest") he is "passed into the heavens"; but his own promise and the many-times revealed purpose of God is that he will come again in the sense and manner of his departure (John 14:3-38; Dan.7:13; Acts 1:10). He remains as and where he is - "Till the times of the restitution of all things which God hath spoken by the prophets" when "God shall send him" (Acts 3). His coming is to "Sit on the throne of David" and to be "a priest upon his throne" (Isa.9:6; Zech.6:13).

Who could be the Prince-Priest but he? But it is contended that it cannot be so because Paul has said - "He of whom these things are spoken pertaineth to another tribe (than Levi) of which no man gave attendance at the altar: for it is evident that our Lord sprang out of Judah, of which tribe Moses spake nothing concerning priesthood ... If he were on earth he should not be a priest, seeing there are priests that offer according to the Law" (Heb.7:13; 8:4). The mistake in this contention lies in applying to permanent futurity an argument that had reference to the transitory state of things existing at the time Paul used it, and which was terminated by the destruction of the temple and priesthood. The way was not open for the Messianic priesthood of Christ WHILE THE MOSAIC ORDER OF THINGS WAS IN FORCE. This had to be removed, "He taketh away the first that he may establish the second".

When the first covenant service was violently taken away by the overthrow of the city and temple (which though performed by Roman instrumentality was of divine achievement) - Paul's argument no longer

applied. He could no longer say - "Seeing there ARE priests that offer". They had ceased to offer. The Aaronic priesthood under the law was subverted and the obstacle to the exercise of the Melchizedek priesthood "on earth" was removed. It had then become merely a question of the fit time, which has not yet arrived, though it is near.

The Melchizedek priesthood is confined to heaven while intercessory preparation is being made of the household. When the time comes to transform the household itself into "kings and priests", the whole Melchizedek institution will be manifested on the earth; for - "He shall sit upon his throne and be a priest upon his throne", and they "... shall reign with him UPON THE EARTH" (Rev.5:10; 20:4).

These things are testified, and we must give them their place. It is not a right but a wrong division of the Word of truth that brings any part into conflict with the rest.

* * *

It is also made an objection that the Melchizedek priesthood is so distinct from the Levitical order, that it is impossible to allow the identity of "the priests, the Levites, the Sons of Zadok" with the former in any sense: that the one can have no place in the other.

This also arises from not giving place to all the elements of the case. It is true that AS AN ORDER, the Levitical priesthood has nothing to do with the Melchizedek. The Levitical priesthood was based on family extraction and on age. A man had to be of a certain lineal descent of blood, and within the limits of a certain specified age before he could be a priest under the law: and being of that extraction and age and not otherwise disqualified, his priestly service was compulsory.

It is totally different with the Melchizedek priesthood. This is not an affair of flesh and blood in any sense. It is founded exclusively on personal righteousness, and has no limit in time. But we are not therefore to conclude that no members of the Levitical priesthood can become members of the Melchizedek priesthood. As a matter of fact, when "the time of the dead" arrives when God will give reward to His servants, the members of the Levitical order are singled out for first mention: "the prophets" (who were nearly all Levitical priests) - Rev. 11:13.

What an extraordinary supposition that the most faithful of his servants such as Phinehas, Samuel, Zadok, Jehoiada, should in that day be excluded because they belonged to the Levitical order! To such extravagant anomaly does a wrong division of the Word lead. On the contrary, they have an assured and honorable place. They are expressly reserved in many great and precious promises as "they that feared the Lord", such as the beautiful one in Malachi: "They shall be Mine in the day when I make up My jewels".

When placed among the jewels, they do not lose their special tint and lustre. Their individuality remains. They are historically and as a matter of fact: "The priests, the Levites, the sons of Zadok, that went

not astray when the children of Israel went astray." In them, the true stock of Levi is perpetuated, so that, as concerning the throne of David, so concerning the covenant with Levi, it will be for ever true that - "Neither shall the priests, the Levites, want a man before Me to offer burnt offerings and to kindle meat offerings and to do sacrifice continually" (Jer.33:18). "My covenant" (saith God) "was with him (the personified Levi) of life and peace, and I gave them to him for the fear wherewith he feared Me and was afraid before My name. The law of truth was in his mouth and iniquity was not found in his lips. He walked with Me in peace and equity" (Mal.2:5).

This is the history of the TRUE LEVI in Israel's generations; and it has its counterpart in the prominence of faithful Levi in the regeneration (or restitution or restoration), when the Son of Man shall sit on the throne of his glory, and when as "a priest on his throne", he is assisted by the priests, the Levites, the sons of Zadok who went not astray.

Thus the natural merges in the spiritual, and all the ways of God have their effectual result in the end. Some of His methods are transitory, but they are not failures. The Levi priesthood was provisional, but it contributes a large individual ingredient to the perfect priesthood of the age to come, and is honored in the employment of one of its family names to define the principle on which they obtain joyful entrance there - "the sons of Zadok".

That Jesus (whom "God hath exalted to be a prince and a Saviour", Acts 5:31) should be the end and centre of the glorious royal priesthood of the age to come is not only necessitated by all the testimony and the nature of the case; but it is required by the analogy of Israel's official history, which, beginning with domestic incidents like the expulsion of Hagar, and coming down through a line of divinely appointed kings, is more or less of a foreshadowing of the things pertaining to Christ.

If we take them at the first moment of their organization as "a kingdom of priests and a holy nation", we find the service of God the basis of their constitution, and Moses at their head working as the Mediator of the covenant.

It was through Moses that the Law was given. It was to him that the pattern of the tabernacle was confided, and the instructions for the inauguration of the service. To Moses belonged the responsibility and the supervision. It lay with him to see that everything was carried out according to the command.

We find Moses not only "king in Jeshurun", but acting the part of a priest in the consecration of Aaron and his sons, washing them, anointing them, and slaying and offering the sacrifices to "make reconciliation for them". He was both king and priest, and in this we see the prince-priest of the age to come, for "Messiah the Prince" was to be a "prophet LIKE UNTO MOSES". This is not interfered with by the fact that there is a glory appertaining to the second Moses that never could belong to the first. "This man" (says Paul) "was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honor than the house ... "Moses was faithful in all his house AS A SERVANT for a

testimony of those things that were spoken after. But Christ as a Son over his own house, whose house are we" (Heb.3:3-6).

Christ as the Son of God (in whose mouth the words of God are put, and whose work in sacrifice, resurrection, intercession and reign was the substance which all the Mosaic shadows adumbrated in advance) was of infinitely higher rank than Moses. Moses obeisant on the Mount of Transfiguration illustrates the difference. Still Christ is divinely declared "a prophet LIKE UNTO MOSES", and it is testified of him, "He was faithful to Him that appointed him as also Moses was faithful in all his house".

It is required therefore that he should be the head and director (i.e. prince-priest) of the service of the age to come, which is an age of service to God such as the earth has never seen. "The whole earth shall be filled with the glory of the Lord". Even the bells of the horses shall be inscribed "Holiness to the Lord", and every pot in Jerusalem and Judah shall be holiness in the Lord of Hosts (Zech.14:20-21).

Who but Christ in such an age could fill the place of Moses? He is coming TO REIGN. If there were any doubt about this, there might be a question. But there is none: "To him every knee shall bow and every tongue confess, to the glory of God the Father". We shall yet see a splendid illustration of the words: "In the midst of my brethren will I sing praise".

Then shall be witnessed the full parallel to the part performed by Moses in the organization of Israel as the Kingdom of God when they came out of Egypt, only a parallel as far exceeding the original as the substance throwing a shadow always exceeds the shadow.

When we come to the Kings of Israel, who are also figures beforehand of "Christ the King of Israel" who will assuredly sit on David's throne, we see the same combination of the priestly with the royal office. To DAVID, and not to Zadok, God entrusted the pattern of the temple to be built by Solomon, as He entrusted the pattern of the tabernacle to MOSES, not to Aaron. David also made all the preparations for the new organization of the service; and to his assembled princes, priests and mighty men he gave instructions for the performance of the work, and specially addressing Solomon his successor (another type), said, "The courses of the priests and Levites will be with you for all the services of the house of God" (I Chron.28:21) - showing the King in association with the work of the priests. Indeed, it is expressly stated that - "They departed not from the commandment of the king unto the priests and Levites concerning any matter" (II Chron.8:15).

So when David had fallen asleep, and Solomon had built the temple, we find Solomon assembling the heads of the tribes, and directing the priests in the arrangements connected with the dedication (II Chron.5:2), and actually - "offering burnt offerings unto the Lord on the altar of the Lord, which he had built before the porch even after a certain rate every day, offering according to the commandment of Moses, on the solemn feasts, three times a year, even on the Feast of Unleavened Bread, and on the Feast of Weeks, and on the Feast of Tabernacles" (II Chron.8:13).

This is the very function assigned to the prince (Messiah the prince) in Ezek.45:17. The same thing is recorded of Hezekiah (II Chron.31:3). These foreshadowings will find a glorious convergence in him of whom it is testified - "He shall build the temple of the Lord and he shall sit and rule upon his throne and he shall be a priest upon his throne, and shall bear the glory".

The objections to it are such as arise from modern sentiment and not from Bible thought. Modern sentiment is not of Bible origin, it is mainly the exhalation of the unenlightened sentimental human brain which in the absence of the true light of God naturally exercises itself in its own idealistic evolutionizings which take the shape of various beautiful poetizings and rhapsodizings, whose beauty, though precious to the natural man, is only the beauty of the prismatic bubble, which bursts and spends itself in a moment. "The Lord knoweth the thoughts of man that they are vain".

MORTAL LIFE ENDS MORTAL THOUGHTS. BIBLE BEAUTIES ARE SOLID THINGS. If they appear crude to the natural sentimentalist, it is because the first principle in which they have their root, has not been imbibed: THE LOVE OF GOD.

This is the true source of interest in all divine things. For lack of it, neither Moses nor Christ excites any interest in the natural man, while the name of Darwin, a rotting fellow-mortal, twangs a sympathetic chord. It will yet be seen that there is no glory but of God and no excellence for man but in His appointments, of which "Christ the Prince-priest of the age to come" is one.

* * *

We may learn something on the subject from even a glance at Rome, where the anti-Christ has been enthroned for centuries. True, the system there established is a false system, and it may be said we cannot learn the true from the false. But the false exhibits the semblance of the true. All counterfeits do this, so much so that if you never saw the true, you might learn a good deal of it from the false.

A false piece of money will show you the size, the shape, the color, and the exterior features of the genuine coin. A false Christ will show us some features of the true.

In Rome we have a priest claiming to be the prince of the kings of the earth, and having under him a vast body of priests scattered through the earth as the organs of his authority. The world has not yet seen the true Christ established in the true Eternal City as the true divine and infallible head and benefactor of all the earth. But it HAS seen the false Christ in the false "Eternal City", proclaiming a false infallibility, and periodically and falsely posing in the eyes of the populations as the guardian of human interests, as the father of the faithful, and the shepherd of mankind. From a contemplation of this spectacle, we may learn something beforehand of the true Christship. In Rome it sees a prince-priest who claims to be "higher than the kings of the earth"; and it beholds him on fitting occasions, surrounded with his cardinals, taking part in the public ceremonies of the Papal religion.

In Jerusalem, it will yet see "Messiah, the Prince", Yahweh's first-born and higher than all kings and rulers, take part with majestic condescension in the feasts and appointed times in the service of Yahweh, surrounded by his brethren, in their very midst, exalting Yahweh's praise, recounting His mercies, and showing forth the honor of His name. "When the people are gathered together and the kingdoms to serve the Lord" (Psa.102:22)... "The people of the land shall worship at the door of this gate before the Lord on the sabbaths and on the new moons ... And when the Prince shall enter, he shall go in by the way of the porch of that gate, and he shall go forth by the way thereof" (Ezek.46:3,8).

To himself and all who are members of him, he shall say, "The Lord hath chastened me sore, but He hath not given me over unto death. Open to me the gates of righteousness. I will go in unto them and I will praise the Lord: this gate of the Lord unto which the righteous shall enter. I will praise Thee, for Thou hast heard me and art become my salvation. The stone which the builders refused is become the Headstone of the corner. This is Yahweh's doing: it is marvellous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it. "Save now, I beseech Thee, O Yahweh. I beseech Thee send now prosperity. Blessed be he that cometh in the name of the Lord. We have blessed you out of the house of the Lord" (Psa.118:18-26).

Those who think it incompatible with the greatness of Christ that he should perform such a lowly part are unconsciously animated by the false sentiment which, in the first, led many to deny the reality of his suffering, and ultimately, to deny the reality of his appearing in the flesh.

These, thinking to honor Christ, were wise above that which is written: and those who deny him his place as the Prince make a similar mistake. Their human sentiments would really mar and hide the glory of Christ in the affairs of the Kingdom as the others did in the affairs of his sufferings. "Lord, this shall not be unto thee", is not a new form of well-meant antagonism to divine wisdom. It led Peter to be denounced as Satan, and will have the same effect in whatever form it sets up obstruction to the ways of God.

Christ, the prince-priest of the age to come, will certainly be great beyond compare, but his greatness will be manifested by those very acts of condescending service which are considered inconsistent with his dignity. In the days of his flesh, he washed the disciples feet. In the day of his glory, it will be no true humiliation that he worship at the appointed gate and offer his sacrifices, and show himself to the people. "It shall be the Prince's part to give burnt offerings, and meat offerings, and drink offerings on the feasts, and on the new moons, and on the sabbaths in all solemnities of the house of Israel. He shall prepare the sin offering, and the meat offering, and the burnt offering, and the peace offerings, to make reconciliation for the house of Israel" (Ezek.45:17).

The Prince prepares these as a king does anything, that is, by the hands of those around him, who act to his direction literally, "The priests shall prepare his burnt offering and his peace offerings, and he

shall worship at the threshold of the gate". There are special times for the people to take part in the worship. "The people of the land shall worship at the door of this gate (the eastern gate of the inner court) before the Lord on the sabbaths and on the new moons" (46:3).

When they do so, they observe a particular method of coming in and going out. They enter and depart in two streams, north and south, none returning by the way he came (v9). By this all the confusion to which the movements of immense multitudes is liable will be avoided. By this arrangement, also, the Prince and his attendants are secured from mob embarrassment.

The people use the north and south entrance exclusively. The east side is set apart for the Prince; but the people in their passage, at the appointed season, from north and south, or vice versa, pass by this east side by the inner face of the gate of the inner court, yet outside the temple proper, which encloses the most holy (circular) limits of the mountain (43:12). This gives the point of contact between the Prince and the people. This gate is "... shut on the six working days. On the sabbath it shall be opened, and on the day of the new moon it shall be opened".

When the people muster at these appointed times, the Prince, who is described as "in their midst", enters the sanctuary also (v10), but not in the same way (v8): "When the prince shall enter, he shall go in by way of the porch of that gate, and shall go forth by the way thereof". By the way of the porch of WHAT gate? Verses 1-2 answer: "The gate of the inner court that looketh toward the east shall be shut the six working days, but on the sabbath and on the day of the new moons it shall be opened, and the Prince shall enter by the way of the porch of that gate without (or outside)".

This is quite intelligible when we understand that the Prince on these occasions enters from without on the east side. The outer and the inner gates require to be distinguished to prevent confusion. Both are involved in these descriptions. "The gate of the outward sanctuary that looketh toward the east" - (that is, the outmost gate on the eastern side), is never opened to the people at all. "No man shall enter in by it, because the Lord, the God of Israel, hath entered in by it. Therefore it shall be shut. It is for the Prince: he shall sit in it to eat bread before the Lord. He shall enter by the way of the porch of that gate, and shall go out by the way of the same" (44:1-3).

* * *

The whole eastern side and the building and court belonging to it are in the exclusive occupation of the Prince and his companions. But he is not there at all times. He is often in "the Prince's portion" which lies east and west of the holy oblation, and comprises, as before said, an ample domain of many thousands of square miles, in which he assigns special inheritance to his sons for ever (46:16). Here he spends oft-recurring seasons of communion with them in the rural delights of Paradise restored.

But at the appointed seasons, he repairs to the sanctuary to lead the worship of rejoicing multitudes. How does he then enter? He enters both the outer and the inner gate (44:3 provides the first; 46:1-2 for the second). His entrance by both is necessary, for he meets the people who are in the inner court in front of the Temple proper (46:10, 1-3), and to meet them he must pass through both outer and inner gates.

If it be said that Christ would not need to have doors opened to him, we have to remember that while all miracle is possible, miracle is not the normal exercise of divine power. It is special for special ends, as in every case where it has been performed. The Kingdom of God is the accommodation of immortal rulers to mortal needs while the human race is in process of being brought back to union with God; during such a process, faith is doubtless as much a necessity for the mortals then as it now is for the saints.

It is, therefore, according to the fitness of things that all should be apparently natural, and that the institutions proposed for obedience should be such as have authority only for their basis, as in the case of all kinds of sacrifice and offering. The express provision for the entry of the Prince, first by the one gate, then by the other, is, therefore, in keeping with the whole institution and its objects.

Imagining him having entered by the outer gate, as provided for by 44:1-3, he is in the gate buildings, or, it may be, in the court among his brethren, the sons of Zadok. In this situation, we understand what happens to fulfil the description of 46:2. He crosses the outer court and enters the outer porch of the inner gate opposite. This, which is shut the six working days, is now thrown open, and the Prince passing through finds the people massed at the door of that gate on the other side, that is, the inner.

"In the midst of the congregation will I praise Thee" - Psa.22

He then offers the required offerings and leads the worship offered by the people (vv2-3), in which we know glorious singing forms a part (11:44). The gladsome stirring exercises complete, the Prince retires by the way he came, but the inner gate at which he stood is left open all the evening (46:2).

The outer gate is always kept closed and used only by the Prince and his own. The change to take place at the close of the thousand years may include the removal of this restriction. We cannot be sure of details that have not been revealed; it is likely when all are immortal and the kingdom given up to the Father, that all the barriers implying a distinction between the immortal and the mortal will be abolished.

But while the thousand years continue, the whole eastern side of the sanctuary is closed, except to the Prince. The inner gate is open sometimes, notably on the days which the Prince has offered sacrifice in the presence of the people. It is no imagination that fancies the streaming reverent multitudes, lingering a little as they pass, to contemplate the spot made holy by the Lord's actual appearance earlier in the day.

The Sanctuary in its entirety, with all its arrangements and ordinances, is the topstone of the new political edifice that will be reared upon the earth when the God of heaven has set up the kingdom that He hath promised to them that love Him. It is the most conspicuous feature of the tabernacle of David re-built in the "times of the restitution of all things which God hath spoken by the mouth of, all His prophets since the world began".

David himself is there as one of the prophets and the father, whom Jesus has plainly indicated as then present (Luke 13:28). But the PRINCE is David's son, for this is promised - that David's son shall sit on David's throne in David's presence (Luke 1:35; Acts 2:29; II Sam.7:16; Psa.39:3,4; 34:36).

"Prince" as scripturally used means sovereign

The title "Prince" has lost some of its meaning in modern times. It has come to signify a SECONDARY dignity, as defining the HEIR to the throne rather than the OCCUPANT of the throne. It was not so in ancient times; it signified the sovereign ruler, as the reader will discover in consulting all the instances of its use in the Scriptures. It is with THIS sense we must read it in the prophecy of the temple.

Reading it thus, the identity of the Prince is settled beyond question; for who is sovereign ruler in the Kingdom of God but Christ, the seed of the woman, the seed of Abraham, the Son of David and Son of God? That he should be the chief in things pertaining to God - that he should be the chief priest as well as the sovereign ruler - is one of the exquisite beauties of the coming government, as contrasted with present governments.

The central principle of the Kingdom of God is the WORSHIP AND SERVICE OF GOD as distinguished from human governments which proposes merely the repression and regulation of man. What more befitting than that the head of the kingdom should appear most conspicuously in connection with the exercises and appointments that have direct and open reference to God?

Memorializing the one great offering for sin

This is the case with sacrifice. Sacrifice gets its whole meaning from God's existence and God's claims. Nothing could bring Him so distinctly before the mind. In the case of the heirs of the kingdom, it is the sacrifice of God's Own Son - the real Lamb of God - whose spotless offering up "through the Eternal Spirit" is memorialized every first day of the week in the breaking of bread.

Enlightened intelligence never engages in this memorial without having God opened to the view, Who required this sacrifice at the hands of His Son, that we might be "redeemed unto God by his blood". What if some eat and drink unworthily, undiscerningly; the true nature of the institution remains.

But in its political bearing, the recurring actual sacrifice of the typical animal is more effective. Hence, under the law, it was the type

that was kept in the front, with faith behind; and hence, under the kingdom restored, the typical animals are again employed in leading the population into an acceptable attitude to God. This will not be questioned by those who know the testimony.

Some such may think it incongruous that the Prince (being Christ and none other) should offer these sacrifices, which includes sin-offerings; but the incongruity disappears, and actually changes into a suitability that is ravishing when we realize that the offerer of these typical and memorial offerings in the temple restored is the very Lamb of God who offered his own body on the cross in his character as the antitypical high priest.

There is something sublime in the arrangement by which, in the day of his headship over all people on earth, he will thus publicly identify himself with the one acceptable offering, in a performance which was typical under the old covenant, and is again under the new, "in lambs and bullocks slain".

Christ the central figure in the future memorial sacrifices

In such recurring exercises of service, immortal strength in Jesus and the saints finds scope for congenial and constant activity. Strength calls for action. Inaction would be a punishment in the immortal state. What more suitable and delightful employment for the divine and everlasting strength that will belong to the saints in their position as rulers of mankind than the performance of acts that are divinely prescribed (whatever they might be), but especially acts that on the face of them glorify God and teach men their place as sinners tolerated in mercy with ultimate designs of beneficence?

Christ is to eat the passover and drink the memorial wine with his disciples in the Kingdom of God: for so he said (Luke 22:16-18). What is there more out of keeping in his also offering the memorial sacrifices which derive their chief meaning from himself? It is revealed that he WILL do this: and all human objections, advanced on whatever ground, are only so many "high thoughts", exalting themselves against the knowledge of God.

The temple and its institutions form the apex of the rebuilt tabernacle of David. The sanctuary is the centre of the divine encampment in the land. The analogy of things would require that the Lord should be there. The encampment itself, in its widest sense, may be said to be the whole land of promise; but there is a smaller and more especial encampment inside this larger one, namely, the holy portion of the land.

- from "BEREAN CHRISTADELPHIAN"
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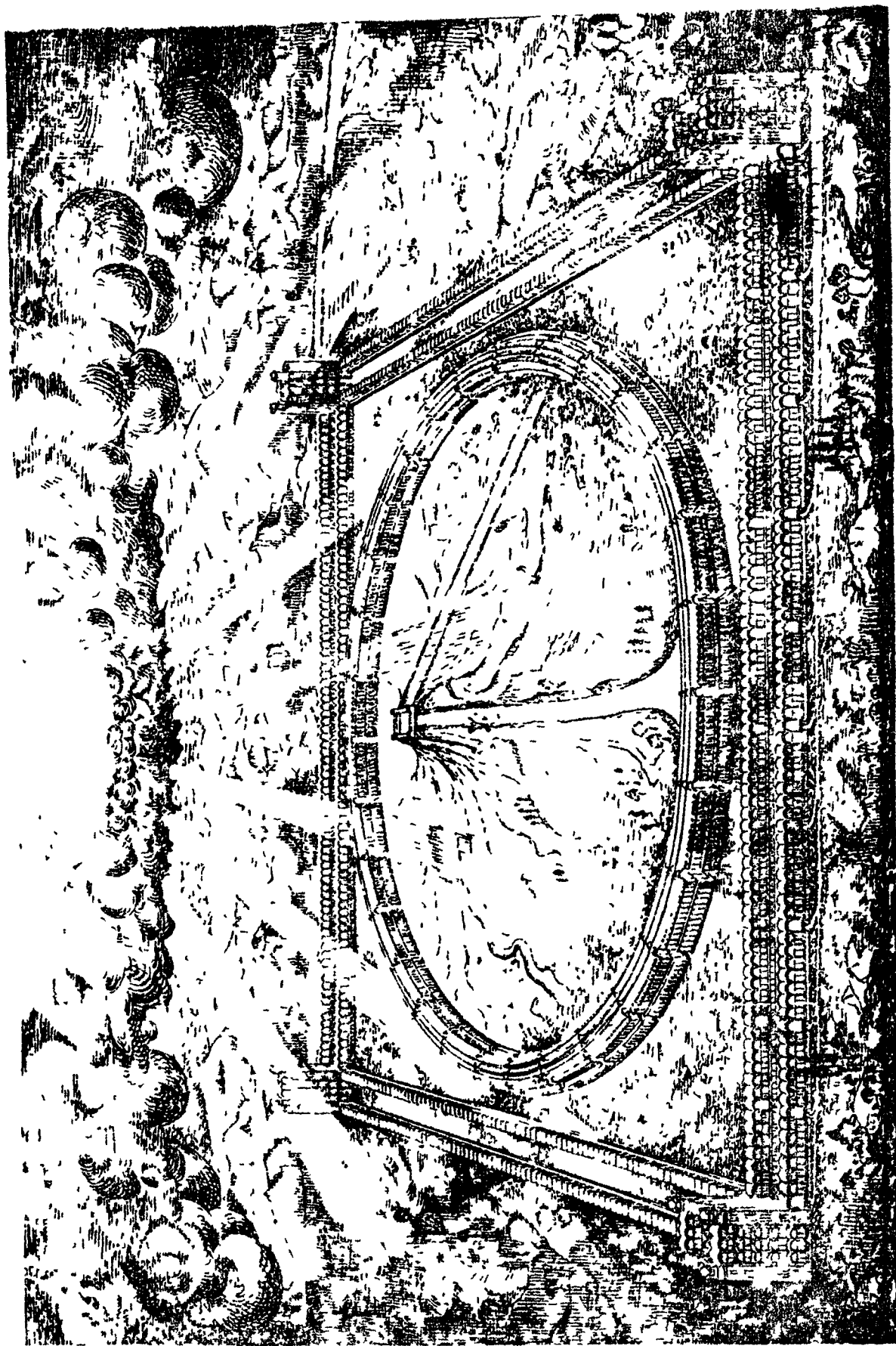
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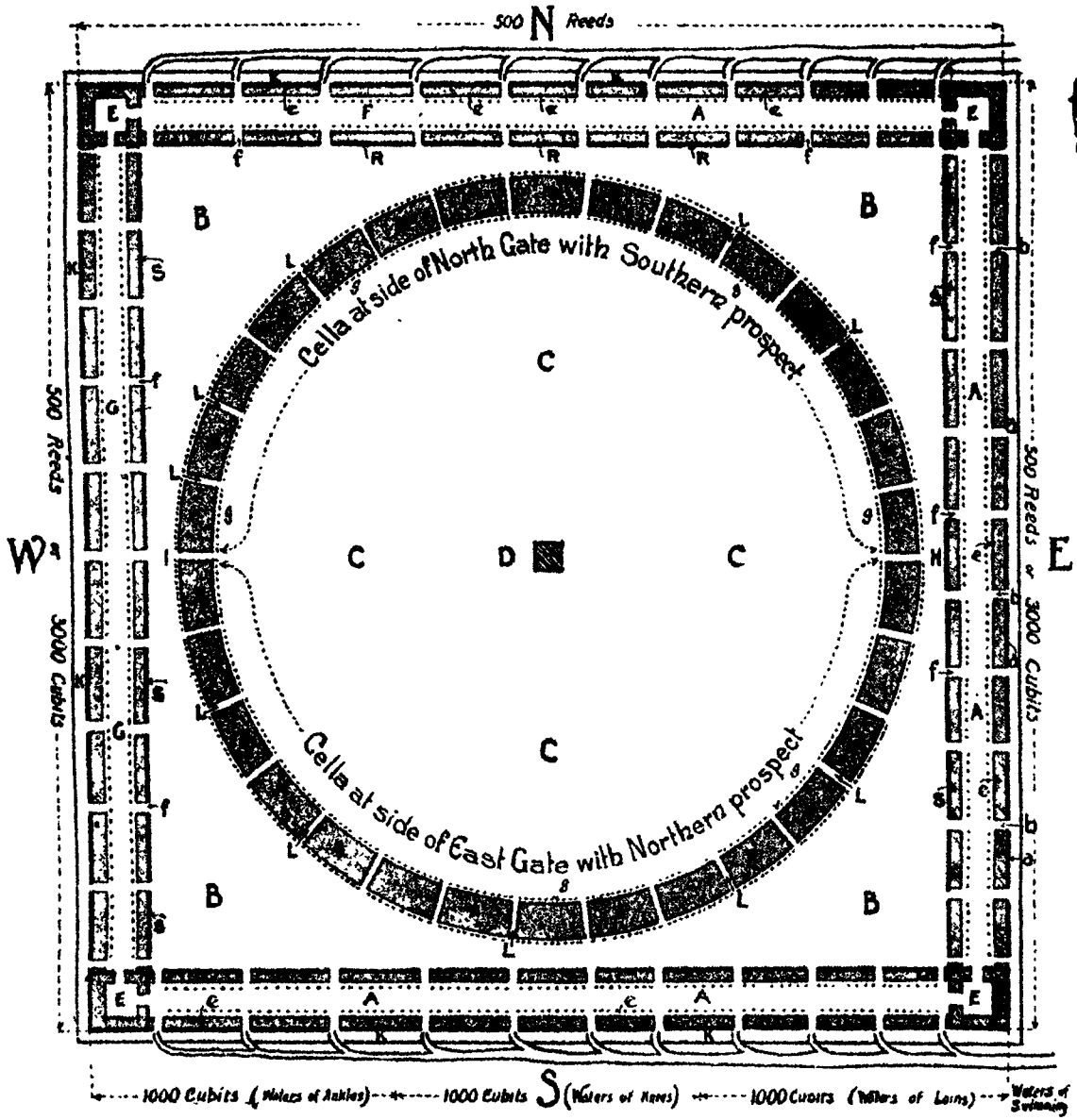
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THE TEMPLE OF IZKIEL'S PROPHECY.



THE TEMPLE OF EZEKIEL'S PROPHECY

PLAN II.



BLOCK PLAN.

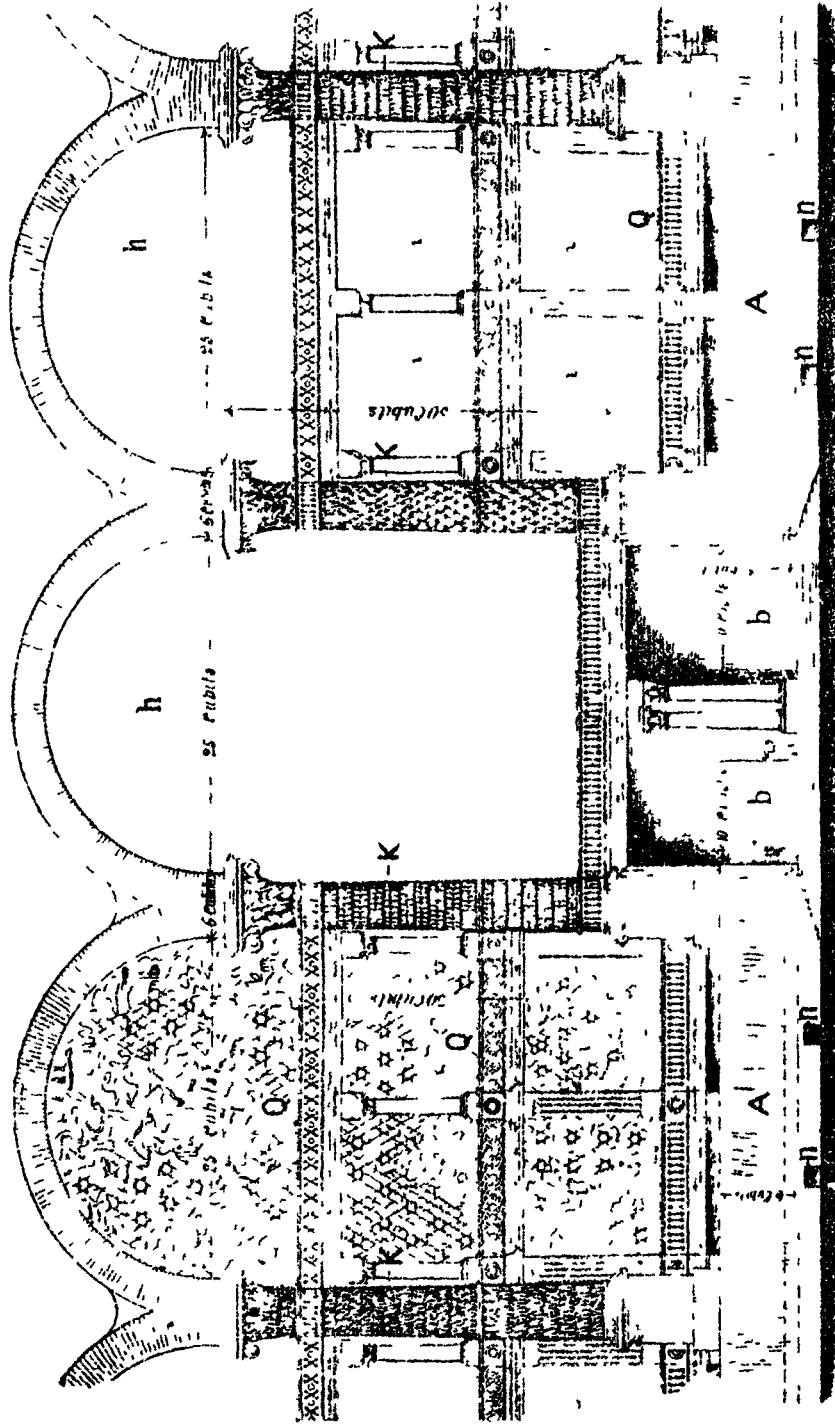
- AAA—Outer Court 500 cubits wide
- aaa—Wall 6 cubits high and 6 cubits thick all about the outer court
- bbb—Outer Gate towards the East—South Gate are on the North, South and West sides
- ccc—Parts of the gate—See Plate III for these letters
- ddd—Parts of the wall around above—See Plate III for these letters
- eee—Chambers and pavement of the outer court—550 to inner court
- fff—Portion of Inner Court—part of the circular range of cells, and therefore called the "separate place" i.e. the outer portion of the inner court.

- CCC—Portion of the inner court called the "Most Holy"
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- EEE—"Corner Courts," i.e., Censing Courts.
- F—Portion of outer court shown in upper cells. (See Plate II for these letters)
- GGG—Western side
- H—Separate place towards the east—200 cubits.
- I—Separate place towards the west—200 cubits.
- KKK—Prolong, or void place of the Sanctuary 50 cubits wide

- LLL—Twenty cubits space between the walls of the Temple, dividing it into 30 orders.
- MMM—} THE TEMPLE { A chamber (cella) having its prospect Southward, MMM.
- NNN—} A chamber (cella) having its prospect Northward, NNN
- RRR—Cells flanking the inner court "over against" "separate place," and "before" the building (see) towards the North, entered from the Outer Court
- SSS—Cells flanking the inner court on the east and west, corresponding with those on the north and south.

THE TEMPLE OF EZEKIEL'S PROPHECY

PLATE IV



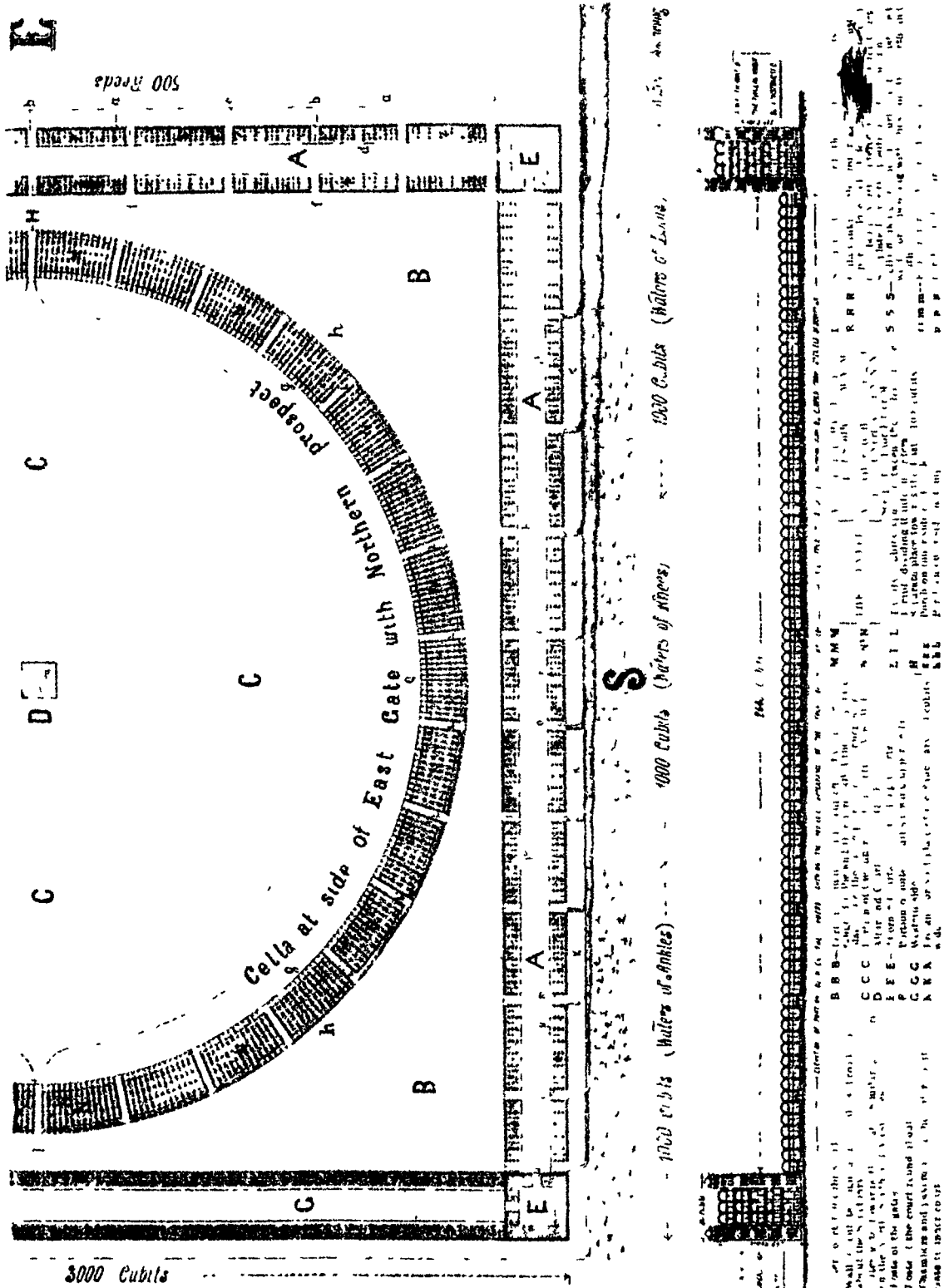
PROBABLE ELEVATION OF GATE AND UPPER CHURCH

A-A—Wall—cubits broad and 6 cubits high
 K-K—Posts of Pillars, 6 cubits high
 Q—Parapet to Galleries—feet x cubits
 h h—Arches—25 cubits long by 5 cubit wide

to—Vobesque
 n n—Stair—10 cubits out of 11 cubits square
 b, b—Gate—10 cubits wide 13 cubits high

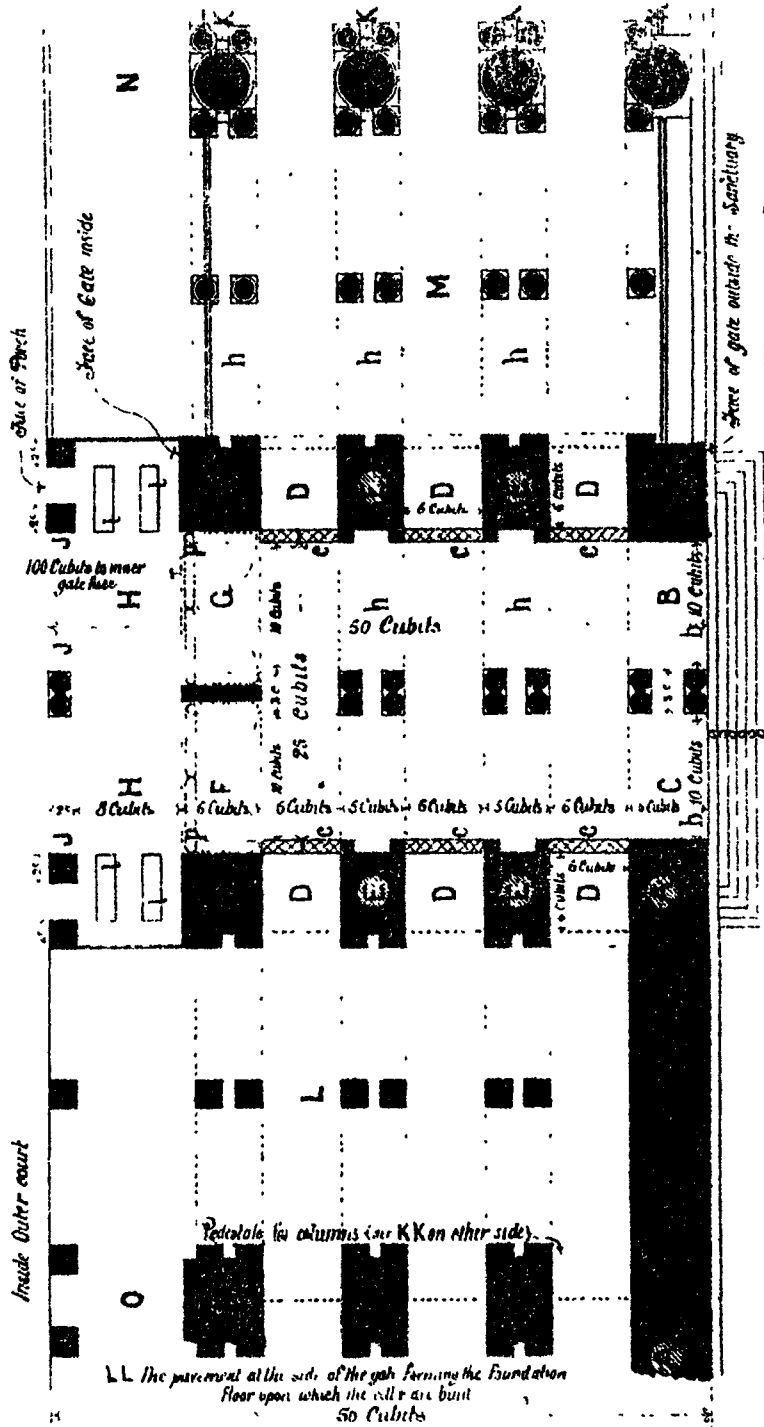
THE TEMPLE OF FZUKHUS PROPHECY

PLATE III



PLAN OF GATE AND PORTION OF CITY

PLATE V



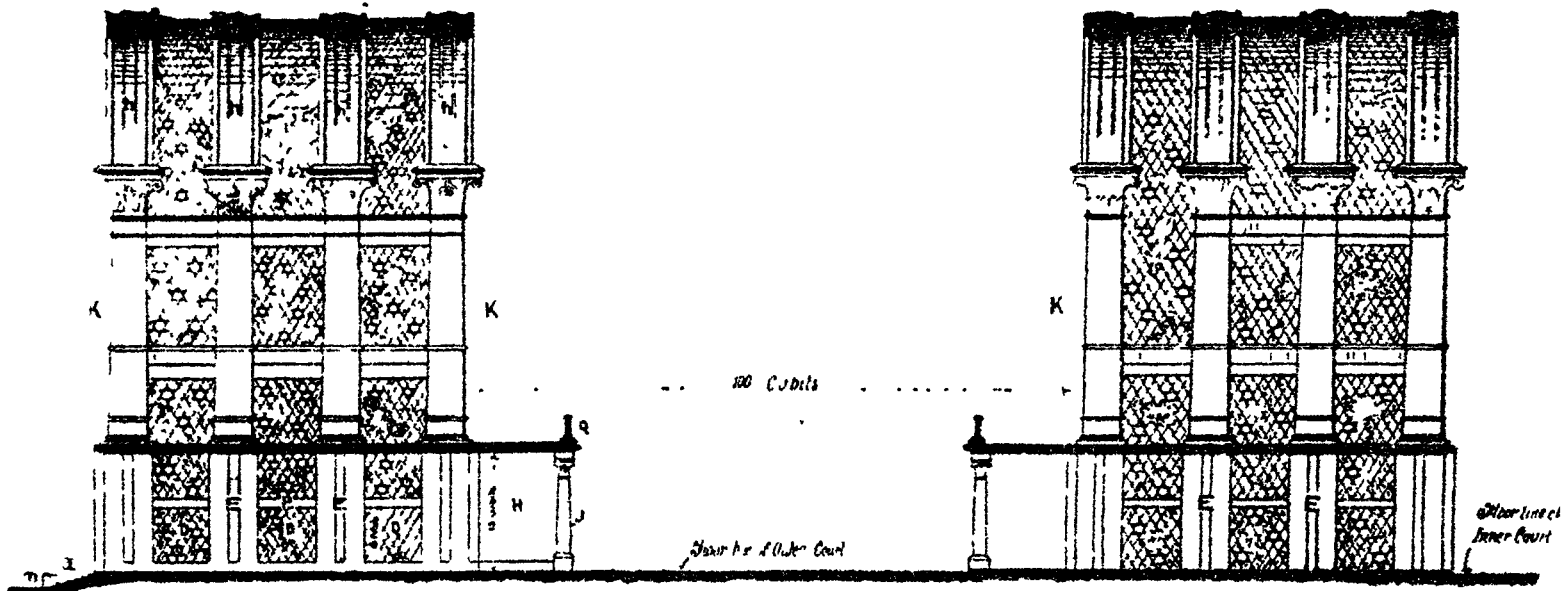
PLAN OF GATE AND PORTION OF CITY

- A.—Wall, 6 cubits broad and 6 cubits high
- B.—Threshold, 6 cubits
- C.—The other Threshold, 6 cubits
- D.—Little Chambers, 6 cubits square
- E.—The post between "The Little Chambers"
- F.—Threshold by Porch of Gate within, 1 reed.
- G.—Porch of Gate within, 1 reed.
- H.—Porch of Gate inside the outer Court
- J.—Posts of this Porch, 3 cubits
- K.—Posts of Palm Trees
- L.—Cells on lower pavement of Court
- M.—Cells on upper pavement
- N.—Gallery in continuation of Porch
- O.—Lower Colonnade or "Walk" in continuation of Porch.
- a.—Seven Steps to the Gate
- b.—Entry of Gate, 10 cubits wide, 11 cubits high
- c.—Boundary before "The Little Chambers"
- h.—Arcade, 25 cubits long by 3 cubits high
- i.—Slaying Block outside the Sanctuary
- l.—Flaying and Washing Tables in Porch
- p.—Folding Doors

Developed from Friezel's Specifications, by Henry Sully, Architect, Nottingham

THE *CLIA* FLANKING THE OUTER COURT

PLATE VII.



TRANVERSE SECTION THROUGH THE OUTER COURT SHEWING GALLERIES ON EITHER SIDE.

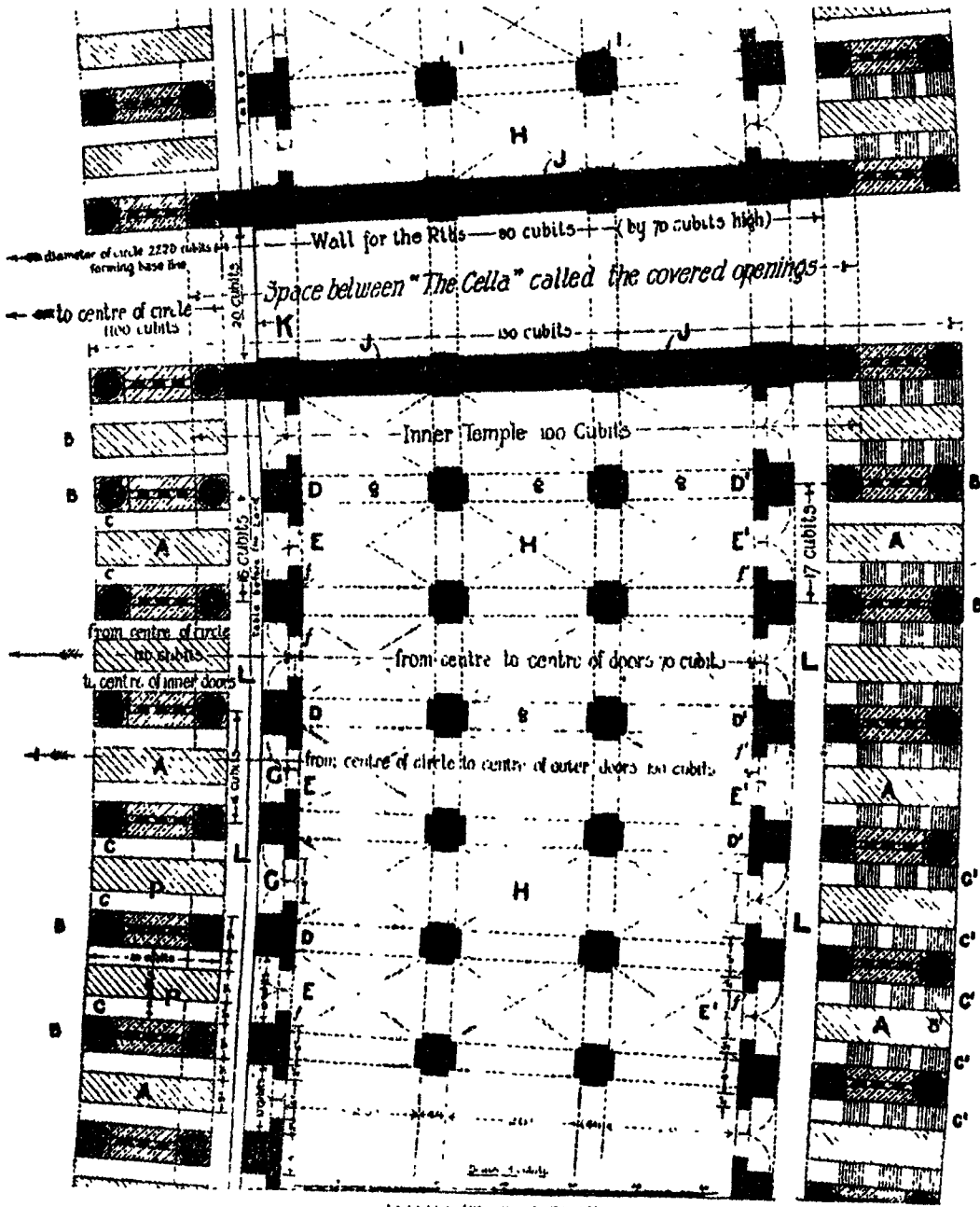
s — Seven steps to Gate
sq — Little chambers of Gate
ss — Post between little chambers

H — Porch of gate within
J — Posts of Porch of gate within
h h — Arches
il — Arabesques

KK — Posts or palm trees
n — Slaying Blocks outside the Sanctuary
Q — Parapet to Galleries (Deut xxii 8).

THE TEMPLE OF EZEKIEL'S PROPHECY

PLAN

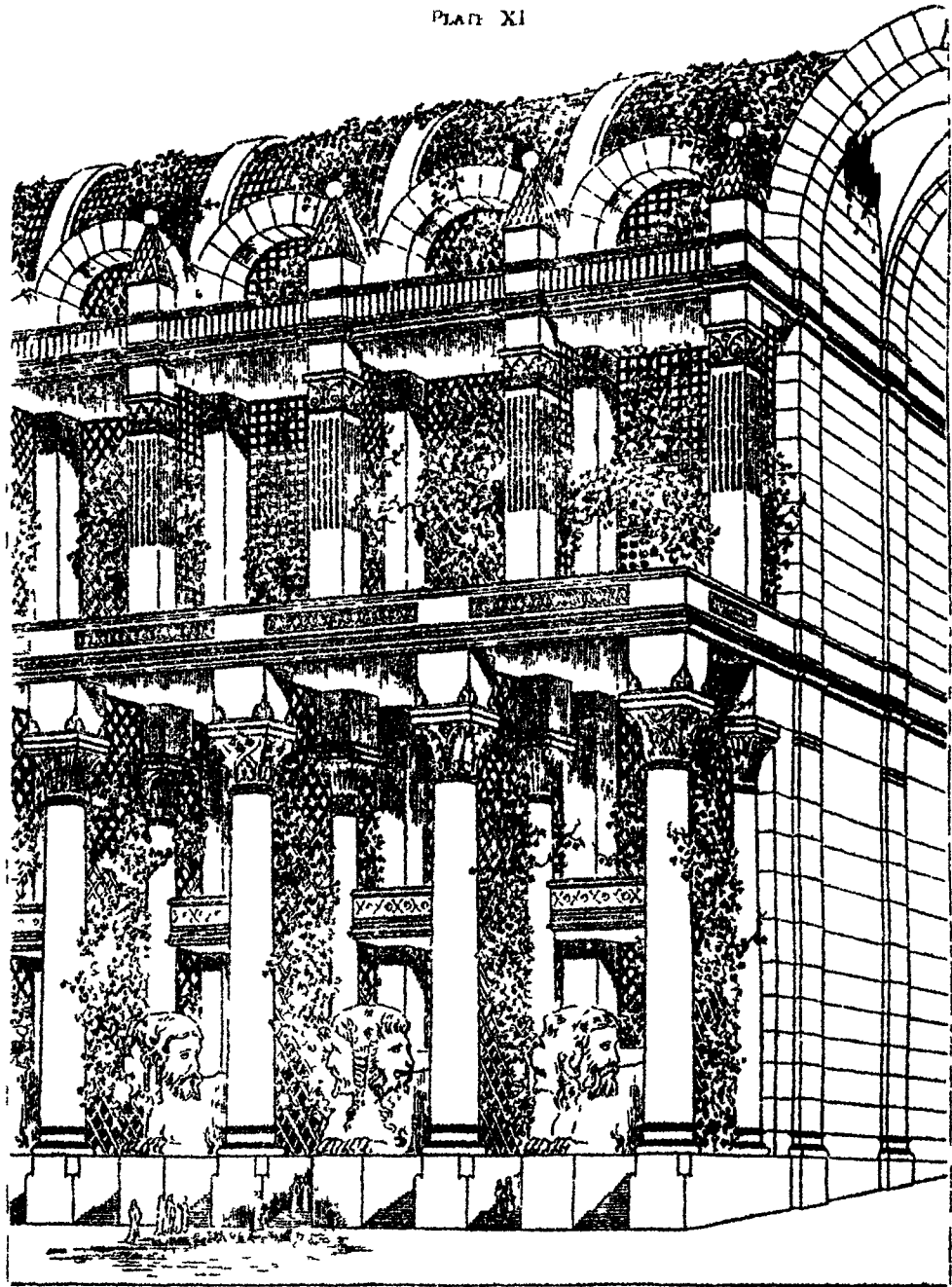


EXPLANATION OF LETTERING

- | | | | | | |
|----|---------------------|----|---------------------|----|--------------------|
| AA | —Door of the Temple | EE | —Door of the Temple | II | —Temple |
| BB | —Door of the Temple | FF | —Door of the Temple | JJ | —Wall of the House |
| CC | —Door of the Temple | GG | —Door of the Temple | KK | —Wall of the House |
| DD | —Door of the Temple | HH | —Door of the Temple | LL | —Wall of the House |
| EE | —Door of the Temple | II | —Door of the Temple | | |

THE MOST HOLY.

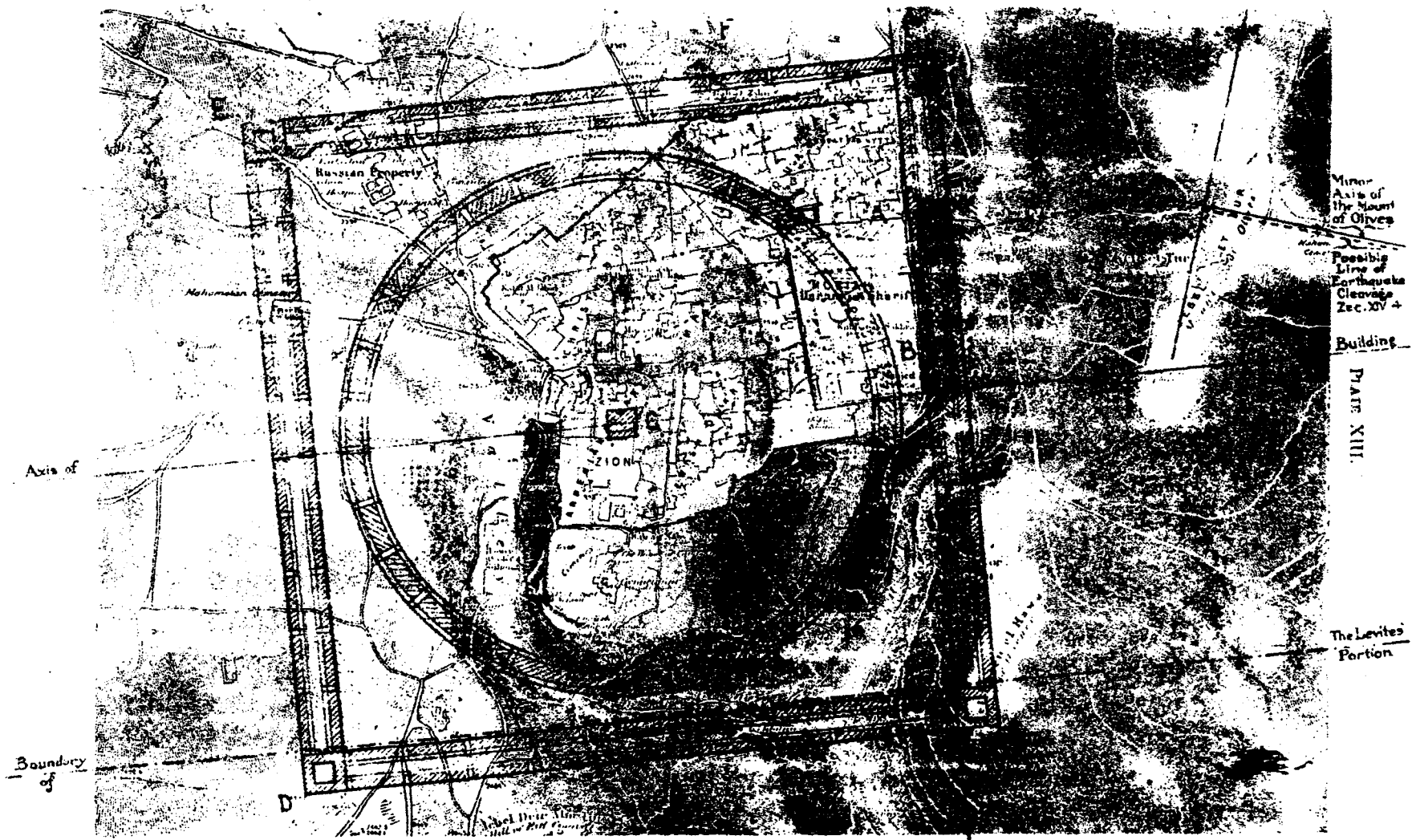
PLATE XI



From Parker's Specifications by Henry Percy Architect Nottingham

INTERIOR VIEW OF THE INNER TEMPLE

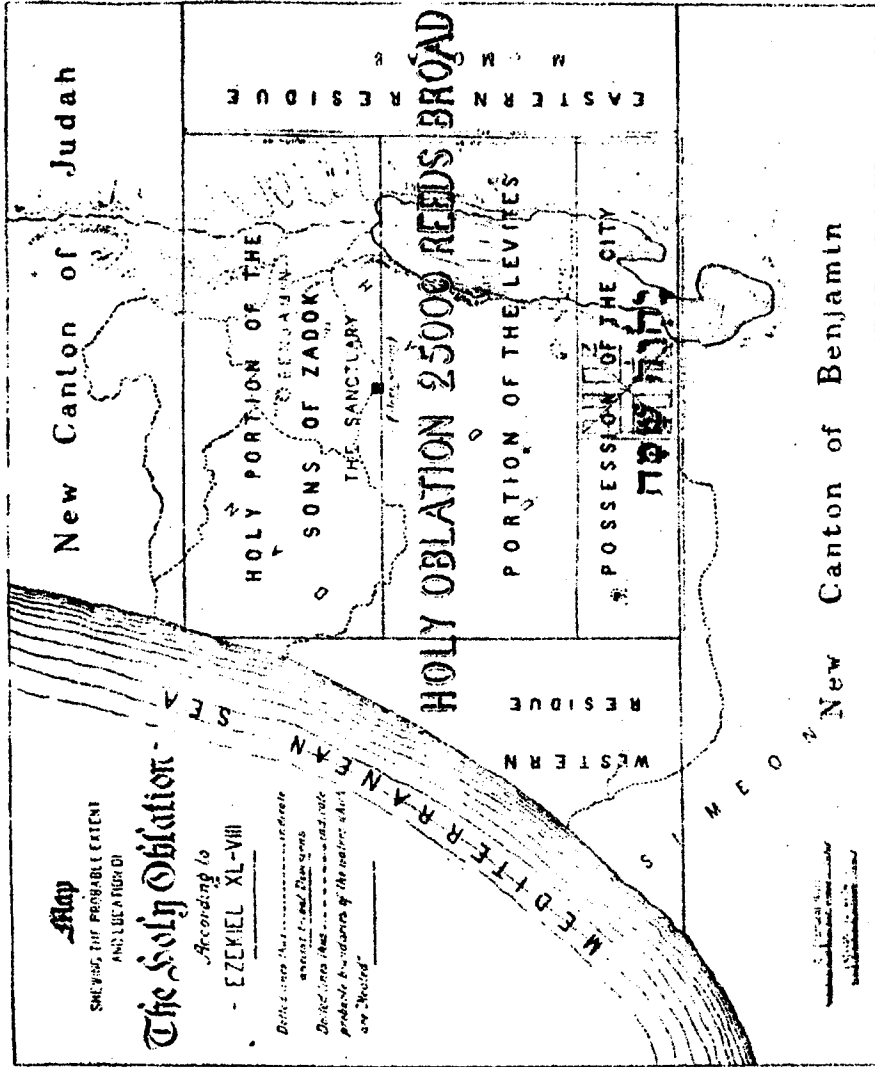
NOTE. The figure should completely show the Lattice Work but a portion is omitted in order to show the construction



English 1000 feet 1000 2000 3000 4000 5000 6000 1500 Feet = 1 Mile.
 The map portion is reproduced by permission from the Ordnance Map. Henry Sell & Co. Ltd., Nottingham.

THE TEMPLE OF EZEKIEL'S PROPHECY

PLATE XIV



MAP OF THE HOLY OBLATION.

THE TEMPLE OF EZEKIEL'S PROPHECY.

PLATE XV.

