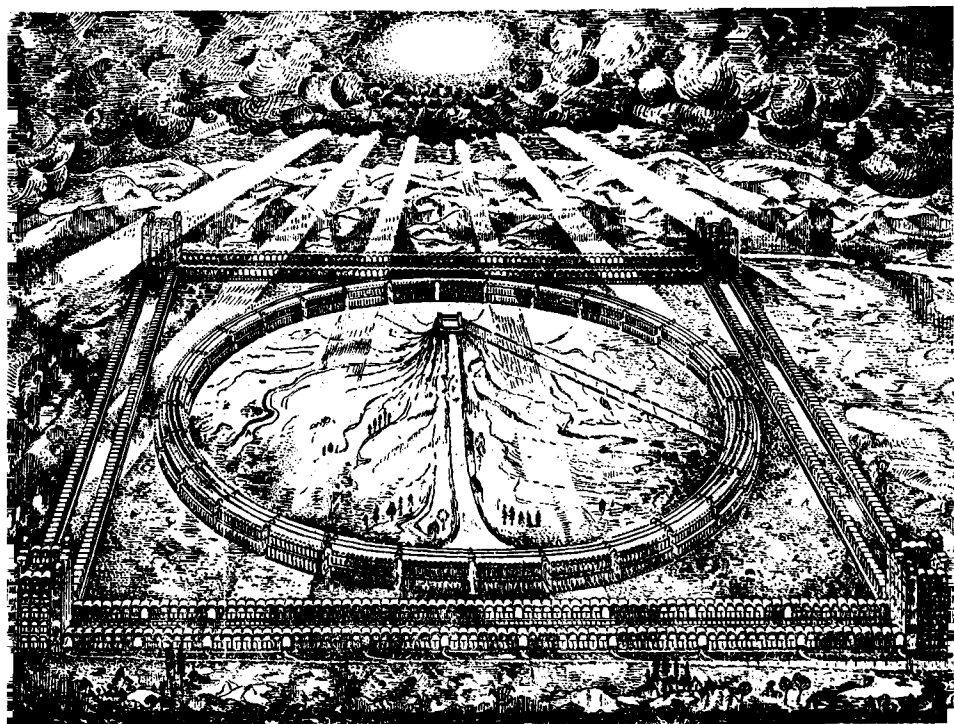


Divine Worship
in the
Age to Come

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Divine Worship in the Age to Come



foreword

The subject of this book is of thrilling interest to all those who "look for the coming of the Lord". It anticipates the day of Yahweh's glory, and as such constitutes the desire of all faithful. It is produced in the hope that its comments, derived from the pioneer expositions will prove of encouragement to readers, and cause each one to create a mental picture of the reality that will imminently be seen on earth.

"We look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal" (2 Cor. 4:18).

This book is divided into two main sections: the first being a selection of extracts from the commentaries of our pioneer brethren and others. They have been gathered together in the form of short extracts, ideally for meditation. In some cases, the source is given so that readers may pursue the matter further.

The second section comprises an exposition of the House of Prayer for All Nations, by Bro. Henry Sulley. It details, from the viewpoint of a Bible student and an architect, the wondrous and magnificent Temple that will grace the city of Jerusalem, and constitute the centre of Divine Worship in the Millennium. Brother Sulley found the basis of his exposition in the writings of Brother Thomas, for in *Elpis Israel*, *Eureka* and other works, Brother Thomas dealt at length with this matter, and showed that he had a remarkable grasp of it. In some small detail Brother Sulley differed from Brother Thomas, and here, the reader can have the great pleasure of examining the evidence of both writers and coming to his own conclusion.

The subject of this book is most rewarding. It helps clothe the future with substance. It aids in a better conception of our hope, and shows how tangible and real are the prophecies of the Word. The world needs a common centre of belief and worship . . . a unifying rallying point. The House of Prayer for all Nations will provide the world with its need. It will also be the consummation of our personal hopes, for it will bring the fulfilment of all desire.

"One thing have I desired of Yahweh, that will I seek after; that I may dwell in the house of Yahweh all the days of my life, to behold the beauty of Yahweh, and to enquire in His temple" (David, Ps. 27:4).

— H. P. Mansfield
February, 1981

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Divine Worship in the Age to Come

The Nations Subdued



CHRIST RETURNS AS A THIEF

"Behold I come as a thief" (Rev. 16: 15) is not in conflict with the testimony of Paul, that "the Lord himself shall descend from heaven with a shout, and with the trump of God" (1 Thess. 4: 16). The first, as will be seen by the context describes the relation of the advent to the nations of the earth, who when it occurs, are mustering for "the war of the great day of God Almighty," and who will be unconscious of the presence of Christ in the earth, till made to feel it in the adversities of war; the second refers to the bearing of that event on the household of faith.

An illustration will be found in the typical experience of Israel. "The thunderings and the lightnings, and the noise of the trumpet, and the mountain smoking" (Exod. 20: 18), were manifestation to Israel alone in connexion with their interview with the Deity, prior to marching under Joshua to the conquest of Canaan. The world at large were ignorant of the "terrible sight," which made even Moses quake, on Sinai."

— R.R.

CHRIST RETURNS NOT AS A THIEF

The Day of the Lord will not come upon the Saints as a thief. As a snare it will come upon all men that dwell upon the whole earth (Luke 21: 35), but upon the called, and chosen, and faithful, it will come as the welcome deliverance which a lifetime's expectation and preparation will have made them ready to receive with gladness. Seeing the appointed tokens among the nations, they lift up their heads knowing that their redemption draweth nigh (Luke 21: 28). "For ye are not in darkness that that day should come upon you as a thief" (1 Thess. 5: 4).

—R.R.

CHRIST'S FIRST WORK ON HIS RETURN

The first event to take place at the appearing of Christ is the Resurrection of the dead, and their gathering, accompanied by the living servants of Christ, to the Judgment Seat (1 Thess. 4: 14-17; 2 Tim. 4: 1), to be rewarded "every man according to his works" (Mat. 16: 27): the righteous to receive Eternal Life — their vile bodies made like unto Christ's glorious body, immortal and incorruptible (Phil. 3: 21), while the rejected will be banished from the presence of Christ, to suffer few or many stripes, according to their deeds, and finally to be destroyed (Luke 12: 47, 48; 2 Thess. 1: 9).

This will be the great day of reunion when friendships of the past will be renewed for eternity, when those who have laboured faithfully for Christ under present difficult conditions will go forth in his name clothed upon with immortality, to bring mankind subject to Christ that there shall be ultimately but one empire, one king, one religion, one God in all the earth.

— H.P.M.

CHRIST: THE VICTOR OF ARMAGEDDON

It is only Michael the great Prince, who commands the artillery of heaven, that can "break in pieces the oppressor." The men upon the face of the land shall shake at his presence; and the solid earth itself will be convulsed. He will turn their swords against themselves; and Judah shall fall upon them, and augment the slain (Zech. 14: 14). Mutual slaughter and pestilence will be aggravated by terrors from above; for "the Lord of Hosts will visit them with thunder, and with earthquake, and great noise, with storm and tempest" (Isa. 29: 5-8), and "an overflowing rain, and great hailstones, fire, and brimstone" (Ezek. 38: 18-22). "Thus," saith he, "will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I (Jesus) am the Lord."

— "Elpis Israel" p. 388

AN ULTIMATUM TO THE NATIONS

The world at large will be staggered at the sudden and complete overthrow of the Russian Gogue. It will realise that it is in the presence of Divine judgments, for "Yahweh shall be sanctified in thee, O Gogue before all the nations" (Ezek. 38). The storm of battle will give place to the quietness of an uneasy aftermath, as men wonder at the real identity of the Power established in the Holy Land. This

quietness will be disturbed by the proclamation of an ultimatum from Zion addressed to the political world in general. "The mode of address is something new in the history of politics — something at strange variance with the attenuated and insincere refinements of modern diplomatic speech. It is a blunt summons to do something of which governments know nothing, except as "cant": "Fear God, and give glory to Him" (Rev. 14: 7).^{*} The saints will be sent out with the ultimatum, acting as ambassadors for the new Government set up in Zion (see Isa. 14: 32; Ps. 68: 11; Isa. 66: 19, etc.) Some nations will submit; others will reject the ultimatum. The Papal power will possibly use the general recognition that the overthrow of Gogue is due to Divine intervention to lead a crusade against the New Power, and will gather support to itself by deception and falsehood against the King in Zion. It is a papal theory that when anti-Christ arises he will claim to be king in Jerusalem!

— H.P.M.

FORCED SUBMISSION

The nations may resist, but they are as certain of being subdued without further power of resistance as a lighted torch thrust into a sheaf of grain is of consuming it so that nothing be left. "They shall tread down the wicked; for they shall be ashes under the soles of their feet" (Mal. 4: 3). Their conquests will begin with the countries contiguous to Judea. For when the Assyrian shall invade their land, the Judge of Israel having caused him to fall, "Judah shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof: thus shall he" that is to be Ruler in Israel "deliver them from the Assyrian when he cometh into their land, and when he treadeth within their borders. And the remnant of Jacob shall be in the midst of many people as a dew from the Lord" (Mic. 5: 1-7).

— "Elpis Israel" p. 402

HOW THE WORLD WILL BE CONQUERED

A question here arises which must be answered, or our exposition is at fault, and deficient of a very important link in the chain of testimony which connects the Kingdom of God with the foundation of the world. It is: By what means are "the kingdoms of the world to become the Kingdom of our Lord and of His Christ" after He has dissolved the Imperial bond of union among them by the glorious victory of Armageddon? Is it to be accomplished by sending missionaries of

^{*}R.R. in Apocalyptic Lectures.

the Tribe of Judah to the nations, preaching to them salvation from hell by Jesus Christ, as missionaries are now doing among the heathen, and inviting them to submit to the spiritual authority of the Lord administered through men of like passions with themselves? Or, is it to be brought about by burning up the wicked, and leaving none but the righteous to inherit the earth? Or, are the existing orders of bishops, priests, ministers, and missionaries to be employed to bring the nations to the obedience of faith, that they may voluntarily surrender all political power into their hand, as the Saints of the Most High God? I answer, unhesitatingly, that the conversion of the world to Christ's supremacy will be accomplished by no such fantastical schemes as are implied in these suppositions. The answer to the question is, that the nations will be subdued to the Sceptre of Shiloh by the sword, and that the Tribes of Israel will be His soldiers in the war."

— "Elpis Israel" p. 400

ISRAEL TO BE GRAFT IN AGAIN

Though God is able to graft them in again, He can only do it upon a principle of faith; for the condition of their restoration laid down in His Word is, "if they abide not still in unbelief God is able to graft them in again" (Rom. 11: 23).

— "Elpis Israel" p. 404

ISRAEL TO BE DISCIPLINED AND RESTORED

The Israelites* will not march directly into the Holy Land, because the generation of Israelites who leave the north, will be no more fit for immediate settlement there than their fathers were who left Egypt under Moses. They would be as rebellious under the government of Shiloh as that generation whose carcasses fell in the wilderness. They must, therefore, be subjected to discipline, and trained up under the divine admonition. But, notwithstanding all the "marvellous things" they will have witnessed, they will prove themselves true to the character of their fathers, who were stiff-necked and perverse, and resistant always of the Spirit of God, so that they will not be permitted to enter into the Land of Israel. Their children, however, will come thither from the "land of the enemy," and "attain to their own border" (Jer. 31: 15-17). The reader will, doubtless, desire to

*Judah is saved first after being disciplined by the tremendous national judgments of Armageddon (Zech. 13: 8-9; 12: 7). Then the rest of Israel, still scattered abroad, will be brought home with mighty manifestations of Divine power against its enemies, during which all "rebels" will be purged out (Ezek. 20: 33-36).—H.P.M.

know upon what ground I affirm these things. This is as it ought to be; for he should set his face like a flint, and refuse credence to anything and everything which is not sustained by "the testimony of God." Turn then, to the prophet Ezekiel 20: 33-36. . . .

— "Elpis Israel" p. 403

ISRAEL THE FIRST DOMINION

Yahweh is the accepted King of Israel (1 Sam. 12: 12; Isa. 43: 15), and Israel, therefore, His nation (Exod. 19: 6; Isa. 51: 4). He formed it for Himself, that through it He might show forth His praise (Isa. 43: 21). The prophet saith of Israel, "We are Thine; Thou never barest rule over them; they were not called by Thy name" (Isa. 63: 19). The Kingdom of God is His dominion over this nation. It is therefore a **JEWISH KINGDOM**. Yahweh never owned any other kingdom upon earth. He acquired the Jewish Kingdom by creation; and purposes to obtain possession of all other kingdoms by conquest, because they are mere usurpations, and adversaries of His nation. He intends His Kingdom to be ruled by a Viceregent in His name, whom He styled "My King" (Ps. 2: 6), and by Him to subdue the world, so that all thrones and dominions, principalities and powers, may become His. This being accomplished, the Twelve Tribes of Israel will constitute "the first dominion" in actual organized possession of their own country — the Kingdom proper. This Kingdom will rule over all other nations, which in the aggregate will form the secondary dominion, or empire. Thus a family of nations will be created of which Abraham, then risen from the dead, will be the federal father, and Israel, the First-born (Exod. 4: 22).

— J. Thomas ("What is Truth")

The Land Prepared



THE EARTH CONVULSED

The manifestation of Christ at Armageddon will be accompanied by storm, tempest and earth tremors of unprecedented extent. The repercussions will continue after the destruction of Gogue, and will be felt in all parts of the world. The contour of the Land of Promise will be completely changed. Jerusalem will be elevated (Zech. 14: 10), the Mount of Olives split in two (v. 4), the present hilly country south of Jerusalem depressed into a plain (v. 10), streams of water will flow out of Zion eastward to heal the Dead Sea (v. 8; Joel 3: 18), the Dead Sea itself will be elevated. The waters of the new river, bursting forth from the hill of Zion, will pass between the newly-separated peaks of Olivet, and flowing east to where the Dead Sea once was, will turn northward, forming a vast inland lake which ultimately empties itself in the Mediterranean, perhaps at the site of ancient Tyre (cp. Ezek. 47; Isa. 33: 21; Mat. 11: 21-24; Joel 3: 18).

— H.P.M.

BOTH LITERAL AND SYMBOLIC EARTHQUAKES

In dismissing the subject of the symbolic earthquakes in general, it may be remarked that, though the apocalypse does not predict the occurrence of physical earthquakes, we are not to conclude that there will be none such in the "time of trouble." Ezekiel and Zechariah predict a very formidable one, which in Palestine will be attended with great and important, as well as interesting, changes. The Mount of Olives will be divided, a valley opened with a flowing river, and there will be a great shaking in the land. . . . In the prediction of an earthquake that shall divide Olivet, and cause the outflow of a river from the altar base, they (the prophets) did not "see" the mystery of a mighty earthquake that should also contemporarily divide Babylon, and cause an issuing forth of rivers of living waters from the Christ-Altar, that should heal the nations. The apocalypse brings out the mystery of the Deity as He revealed it to the Prophet; it is with the mystery symbolically revealed we have here to do; not with the purely literal and material (Apoc. 10: 7).

— "Eureka," Vol. 2, p. 270

JERUSALEM ELEVATED: ROME BURIED

Revelation 18: 21 implies the violent overthrow of Rome as by earthquake; Revelation 16: 19 speaks of "the cities of the nations" being destroyed in similar manner. Though these references relate to symbolical earthquakes and cities, the symbols have their basis in the literal. The implications, therefore, are that the reverberations of the very earthquake that shall elevate Zion will plunge the seven-hilled city of Rome into the abyss, and will bring destruction to other mighty cities throughout the earth in which men have gloried. Thus will be resolved in the favour of Zion the age-long controversy between the two cities of Rome and Jerusalem. The elevation of one has inevitably been at the expense of the other. When Jerusalem was triumphant in the earth during the reigns of David and Solomon, Rome was unknown; when Rome came to power, Jerusalem was destroyed.

— H.P.M.

A VAST TEMPLE TO BE BUILT IN THE HOLY LAND

From these testimonies, then, we learn that the following things are decreed: That "the two countries," or territories of the Holy Land formerly occupied by the "two nations" of the Jews, that is, the kingdom of the Ten Tribes and the kingdom of Judah, are to be exalted to a better condition than when possessed by the Israelites in the beginning;

That the Gentile Power in possession of the land is to be finally disposed when He makes Himself known among Israel's tribes;

That "all the house of Israel, even all of it" are to take possession of the land, and to be settled upon its mountains, and hills, and lowlands, and valleys, and desolate wastes, and forsaken cities, after the old estates of their realm, in peace, plenty, security, and great perpetual prosperity;

That the nations and kingdoms of Israel and Judah shall be one united nation and kingdom upon the mountains of Israel; so that "Ephraim shall not envy Judah, and Judah shall not vex Ephraim" any more: but as a bird of prey, "they shall fly upon the shoulders of the Philistines toward the west (the western powers); they shall spoil them in the east together; they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them" (Isa. 11: 13, 14);

That when finally resettled, the whole twelve tribes will be under one supreme head or king;

That they will then be a purified and sanctified people — “They shall defile themselves no more with any of their transgressions”; this implies that all their past national offences will have been blotted out;

That all these benefits will be guaranteed to the nation, by the “covenant of the age”; styled also the “covenant of peace” (berith shalom, berith olam); the Constitution of the Kingdom, in the phraseology of the Gentiles;

That during the age, and for the purposes thereof, a **Temple** will be placed in the midst of the nation (Ezekiel chapters 40-42).

“Faith in the Last Days” (J. Thomas) pp. 254, 255

FORTY YEARS OCCUPIED IN RESTORING LAND AND PEOPLE

This belligerent state of things between the King of Israel and the nations of Gogue’s dominion, will continue for forty years (Mic. 7: 15). The subjugation will be gradual, as Israel is made to “go through” from kingdom to kingdom. “Feed they people,” saith the prophet, “with thy rod, the flock of thy heritage, which dwell solitarily in the wood; let them feed in Bashan and Gilead as in the days of old.” In answer to this petition, the Lord replies, “According to the days of thy coming out of the land of Egypt will I show unto Him (Israel) marvellous things.” This is forty years; for so long were they in passing from Egypt to Canaan, which was the type of their coming out from among the nations to the Holy Land under the generalship of Elijah, the Lord’s harbinger to the Ten Tribes.

— “Elpis Israel,” p. 450

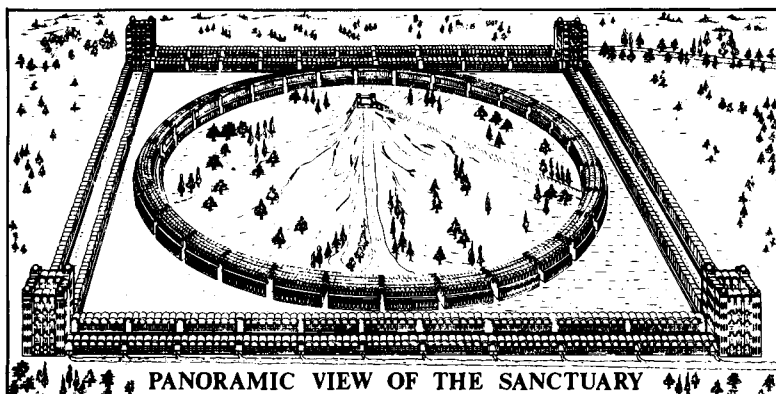
PALESTINE TO BE CHANGED TO PARADISE

Paradise is a Persian word adopted into the Greek, and expressed in Hebrew by “parades” or “pardes.” It signifies a park, a forest, or preserve; a garden of trees of various kinds, a delightful grove, etc. It is found in these texts “I made me gardens (paradises) and orchards, and I planted trees in them of all kinds of fruits” (Eccles. 2: 5); and, “a garden enclosed (a paradise) is my sister spouse . . . thy plants are an orchard of pomegranates” (Song 4: 12-13). The latter text is part of a description of Solomon’s vineyard, representative of that part of Eden over which he reigned; and metaphorical of its beauty, fertility, and glory, when the Heir of the vineyard, the “greater than Solomon,” shall come to Zion, and “marry the land” of Eden, as defined in the everlasting covenant made with Abraham (Gen. 15: 18).

For so it is written: "Thy land, O Zion, shall no more be termed desolate: but thou shalt be called Hephzibah (i.e., my beloved is in her), and thy land Beulah (i.e., married); for the Lord delighteth in thee, and thy land shall be married. For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee" (Isa. 62: 4-5).

When the marriage, or union, takes place between the sons of Zion, and their king, with the Land of Promise in Eden, it will again become the garden of the Lord, or Paradise, which His own right hand hath planted. For "the Lord shall comfort Zion: He will comfort all her waste places; He will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness will be found therein, thanksgiving and the voice of melody" (Isa. 51: 3). "Instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off" (Isa. 55: 13). At that time, "I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water . . . that they (Israel) may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it" (Isa. 41: 18-20).

— "Elpis Israel" p. 58



The Temple will be a mile square building, enclosing a circular range of buildings surrounding elevated Mount Zion, which will be overshadowed by a cloud of glory (Isa. 4:5—mg.). In preparation for this Temple, the present hilly environs of Jerusalem will be levelled as a plain by earthquake (Zech. 14:5); Zion itself will be elevated (v.10)

to become the Holy Mount of the future (Psalm 48:1-2). The entire city of Jerusalem will thus become a Temple city, "built unto Yahweh," and occupying an area greater than any time in the past (Jer. 31:38-40). Its peculiar construction caused Ezekiel to describe it as "the frame of a city" (Ezek. 40:2).

The Temple Established



CHRIST TO SUPERVISE THE BUILDING OF THE TEMPLE

In the everlasting covenant made with David it is declared of his immortal son by the Lord, saying, "**He shall build a house for my name.**" David wished to execute this great national work, but was forbidden. It was afterwards accomplished by Solomon, and in this he eminently typified the "greater than Solomon," who is to construct a similar edifice, only on a vastly more magnificent scale. This will appear from the following testimony. After Solomon's temple was laid in ruins, and while the Jews, after their return from Babylon, were erecting a new one upon the site of the old, the word of the Lord came to the prophet, saying, "**Behold the man whose name is THE BRANCH: and he shall grow up out of his place, and he shall build the temple of the Lord: even he shall build the temple of the Lord: and he shall bear the glory, and shall sit and rule upon his throne; and shall be a priest upon his throne. And they that are far off shall come and build in the temple of the Lord**" (Zech. 6: 12, 13, 15).

— "Elpis Israel" p. 313

CONQUERED NATIONS SEND THEIR WORKMEN TO ASSIST

Let the reader turn to the texts below, and he will have no doubt as to the Person styled the Branch. Zech 3: 8; Isa. 11: 1; Jer. 23: 5; 33: 15; Rev. 22: 16. The Melchizedec Son of David, then, is to build the Millennial Temple in Jerusalem to the name of Yahweh; and as the Tyrian Gentiles aided Solomon to rear his edifice, so those who are far off from Jerusalem, where the prophecy was delivered, are to co-operate in the erection of Shiloh's, which is to be "**a house of prayer for all people.**" Isa. 56: 7, when the Lord shall "plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people." (Isa. 51: 16). If the reader wishes to know more about the temple to be built by Shiloh in Jerusalem, he can consult Ezekiel (Ezek. 40, 41, 42). The description comes in between the battle of Armageddon, in which Nebuchadnezzar's image is broken to pieces on the mountains of Israel, and the earth shining with the glory of

the Lord. The first nine verses of the forty-third chapter show that the era of the temple described is when Shiloh "dwells in the midst of the children of Israel for ever and his holy name they shall defile no more." This is conclusive; for ever since their exode from Egypt until the present time, they have incessantly defiled the Lord's name; but the prophecy contemplates a period when they shall do it "no more."

— "Elpis Israel" p. 314

THE TEMPLE ESTABLISHED IN THE MIDST OF ISRAEL

This great nation deliverance (of Israel) is consequent upon their political resurrection and enlargement from the countries where they are now entombed, devoid to a great extent of the rights both of men and citizens. But they will soon rise from political death, and afterwards enter their land in triumph. When there, under the government of the Immortals and their Chief, their condition will exactly answer to the following testimonies: "Behold, I will take the Israelites from among the nations whither they are gone, and will gather them from every side, and bring them into their own land—And I will make with them a covenant of peace; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set MY SANCTUARY (or Temple) in the midst of them for everyone. MY TABERNACLE (or dwelling-place) also will be with them; yea, I will be their God, and they shall be My people. And the nations shall know, that I sanctify Israel when My Sanctuary shall be in the midst of them for evermore" (Ezek. 37: 21; 26-28).

— "The Mystery of the Covenant of the Holy Land Explained" (J. Thomas)

A UNIVERSAL JUBILEE INAUGURATES THE KINGDOM

Having received his law (Isa. 42: 4), and experienced the justice of its administration, "all nations will call him blessed," and "daily will he be praised." A universal jubilee will celebrate the admiration of mankind, and their devotion to the King of all the earth. The world will no more resound with war's alarms for a thousand years; and among the highest there will be glory to God, on earth there will be peace, and goodwill among men (Luke 2: 14). The mission of the Lord Christ will have been gloriously fulfilled. He will have raised up the tribes of Jacob, restored the preserved of Israel, and been salvation to the end of the earth (Isa. 49: 6). In his days there will be abundance of peace; for the nations will beat their swords into ploughshares, and

their spears into scythes, and practise war no more. "At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered to it, to the name of the Lord, to Jerusalem" as the metropolis of the world: "neither shall they walk any more after the imagination of their evil heart" (Jer. 3: 17). The things they delight in now will then be an abomination to them; for "the Gentiles shall come unto the Lord from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things in which there is no profit" (Jer. 16: 19).

— "Elpis Israel" p. 453

THE TEMPLE OPENED FOR SERVICE ON THE JUBILEE

The year mentioned by Ezekiel (Ch. 40: 1) is almost certainly a Jubilee, a fiftieth year of release (see Lev. 25: 8-16). . . From (evidence advanced) the following deductions may be drawn:

(a) The building will be completed in a year of jubilee; by that date it will be finished and opened for public worship.

(b) The jubilee will be a solemn Passover, and by the tenth day of the first month the sacrifices will be in preparation, and all things in readiness for the glory of YAHWEH to enter the newly-erected house.

(c) The construction of the building will be associated with the national regeneration of Israel, when the Father will forgive their iniquity, and remember their sins no more — blotting out, as a thick cloud, their transgressions (Jer. 31: 34; Isa. 44: 22, 23). By the time the top stone is fixed, and the last pavement laid, their enemies will have been destroyed; and all their bondage, whether literal or spiritual, will end in the great Jubilee then inaugurated.

(d) As Israel's deliverance from Egypt marked the beginning of months and years unto them (Exod. 12: 2); this greater deliverance, which involves not only regeneration to the house of Israel, but blessing to all the Gentiles, will be the commencement of a new age, in which official records will date not from the year of our Lord, nor from the reign of some Gentile king, nor from Jehoiachin's captivity, but from the day defined in the vision itself, when the offerings of the Israelitish people are once again accepted, and peace shall reign with all the inhabitants of the earth — both Jew and Gentile.

— H. Sulley: "The Temple of Ezekiel's Prophecy"

THE INAUGURAL SERVICE

Many references in Bible prophecy indicate that when the wars of Armageddon and its aftermath are finished, and all the earth is subject to Christ, there will be a time of great celebration, a day of coronation when the triumph of the Lord Jesus will be proclaimed before mankind with suitable ceremony far transcending anything the world has ever seen. This will most likely synchronise with the inaugural service of the "House of prayer for all nations" in Jerusalem.

At this grand celebration there will be gathered representatives of all of the Millennial society. There will be present angelic representatives of heaven (see Heb. 1: 6 margin), the resurrected and immortalised friends of Christ (his co-rulers), and mortal representatives of those nations that will survive the judgments of God. Psalm 45: 12 speaks of Gentile representatives being present at such a time; Psalm 118: 21-26 is yet to be sung by Jewish representatives "out of the house of Yahweh" — the Lord Jesus being witness (cp. Matt. 23: 39).

We can imagine how the Lord Jesus, then King of kings and Lord of lords will be presented before the august assembly then convened, that he might be anointed "king upon the holy hill of Zion" (Ps. 2: 6 mg.); and at the propitious moment a burst of acclamation shall arise from the multitude assembled before him, so that "at the name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth; and every tongue confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2: 9-11).

The songs of Revelation 5 could find a place in this service. They follow naturally in sequence: first the song of the redeemed (vv. 9-10), then the song of angels (vv. 11-12), and finally a general chorus including all mankind (v. 13). Such a glorious picture thus presented to the mind clothes the future with reality.

— H.P.M.

SONGS OF PRAISE TO CHRIST'S GLORY

Never will such an extraordinary choir have delighted so magnificent an assembly on the earth before. The birth of David's son was celebrated by the acclamation of a multitude of the heavenly host praising the Deity, and saying, "Glory to the Deity in the highest, over the earth peace, and good will towards men." Glorious, however, as this announcement was, the listeners to it were only a few simple shep-

herds; but in the approaching musical festival on Mount Zion, the performers will not be less than 144,000 immortals; who, like the Imperial President of the Festival, were once dead, but then are living for the aeons; while the listening and delighted audience, marshalled and convened by the King of glory, themselves illustrious and immortal, number "ten thousand times ten thousand and thousands of thousands" (Rev. 5: 11). How gratified they will be in beholding the Royal Child, whose birth they celebrated over eighteen centuries before, enthroned by the Eternal Power, according to the words of Gabriel, in his father David's seat; and instead of a vile clamour for his crucifixion, in the very place where he was condemned and put to death, songs of thanksgiving and praise, ascending in immortal strains to the Deity, from the innumerable multitude of the redeemed.

— "Eureka," vol. 3

THE GLORY AGAIN FILLS THE TEMPLE

When Haggai said, "This house shall be filled with glory" (Hag. 2), he did not refer to the Temple which Jesus frequented, but to the Temple to stand upon the same site which is described by Ezekiel, into which "the glory of the God of Israel," even the Son of Man in the glory of the Father "shall come from the way of the east," and cause the neighbouring earth itself to shine (Ezek. 43: 2). This is the only interpretation the prophecy will admit of; for when Jesus came, he was neither "the desire of all nations," nor was he in glory. The glory of the God of Israel left the Temple when the Chaldees were about to destroy it; and it will not return until Jesus shall sit upon the throne and bear the glory in the era of "the regeneration."

— "Faith in the Last Days" p. 86

IT IS MADE READY FOR SERVICE

After the declaration of these things, Ezekiel is commanded to show them the description of the Temple which is destined to be "the house of prayer for all nations," with the ordinances, forms and laws thereof. The Lord God then declared the "ordinances of the altar in the day when they shall make it," and when the Levites of the seed of Zadok shall approach unto Him. The "cleansing of the altar" and the consecration of the priests, is then effected by the offerings of seven days. "And when these days are expired, it shall be that upon the eighth day, and so forward, the priests shall make your burnt offerings upon the altar, and your peace offerings; and I will accept you (O Israel), saith the Lord" (Ezek. 43: 27).

— "Elpis Israel," p. 22.

Forms of Worship



PREPARATION FOR WORSHIP

When the Millennial Sanctuary is set up in the Holy Oblation of Paradise, the law is, that **"No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that is among the children of Israel"** — Ezek. 44: 9. This is the principle — there must be circumcision. Israel and foreigners that come to sojourn there, must be circumcised in heart and flesh. **"And the uncircumcised man child, whose flesh is not circumcised, that soul shall be cut off from his people; he hath broken my covenant"** — Gen. 17: 14. Circumcision is therefore indispensable.

(For the spiritual significance of circumcision see pp. 228-230)

— "Eureka," vol. 1, p. 227.

ISRAEL'S SERVICE IN THE TEMPLE

As I have shown, the observance of the seventh day was obligatory upon only the Israelites so long as the Mosaic code was in force, being "a sign" between God and them. The sabbaths belong to the land and people of Israel, and can be only kept according to the law while they reside in the country. This will appear from the fact that the law requires that "two lambs of the first year without spot" should be offered with other things "as the burnt offering of every sabbath," an offering which, like all the offerings, etc., must be offered in a Temple in Jerusalem where the Lord has placed His name, and not in the dwelling places of Jacob. Israel must therefore be restored to their own country before even they can keep the sabbath. Then, when "the throne is established in mercy; and he (the Lord Jesus) shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness" (Isa. 16: 5) then, I say "shall the priests, the Levites, the sons of Zadok that kept the charge of my sanctuary when the children of Israel went astray from me, 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: and they shall hallow my sabbaths" (Ezek. 44: 15, 24). But these sabbaths will be no longer celebrated on the seventh day. They will be changed from the seventh to the eighth, or first day of the week.

— "Elpis Israel," p. 21.

CHRIST OFFERS FOR ISRAEL

Now, the question remains, when thus reconciled to God through the blood of his Son, is the nation to have a religious service or worship; and if they are, what is to be its principle, and what its form? No one who understands the Bible would affirm that the Twelve Tribes of Israel were to live in their own land under the New Covenant for 1,000 years without any national religious worship. To affirm this would be to say in effect that God had prepared a Royal Priesthood for His kingdom, but had provided no service for them to perform. This is not admissible for a moment. There will be a service under the New Covenant as there was under the Old. Its principle will be memorial, not typical; even the extension of the principle upon which is now celebrated the death and resurrection of Jesus. Hence, the "reconciliation" will be a **memorial reconciliation made perfect by the blood of the Covenant which institutes it.** The reconciliation of the Old Covenant was typical and imperfect; because the dedication blood, being merely that of bulls and goats, could not perfect the conscience in taking away of sins. When the Prince under the New Covenant "prepares for himself and for all the people of the land a bullock for a sin-offering" Ezek. 45: 22, it is memorial of his own sacrifice of himself, and memorial of the reconciliation which the people enjoy through the blood of the Covenant with which, through faith in it, their hearts will be sprinkled then, as the true believers are at present.

— "Faith in Last Days."

PASSOVER EXCLUSIVE TO ISRAEL

The reader will observe, however, that the Passover is a feast for Israel's observance, not for that of the nations. The Prince, or High Priest, is to prepare it, "for himself, and for all the people of the land," that is, of Palestine; because the passover is the memorial of the deliverance of the Twelve Tribes and their rulers from the power of all that hate them. In this deliverance, when it is fulfilled in the Kingdom of God, the nations are punished after the manner of the Egyptians; become a sacrifice at the hand of the destroyer, while he passes over Israel whom he comes to save. The Passover is the Fourth of July for Israel — the anniversary of the independence of their nation; which can only be celebrated by those Gentiles in the Age to Come who acquire citizenship in their land.

— "Faith in Last Days"

GENTILES RENDER SERVICE IN THE TEMPLE

When the Lord Jesus shall sit upon the throne of his father David, as high priest of the nation, and has dedicated the temple to the Most High, what then? "Many people shall go and say Come ye, and let us go up to the mountain of the Lord, to the house (or temple) of the God of Jacob; and he will teach us of his ways, and **we will walk in his paths.**" Isa. 2: 3. "The sons of the stranger that join themselves to the Lord, to serve him, and to love the name of the Lord to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices shall be accepted upon mine altar." Isa. 56: 3-6.

— "Elpis Israel," p. 314.

YEARLY PILGRIMAGE TO JERUSALEM

Three times in four verses does Zechariah style the yearly going up of the Gentiles to Jerusalem to worship the King, the Lord of Hosts, there, the Keeping of the feast of tabernacles, Zech. 14: 16-19, an event which is consequent upon the destruction of the dominion represented by Nebuchadnezzar's image, and the re-establishment of the kingdom and throne of David. This national confluence of the Gentiles to Jerusalem is characteristic of Messiah's times; and of the true or real festival of tabernacles, when he will "confess to God among the Gentiles, and sing unto his name" and "they shall rejoice with his people," Israel, (Rom. 15: 9-10). Referring to this time, the Lord says, "the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel **for ever**, and my holy name shall the House of Israel **no more defile**, neither they, nor their kings, by their whoredom, nor by the carcasses of their kings in their high places . . . They have even defiled my holy name by the abominations that they have committed: wherefore I have consumed them in mine anger. Now let them put away their whoredom, and the carcasses of their things far from me, and **I will dwell in the midst of them for ever.**" Ezek. 43: 7-9.

— "Elpis Israel."

JEW AND GENTILE CELEBRATE FEAST TABERNACLES

In respect of the Feast of Tabernacles, or Feast of Ingathering, the nations may well rejoice with Israel in the celebration thereof; for it will memorialize their ingathering into the Abrahamic fold when they shall all be blessed in

Abraham and his Seed. But the possibility of national ingratitude for so great a benefit is implied in the following words of the prophet: "And it shall be, that whoso will not come up, of the families of the earth, unto Jerusalem to worship the King, the I-shall-be of armies, even upon them shall be no rain." But this would be no punishment to Egypt, because rain does not fall there: her fertility is maintained by the inundations of the Nile. It is therefore decreed that, "If the family of Egypt go not up and come not, that have no rain, there shall be the plague wherewith Yahweh shall smite the nations that come not up to keep the feast of tabernacles." Zech. 14: 16-19.

— "Faith in Last Days."

A CONTINUOUS PILGRIMAGE

Gentiles ascend to Zion to "keep the feast of tabernacles" (Zech. 14: 16). This feast was governed by the harvest (see Lev. 23: 39), so that the time of its celebration would vary in different parts of the world. This provides for a continuous pilgrimage to Jerusalem (Isa. 66: 23), to "worship before the King."

Nor do the terms of the prophecy require that every individual of a section of the world should ascend at the same time to Zion, but representatives only. Ultimately, through the passing of the years, "everyone that is left of all the nations" will ascend for this purpose, though some, through gross wickedness shall be expelled from the precincts of the Temple (Isa. 66: 24).

— H.P.M.

THE SERVICE IN ACTION

We see the assembled throng: each with eyes attent upon that far off altar, bearing now the symbol of guilt or the sign of forgiveness. A supreme moment has arrived. Will the Father accept (by sending fire from heaven to consume the heaped up sacrifices) or will He reject? No sign is seen; the pause is understood, and quickly interpreted, and the now familiar question, Is it I? Is it I? passes murmuringly from side to side — a huge wave of momentary excitement and fear. But confidence reigns; for in most, the answer of a good conscience removes terror, and everybody knows that one "Achan" is sufficient for the Deity to interpose His judgment of destruction before He gives an answer of peace. The lot is taken, confession is made, if the sin confessed does not bring pardon as in the case of Achan, judgment is executed, such references as Isaiah 65: 20; 66: 23-24 are ful-

filled. The service then proceeds. A flash of light ignites the heaped up offerings, upwards the smoke and burning of acceptance ascends; the vast multitude bow with one consent, breathe their grateful sigh of gratitude, murmur their supplication for the continued mercy of their heavenly King and Ruler, and acclaim their joy. Afterwards they leave the Temple by the opposite direction they entered, passing by the dread place, foretold by Isaiah (Ch. 66: 24) where the transgressors will have met their doom.

— Compiled. See "The Temple of Ezekiel's Prophecy."

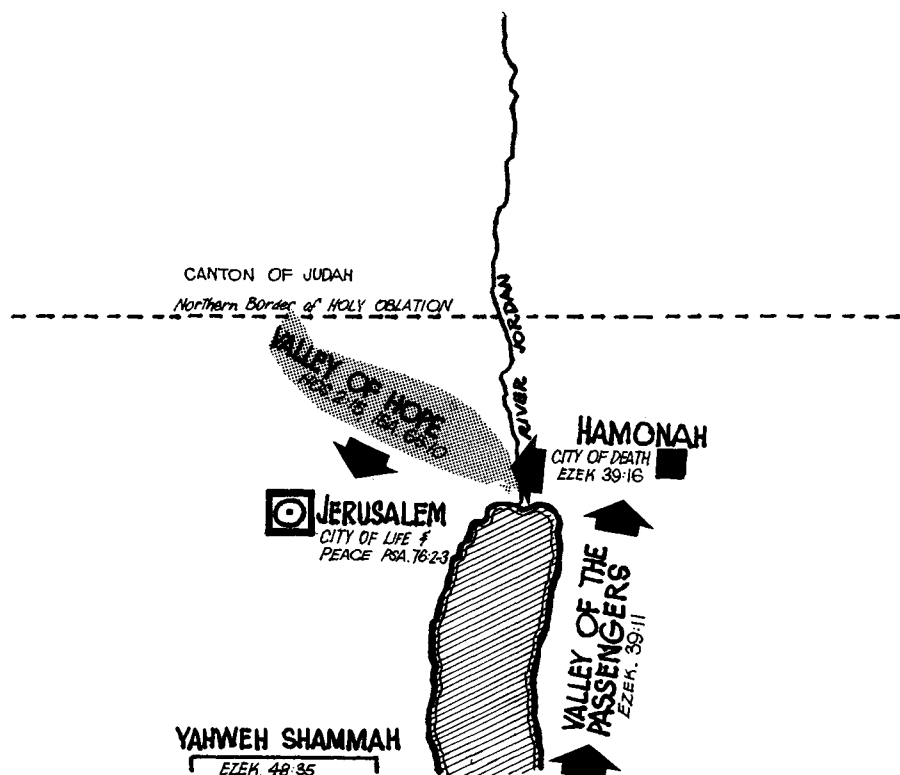
THE CITY OF LIFE AND THE CITY OF DEATH

Two remarkable cities are to be built in the Holy Land prior to the commencement of the Millennium. They will constitute an important parable for consideration by the pilgrims who make their way to Jerusalem year by year for worship: a parable presenting a warning against folly, and an encouragement to wisdom.

It seems that the pilgrims will be housed in the residential city that will be located south of the Holy Oblation, and from there will move up to the House of Prayer for all nations along a route east of the location of the Dead Sea until they come to the northern border of it. They will then turn west, and moving along the Valley of Achor, they will make their way to the Holy City. In doing so, they will follow the route of Moses and Joshua when they moved up north, and the latter led the children of Israel into the land.

Ezekiel describes the ascent of the millennial pilgrims in Chapter 39:11, describing it as "the valley of the passengers east of the sea". As they move north they will face an edifice that will cause them to appreciate the meaning of the word *Selah*: pause and consider! The prophet declares: "And it shall come to pass that in that day, that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea; and it shall stop the noses of the passengers . . ."

The translation is unfortunate. It implies that the stench of dead bodies will ascend out of the graves that are appointed to Gog and to his host. However, the Hebrew clarifies this. Firstly, the word "graves" is not *sheol*, the normal word for "grave", but is *qeber* (in the singular) a *memorial grave*, a sepulchre or a mausoleum. Rotherham renders it: "a place of memorial for burial". Accordingly, the pilgrims moving north at this place will see a Mausoleum or Memorial to the destruction of Gog. It will constitute a salutary warning of the fate of those who dare defy the divine will and purpose. It will constitute a City of Death, a cemetery-city housing the bones of Gog's warriors (see v. 16), to which will be given the name of *Hamonah* or *The Multitude*. It will constitute a memorial to those who foolishly follow a multitude to do evil (Exodus 23:2). Those who ponder its meaning will learn to



discipline the tongue, a particularly difficult exercise (James 3:2).

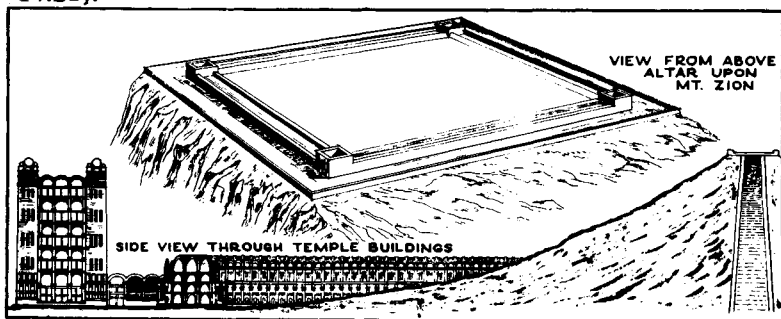
And that is what Ezekiel is stating. Notice that the word "*noses*" is in italics, for there is no comparable word in the Hebrew. And it is incongruous in this place, for the word "stop" is from the Hebrew *khosam*, to muzzle, or to bridle. It is the root of the word rendered *bridle* in the statement: "I will keep my mouth with a bridle" (Psa. 39:1). That City of the Dead will teach the lesson to those worshippers moving towards Jerusalem, that they must learn to discipline their words, so that no hint of rebellion against Yahweh proceeds therefrom. Any voice of complaint, any murmuring of dissatisfaction, any whisper of insubordination will be instantly "stopped" or "muzzled." That City of Death will constitute a dramatic and practical exhortation showing the futility of flesh in political rebellion against the divine authority in Jerusalem. Recognising the justice of Yahweh's judgment, and the righteousness of his authority, the pilgrims will not dare to speak in opposition to His requirements, but turning west over the Jordan and along the Valley of Achor, will make their way to Jerusalem suitably impressed with the solemnity of the impending worship in which they will engage. They will have enforced the lessons that sacrifice must precede salvation, that humility comes before exaltation.

Humbled by the lesson of the City of Death, they will move through the Valley of Achor, then become as an entrance to hope (Hos. 2 :15). They will see it as "a place for the herds to lie down in, for My people that have sought Me" (Isa. 65:9). Those herds may well provide the means of suitable sacrifice to be offered at the northern entrance to the House of Prayer, as Brother Sulley explains in his exposition. The pilgrims will then turn south towards Zion, the habitation of Yahweh. Here is a city of life, of animated voices of happiness praising Him for His goodness (see Zech. 8:3-6): a dramatic contrast to the City of the Dead.

Zion will become a city of life because it will speak of the glory and majesty of Yahweh, the Creator and Giver of every good and perfect gift (James 1:17). This glorious, city "built unto Yahweh" (Jer. 31:28) will become the focal point of worship in the Millennium.

The Mausoleum, therefore, as the City of Death, will contrast the City of Life, the House of Prayer for all nations, which Ezekiel proceeds to describe in great detail (Chapters 40-48). The first will constitute a dire warning, the second the glorious possibility. Both will set before the pilgrims the destiny to which they can aspire: either eternal death or eternal life at the end of the Millennium.

The two cities considered in conjunction emphasise the "goodness and the severity of God" which, even today, we are exhorted by Paul to "consider" (Rom. 11:22). In that statement is summed up all the qualities of the Name of Yahweh (Exod. 34:6-7), a Name that is to be honoured in that day (Ezek. 36:23). The tragedy is that at the end of the Millennium when flesh has so familiarised itself with the goodness of Yahweh as to hold it in contempt, the warning of the Mausoleum of Gog will be forgotten, and a deceived multitude will again advance on Jerusalem to be again destroyed (Rev. 20:7-9). That final revolt will consummate in sin and death being destroyed, so that "God shall be all and in all" (1 Cor. 15:38). Yahweh's glorious purpose with creation will then be completed: a glorified people on a glorified earth will fulfil the requirements of His declaration to Moses: "As truly as I live, all the earth shall be filled with the glory of Yahweh" (Num. 14:21).



Priesthood in the Age To Come



CHRIST: THE HIGH PRIEST AND PRINCE

Ezekiel prophesies that the Dry Tree of Israel, which now bears no fruit, shall be made to flourish in the mountain of the heights of Israel; where it shall shoot forth boughs, and bear fruit, and that under its branching foliage shall dwell all fowl of every wing—ch. 17: 22-24. He tells us concerning that epoch, that the kingdom of Israel shall be given to a man of low station whose right it is, that he shall be a Plant of Renown, that he shall be a David; that he shall be Prince, or High Priest, of Israel for an Aion; that he shall be immortal; that the Holy Land shall be as the Garden or Eden, or Paradise; that the twelve tribes of Israel shall be united as a nation, and form one kingdom in the land; that a magnificent temple shall be built in Jerusalem differing from that of Solomon, that the Dead Sea shall be healed, and become as productive of fish as the Mediterranean, and that from the time of the establishment of these things, the old name of the city shall be abolished . . . He who Shall Be is there.

— "Eureka," vol. 1, p. 43.

CHRIST OFFERS FOR HIMSELF AND THE PEOPLE

The passover also represents facts, or events, which will be made manifest in connection with Israel at the appearing of their king in glory. This is evident from the saying of Christ while partaking of the Passover with his apostles, the future sovereigns of the tribes. "With desire," said he "I have desired to eat this passover with you before I suffer; for I say unto you, I will not any more eat thereof, until it be fulfilled in the Kingdom of God"; and "I will not drink of the fruit of

the vine, until the kingdom of God shall come." And of this kingdom, he said, "I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." Luke 22: 15, 16, 18, 29, 30. From this, then, it is clear that the passover was prophetic of what is to be fulfilled in the kingdom of God . . .

The passover must be restored before it can be eaten of by Christ and his apostles in the kingdom of God. This is one of the things to be re-established at "the restitution of all things"; and the law of its restoration is in the following words: "In the first month, in the fourteenth day of the month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten. And upon that day shall (Messiah) the Prince prepare for himself and for all the people of the land a bullock for a sin offering." Ezek. 45: 21-22. This was spoken by the prophet to Israel of the fourteenth generation, concerning the observance of the passover by Israel of the generation contemporary with the "restoration of the kingdom again to Israel," when it should be constituted under the Prince. Moses' law said all about the observance of the passover before the Prince appeared; but as Moses ceased to be the law-giver when he came, a New Code is revealed through Ezekiel which will become the law of the kingdom under Shiloh. When Ezekiel's passover is observed at Jerusalem, Christ will be there, the apostles also, Abraham, Isaac, and Jacob, and all the prophets, and many from the four winds of heaven — all of them the first-born redeemed from the earth, saved by the sprinkled blood of the true paschal Lamb of God, and who shall find themselves in Canaan as inheritors of its attributes; celebrating their own redemption, and the overthrow of all their enemies by the Lord Jesus at his revelation in flaming fire, attended by the angels of his power.

— "Elpis Israel," p. 297.

IMMORTAL PRIESTS ASSIST CHRIST

The next class of priests above them is to consist of the Levites, the sons of Zadok (Ezek. 44: 15). These will have no immediate communication with the people in performing the service, but will officiate immediately between the people's priests and "the Prince," who is then High Priest, and Jehovah's anointed for ever. Zadok signifies just or justified. Zadok, who was contemporary with David and Solomon, is their representative father in the priesthood, as David is their representative father in the faith. Hence in the priesthood, the saints are "the sons of Zadok"; in the

royalty, "the sons of the Prince" (Ezek. 46: 16); and in the faith "the seed or sons of Abraham."

Eli and his sons were rejected as representative sacerdotal men, because the sons were wicked, and Eli honoured them above Jehovah. Therefore Jehovah said to him, "I will raise me up a faithful priest, who shall do according to that which is in my heart and in my mind; and I will build him a sure house; and he shall walk before mine anointed for ever" (1 Sam. 2: 29, 35). He must therefore become immortal. Now under the Mosaic Covenant this "faithful priest" was Zadok, who walked before David and Solomon. When Absalom and Israel rebelled against the Lord's anointed, Zadok and Abiathar remained faithful with Jehovah and his king. But when David was about to die, Abiathar, who was descended from Eli, conspired to make Adonijah king instead of Solomon; while Zadok continued faithful to David. Solomon, however, being established on the throne, "thrust out Abiathar from being priest unto the Lord; that he might fulfil the word of the Lord, which he spake concerning the house of Eli in Shiloh." He told him he was worthy of death, but he would spare his life for his father's sake, because he suffered with him in Absalom's rebellion; he therefore exiled him to Anathoth, and promoted Zadok to the high-priesthood in his room (1 Kings 1: 7, 39; 2: 22, 26, 27, 35).

Now these were representative events. Jehovah will raise up the faithful of the house of Levi, even Zadok and his sons, and they shall walk before His Anointed for ever — even before the "greater than Solomon" when, in "the city of the Great King," he sits and rules upon his throne as a priest bearing the glory (Zech. 6: 12, 13), as Prince of Israel for ever. This superior class of Levites "shall come near to me," saith the Lord, "to minister unto me, and they shall stand before me to offer unto me the fat and the blood: they shall enter into my holy place, and they shall come near to my table, to minister unto me, and they shall keep my charge." From the seventeenth verse to the end of this chapter are the ordinances for the lowest class of Levitical priests.

— "Faith in the Last Days," pp. 122-134

(Note: In these early articles Brother Thomas frequently used the word Jehovah. Later he recognised that it was an incorrect form of the original, which is more correctly rendered as Yahweh—see "Phaneriosis").

MORTAL LEVITES ASSIST IMMORTAL PRIESTS

It is therefore a principle of the kingdom of God that the Levites shall be priests in that kingdom under the New Covenant, or constitution, as well as under the Old. As it is written, "Thus saith the Lord, They shall be ministers in my temple, having charge of the gates of the house, and ministering to the house; they shall slay the burnt offering and the sacrifice for the people, and they shall stand before them to minister unto them. 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 place. But I will make them keepers of the charge of the house, for all the service thereof, and for all that shall be done therein" (Ezek. 44: 9-14). The reason given why they shall not do the office of a priest before God but shall act as menials in the service, and in relation only to the people, is because under the Mosaic Covenant "they ministered to the people before their idols, and caused the house of Israel to fall into iniquity." This is the ground of their future degradation from their former rank, to that of the lowest class of the priesthood under the New Covenant.

— "Faith in the Last Days," pp. 122-134.

PRIESTLY SERVICES DEFINED

Such is the principle of the amended "service which pertains to the Israelites" (Rom. 9: 4). It is a service not of spiritual sacrifices, but of bloody sacrifices of spiritual significance. The lower order of the priesthood, mortal Levites, slay them for the people, and pass the fat and blood from the tables at the north gate to the Altar where they are burned and sprinkled by the higher or immortal priests "the seed of Zadok," before the Lord. The past sins of the nation having been amnestied at the delivering of the Covenant, there is henceforth no more remembrance of sins once a year. The old Mosaic annual atonement on the tenth day of the seventh month, at which the tribes were to "afflict their souls," is not revived under the New Covenant. It will form no part of the service then. It was one of those things made, or appointed, that was removed when the Lord shook the Mosaic heaven by the Roman power. There will be no laver of water between the Temple and Altar for the seed of Zadok to wash themselves before they enter the temple. These washings and carnal ordinances are also abolished; for those who approach the altar and enter in are like their Prince, holy and undefiled, being devoid of evil in the flesh.

— "Faith in the Last Days," pp. 122-134.

LEVITES TO BE PURIFIED FOR SERVICE

The sectarian idea is that after John and Jesus proclaimed repentance there would be no temple service performed by Levites that God would accept. But this is contrary to the sure word of prophecy, which testifies that "the Messenger of the Covenant shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto Jehovah an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years (Mal. 3: 3, 4). And again the prophet records Jehovah's declaration, that "David shall never want a man to sit upon the throne of the house of Israel: 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 . . . Thus saith the Lord, If ye can break my covenant of the day, and my covenant of the night, that there should not be day and night in their season; then (and not before) may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne: and with the Levites the priests my ministers." From this it is manifest that the perpetuity of David's throne, and the perpetuity of the Levitical ministrations, are parallel.

Some say that David's throne is now occupied in heaven; will these same visionaries affirm that the Levites are offering sacrifices there? For the testimony says, "They shall do sacrifice continually"! The truth is that this testimony has regard to the time when the kingdom shall be restored again to Israel. At the time the prophecy was delivered there were unbelievers who, like some in our day, declared that the Lord had cast off the house of Israel and the house of Judah. Therefore said Jehovah to the prophet, "Considerest thou not what this people have spoken, saying, The two families which the Lord hath chosen, he hath even cast them off? Thus they have despised my people, that they should be no more a nation before them. But if my covenant be not with the day and night, and if I have not appointed the ordinances of heaven and earth: then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them" (Jer. 33: 17-26). It is from the time of this return, then, that the perpetuity begins in relation to David's son, and the Levites. Both houses of Israel are still in captivity; therefore the return is yet future. When that return is accomplished, then henceforth even to "the end"

appointed, shall these gracious promises obtain as notable realities in the land of Israel.

— "Faith in the Last Days," p. 122.

A NEW ORDER OF PRIESTHOOD

The Mosaic Constitution must be amended to make way for a new order of priesthood, and a service which shall show forth the perfection of its character. The work of amendment in regard to its foundation was laid in the death and resurrection of Jesus. It then became necessary to gather out sons of Zadok, and the Prince. "Behold, I and the children whom God has given me are for signs and wonders in Israel" (Isa. 8: 18; Heb. 2: 13).

— J. Thomas.

DIFFERENCE BETWEEN SONS AND SERVANTS

"In the regeneration when the Son of Man shall sit on the throne of his glory," the children in Isaac will reign as "sons;" while the children of the flesh will be the king's subjects, or "servants." This distinction is apparent from the following testimony: "Instead of thy fathers shall be thy children, whom thou mayest make princes throughout all the earth" Psa. 45: 16; of whom it is said, "If the Prince give a gift unto any of his sons, the inheritance thereof shall be his sons'; it shall be their possession by inheritance. But if he give a gift of his inheritance to one of his servants then it shall be his to the year of liberty; and after it shall return to the prince; but his inheritance shall be his sons' for them." Ezek. 46: 16, 17. The sons of the prince are joint-heirs with him; but the servants of the prince are only leaseholders for a certain number of years. If the natural Israel are not restored to Canaan, the spiritual Israel, that is to say, the prince and his sons, would inherit a kingdom without subjects to serve them. This would be like the Royal family reigning in Windsor Castle over the realm of Britain after all its inhabitants had expatriated themselves to the United States. It requires more than a staff to make a regiment; so also it requires a multitude of people as well as princes, priests, and kings, to constitute a Kingdom in Canaan, or in any country.

— J. Thomas

SUMMARY OF PRIESTHOOD

Aaron was a type of Christ in his family and official relations, though not his order. He had two sons, Eleazar and Ithamar; the former name signifying "God is his helper:"

and the latter, "the place of Palm Trees." In David's time, Zadok was the chief of Aaron's sons in the line of Eleazar; and Ahimelech of those of Ithamar. Zadok signifies "the just one," and Ahimelech "the brother of the king." The interpretation of these names collectively is "God is (Israel's) helper" in "the place of the palm trees," by "the Just One," the "fellow of the King." There were more chief men of the sons of Eleazar than of the sons of Ithamar. There were sixteen of the former, and eight of the latter; which together made twenty-four elders at the head of as many orders of priests, descendants of Aaron in the kingdom of David, that they might be princes of the sanctuary, and princes of the Elohim.

Such being the priestly arrangement in David's kingdom, the symbols representative of it in the restoration of the constitution "as in the days of old," are derived from its ancient polity. When the Lord Jesus shall sit upon David's throne, "he will sit and rule as a priest upon the throne, and bear the glory;" and as High Priest be the head of the houses of Eleazar and Ithamar, which are represented by the numbers sixteen and eight, or twenty-four. According to this, Eleazar and Ithamar constitute his priestly household . . . These twenty-four elders, then, are the twenty-four orders of the sons of Zadok, who shall enter into the sanctuary of Yahweh Elohim, and come near to his table to minister unto him, and shall keep his charge — Ezek. 44, 15, 16. The flesh and blood descendants of Aaron, who ministered in the holy and most holy places in the Mosaic Olahm, will not be permitted in the Millennial Aion to come near unto the throne encircled by the elders. "They shall not come near unto me saith Yahweh Elohim, to do the office of priest unto me, nor to come near to any of my holy things in the Most Holy; but they shall bear their shame, and their abominations which they have committed. But I will make them keepers of the charge of the house, for all the service thereof, and for all that shall be done therein" — vv. 13, 14. Thus the natural descendants of Aaron are degraded to an inferior station in the new heavens and earth. They were unfaithful to the Deity under the law. They turned their backs upon him when Israel went astray after their idols, before which they ministered, and caused them to fall into iniquity; and "therefore, saith Yahweh Elohim, I lifted up my hand against them, and they shall bear their iniquity." This they will have to do during the thousand years; in which the saints will fill up the vacancy created by their degradation from their ancient rank near the throne to that of standing before the people to minister to them—ver. 11.

— "Eureka," vol. 1.

Sacrifices in the Kingdom



ANIMAL OFFERINGS TO BE REVIVED

When the daily sacrifice was taken away by the Fifth Horn of the Grecian Goat in the days of Titus, it was only an interruption, not a final abolition, of sacrifice. It was a suppression of it for "many days," at the expiration of which it will be restored with other things suppressed. This is apparent from the testimony of Hosea, who saith, "The children of Israel shall abide many days without a king, and without a prince (or High Priest), and without a sacrifice; afterwards (after the "many days" have expired) shall the children of Israel return (to Palestine) and seek Jehovah their God, and David their king: and shall fear Jehovah and his goodness in the latter days" (Hos. 3: 4-5). These "latter days," then, succeed the "many days" which have not yet expired. When they arrive, Israel will again have a king, a prince, and a sacrifice; and that king will be David II, who will be a prince, likewise, after the order of Melchizedec, for one thousand years. And to this agrees the testimony of Jeremiah, who, speaking of the perpetuity of David's throne from the commencement of the reign of the man whose name is The Branch, saith, "In those days shall Judah be saved (which cannot be affirmed of Judah yet) and Jerusalem shall dwell safely; and this is the name which shall be proclaimed to her — Jehovah our Righteousness." And here is the reason given for Judah's salvation and Jerusalem's safety: "For," continues he, "David shall never want a man to sit upon the throne of the house (or kingdom) of Israel: 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." Here is an offering of sacrifices by Levites contemporarily with the reign of a son of David upon the throne of Israel. It is evident, therefore, that the "never" in the text commences with a henceforth, which is yet in the future. The epoch of that henceforth is the salvation of Judah, and the placing of Jerusalem in such a position that she may be safely inhabited, which cannot be till her enemy is cast out. From that time David shall never be without a successor in the throne of Israel; and that successor shall be Messiah, during whose priestly reign Levites shall do sacrifice continually.

— "Faith in the Last Days."

WHERE FUTURE OFFERINGS DIFFER FROM THE PAST

From the evidence, then, of these witnesses, it is clear that sacrifice and offering will be elements of divine service in the Millennial Age. They will be "pure" and "pleasant" offerings to Jehovah; because they will be perfect offerings, and offered in righteousness by a purified priesthood. They will be perfect, because they will be perfected by the sacrifice of Him whose expiatory death they represent. They will be pure offerings and pleasant, because the offerers will present them with enlightened faith and purified hearts. The Levites, refined as gold and silver, will slay the sacrifices of the peoples; while the Sons of Zadoc, once dead, but then alive for evermore, and 'kings and priests for God,' with the Prince of Israel in their midst, will approach and stand before Jehovah to offer unto Him the fat and the blood: they shall enter into His sanctuary, and come near to His table, to minister unto Him; and shall keep His charge (Ezek. 44: 15).

Such however, was not the case in the Mosaic Age. The offerings were neither perfect, pure, nor pleasant to Jehovah. They were imperfect, not having been perfected by the expiation they typified; but keeping up a remembrance of unpardoned offences every year. This will not be the case with the perfect offerings of the Age to Come. These will not be remembrances of transgressions unforgiven; but memorials of pardon through the sacrifice of Messiah the Prince. There is no day of annual atonement in the future age. Israel's offences are blotted out once for all as a thick cloud when the New Covenant is made with them on their re-settlement in the Holy Land when that age begins; a forgiveness of national offences which lasts for ever, as it is written, "I will be merciful to their unrighteousness, and their sins and iniquities I will remember no more."

— "Faith in the Last Days."

A NEW MEANING TO THE OLD SACRIFICES

Under the first or Mosaic Covenant, the priests are said to "make reconciliation with the blood of the sacrifices upon the altar, to make atonement for all Israel" (2 Chron. 29: 24); so under the second, or New Covenant of the kingdom, Ezekiel speaks of "one lamb to make reconciliation for them" (Ezek. 45: 15). But withdraw from the premises the death and resurrection of Christ, and faith in them and the promises, and the reconciliation under both covenants is imperfect and vain. Animal sacrifices are necessary to the service as types or patterns, and memorials. The Mosaic reconciliation was typical; the Ezekiel reconciliation, memorial or

commemorative. The typical Mosaic could not perfect the conscience of the worshippers, because Christ had not then died and risen again; nor could they when he had risen, because they were offered by High Priests, whose functions before God were superseded by a High Priest of the tribe of Judah after another order than that of Aaron, then in the presence of Jehovah himself. The Ezekiel reconciliation, however, will perfect the conscience, because Christ had died and lives for evermore; which death and resurrection connected with the reconciliatory offerings by faith in the worshipper, and offered to God through the Prince of Israel, the High Priest upon his throne after the order of Melchizedec, will constitute sacrifices of a character such as have not been offered on the earth before.

— "Faith in the Last Days," p. 81.

WHY SACRIFICE WILL BE REVIVED

The Abrahamic Covenant, however, does not exclude the use of sacrifice. It was typically ratified or confirmed by the sacrifice of animals consumed by fire from heaven before the Mosaic law was given; so, when the things it covenants are fully accomplished in the Age to Come, sacrifice will be restored, not as typical of the future, but as a memorial of the past. Blood shedding in the Age to Come will commemorate the shedding of the blood of Jesus in the end of the Mosaic Age. It will occupy the position in "the Service" that the breaking of the loaf does now to mortal believers of the truth in hope of the glory of God. "This do in remembrance of me." The broken bread and poured-out wine are remembrancers, or memorials, of the body broken and blood of Jesus shed for the remission of the sins of those who should become his brethren. When he appears a second time this form of remembrance will cease; for it was to be observed, to use his words, "Until I come."

Shall we say that when this unbloody memorial of his sacrificial death shall cease by the statute which limits it, there will be no memorial ordained to keep it in remembrance throughout the Age to Come? If we affirm this we must reject all that the testimony adduced in the former part of this article, which declares the restoration of sacrifice. Its restoration is certain. And when restored, upon what principle will it exist? Will it represent the sacrifice of a future Christ? That is impossible. Then it will not be typical. Will it be as the procuring cause of the remission of sins of the people living in that age? That would be to ignore the death of Jesus, which is inadmissible. Will it be to render purifying a new covenant? None such exists to be

confirmed and dedicated. Will it be for the cleansing of the resurrected saints? For them, there is "no more sacrifice for sins," having been by the one offering of Jesus sanctified and perfected for ever. It is upon none of these principles. There remains, then, but one other principle upon which sacrificial bloodshedding can be restituted in the Age to Come; and that is, the one already set forth, even as a memorial of the consecration of the Abrahamic Covenant by the blood of Jesus, styled "the blood of the covenant"; by which the future rulers of the world are now sanctified; and the future nations of that world, Gentile and Jewish, will be made holy through the dedicatory offering of Jesus Christ once. Thus will "God have justified the nations through faith as he promised to Abraham, saying "In thee shall all nations be blessed." So that then 'they which be of faith,' be they individuals or nations, "will be blessed with faithful Abraham."

— "Faith in the Last Days."

WHY IMMORTALS WILL OFFER SACRIFICE

But this worship in spirit and in truth (expressed in confession of the hope (Heb. 10: 23) praise, and prayer; in baptism; and in eating and drinking of the symbols on the table of the Lord) is the unburdensome privilege of those only who through faith in the Covenant and its blood have become "heirs of the kingdom." When this is set up in Palestine, the service is changed in form, but not in principle; and from social becomes national. In the national service, the higher priesthood, which consists of Jesus and the "children God has given him," all immortal by resurrection or transformation though they offer "the fat and the blood," it is for the people and not for themselves. They need no more sacrifice for sin, but being "priests unto God" (Rev. 5: 10), there needs must be something for them to offer on account of the worshippers for whom they officiate. The New Covenant, which we now accept as a matter of faith and hope, has not yet been made with the House of Judah and Israel.

— "Faith in the Last Days," p. 92.

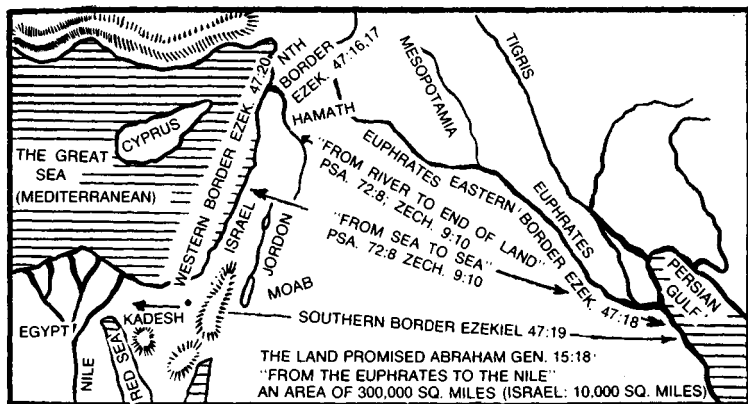
A Transformed Territory



THE BORDERS OF THE LAND

The promise, before it became a confirmed covenant with Abram, indicated the country he is to inherit; but it did not point out its territorial frontiers. This deficiency was supplied at the confirmation. It was to extend from the Euphrates to the Nile, comprehending a tract of country of considerable extent, and inhabited by the nations enumerated in "The Covenant." Abram, therefore, could be at no loss to know in what direction, or to what limits, his future country was to extend, for he had travelled it all over in its entire length and breadth. Now, if a map of the territorial area indicated in the covenant be examined, it will be seen that the broadest extent is "from sea to sea," as it is expressed in scripture. Ps. 72: 8; Zech. 9: 10; that is from the Mediterranean to the Persian Gulf; and its greatest length, "from the river to the end of the land;" or, from the Euphrates at its junction with the gulf, northward; and from the Pelusiac branch of the Nile to the entrance into Hamath.

But the frontiers of the territory were afterwards more particularly marked out at the time of the captivity in Babylon. The twelve tribes were then all in exile from the land, and it was once more wholly possessed by the Gentiles, as it is now. They were powerless and prostrate under the heel of the oppressor; and without hope of recovering the country by their own efforts. At this crisis, the Lord revealed to them the extent to which in after times they should repossess their country. "This," said he, "shall be the border,



whereby ye shall inherit the land according to the twelve tribes of Israel. And this shall be the border of the land toward the north side, from the great sea (Mediterranean), the way of Hethlon, as men go to Zedad; Hamath, Berotha, Sibraim, which is between the border of Damascus and the border of Hamath; Hazar-hatticon, which is by the coast of Hauran. And the border from the sea shall be Hazar-enan, the border of Damascus, and the north northward, and the border of Hamath. This is the north side of the land. And the east side ye shall measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel by Jordan, from the border unto the East Sea. And this is the east side (running along the Euphrates). And the south side southward, from Tamar to the waters of strife in Kadesh, to the river toward the Great Sea. Ezek. 47: 19; 48: 28. This is the south side toward Teman. The west side also shall be the Great Sea from the (west end of the south) border, till a man come over against Hamath. This is the west side. So shall ye divide this land unto you according to the tribes of Israel." Ezek. 47: 13-21.

Now, let it never be forgotten in the investigation of "the things of the kingdom of God," that the Israelites have never possessed the country as defined in this survey since it was revealed to them through the prophet. The twelve tribes have not even occupied the land together; and those of them that have dwelt there after the return from Babylon to the overthrow by the Romans, held but a very small portion of it, while the Gentile Kingdoms lorded it over all the rest. Now, either God is a liar, as some people make Him out to be who deny the restoration of the twelve tribes, or, the time He refers to in the promise of the land according to these boundaries, is not arrived. This is the only conclusion a believer in the gospel of the kingdom can come to. All theories opposed to this are mere sublimated infidelity. If Israel be not restored, then the promise to Abraham will have failed. But Abraham's seed are under no apprehension of this kind. They believe in God, who has sworn by Himself, that what He has promised He is able, willing, and determined to perform.

Here, then, is a noble domain, lying between Assyria, Persia, Arabia, the Red Sea, Egypt, and the Mediterranean; capable, when peopled by an industrious, enlightened, and well and strongly governed nation, of commanding the commerce and sovereignty of Asia, and the wealth of Europe and America. Such is the land, containing, according to the survey of the British Government, 300,000 square miles, concerning which God said to Abram, "To thee will I give it and unto thy seed for ever."

— "Elpis Israel" p. 237

CLAIMING THE LAND

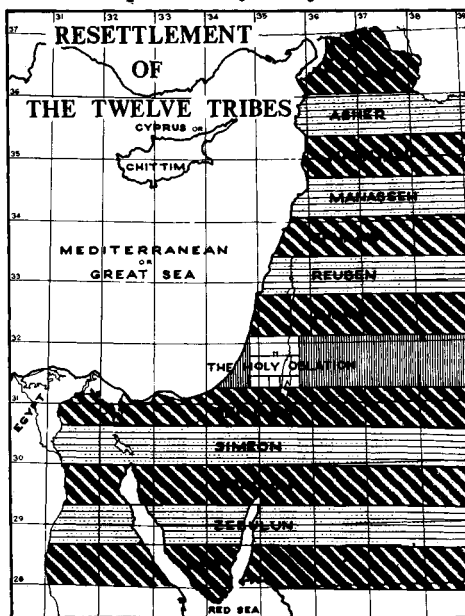
There is reason to believe, that from the Idumaeen Bozrah the Rainbowed Angel advances to the plains of Moab; and compassing the north end of the Dead Sea, crosses the Jordan into the plains of Jericho, according to the signification of the things represented in the passage of that river in the days of Joshua. . . . The Valley of Achor near Jericho, is "a door of hope"; when the Rainbowed Angel has led Israel to this encampment, it is only the earnest of the restoration of "the whole house of Israel." . . . From the Valley of Achor, the Rainbowed Angel advances westward. The redemption of Zion is unaccomplished until the Angel of the Covenant establishes Yahweh's throne in Jerusalem. Jer. 3: 17. His face is, therefore, Zion-ward, and he takes up his line of march in that direction, until he stands with "his pillars of fire" upon the Mount of Olives, which is before Jerusalem upon the east. . . . But the remnant in the city know not that **YAHWEH** Elohim Tz'vaoth has returned to the mountain, whence, in the time of Ezekiel (ch. 11: 23) and in the days of the apostles (Acts 1: 11) he had taken his departure. **The prediction of Ezek. 43: 2, is now fulfilled, that "the glory of the Elohim of Israel came from the way of the east; and his voice was like the noise of many waters; and the earth shined with his glory."** This was the Rainbowed Angel from the Valley of Achor, "the way of the east." The common idea is, that the Lord Jesus is to make a perpendicular descent, and to touch the earth for the first time upon Mount Olivet. The text in Acts 1: 11, is cited to prove it. But this says nothing about the place he should first descend to; but only that he should come again; and that he should come again "in like manner" as he departed. This was verified in his descent to Sinai; and, as we have seen, he arrived at the place of his departure, "travelling in his strength" "from the way of the east." But the gates of the city before him are closed. He had said to them in the days of his flesh, "Ye shall not see me henceforth, till ye shall say, 'Blessed is he who cometh in the name of Yahweh'" — Matt. 23: 39. That crisis has now arrived; and he sends his heralds of the rainbow to demand admission into the city for the king of glory. Approaching the gates, they exclaim, "Lift up, O gates, your heads; and be ye lifted up, ye doors of the future age (olahm), and the King of the glory shall come in!" But not knowing who he is, they enquire from within the city, "Who is this King of glory?" to which his heralds reply, "**YAHWEH strong and mighty, Yahweh mighty from war: lift up, O gates, your heads, and lift up, O doors of the future age, and the King of glory will come in!**" But the porters and sentinels still hesitate; and, as if to gain time for deliberation, or in

expectation of further information, they repeat the enquiry, "Who is **HE** this King of the glory?" They are then further informed, that "**YAHWEH** Tz'vaoth He is the King of the glory," so amply revealed in the prophets — Ps. 24: 7-10.

— "Eureka," vol. 2, pp. 562-564

DIVIDING THE LAND

Such is the territorial paradise or kingdom of the Deity; which all the prophets testify shall be inhabited by the Twelve Tribes of Israel, and their nobles, all of them Priests and Kings with Messiah pre-eminent in all things over all. The twelve tribes will have had a new heart given them, and a new spirit put within them, by the refining process they will have been previously subjected to. Their present



stony heart will have been abolished, and a heart of flesh substituted in its stead, as it is testified in **Ezekiel 36: 25-32**. Then, for the first time since their revolt from the house of David in the days of his grandson Rehoboam, they will again become "one nation in the land upon the mountains of Israel; and one king shall be king to them all." They will then rejoice in Jesus of Nazareth, as High Priest upon the throne of his father David after the order of Melchizedec for the "season and a time," or Olahm of a thousand years. The former troubles will all be forgotten; and they will "no

more be made a reproach among the nations" — Joel 2: 19.

Under this new and glorious constitution of the Hebrew Kingdom, the tribes will be settled in Paradise in parallel cantonments, extending across the country from the Mediterranean to the Euphrates. Dan's canton is the first reckoning from the north border. Then Asher, Naphtali, Manasseh, Ephraim, Reuben, and Judah. This brings us down to "the midst of the Paradise of the Deity" . . . the Holy Oblation and Prince's portion being thus reckoned of the canton of Judah. . . . Next to the Holy Oblation a portion is allotted to Benjamin, and successively afterwards to Simeon, Issachar, Zebulon, and Gad, which is the most southerly of all the tribes. Such is the area of Paradise from north to south, and from east to west, a royal domain larger than that of any kingdom or empire of Europe, Russia alone excepted. It exceeds in the aggregate amount of square miles, the territories of ten kingdoms of Europe, as Prussia, Belgium, the Netherlands, Bavaria, Saxony, Hanover, Wirtemberg, Denmark, Sardinia, and Greece; and its relative proportion to Great Britain and Ireland is 300 to 118, or more than two and a half to one.

The situation of Paradise is peculiar in relation to its borders. The Mediterranean, the Red Sea, and the Persian Gulf, form on the west, the south, and the east, borders of a land which, but for these inland seas, would be wholly encircled by Asia, Africa, and Europe, and shut out from all direct communication with the Pacific and Atlantic, and lesser oceans of the globe. The river of Egypt to the Mediterranean, and that sea from the mouth of the Nile to the estuary of the Orontes, and the Euphrates from the foot of Amanus to the Persian Gulf, leave not the smallest portion of the west side, or of the east side, that is not actually or virtually a navigable coast to the extent on both sides of two thousand miles; while on the north, the intermediate barrier of Amanus, at the breadth of less than one hundred, renders the land "a Garden Enclosed." No country could be better situated for the establishment of a kingdom whose sovereignty is destined to rule all nations, peoples, and tribes, inhabiting the land and sea to their utmost bounds.

— "Eureka," vol. 1, p. 217; vol. 2, p. 322

VIEWING THE LAND

After these statements, the Spirit then proceeds to point out the boundaries of Paradise. He commences the line from the Mediterranean at the outlet of the Orontes, called "the entering in to Hamath," and passes on in a direct course of one hundred and thirty-three miles to Berothah upon

the Euphrates. This is marked out as the natural boundary on the north by the range of mountains, called **Amanus**, which, as a natural barrier, extends across the country from the Great Mediterranean Sea to Berothah; to which the Euphrates is navigable from the Persian Gulf. When Messiah is enthroned king of the land and proceeds to take possession of it to its utmost limits, he will then say to his companions, "Come with me from Lebanon, my Spouse, with me from Lebanon: look from the top of Amana, from the top of Shenir and Hermon, from the lions' dens, from the mountains of the leopards" — Cant. 4: 8. Taking up their positions upon that commanding border, the Sons of Zion may view the landscape of a goodly and glorious land, fragrant of rich odours, and flowing with milk and honey, outstretching eastward in all the length of Euphrates to the East Sea. This is its border on the east. From the junction of the Euphrates with the Persian Gulf in lat. 30 deg., the frontier is drawn "from Tamar to Meribah of Kadesh, to the river towards the Great (or Mediterranean) Sea." This is the south border of Paradise; a line of over a thousand miles abutting upon the Nile, and thence to the sea; and affording free access to the Red Sea by the Elanitic Gulf. The boundary on the west "shall be the Great Sea from the border (south) till a man come over against (the entering in to) Hamath."

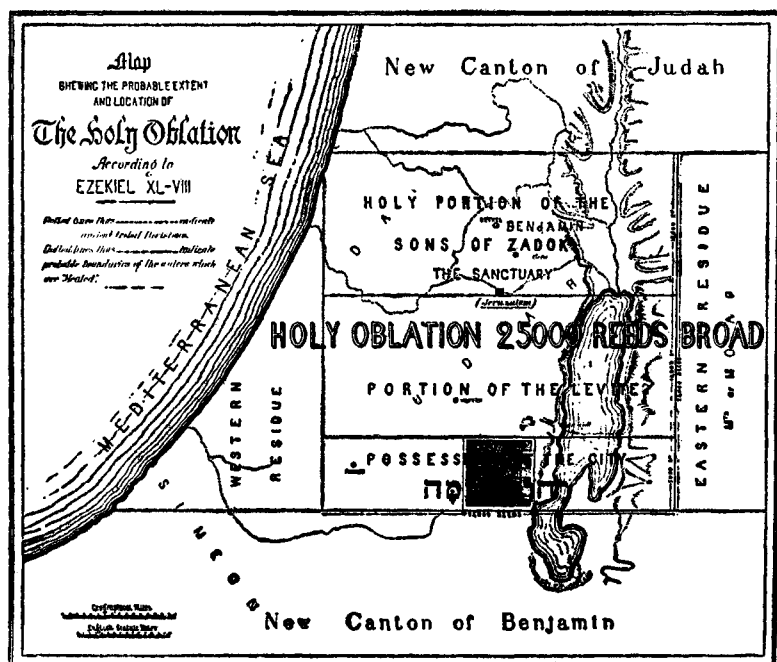
Thus we have an ample area; containing by estimation three hundred thousand square miles, for the length and "breadth of Immanuel's land," extending, as covenanted to Abraham and his Seed, "from the river of Egypt unto the great river, the river Euphrates, for a possession in the Olahm" — Gen. 15: 18.

—"Eureka"

THE LORD'S PORTION OF THE LAND

This brings us down to "the midst of the Paradise of the Deity." South of Judah is the Foursquare Oblation, "a holy portion of the land," containing "the sanctuary, the Most Holy;" the holy portion for the Levites; and the "Profane Place for the City, for dwelling, and for suburbs. On the east and west is the Prince's portion, the foursquare oblation being his portion, and bounded north by the canton of Judah and south by that of Benjamin. Thus, "Yahweh shall inherit in the (canton) of Judah his portion upon the land of holiness, and shall delight in Jerusalem again" — Zech. 2: 12 — the Holy Oblation and Prince's portion being thus reckoned of the canton of Judah.

The Holy Oblation is to contain the Millennial Temple described by Ezekiel, which is to be in the midst of the Most



Holy Portion of the Oblation, "upon the top of the mountain, the whole limit whereof is Most Holy" — ch. 43: 12. The details are given in ch. 45: 1-8, which concludes with the remark, that "in the land shall be his (Messiah the Prince's) possession in Israel: and my princes (who will then be the saints) shall no more oppress my people: and the rest of the land shall they give to the house of Israel according to their tribes."

— "Eureka," vol. 1, pp. 209-219

RIVERS OF LIVING WATER

When thus converted into Paradise, the same prophet (Ezek.) tells us that there will be "a river that can not be passed over" by wading; and that it will be formed by a confluence of waters "springout from under the threshold of the temple eastward, from its right side, at the south of the altar" — ch. 47: 1-5. He then informs us that "on the bank of the river was a great wood, aitz rav (both words in the singular number) on the one side and on the other. The waters issue from Mount Moriah down its south side, and flow on toward the east through a vast cleft in the Mount of Olives (Zech. 14: 4, 8). When they have passed this valley they divide into two rivers, the one flowing through

the desert and emptying into the Dead Sea: and the other into the Mediterranean: both of them abundant and never failing streams.

— "Eureka," vol. 1, p. 215

THE DEAD SEA HEALED

The effect of the eastern river upon the Dead Sea will be to heal its waters. Both streams are healing waters; for the prophet says, that: "It shall be, that every thing that liveth, which moveth, whithersoever the two rivers shall come, shall live: and there shall be very great multitude of fish, because these waters shall come thither; for they (of the Dead) Sea shall be healed; and every thing shall live whither the river cometh. And it shall be, that the fishers shall stand upon it from Engeddi even unto Eneglaim: there shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the Great Sea (or Mediterranean) exceeding many."

"And by the river on the bank thereof, on this side and on that side, shall come up every tree for food, whose leaf shall not fade, neither shall the fruit thereof be exhausted; for its months it shall yield, because their waters they issued out of the sanctuary: and the fruit thereof shall be for food, and the leaf thereof for healing."

— "Eureka," vol. 1, p. 215

SUMMARY OF EZEKIEL'S PROPHECY

Ezekiel prophesies that the Dry Tree of Israel, which now bears no fruit, shall be made to flourish in the mountain of the heights of Israel; where it shall shoot forth boughs, and bear fruit, and that under its branching foliage shall dwell all fowl of every wing — ch. 17: 22-24. He tells us concerning that epoch, that the kingdom of Israel shall be given to a man of low station whose right it is, that he shall be a Plant of Renown, that he shall be a David, that he shall be Prince, or High Priest of Israel for an Alon; that he shall be immortal; that the Holy Land shall be as the Garden of Eden, or Paradise; that the twelve tribes of Israel shall be a united nation and form one kingdom in the land; that a magnificent temple shall be built in Jerusalem differing from that of Solomon, that the Dead Sea shall be healed, and become as productive of fish as the Mediterranean, and that from the time of the establishment of these things, the old name of the city shall be abolished — that it shall no longer be Jeru, "they shall see," shalaim, "peace"; but Yahweh-shammah, HE WHO SHALL BE IS THERE — Rev. 21: 26, 27; Ezek. 34: 29, 23; 37: 25, 22; 36: 35; 47: 8, 10; 48: 35.

— "Eureka," vol. 1, p. 43

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— "Eureka," vol. 1, p. 43

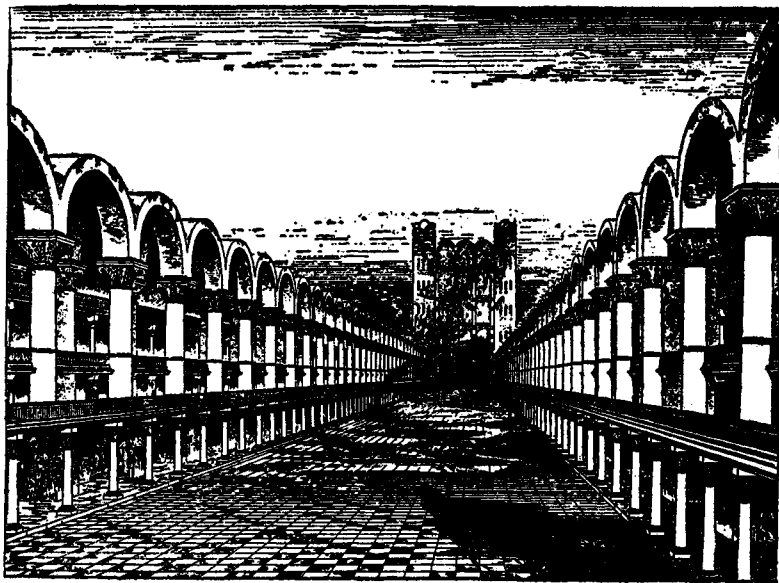
introduction...

In the year 1885, Brother Henry Sulley, of Nottingham, after about seven years of close and critical study in which his training as an architect greatly helped him, discovered reasons for concluding that the Temple of Ezekiel's Prophecy comprised a huge, inner, circular building surrounded by vast four-square outer courts covering a space not less than one mile square. These outer courts alone included, according to his calculations, 17,776 large rooms, suitable for the reception of millions of worshippers, who would yearly assemble at Jerusalem for worship in the Age to Come.

The result of Brother Sulley's labours was the book, *The Temple of Ezekiel's Prophecy*. A condensed version of that exposition is to be found in his smaller work, *A House of Prayer for All Nations*, which is reproduced in the following pages.

A
HOUSE OF PRAYER
FOR ALL PEOPLE ;

AND
JERUSALEM THE SEAT OF GOVERNMENT
IN THE
AGE TO COME



By HENRY SULLEY

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JERUSALEM THE SEAT OF GOVERNMENT IN THE AGE TO COME

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House of Prayer for All People

INTRODUCTION

"It is written"

APART from the crucifixion, probably the most dramatic incident in the public career of Jesus was the occasion when he expelled the merchants from the Temple. Armed with the symbol of authority, he overturned the tables of the money-changers, saying : " Is it not written, My house shall be called a house of prayer for all nations ? but ye have made it a den of thieves " (see margin, Mark 11 : 17).

These words are a quotation from the fifty-sixth chapter of Isaiah, a prophecy, therefore, to which Jesus gave divine sanction and which speaks of the time when the house of the Lord will be a house of prayer for Gentiles as well as for Jews.

The great purpose of the Deity unfolded in this prophecy is not suspected by the general reader ; nor is the import of the action of the Lord Jesus when he drove out the money-changers generally understood. Zeal for the sanctity of the Temple is all that some Bible readers see in the cleansing of the Temple by Jesus, whereas much more is involved, namely, the recognition by him of the universal use of the Temple of the Lord in the future.

It may be objected that the building in which Jesus demonstrated his authority has long since disappeared, and, therefore, an ulterior meaning cannot appertain to his words or his actions. It must be remembered, however, that the prophecy deals not so much with the future of that particular building in which Jesus chastised the desecrators thereof as with the place in which the Temple was erected. This fact becomes apparent when we look at other prophecies which appertain to the same subject. For instance, during

the rebuilding of the Temple, after the return from Babylon, great sorrow and mourning arose because in comparison with the first the second Temple was inferior. Some of the old men who had seen the former house wept with a loud voice when the foundation of the latter was laid. In the midst of their grief the words of the Lord came to Haggai, saying : " Who is left among you that saw this house in her first glory ? and how do ye see it now ? is it not in your eyes in comparison of it as nothing ? The glory of this latter house shall be greater than of the former, saith the Lord of hosts : and in this place will I give peace " (Hag. 2 : 3, 9).

The intelligent reader will perceive that the prophet speaks of the old and the new as one, using the phrase, " This house in her first glory " ; whereas the first Temple was destroyed and the foundation of the new but recently laid. By parity of reason any new creation, on the site of the second Temple, since destroyed, may be spoken of as " this latter house ", thus connecting the whole historically and prophetically. This interpretation is consistent with the meaning of the Hebrew word translated " house ", which has a wider significance than the English word by which it is translated.

The Place Chosen of God from the Mosaic Ages

This place or house chosen of God, is the place mentioned by Moses, who told the children of Israel that God would choose " a place out of all your tribes to put his name there " (Deut. 12 : 5). This divine purpose was so important that we find Moses speaking of it five times in the same chapter, twice in the fourteenth chapter, and thrice in the sixteenth.

The place chosen was " Jerusalem, the city which the Lord chose out of all the tribes of Israel *to put his name there for ever* " (1 Kings 14 : 21 ; 2 Chron. 33 : 4), where the first and the second temples were erected, and where a greater temple will adorn the same site. In view of the fact that the buildings erected upon the site of Solomon's Temple after the captivity were not superior to the first Temple, we must look for a future fulfilment of the prophecy.

It is worthy of note that Haggai's prophecy indicates an era of universal peace, following widespread tribulation, contemporaneous with the future glory of the house of God. Thus we read : " For thus saith the Lord of hosts : Yet

once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land ; and I will shake all the nations. And in this place will I give peace ” (2 : 6, 7, 9).

The era of universal trouble is nearly upon us. Peace is sure to come after the passing storms of the latter days, although now universal peace is shrouded in the womb of the future.

Universal Worship

Isaiah foretells that universal peace will bring universal worship : “ And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord ” (66 : 23). Zechariah shows that this worship will be rendered at Jerusalem : “ Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord ” (8 : 22). “ One Lord, and his name one ” (14 : 9).

A glorious development truly, distinguishing this future age from the present or the past, when a multitude of discordant voices rend the atmosphere religious. “ One name ” means one religion, and the abolition of all sects and denominations, of which there are now several hundreds, each promulgating its own particular dogma.

In the future age man will not be allowed to “ worship God according to the dictates of his conscience ”. He will be compelled to conform with the divine requirements. One feature of that worship is foretold by the prophet Zechariah. Speaking of the new order which is to obtain after the great crisis which ushers in the era of peace, Zechariah thus testifies : “ It shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles ” (14 : 16).

None will be exempt from this law. It will be just as obligatory as any of those enjoined upon the children of Israel at Mount Horeb. Its promulgation will be accompanied by such demonstrations of divine power that none will be able to resist it or disregard it for any lengthened period. Insubordination is to be suppressed by an irresistible ordinance. Zechariah, in the chapter already referred to, foretells the process of coercion thus : “ And it shall be, that

whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain " (14 : 17).

This is a very simple and effective means of compulsion. Should any nation determine to conduct worship in its own fashion, or hold a conventicle of its own construction, the effort would be futile. In the face of a divinely-imposed famine the people would soon be brought to their knees, and would be led to seek mercy at the hands of the administrator of such a law. It might be objected that this means of compulsion would be ineffective in Egypt ; but even this contingency is provided against, for the prophet continues : " And if the family of Egypt go not up, and come not, that have no rain ; there shall be the plague, wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles " (14 : 18. 19).

Suitable Provision for the Great Congregation

Reverting again to the testimony of Haggai which shows that peace will come in connection with a magnificent temple, it should also be noted that the prophet Micah speaks of the same thing : " In the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills ; and people shall flow unto it. And many nations shall come and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob ; and he will teach us of his ways, and we will walk in his paths : for the law shall go forth of Zion, and the word of the Lord from Jerusalem " (4 : 1, 2).

In view of the above testimonies it will be readily granted that one centre of worship for all mankind involves suitable provision. If all the chapels and churches in the world were rolled into one, less the wasted areas, a very large building would be the result. A vast structure of that kind will be required for a centre of universal worship.

Beyond Human Skill

The provision of such a building would be beyond ordinary human power or wisdom to conceive. However strange it

may appear, it is nevertheless true, that the Creator, **who is perfect in all His works**, has also taken note of the necessity which will arise for providing a suitable building when all mankind assembles at Jerusalem for worship. There is nothing strange or new in this, for be it observed that God provided a tabernacle for Israel when they came into possession of Canaan and also during their journey thither.

This fact has important bearing on the subject we are considering.

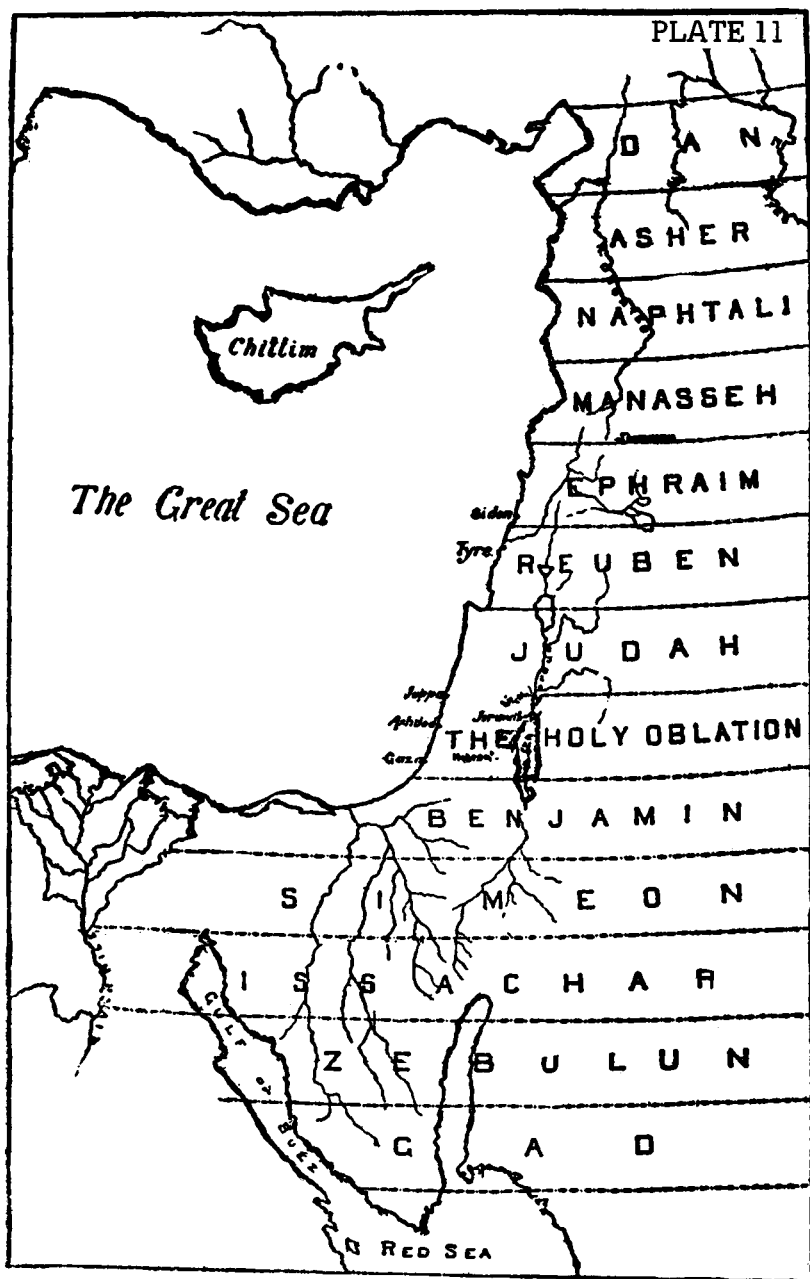
The Tabernacle and Solomon's Temple

The construction of the tent used during the sojourn in the wilderness, and the erection of the Temple when Israel rested in "the land of promise", was specified by God. The materials which composed the tabernacle, from the boards to the fastenings of the curtains, and the implements used at the altar of sacrifice, were carefully described. "According to all that I shew thee after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it", was the command received by Moses. "And look that thou make them after their pattern, which was shewed thee in the mount" (Exod. 25 : 9, 40).

Concerning the Temple erected by Solomon and the implements used therein it is testified that the specification was given to David by the spirit from God, and that David gave to his son the divine pattern. "Then David gave to Solomon his son the pattern of the porch, and of the house thereof, and of the treasures thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy seat. And the pattern of all that he had by the spirit, of the courts of the house of the Lord, and of all the chambers round about, of the treasures of the house of God, and of the treasures of the dedicated things. . . . He gave of gold by weight for things of gold, for all instruments of all manner of service ; silver also, for all instruments of silver by weight, for all instruments of every kind of service. . . . All this the Lord made me understand in writing by his hand upon me, even all the works of this pattern" (1 Chron. 28 : 11, 12, 14, 19).

The Analogy

Now if Deity so carefully specified the structure which was to be used for worship when the children of Israel occupied



MAP ILLUSTRATING THE RESETTLEMENT OF THE TWELVE TRIBES
OF ISRAEL, ACCORDING TO EZEKIEL

the land of Palestine under the law, how much more necessary to furnish the design for that building which is to be used for universal worship in the day of Israel's glory !

Further, since the Temple of Solomon was provided for the use of a small people occupying a small tract of land, it must be admitted that the requirements of those who come from the ends of the earth to pray at Jerusalem will be unprecedented and extraordinary. The question then is, shall we look for a specification to drop out of heaven for this new building, or may we expect to find it recorded in the Bible ready to hand ? The latter alternative would much enhance the interest of such a subject ; inferentially, therefore, we may expect that Deity has already revealed His intentions in this respect.

Deity again Specifies

The last nine chapters of Ezekiel foretell the ample provision which is to be made for future worship. That the arrangements therein described have not yet come into existence is admitted by all.

Re-division of the Land and the "Lord's Portion"

Ezekiel commences his description by saying that he was taken (in vision) into the land of Israel after the city of Jerusalem was smitten. He also describes a re-settlement of the tribes of Israel upon the land, in a form which has not yet obtained. The land is to be divided into parallel cantons, extending the full width of the land from the east side to the west side thereof, a large central portion about fifty miles wide being devoted for administrative purposes, called the Holy Oblation.

The first division of the land at the extreme north is for Dan, then Asher, Naphtali, Manasseh, Ephraim,¹ Reuben, and Judah ; seven divisions of the land, each extending from the east side to the west side. Then the Holy Oblation, next Benjamin, Simeon, Issachar, Zebulun, and Gad occupy five more portions to the south, making thirteen divisions in all (48 : 1, 29. See Plate II).

¹ A glance at the map of divisions of the land should help to show that the professed "British Israel" theory identifying Britain and America with the latter-day Ephraim and Manasseh is absurd. If Britain and America are Ephraim and Manasseh they must return to the land of Israel and occupy less than a sixth portion of the land. Comment is superfluous.

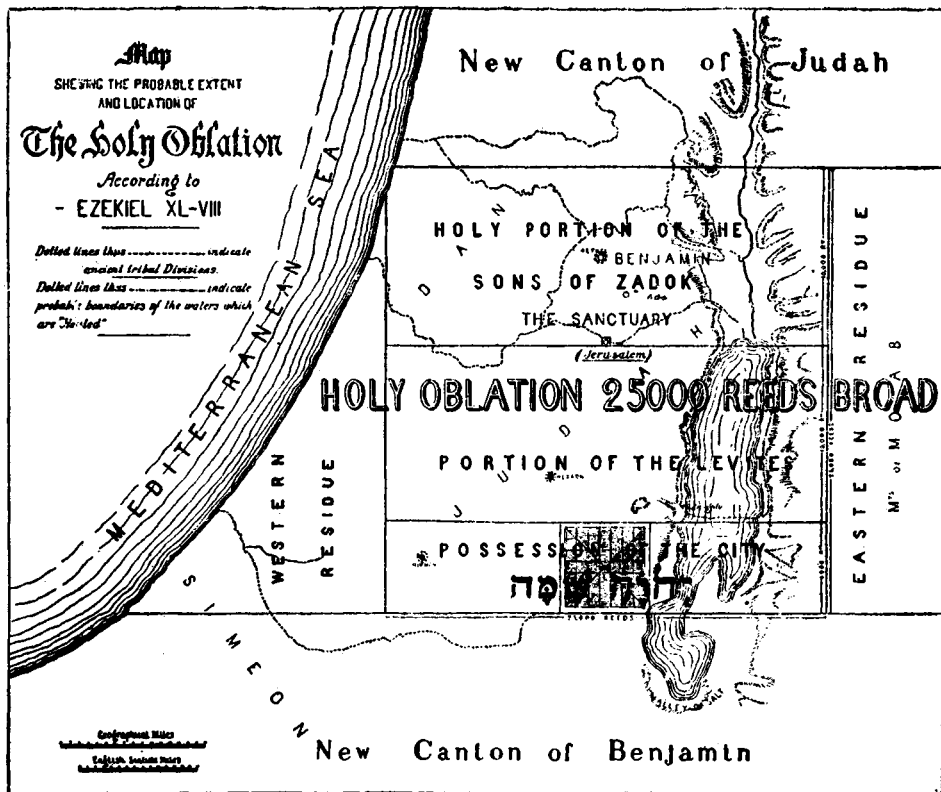
The Holy Oblation is divided into three parts. The central portion forms a square, which is again subdivided into three sections ; the northernmost division is set apart for the sons of Zadok ; the centre for " the priests the Levites " ; and the southernmost division is for the " possession of the city " (45 : 1, 7 ; 48 : 8, 22. See Plate III). This holy square nearly covers the ancient portion of Judah, concerning which Zechariah testifies that " The Lord shall inherit Judah, his portion in the holy land " (2 : 12).

In the midst of the Holy Oblation a sanctuary is to be erected, while the new city to the south is called " Jehovah Shammah " (Ezek. 48 : 35). Jehovah Shammah literally means, " The Lord from thence ". This city, with its suburbs, will be over ten miles square if the cubit and hand breadth equal twenty-four British inches, truly an enormous city, unequalled in size by any previous erection ; but our chief interest is centred on the smaller structure called the sanctuary.

THE SANCTUARY

This building must be of ample dimensions, because, when first seen by Ezekiel, the appearance was " as the frame of a city " (40 : 2). Now ancient cities differed very much in appearance from modern cities. Instead of acres of buildings which at a distance look like fields sown with bricks and mortar, the aspect presented by an ancient city was more like that of a fortified enclosure, after the manner of primeval or medieval cities such as Babylon or the city of Chester. Here were large buildings and open areas, surrounded by high walls several miles in circuit, flanked by towers. Such would be the aspect of the sanctuary seen from a distance (see Frontispiece, Plate I).

It should be carefully noted that all the features of the building described by Ezekiel are represented as actually existing or in process of construction, although in reality only seen by him in vision. They are represented as existing, because it is the purpose of Deity to cause the buildings which Ezekiel described to be erected, thus illustrating the principle upon which prophecy is often given, namely, " God, who quickeneth the dead, calleth those things which be not as though they were " (Rom. 4 : 17).



LARGE SCALE MAP OF THE HOLY OBLATION

After viewing this building at a distance, Ezekiel is taken to the gates of the city, in which he observes a man holding a measuring staff and a line of flax in his hand.

A very interesting chapter might be written upon the symbolical meaning of the figure which Ezekiel saw standing in the gate and the injunction mentioned in the fourth verse, but the limits of this work forbid. This man, for convenience hereafter, will be called "the measuring angel". He is represented as conducting Ezekiel through the building, the exact dimensions of which are so clearly given that it is possible to construct a drawing to correspond. The reader, therefore, is invited to follow Ezekiel and the angel through the building, just as though actually accompanying them in their peregrinations.

The Initial Measure.—Concerning the measuring reed, which the angel used in the delineation of the building, it is stated to be 6 cubits long, each cubit being "a cubit and an hand breadth". Now while the length of the cubit differs slightly according to the different authorities, it may be agreed, for the purpose of this demonstration, that the cubit and a hand breadth approximately equal twenty-four British inches. Of course it is not very important to know the exact length of the initial measure, as all the several parts bear a proportionate relation one to the other. In the preparation of the diagrams, from which all the plates in this work are reproduced, 1 reed equals 12 feet.¹

After receiving the injunctions recorded in the opening verses of the Vision, Ezekiel observes a wall of somewhat extraordinary dimensions, "one reed high and one reed broad" (verse 5). The wall therefore would be 12 feet high and 12 feet thick. The length of this wall is described in the forty-second chapter, thus: "Now when he had made an

¹ The exact length of the reed, while comparatively unimportant for illustrating the building seen by Ezekiel, is most important in order to set out the several divisions of the land and the size of the Holy Square. Another element of uncertainty appertaining to the delineation of the divisions of the land is the absence of correct topographical information. Some of the boundaries of the land cannot be correctly marked for this reason. The reader must therefore look upon Plates II and III as giving a general idea of the arrangement only. Approximately they show the relative position of the divisions, and also clearly demonstrate the fact that the land has not yet been divided in the new and unique manner foretold by the prophet.

end of measuring the inner house, he brought me forth towards the gate whose prospect is towards the east, and measured it round about" (verse 15). (That is to say, he measured the outside of the house with the wall, after having shown the interior to Ezekiel.) "He measured the east side with the measuring reed 500 reeds. With the measuring reed [he turned] round about, he measured the north side 500 reeds. With the measuring reed [he turned] round about, he measured the south side 500 reeds. With the measuring reed he turned about to the west side, and measured 500 reeds with the measuring reed. He measured it by the four sides [*i.e.* the house] : it had a wall round about, 500 reeds long and 500 reeds broad."

It will be seen that these measurements refer to the four sides of the building ; that the building was over a statute English mile each way ; and that the building, which "looked like the frame of a city", lieth four square (see Plate I (Frontispiece) and Plate V).

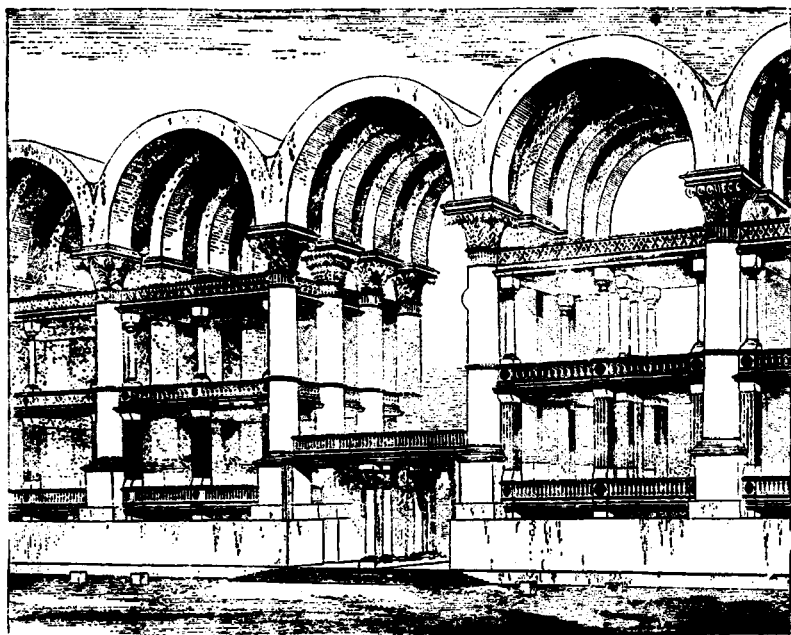
The Gates

The gates in the enclosing wall form an important integral part of the building. They are approached by a flight of seven steps (verses 6, 22), at the top of which are two thresholds, each 1 reed broad, *i.e.*, the same width as the wall, for a threshold is that space which lies in the front of a door between the jambs thereof, which in this case would be equal to the thickness of the wall (see B and C, Plate IV).

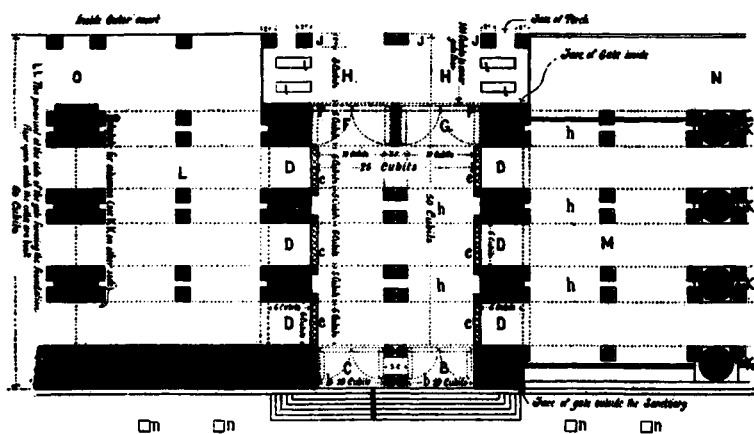
As Ezekiel saw the angel measure two thresholds at the top of the steps, it must be evident that the gates are divided into two portions by doors or entrances (compare also 41 : 23, 24). This is a most important arrangement wherever people assemble in multitudes. The doors of the gateway are to be 20 feet wide and 26 feet high (verse 11).

Passing from the threshold, the little chambers in the gate are measured, of which there are three on each side (verses 7, 10. See D D D, ground plan, Plate IV).

Each of the chambers in the gate is 1 reed in length and 1 reed in width, or 12 feet square (verse 7). Between the little chambers are suitable pedestals, which measure 5 cubits, or 10 feet, and from the description which follows, palm trees or pillars stand upon the pedestals or posts. From the pillars, arches stretch across the gateway. The altitude of the



Perspective View



Ground Plan

PLAN AND ELEVATION OF THE GATE

(Reproduced from "The Temple of Ezekiel's Prophecy")

whole above the threshold would be about 120 feet (see perspective, Plate IV, which presents a general view of the gate).¹

Next, the angel measured the width of the inner threshold 1 reed (F), and the porch by the threshold of the gate within 8 cubits and the posts thereof 2 cubits (H and L, Plate IV), the porch in this case occupying an unusual position, inside, beyond the gateway.

Ezekiel's description is of a gate building rather than what one understands by the term gate.

The length of this gate building is described as 50 cubits and the width 25 cubits, or, according to our initial measure, 100 feet long and 50 feet wide. Truly a magnificent gateway, large enough for a public hall—in fact, larger than most public halls.

One important feature in Ezekiel's description of the gate may be noted—that is, the way in which the singular noun "chamber" is used with a plural meaning, commonly called a collective noun (*i.e.* a noun of multitude); just as "man" is used in the singular and the plural sense. This fact does not appear distinctly in the A.V., because of the italicised words which have been inserted by the translators in order to give that which they conceived to be the sense. For illustration, verse seven should read, *literally*, "And little chamber, one reed long and one reed broad; and between little chamber five cubits". Even thus one would infer there were more chambers than one in the gate, an inference made absolutely sure by reference to the tenth verse, which describes the little chambers of the gate as three in number on either side of the gate.

The use of a singular noun as a noun of multitude helps one to understand other features in the prophecy and to know that more gates than one give access to the Temple on each side, as will be described hereafter. When, therefore, Ezekiel speaks of "the eastern gate" he refers to all the gates on the east side, and so with every side. This is in harmony with the obvious inference that a building over one mile square would require more than one gate on each side.

¹ The perforated enclosures to this structure are omitted in one plate in order to show the construction.

The Buildings in the Outer Court

Upon passing through the gateway into the outer court (A A, Plate V), Ezekiel observes a pavement for the court round about, and thirty chambers, or rather thirty *cellæ*, upon the pavement. These chambers are seen to extend the whole length of the outer wall between the gates, even as the pavement upon which they stand, with the exception of the portion occupied by the corner courts (see 40 : 17 ; 46 : 21).

Since Ezekiel, in the fortieth chapter, describes the three sides of the square only, it follows that there are ten chambers on each pavement on those three sides. The chambers in the court are formed with pillars and arches, like the gate, each series of arches being divided by the gate into sections called a *cella*.¹ The sections being ten in number on each side, would involve at least nine gates on each side—possibly eleven or twelve are intended. The chambers between the gate buildings also appear to be three storeys high.

Upon passing through the gate into the outer court, Ezekiel saw gates and chambers exactly corresponding with those which he observed immediately adjoining the outer wall, but separated from them by a space of 100 cubits. In this outer court, therefore, Ezekiel would see arches everywhere round about, or, as expressed in the original, "everywhere the eye turned". As 100 cubits equal 200 feet according to our unit of measure, the outer court, therefore, may be described as a magnificent boulevard one mile long, flanked on either side by arched buildings, three storeys high, and in the front of the building a continuous terrace formed by "the porches of the court" (see Plate I, Frontispiece).

It will be appropriate here to point out that the several features above described, are laid down mathematically from Ezekiel's prophecy, for however interesting an explanation may be, such explanation would fail to satisfy unless the measures given by Ezekiel "closed" or "fitted" just as the parts of a puzzle. Hitherto those who have endeavoured to explain this prophecy ignore this important element. There is neither "fit" nor fitness in their explanations.

¹ The reason for substituting the word *cella* for a series of chambers is not philological ; but because Ezekiel's description involves arched rooms in series or blocks, the Latin word *cella* just defines this kind of construction. There are ten of these *cella* on each side of the Temple.

Dimensions mentioned by Ezekiel are omitted, and a wrong application of others given. In this case the internal measurements correspond with the external dimensions. For instance, the side of the square is 500 reeds, or 3,000 cubits. The two corner courts occupy a space of 360 cubits, leaving a measure of 2640 cubits for the arches which span the interior between the corner courts. The arches are 25 cubits (the same width as the gateway), the supporting pillars 6 cubits. Now 31 cubits, the distance from centre to centre of the supports, fit exactly between the towers, allowing for a half column at either end for the springing of the arch abutting on each tower (see Frontispiece).

So much for mathematical proof.

The total number of rooms in the outer court on the four sides according to this delineation is 1776, each in average length 85 feet by 50 feet wide, plus the space between the pillars supporting the arches. The total floor space contained in the chambers which flank the outer court is approximately 60 acres, while the ground floor area of the outer court and outer court buildings equals 66 acres. The rooms will not be open at the end, as shown in the illustrations, but furnished with what the prophet calls, literally, *closed openings*, a term which implies perforated screens of some kind, perhaps like the charming fretwork of a Hindu temple. In some portions of the temple these screens appear to carry creepers and foliage.

The question naturally arises—For what are these rooms to be used? Certainly the great extent of floor space is not more than would be expected for “a house of prayer for all people”; nevertheless, the particular purpose of this portion of the house is a question of much interest. The description of the corner courts will furnish the clue.

The Corner Courts

According to 46 : 22, the corner courts are 40 reeds long and 30 reeds broad. In this case the length 40 reeds must be taken to signify the height of the building erected over the court; thus the corner courts are 30 reeds square. The reason for arriving at this conclusion is the presence of a Hebrew word in the text which has not been translated in the A.V. This word indicates that the dimensions given apply to all four sides of the square, *i.e.* 30 reeds for each side and each corner—40 reeds high.

The reader will have some difficulty in realizing the immense size of the towers here specified. The ground floor area of each would equal double the floor space upon which St. Paul's Cathedral, London, stands, while the height of the building erected over the corner courts would exceed that of any building in the world, excepting such as the Washington Monument, 550 feet high ; but that monument would be a mere stick by comparison with the towers described in Ezekiel's prophecy.

Now these towers are said to have under them "boiling space round about", and the towers themselves are said to be "the places (or residence) of them that boil, where the ministers of the house shall boil the sacrifice of the people" (verses 23, 24).

These corner courts are marked E E on Plate V, and may be described by the more familiar term, kitchen courts. The provision of kitchens eight times the area of St. Paul's Cathedral, London, speaks volumes.

One Use of the Outer Court

Why "boiling places"? Refreshment would be required for the innumerable worshippers who go up from the new city, Jehovah Shammah, some 23 miles to the south (see plan of Holy Oblation, Plate III).

In support of this suggestion, it will be seen, by reference to 40 : 41-44, that "slaying blocks" are provided at the northern gate entrance, for dealing with the animals brought up to the Temple by the worshippers (see Plate IV).

The testimony of Zechariah is in accord ; thus we read : "The nations shall go up from year to year to worship, and to keep the Feast of Tabernacles" ; therefore, of necessity, provision must be made for holding such a feast. It may be thought that a feast would not be held in a temple of worship ; but with God all His appointments are sacred, and these feasts are not of human devising but are appointed by divine command.

Jesus fed the multitude on the occasion of his first appearing, he will do so again when he appears a second time.

A remarkable prophecy by Isaiah refers directly to this period. Thus we read : "In this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of

wines on the lees, of fat things full of marrow, of wines on the lees well refined ” (25 : 6).

By referring to the previous chapter of Isaiah's prophecy it will be seen that the mountain which is to be the scene of this divinely appointed feast is Mount Zion in Jerusalem.

Looking at the construction of the buildings in the outer court, and their connection with the corner courts at either end, it seems that the porches of the court, as previously suggested, extend in front of the chambers on either side of the court, and form a continuous terrace extending in front of the chambers from tower to tower. The lower, or basement, portion of the chambers will be admirably suitable for storage purposes ; respecting which Ezekiel states, “ within were hooks, a hand broad, fastened round about ” (40 : 43), presumably for hanging up carcases. The roof of the continuous porch and the terrace will be equally convenient for conveying the food from each gate entrance to the kitchens, and for returning the same on the terrace in front of each chamber.

It may be thought that the conveyance of cooked food for half a mile, *i.e.* halfway along the outer court, the distance from the kitchen to the centre room, would present a difficulty, but in these days of electric transit obstacles of that kind need not be anticipated. A practical illustration of what can be done in this respect is to be seen at Welbeck Abbey, where the late Duke of Portland constructed a subway leading from the kitchen to the dining-hall. All the necessary equipments for a repast are here swiftly conveyed a considerable distance in heated trolley cars from point to point. Thus we have sufficiently strong reasons for suggesting that a portion of the outer court buildings will be devoted to the purpose of feeding those who go up to the Temple to worship. Other portions are reserved for those who minister in the Temple.

Light in the Place of Darkness

In passing it may here be noticed that the prophecy concerning Mount Zion, which appears in the twenty-fifth chapter of Isaiah, is remarkable not only because of the divinely appointed feast which is to take place at Jerusalem after the restoration, but also because it foretells a great change in the condition of society. Verse 7 continues thus :

“ He will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations ”.

What is the veil here mentioned ? and how is that veil to be removed ? These are interesting and important questions, the answer to which may be obtained by comparing verse eight with the nineteenth verse of the next chapter, which reads : “ He will swallow up death in victory. . . . Thy dead shall live, my dead body shall they arise. Awake and sing, ye that dwell in dust : for thy dew is as the dew of herbs, and the earth shall cast out the dead ”.

Evidently Isaiah connects the removal of the veil with the resurrection. Inferentially, therefore, the veil, obscuring the mental vision of mankind, is connected with the doctrine of the resurrection. Does the prophet refer to unbelief in the resurrection ? or has he in view the prevalence of a doctrine which obscures and makes of none effect that doctrine ? Probably he has in view both these blinding influences.

There are several ways in which the doctrine of the resurrection from the dead may be nullified. The apostle Paul mentions one in his second letter to Timothy, speaking of Hymenæus and Philetus : “ Who concerning the truth have erred, saying that the resurrection is past already ; and overthrow the faith of some ” (2 : 18).

A modern form of the error is to say that resurrection appertains to the mind and character, whereas the apostle Paul insisted that the resurrection will take place beyond the grave, and that it is a physical regeneration and rebuilding of the whole person (see the First Epistle to the Corinthians, 15 : 1-8, 35-44).

Another truth-destroying doctrine is the doctrine of the inherent immortality of the soul. If men are naturally immortal, and if the “ ego ” is a never-dying soul, why a resurrection ? If, on the other hand, men are deprived of all consciousness in the death state, resurrection becomes imperative for a future life. This false doctrine concerning man’s nature is spread like a pall before the vision of all people. That dogma will vanish at the return of Jesus Christ as the mist of the morning before the rising sun. This theological error is the great obstacle in the way of correctly dividing the word of truth. The doctrine of eternal torture also is based upon the doctrine of the immortality of the

soul, while much of that which is taught in the Scripture is made of none effect because the Bible is read under the influence of this pre-conceived idea. For instance, if it be true that man is a never-dying spirit and goes to heaven at death, what necessity is there for the return of Christ ?

The Inner Court

After the measuring angel had shown the whole of the east, north, and south sides of the outer court buildings, Ezekiel is taken into the inner court, which is a vast quadrangle formed by the outer court buildings, inside which he observes a magnificent circular structure surrounding a hill. These buildings are called the chambers of "the singers" (40 : 44). The method of description is peculiar. They are divided into two sections, made up of numerous rooms, and appear to be subdivided by avenues leading up to the Most Holy. One section is stated to be at the side of the north gate, and the rooms in that section "have their prospect towards the south" ; in the other at the side of the east gate, the rooms "have their prospect towards the north" (see Plate V). From evidence hereafter appearing it seems that these chambers are intended to form a circle : in no other way can the specifications of verse 44 apply. They appear to be divided into two sections for administrative purposes, for the word translated "singer" has a wider signification with the Hebrews than with us. It was a term applied to certain prominent rulers in connection with the priesthood in the days of Israel's prosperity. Hence Ezekiel states that those singers who minister in the chamber having a southern prospect are also priests and "keep the charge of the house" (45), and these same priests are said "to teach the people the difference between the holy and the profane, and cause them to discern between the unclean and the clean. In controversy they shall stand to judge" (44 : 24). These statements respecting the singers indicate the use of the buildings in the inner court. These buildings are uniform in construction, as are the chambers in the outer court, but their appearance and arrangements differ materially.

From the forty-fifth and forty-sixth verses it will be seen that the chamber (*cella*, or series of rooms) having a southern prospect is to be used by "the priests, the keepers of the charge of the house. And the chamber whose prospect is

towards the north is for the priests, the keepers of the charge of the altar : these are the sons of Zadok . . . which come near to the Lord to minister unto him ”.

THE PRIESTHOOD

It will be appropriate here to speak of the position of the Levites and the sons of Zadok in the restoration. Jeremiah testifies : “ Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. In those days, and at that time, will I cause the Branch of righteousness to grow up unto David ; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely : and this is the name wherewith she shall be called, The Lord our Righteousness ” (33 : 14-16).

Reference to the eighteenth verse of the same chapter shows that one element in “ that good thing which God promised to Israel ” is connected with priesthood through which only “ The Lord our Righteousness ” is possible. The incident which led to the bestowal of “ the promise ” was the vile conduct of the sons of Levi, which resulted in the rejection of Eli and his house because “ he restrained them not ”. This exclusion of the house of Levi from the high priesthood was for ever (see 1 Sam. 3 : 13, 14). And the promise of another order of priests to whom would appertain the high priesthood is given in the second chapter of the same book : “ And I will raise me up a faithful priest, that shall do according to that which is in mine heart and in my mind, and I will build him a sure house ; and he shall walk before mine anointed for ever ” (2 : 35).

Thus we see by this covenant that Deity intended to select a righteous immortal high priest and priesthood ; hence the introduction of the term “ The Lord our Righteousness ” in the prophecy of Jeremiah.

This “ Lord ” who is to be the righteousness of His people above referred to is also the subject of prophecy in Isaiah. “ There shall come forth a rod out of the *stem of Jesse*, and a *Branch* shall grow out of his roots. And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding,

the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord ” (11 : 1, 2).

Thus it was decreed by Deity that He would raise a righteous ruler from Jesse's root, saying : “ There shall be a ruler over mankind, ruling in the righteous precepts of Elohim ”¹ (2 Sam. 23 : 3, 4). Time has failed to bring forth such a ruler by natural generation. How can mortal man be just with God ? (Job 4 : 17, 19). Neither can he, unaided, manifest righteous judgment for his fellow men. Hence Deity purposes to provide such a ruler, for “ he saw that there was no man, and wondered that there was no intercessor ; therefore his arm brought salvation unto him, and his righteousness, it sustained him. For he put on righteousness as a breastplate, and a helmet of salvation upon his head ; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloke ” (Isa. 59 : 16, 17).

Comparing the above passages with Rev. 22 : 16, it will be seen that the resurrected Jesus speaks of himself as “ the root and offspring of David ”. He is therefore the “ Righteous Branch ” which Deity foretold by Isaiah should come forth out of the stem of Jesse. In this connection it will be remembered that Jesus claimed to be the son of David, to whom reference is made so voluminously in the prophets. If this be conceded, it must also be agreed that each of these prophetic utterances above quoted carries a hidden meaning appertaining to the priesthood ; for, as will be seen in the sequel, “ The Lord our Righteousness ” is also a High Priest, and without this qualification he would not be fitted to fulfil the great function of kingly rulership mentioned by Jeremiah in the following passage : “ Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely : and this is his name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS** ” (23 : 5, 6). Here Jeremiah refers to the High Priest of the new order, whereas in the former quotations from chapter 33 he points to multitudinous elements of this Branch, or order of priests, of whom more anon.

¹ This rendering by Dr. Thomas is in harmony with the marginal notes of the A.V. and R.V.

Concerning Jesus, he alone of all the sons of Adam can claim the title of the righteous one.

He said : " Which of you convinceth me of sin ? " and is represented as the one " who in righteousness doth judge and make war " (Rev. 19 : 11). Without question then he may be called " the Just One ". The importance of recognizing this as his title will hereafter appear.

The apostle Paul, speaking of Jesus, designates him " a high priest after the order of Melchisedec " (Heb. 6 : 20), a position to which he has already attained. Accordingly as Jesus is the " one mediator between God and men " (1 Tim. 2 : 5 ; Heb. 7 : 17), there cannot be any other high priest, either now or in the future. At his second appearing he is still a High Priest. Now he sitteth at the right hand of his Father in heaven exercising the office of high priest for his household (Heb. 3 : 6). Upon his return he will sit upon his own throne, and will perform the same function for all mankind. Thus we read in Zechariah : " Behold the man whose name is THE BRANCH ; and he shall grow up out of his place, and he shall build the temple of the Lord. Even he shall build the temple of the Lord ; and he shall bear the glory, and shall sit and rule upon his throne ; and *he shall be a priest upon his throne* ; and the counsel of peace shall be between them both " (6 : 12, 13).

Jesus is styled " a High Priest after the order of Melchisedec ", therefore there are subordinate priests of that same order. Who are they ? The book of Revelation supplies the answer in that portion which describes the company of the saints in symbol, as saying, " Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation ; and hast made us unto our God kings and priests, and we shall reign on the earth " (5 : 9, 10).

This same community is represented in the fourteenth chapter as a hundred and forty-four thousand with the Lamb upon Mount Zion, and having the " Father's name written in their foreheads ". This implies that Jesus and his disciples have an important mission to fulfil in connection with the priesthood when the Lord returns to Mount Zion—the very mountain, it will be remembered, in connection with which the veil of ignorance is to be destroyed.

Many of the brethren who form the community spoken of in the above passages are now sleeping in the dust of the earth, others will follow them to the grave, while some will be alive at the second advent. Concerning those who sleep, it is testified that the Lord Jesus shall descend from heaven with a shout, with a voice of the angels, and with the trump of God, and the dead in Christ shall rise first; then the living are united with them, and after judgment the whole form one glorious galaxy, because they have received the gift of eternal life by a change from mortality to immortality. In this way their union with Christ, who is their head, is complete. They become con-substantial with him (Phil. 3 : 21). Peter speaks of the followers of Christ as an holy priesthood, "a chosen generation, a royal priesthood, an holy nation" (1 Pet. 2 : 5-9). Now since Jesus, their head, is a High Priest after the order of Melchisedec, they must of necessity be members of the same order, and in some way united with him in this high priesthood. They are said "to have washed their robes and made them white in the blood of the Lamb. These are they which follow the Lamb whithersoever he goeth. In their mouth was found no guile, for they are without fault before the throne of God" (Rev. 7 : 14; 14 : 4, 5). They are said to be with the Lamb "whithersoever he goeth" and therefore partake of his title, honours, and functions. They partake of the righteousness of their head, and with Jesus become "the Lord our Righteousness" in the collective sense because they are one with him.

The reader also will at once surmise that there is some connection between this priesthood and that which exercises the higher priestly office in the Temple mentioned by Ezekiel. These are called "the sons of Zadok". Now Zadok was the high priest selected by Solomon in the place of Abiathar the last of the house of Eli, who was rejected of God according to the prophecy which came through Samuel. The word Zadok means "just", therefore the sons of Zadok would mean the sons of the just one. Under these circumstances Zadok became a typical name, representing the coming high priesthood. In the same way Solomon (peace) is typical of the prince of peace. But why should the righteous and antitypical "sons of Zadok" be called "the priests the Levites, the sons of Zadok"? (Ezek. 44 : 15). It cannot be

that reference is here made to the literal descendants of Zadok, for the Levites by natural descent are excluded from the high priesthood. They are to occupy a subordinate position in the Temple services.

Of that subordinate position Ezekiel speaks thus: "Because they ministered unto them (that is, the nation) before their idols, and caused the house of Israel to fall into iniquity; therefore have I lifted up my hand against them, saith the Lord God, and they shall bear their iniquity. And they shall not come near me, to do the office of a priest unto me, nor to come *near* to any of my holy things, *in the most holy place*: but they shall bear their shame and their abominations which they have committed. But I will make them keepers of the charge of the house, for all services thereof, and of all that shall be done therein" (Ezek. 44 : 12, 14).

From the above it must be evident that those who perform the function of the higher priesthood are called "the Levites, the sons of Zadok", for another reason other than that of natural descent. Deity promised that the nation of Israel should become "a kingdom of *priests*, and an holy nation", if they obeyed His covenant (Exod. 19 : 5, 6), but the nation of Israel and their priests fell away from the divine favour because they disregarded God's word, consequently another nation, a holy nation, not reckoned as priests by natural descent, will, in the restoration, stand in the place which Israel should have occupied. The higher order of priests called "the sons of Zadok" are antitypical Levites: just as the disciples of the Lord Jesus Christ are called "the true Israel of God"; for "he is not a Jew who is one outwardly, but he is a Jew who is one inwardly" (Rom. 2 : 28, 29). So the higher order of priests in the Temple services are said to be Levites, though not so named by reason of natural descent. Reference to the book of Revelation will confirm this conclusion. There the redeemed are represented as twelve tribes of Israel after the spirit, and a tribe of Levi is found in this enumeration. They are said to have been sealed in the forehead (Rev. 7 : 2, 3). That is to say, by knowledge and belief they have been introduced into the Israelitish community, of which Jesus is the head, while those of the house of Israel by natural descent are excluded from this office. Perhaps a selection will be made of certain members of the immortal priests to attend at the altar in the

Temple, while others will perform those functions which appertain to the offering of incense (Mal. 1 : 11). The former are the priests the Levites, the sons of Zadok, while the latter, howbeit sons of Zadok, minister as members of this Melchisedecan order of priests in every part of the earth where incense is offered.

THE ALTAR

As an altar of sacrifice formed an important feature in the Temple erected by Solomon, an altar of sacrifice will be required in the Temple erected by the greater than Solomon. It is of extraordinary dimensions, the details of which, however, need not be considered here. That which is more important to consider is the use of an altar of sacrifice in the Temple of the future age. It may be suggested that animal sacrifices will not be required in the age to come, because Jesus, by one offering, hath perfected for ever those that come unto God through Him. In a question of this kind we must be guided solely by the testimony. "Get your facts, let your theories take care of themselves" must be our motto. What, then, is the divine testimony on the subject? A question of such importance demands a complete answer.

First of all it should be noted that the offering of animal sacrifice is clearly indicated in Ezekiel's description of the Temple. As Ezekiel passed through the gateway of the Temple he observed "upon the tables the flesh of the offerings" (40 : 43). After receiving the dimensions of the altar the offering of a young bullock for a sin-offering is mentioned. The altar itself is to be cleansed by sprinkling the blood of a young bullock on the four horns of the altar (see 13 : 20).

Apart from the prophecy of Ezekiel, we have the following : "Do good in thy pleasure unto Zion : build thou the walls of Jerusalem. Then shalt thou be pleased with the sacrifices of righteousness, with burnt offerings and whole burnt offerings : *then shall they offer bullocks upon thine altar*" (Psa. 51 : 18, 19). Here the Psalmist speaks of the day when the good pleasure of the Deity is performed upon Zion, and when its walls are rebuilt at a time when animal sacrifice will be restored.

Speaking of the advent of the Messiah, Malachi thus testifies : " 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. . . . He shall sit as a refiner and a purifier of silver : and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, *as in the days of old*, and as in former years " (3 : 1, 3, 4). This testimony clearly involves the restoration of animal sacrifice, " as in the days of old ".

In the passages in Isaiah already referred to which speak of a " house of prayer for all people ", we read : " The sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord. . . . even them will I bring to my holy mountain, and make them joyful in my house of prayer : *their burnt offerings and their sacrifices* shall be accepted upon mine altar ; for mine house shall be called the house of prayer for all people ". Clearly, when the house of God is the house of prayer for all people, offerings and sacrifices by both Jew and Gentile will take place therein.

Speaking of the glory that is to be revealed when the nation of Israel is once again received into the divine favour, Isaiah also testifies : " Arise, shine ; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people : but the Lord shall arise upon thee (Israel), and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. . . . The multitude of camels shall cover thee, the dromedaries of Midian and Ephah ; all they from Sheba shall come : they shall bring gold and incense ; and they shall show forth the praise of the Lord. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee : *they shall come up with acceptance on mine altar*, and I will glorify the house of my glory " (60 : 1-3, 6-7). Here Jew and Gentile offer their flocks and herds.

Speaking of the future age, the Psalmist also testifies : " All the earth shall worship thee, and shall sing unto thee ; they shall sing unto thy name. . . . I will go into thy house with *burnt offerings* : I will pay thee my vows " (66 : 4, 13).

It will thus be seen that when the Temple is erected and Jerusalem becomes the centre of universal worship, animal sacrifice as well as offerings will be presented therein. That animal sacrifices are entirely abolished because Jesus hath died for the sins of men is a mistaken inference. The question remains—Why should such sacrifices be reinstated? While the sacrifice offered under the law did not take away sin, but pointed forward to the sin-bearer in the person of Jesus the Son of God, so in a like manner offerings in the future age will point backwards to that same sin-bearer—Jesus. It cannot be denied that if the blood of a bullock or a goat was a suitable means of teaching the children of Israel by type that the promised Messiah would be offered upon the tree, the same means will be equally efficacious to show that Jesus had already died for sin, and that “neither is there salvation in any other : for there is none other name under heaven given among men, whereby we must be saved” (Acts 4 : 12).

THE PLACE OF THE ALTAR

An important point is to determine the position of the altar in relation to the house. Ezekiel describes it as “before the house”. Since the house is square and each side exactly alike in configuration, and there are entrances on all sides of the house, one may infer that the altar cannot be facing any one side of the house on the outside, and that the position of the altar is somewhere in the interior. This inference becomes stronger when it is observed that Ezekiel first mentions the altar after he was taken into the inner court, and the dimensions of the altar are given when Ezekiel is in the inner court (43 : 5, 13). Looking at the fifteenth verse of chapter 44, in connection with the definition of the duties of the priests, the sons of Zadok, that they shall come “near to minister” and shall “stand before the Lord to offer the fat and blood”, whereas the subordinate priests “shall not come near”, it seems imperative that the altar should be so placed as to be inaccessible to the latter, while easily approached by the former. In the centre of the circle all these conditions would obtain, because the centre is called the Most Holy. Here the necessary restrictions debarring the mortal priests from approaching the altar would exist,

whereas if the altar were placed outside the house such restrictions could not obtain. According to the testimony it will be observed that the Most Holy is a hill in the centre of the house. Elevated upon this hill the altar will be a conspicuous object : its position there is unique and appropriate—unique, because of its prominence “before the house” (literally, *in the presence of the house*), where all the worshippers will be able to see it, and where all the offerings made upon it will be observed by the vast congregations which assemble in the Temple : appropriate, because the altar in the Most Holy is a figure of him through whom all offerings are made and through whom forgiveness comes. Jesus Christ is now in the Most Holy state because immortal, and by a figure he is spoken of as an altar (Heb. 13 : 10). The literal altar in the Most Holy in the Temple may therefore be said to represent the Christ Altar.

THE POSITION OF THE TEMPLE

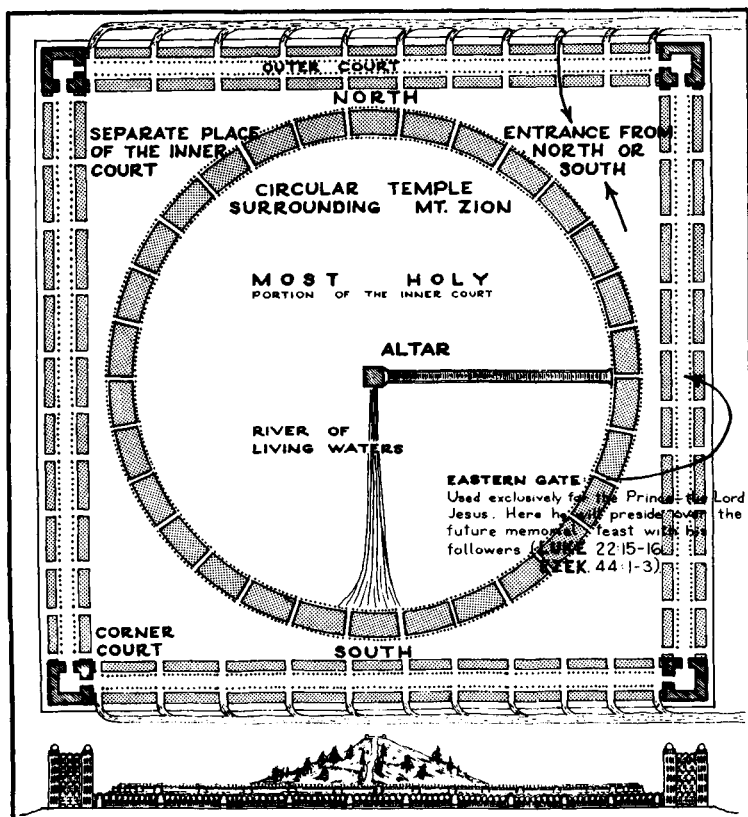
The position of the Temple and its altar geographically is also a question of deep interest. Speaking of the time when there shall be one king over all the earth, and when all nations shall go up to Jerusalem to worship, Zechariah testifies : “And it shall be in that day, that living waters shall go out from Jerusalem ; half of them towards the former sea, and half of them towards the hinder sea : in summer and in winter shall it be ” (14 : 8).

Now Ezekiel describes a stream of water issuing from the Temple eastwards ; the stream of water becomes a river in volume, and its “waters go out towards the east country, and go down into the desert ” (literally, *Arabah*), which is that depression containing the Salt Sea. Evidently Ezekiel and Zechariah speak of one and the same place from which the waters issued. This testimony is confirmed by others of like kind ; accordingly one may conclude that the site of the Temple and the site of Jerusalem are one and the same.

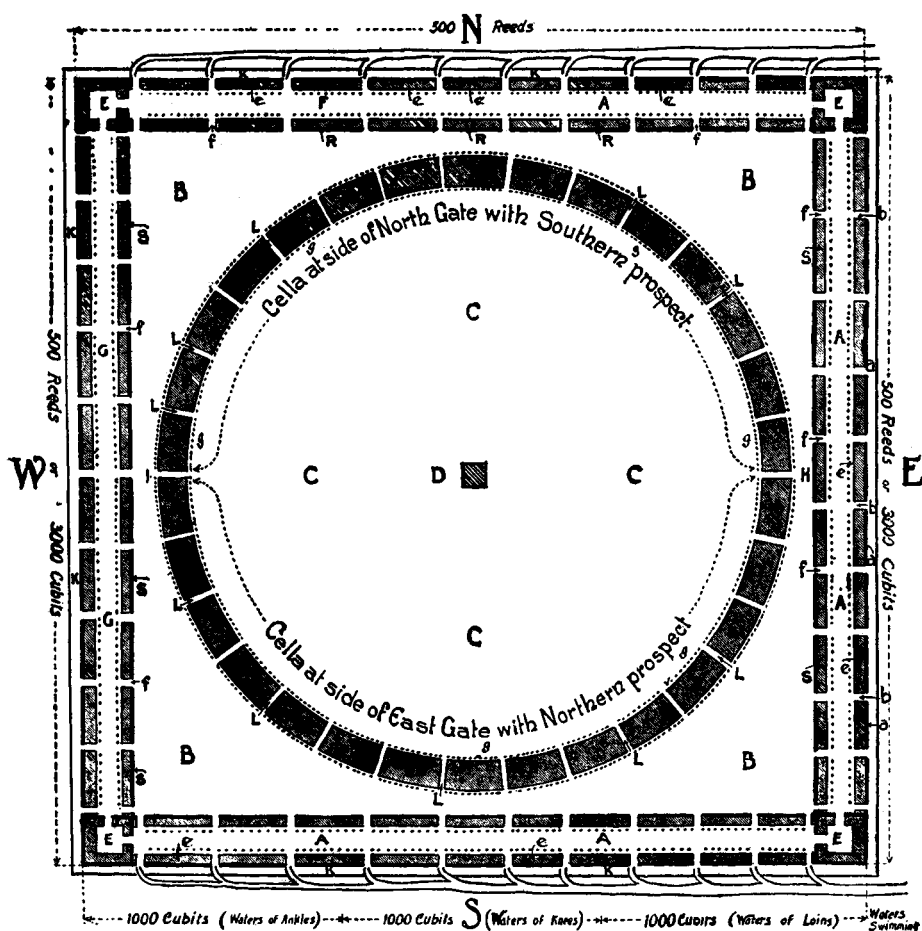
A comparison of Ezekiel’s prophecy with the ordnance survey of Jerusalem will show that the area of the Temple is sufficiently large to include within its limits Mount Zion and Mount Moriah, so that the original place of sacrifice on the mountain, upon which it is believed Abraham offered Isaac, and the mountain upon which the Temple of Solomon

was erected, are included within the precincts of this greater Temple.

Another point of interest in this delineation is that the slaughter-blocks on the outside of the northern Temple gate come upon the very site where Jesus was crucified "without the gate" of the ancient city.



The ground plan reveals a circle within a square. The never-ending circle suggests Eternity; the square is the symbol of Israel (Num. 2; Rev. 21:16). The spiritual lesson derived from the construction of the Temple suggests the principle that Eternal Life is only possible through the Hope of Israel. Entrance for worshippers is only from north or south (Ezek. 46:9), and whosoever enters by one entrance must go out by the opposite exit, ensuring that the Psalm 48:12 will be literally fulfilled. A stream of living water, emanating from under the altar will flow east-ward from the northern and southern gates, so that anybody entering from these directions must go through the water. Baptism will thus find its counterpart in the Age to come for the mortal worshippers.



PLAN OF THE SANCTUARY
(From "The Temple of Ezekiel's Prophecy")

- A, A, A, A—Outer Court.
- B, B, B, B—Gidzrá or "cut off" part.
- C, C, C, C—The Most Holy.
- D—Altar.
- E, E, E, E—The Corner Courts.
- N, N, N, N—The Temple or Inner Sanctuary.

JERUSALEM, THE SEAT OF GOVERNMENT IN THE AGE TO COME

SOME INTERESTING FEATURES IN THE STATE RELIGION OF THAT ERA

INTRODUCTION

"Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King."

THE above quotation from the forty-eighth psalm speaks of the time when Mount Zion will not only be the city of the great King, but will also be "the joy of the whole earth".

Up to the present time Mount Zion, so far from having been the joy of the whole earth, has been a source of conflict and turbulence among the nations, for it is also written : "Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem. And in that day will I make Jerusalem a burdensome stone for all people : all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it" (Zech. 12 : 2, 3).

Primarily, in this testimony, the prophet Zechariah refers to that time when all nations are gathered together at Jerusalem to battle. It is nevertheless true that for all past ages those nations which have interfered with the prosperity of Zion have suffered distress. All this turmoil, however, is to end in joy when Mount Zion is again favoured by the divine presence.

Concerning that time, the Psalmist speaks : "Yet have I set my king upon my holy hill of Zion" (Psa. 2 : 6).

Zion's king is the son born unto Mary in Judea, and now exalted to the right hand of the majesty in the heavens, as the following testimonies show : "Thou art my Son ; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession" (Psa. 2 : 7, 8). This psalm is applied to Christ by the apostle Paul, and is prophetic (see Heb. 1 : 5).

The Psalmist also testifies : "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion : rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning : thou hast the dew of thy youth" (110 : 1-3). This psalm is also applied to Jesus the Christ by the apostle Paul in his letter to the Hebrews (compare the fourth verse with Heb. 7 : 17). Jesus, therefore, according to David, is "to rule in the midst of his enemies", who will then receive him with acclamations of joy (Matt. 23 : 39).

Concerning that time Isaiah speaks thus : "For unto us a child is born, unto us a son is given : and the government shall be upon his shoulder : and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this" (9 : 6, 7). Unquestionably this prophecy refers to Jesus, for the words spoken by the angel Gabriel to Mary are a reiteration of a portion of the promise. Thus we read : "Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest : and the Lord God shall give unto him the throne of his father David : and he shall reign over the house of Jacob for ever ; and of his kingdom there shall be no end" (Luke 1 : 31-33).

Much needless darkening of counsel by words without knowledge mystifies this plain testimony. The throne of David is supposed to be translated to heaven, but neither David nor his throne are in heaven, for we read, "David is

not ascended into the heavens ". " Of the fruit of thy body will I set upon thy throne. . . . The Lord hath chosen Zion . . . There he will make the horn of David to bud " (see Acts 2 : 34 ; Psa. 132 : 11, 13, 17).

But what is to be understood by the phrase " The Throne of David " ? Is it not the polity over which David reigned ? The throne of Edward VII involves the supreme kingly dignity and authority appertaining to and exercised over the various races composing the British Empire. So with the phrase " The Throne of David ". The simple meaning of the prophecy is that Jesus shall reign over the same people in the same land and exercise justice from the same city as did David of old. Obviously, then, there can be no throne of David, nor can Jesus the Messiah reign over the house of Jacob, unless the nation of Israel is restored to the land from which they have been expelled.

This misapplication of the testimonies respecting the throne of David leads to another error. The twelve tribes of Israel are supposed to be taken to heaven at death, but Jeremiah defines the exact locality in which the children of Israel will be found in the days when Deity " will raise unto David a righteous branch, and a king shall reign and prosper ". " Behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt ; but, the Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them ; and they shall dwell in their own land " (23 : 7, 8).

The above prophecy has not yet been fulfilled ; it can only refer to the time when the Israelites are the subjects of that great deliverance mentioned, a deliverance which will so far exceed their exodus from the land of the Pharaohs that men will cease to speak of God as the God who brought forth the Israelites out of Egypt, but as that " God who brought them from the northern countries ", and from the ends of the earth where they now dwell.

Looking at a map of Europe and Syria, placing the finger upon Jerusalem and tracing the meridian northward, it will be seen that the phrase, " the northern country ", describes that portion of the earth in which the Jews chiefly live at the

present time.* Of the known sons of Israel there are between eleven and twelve millions dwelling in different parts of the earth, but the bulk of the race, between seven and eight millions, dwell chiefly in European Russia and other cities bordering thereon. They are not happy there ; they would get away if they could. To remove them to the land of their fathers is a task insuperable apart from divine assistance. This help will come in due course, but the significant point is, that the Israelites are found in that very portion of the earth where prophecy indicates they are to be at the time of the resurrection.

So far from the translation of the twelve tribes from off this sphere taking place, Jesus made a significant promise to the twelve, when Peter asked the nature of their reward, thus : “ Ye which have followed me, in the regeneration *when the Son of man* shall sit in the throne of his glory, *ye also* shall sit upon twelve thrones, *judging the twelve tribes of Israel* ” (Matt. 19 : 28).

The words of this prophecy leave no doubt whatever that the twelve apostles will occupy tribal thrones when Israel returns to the land of their fathers. Restoration and regeneration will take place in the end, when the “ Son of man shall sit on the throne of his glory ”. When will Jesus sit upon the throne of his glory ? The answer is supplied by the Psalmist : “ When the Lord shall build up Zion, he shall appear in his glory ” (Psa. 102 : 16).

The restoration of the twelve tribes over whom Jesus is to reign and the rebuilding of Zion follow, and are dependent on, the advent of the Messiah. These marvellous features in God’s future purpose are to be deployed upon the earth. The theory that the thrones of David and the twelve tribes of Israel are translated to heaven nullifies all this.

Speaking of the new era which is to be established at the second advent, the prophet Isaiah testifies : “ Behold, a king shall reign in righteousness, and princes shall rule in judgment. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace ; and the effect of righteousness quietness and assurance for ever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places. . . . For, behold, I create new heavens

* Written in 1906

and a new earth : and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create : for, behold, I create Jerusalem a rejoicing, and her people a joy " (32 : 1, 16-18 ; 65 : 17, 18).

After what has already been said upon the use of figurative language in the Scriptures, it will scarcely be necessary to explain that the new heaven and the new earth comprise a new constitution or polity, established upon the earth. Not only is this new government for the benefit of the nation of Israel, but for the benefit of all the inhabitants of the earth. Therefore the prophet continues : " Rejoice ye with Jerusalem, and be glad with her, all ye that love her : rejoice for joy with her, all ye that mourn for her. For thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream " (66 : 10, 12). " At that time they shall call Jerusalem the throne of the Lord ; and all nations shall be gathered unto it, to the name of the Lord, to Jerusalem : neither shall they walk any more after the imagination of their evil hearts " (Jer. 3 : 17).

Now when all nations are ruled from a common centre, the exigencies of the situation necessitate as ample arrangements as those required for universal worship already considered. Provision equal to the necessity of the case will be found in the building described by the prophet Ezekiel.

THE INNER COURT

On the supposition that the reader has carefully followed the description of the outer court buildings, and noted that the chambers of the singers, or rulers, are in the inner court (see pages 20-25), it is unnecessary to repeat that the inner court is divided into two portions. Reference to Plate V shows the two divisions. The inner court extends from side to side of the inner temple gates and is much larger than the outer court. The central part of the inner court is called the Most Holy, and the remainder the " Separate Place " (see Plate V, B B, the " Separate Place ", C C, the Most Holy). This division of the inner court is effected by the circular range of buildings hereafter referred to. That part of the court extending between the inner court gates and the Most Holy is not happily described by the words " the separate

place", because both priests and worshippers assemble there. The word translated "separate" literally means *cut off*. This portion of the house, therefore, is that part of the inner court which is "cut off" from the Most Holy by the range of buildings which surround it. It may be described as comprising the four huge triangles resulting from the form of the Most Holy place in the centre of the inner court.

THE INNER TEMPLE

The buildings which surround the Most Holy are composed of posts, porches, arches, and magnificent *cellæ*. The *cella* is divided into thirty sections by openings leading up to the central area (see Plate V). Each section is again sub-divided, and each sub-division is furnished with a porch which encloses a double flight of steps, flanked on each side by the base of the columns which form the porch. Between each flight of steps a cherub or sculptured figure is shown. The head of the cherub is said to have two faces : one, that of a lion, turned to the pillar of the porch on the one side, and the other, that of a young man, towards the pillar on the other side ; and so on throughout the "house" all round the circle. These cherubim rest upon a base 12 feet high, and appear to be about 40 feet long, 10 feet wide, and 24 feet high. The pillars of the porch rise about 40 feet above the floor of the Temple. It may be observed that if this is the intended arrangement, a more magnificent facade cannot be conceived (see Plate VI).¹

Passing up the steps "between the cherubim", the doors of the Temple are reached, which open into the divisions of the great hall. These divisions may be likened to the spokes of a wheel with the centre cut out. Each section appears to be divided into three portions, which might well serve for *ante-room*, *auditorium*, and *council chamber*. Beyond the third division another set of doors gives access to a *Loggia*, corresponding with the porch on the outer side, adorned with cherubim and palm trees, but without steps or means of exit from the inner edge of the porch, which is here elevated some 12 feet above the *arena*, thus barring all access thereto.

¹ The ornamental dressing to these diagrams will not be taken by the reader as culled from the prophet's description, excepting that Ezekiel's description *implies* a structure ornate in character and of great beauty.

The suggestion which inevitably follows from this description is that these sub-sections are suitable for courts of justice, of which there are, according to this delineation, three hundred and eighty-nine, in a continuous series all round the three-mile circle. Since "the throne of the Lord" will be universal in jurisdiction, it will be admitted that a range of courts three miles in circumference is not too large for the centre of government.

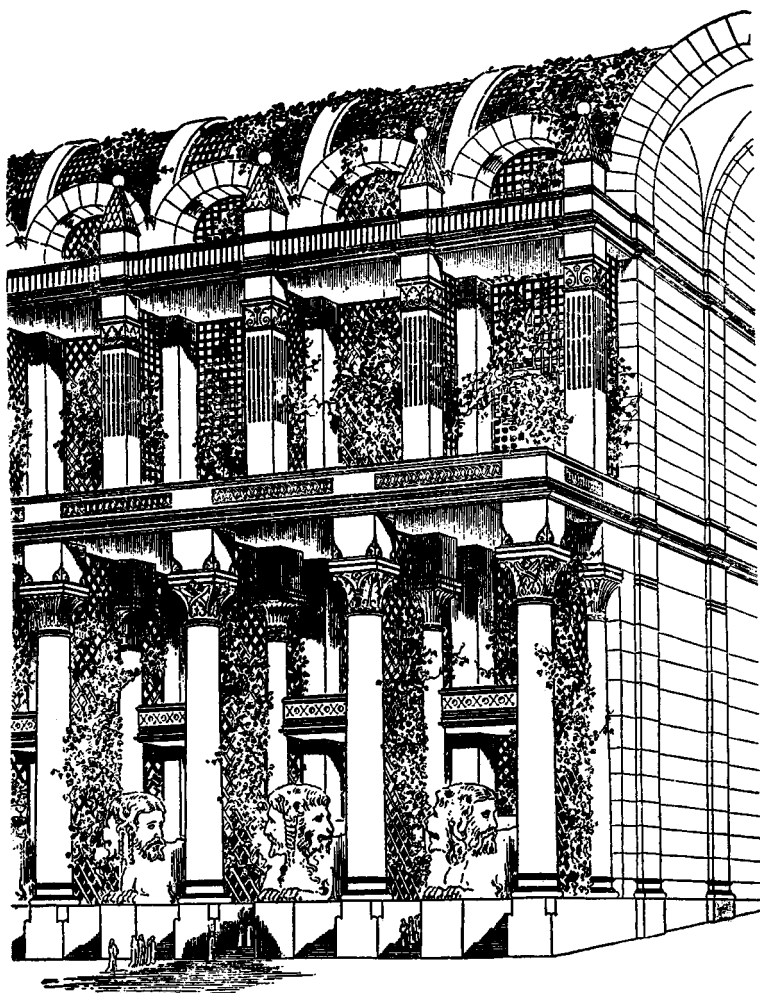
Here it may be remarked that the dimensions of the rooms and divisions in this great circular *cella* fit the diameter of the circle as fixed by the dimensions given by the prophet. The mathematical proof, therefore, applies to the buildings of "the inner house" equally as well as to those of the outer court. Certainly a wonderful fact and difficult to explain away, if it be contended that the correct solution of Ezekiel's enigma has not been found.

The Cherubim in the Inner Temple

If this circular range of buildings is intended for courts of justice, the cherubim which adorn each suite, and which are of such ample dimensions, call for a word of comment. Why are these figures placed so prominently at each entrance between the steps which lead up to the interior? The reason may be inferred, first from the fact that two faces appear on each cherub—one like that of a lion and the other like that of a young man; and, secondly, from one of the titles of the Son of God.

Not only is Jesus represented as the lamb of God, but also as the "Lion of the tribe of Judah" (Rev. 5 : 5 ; 6 : 16). In Bible language the lion is representative of executive judgment, while the lamb has always been symbolical of "The Lamb of God which taketh away the sin of the world" (John 1 : 29). Is it not in harmony with the fitness of things to select these two symbolical faces of a lion and a man to represent Jesus as judge and deliverer (see 1 Kings 13 : 21-24, 28 ; 20 : 36 ; Gen. 49 : 8-10 ; Luke 9 : 69-73 ; Acts 17 : 31) ?

A more impressive way of representing him who is the soul of the new order could scarcely be devised than by the range of symbolic figures standing guard, as it were, at each entrance of the three-mile circle. By these cherubim, those



EXTERNAL VIEW OF THE INNER TEMPLE

who assembled in the courts for judgment would understand that there, in this place, is the power of life and death, fear and hope.

That which is represented in symbol at the doors of the Temple will be manifested in reality in its precincts. The water of life, of which more anon, will flow from the Temple, while the sentence of death will be carried out upon those who transgress, that all those who go up to worship may see and learn wisdom thereby. Isaiah, speaking of those who ascend to Jerusalem to worship, states that such "shall go forth (*i.e.* from the Temple), and look upon the carcases of the men that have transgressed against God, for their worm shall not die, neither shall their fire be quenched ; and they shall be an abhorring unto all flesh "¹ (66 : 24).

Thrones of Judgment

Joining the Most Holy then, but separated from it by a deep rampart or wall, are the necessary equipments for the administration of the law at the time when all nations shall say, in the words of Isaiah already quoted, "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob ; and he will teach us of his ways, and we will walk in his paths : for out of Zion shall go forth the law, and the word of the Lord from Jerusalem "

Speaking of this same time, the spirit in David said : "Jerusalem is builded as a city that is compact together : whither the tribes go up, the tribes of the Lord unto the testimony of Israel, to give thanks unto the name of the Lord. For there are set thrones of judgment (*i.e.* there do sit judges on thrones, see margin), the thrones of the house of David " (Psa. 122 : 3, 5). The thoughtful reader will connect this prophecy with the testimony already considered (pages 39, 40), showing that the twelve apostles are to occupy twelve tribal thrones in the "regeneration ". In the inner

¹ This passage in Isaiah does not give countenance to that dreadful doctrine of eternal torture still current in religious circles. When speaking of "unquenchable fire " the prophet uses words having a common meaning in everyday life. In modern parlance a fire which cannot be "got under " is said to be unquenchable. So the burning here described is a burning after death, from which there will be no escape. In this sense the fire will be unquenchable. For a similar reason the worms are not immortal, but worms which consume to the end ; their work is eternal and unending in its results.

sanctuary there is provision for many thrones. How are the additional seats of jurisdiction filled? According to the promise of the Lord Jesus Christ others will be brought into the covenant which cedes the throne of David to the anointed Jesus. In the Apocalypse the promise is given: "To him that overcometh will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father in his throne . . . He that overcometh, and keepeth my words unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron" (Rev. 3 : 21 ; 2 : 26, 27).

Thus others, in addition to the apostles, share with Jesus the rulership in the age to come. Hence we read in Isaiah : "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live: and I will make an *everlasting covenant with you, even the sure mercies of David*" (55 : 1, 3).

The "sure mercies of David" are connected with the covenant God made with David concerning His son and heir. That covenant is recorded in the seventh chapter of the second book of Samuel, and comprises the following points :

- (a) That God promised to David a sure house (verse 11).
- (b) That after his decease God would raise up his seed to sit upon his throne (verse 12).
- (c) That, once established, this kingdom would stand for ever (verses 13-16).
- (d) That God would be the Father of the son promised (verse 14).
- (e) And that, withal, David should live again when this promise became realized.

David felt greatly blessed by the terms of this promise, and this wonderful purpose of the Deity became "all his salvation and all his desire", even though, at that time, he did not see the development of the purpose which God had so graciously revealed. Nevertheless he died in hope of it, and was "sure"

of its ultimate fulfilment whatever obstacle the sons of Belial placed in the way of its realization (2 Sam. 23 : 1-7). As already shown, Jesus was the son promised to David, through whom the covenant is to be established (Acts 2 : 30, 31 ; 3 : 19-21). Moreover, the apostle Paul speaks of the disciples sharing in the mercies of David by the Gospel. "And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins : and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts 13 : 34, 38, 39).

Remission of sins, then, in the name of Christ, opens the way for the subject, therefore, to share in the honour of co-rulership with Christ (see also 2 Tim. 2 : 12). In what way each individual will take part in the administration of human affairs with Christ in the age to come is not exactly revealed. Myriads of agents will be required to regulate the affairs of the kingdom of God and of Christ : some will bear rule over ten cities, while others will regulate five (Luke 19 : 15-19). Possibly the administration of justice in the coming age will be organized upon similar lines to the service ordained by Solomon (who was a type of Christ), so that the central seat of jurisprudence at Jerusalem will be occupied by course by the appointed judges. In this way a continual "ascending and descending upon the Son of man" will take place, as foretold in the gospel by John (John 1 : 51). In any case the bestowal of the "sure mercies of David" involves association with the Son of David in the throne and government which became his through the "covenant" God made with David.

THE MOST HOLY

Of the posts of the building which form the outer limits of the inner temple *cella*, and extend in two concentric circles around the Most Holy, Ezekiel speaks thus : "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, which was the breadth of the tabernacle" (41 : 1).

That is to say, the posts which stand on each side of the Temple building enclose a large circle one mile in diameter. Why should this vast area be called "the tabernacle"? As a matter of fact it is not so designated. In the original the word is *O'hel*, or "tent", and is so translated in almost every other instance in the Bible. Careful study of the description of the tabernacle in the wilderness, particularly with the aid of the *Revised Version*, will show a difference between the tent and the tabernacle. Constant mention is made of "the tent (*O'hel*) of the tabernacle". The two terms are by no means identical. This distinction should be borne in mind. The posts of the Temple coincide with, or mark out, the expanse of the tent. A recognition of this fact involves the question—How can a mile enclosure become a *tent*? a question which does not admit of a satisfactory answer if by the word tent we understand poles, pegs, and canvas. These elements of a modern tent are not necessarily involved in the Hebrew word *O'hel*, which, strictly speaking, describes the space enclosed by the foresaid materials. We use the English word in a similar sense when we speak of "tenting" anything. Coming to a scriptural illustration, a remarkable instance occurs where reference to the star-spangled expanse above us is made by the prophet Isaiah. "He that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent (*O'hel*) to dwell in" (40 : 22).

Here we have a "tent" (*O'hel*) without the usual material; the heavens en-curtained with floating clouds form a magnificent dome, brilliant stars the while peering from its depth, gloriously rich and beautiful. Here is a "tent" of immense extent without any covering save the boundary between the atmosphere and the expanse. Likewise the central space of one mile diameter may become a "tent" in the Hebraistic sense of the word, if enclosed in any way, even if not after the usual mode. It remains to be shown that a covering will be provided.

Concerning the restoration Isaiah testifies: "When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning. And the Lord will create upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud and

smoke by day and the shining of a flaming fire by night ; for upon all the glory shall be a defence ” (or covering, see *margin* ; 4 : 4, 5).

This prophecy reminds one of that which existed formerly, when the children of Israel sojourned in the wilderness, the angel of Jehovah accompanying the camp in a cloud which had the aspect of fire at night. The lifting of the cloud which covered the tabernacle when the tribes rested in camp signified that the children of Israel must move on. It may be taken, therefore, that the prophet Isaiah speaks of a similar manifestation of the divine presence in the Temple of Ezekiel, for Ezekiel and Isaiah are speaking of the same period, viz., that of the era of the restoration. According to the prophecy, then, when the Temple is erected a cloud is provided “ for a covering ” and “ for a defence ”.

Why a cloud for a covering ? and why a cloud for a defence ?

In order to answer these questions as affecting the feature under consideration, several points must be noted :

1. A member of the heavenly host, *i.e.* the angel of Jehovah’s presence, accompanied the children of Israel in their wanderings (Exod. 23 : 20, 21). With the angel appeared the glory of the Lord, and whenever the glory flashed forth a cloud enveloped the angel (Exod. 16 : 7, 10 ; 29 : 42, 43 ; 33 : 10, 11). A similar manifestation of glory is to exist when the Temple of Ezekiel’s prophecy is erected upon Mount Zion (Ezek. 43 : 1, 5).

2. The angel which appeared in the cloud conversed freely with Moses face to face, Moses being specially prepared for these interviews (Exod. 3, 33, 34). No one else was permitted to see the similitude of Jehovah, the enveloping cloud hiding the angel from common view (Exod. 33 : 10, 14 ; Num. 12 : 5, 8).

3. The interviews which Moses held with this angel affected the aspect of his countenance so that “ the skin of his face shone ”, in consequence of which Moses covered his face with a veil in the presence of his people, which he removed when he conversed with the angel (Exod. 34 : 29, 30, 33-35 ; 2 Cor. 3 : 13, 14). Again, the apostle Paul saw Jesus after the latter was changed to spirit nature ; the result was loss of eyesight for a time (1 Cor. 9 : 1 ; Acts 9 : 27, 17-19). The above incidents, therefore, show that those

mortals who appear in the presence of immortals receive some mark of such an interview, which in the case of the apostle Paul resulted in physical injury.

4. The glory of the Lord in the past on certain occasions has appeared "as a consuming fire" (Exod. 24 : 16, 17 ; Heb. 12 : 29).

In view of the above, Ezekiel's testimony is deeply significant and interesting. He likens the voice of the God of Israel when the glory of the Lord enters the house to the "noise of many waters" (43 : 2). Waters in Scripture signify multitudes (Isa. 8 : 7, 8 ; Rev. 17 : 15). Numerous members of the Heavenly Host will enter the Temple, manifesting there "the glory", for, as Jesus foretold, "the Son of man shall come in the glory of his Father with his angels" (Matt. 16 : 27). Also Enoch testifies, "Behold, the Lord cometh with ten thousand of his saints" (Jude 14). These "saints" are immortal. With reason, then, Ezekiel describes the glory of the Lord which entered the house as causing "the earth to shine with his glory" (43 : 2), and containing elements injurious to ordinary mortals. If protection from personal injury was provided when one angel appeared in the presence of the children of Israel, how much more necessary when a multitude of the angelic host assemble in the Most Holy in the Temple of Ezekiel's prophecy? Hence a "defence" is provided in the form of a cloud "covering" that part of the Temple called "the tent", where the glory of God is to be manifested.

The central area of the Temple, when covered by a dome-shaped cloud, would fulfil all the conditions requisite to justify the description of Ezekiel when he speaks of it as "the tent", "the place of God's throne where he will dwell in the midst of the children of Israel for ever" (verse 7).

It remains to point out that in the central area is a hill, and this hill is the Most Holy. Thus we read : "This is the law of the house ; Upon the top of the mountain the whole limit thereof round about shall be most holy. Behold, this is the law of the house" (Ezek. 43 : 12).

The Most Holy, therefore, is a hill encircled by the building of the inner temple, up to which the measures given by Ezekiel reach.

The Glory

The reader will observe, Plate I, a cloud pendant over the hill. It is so shown in order to display the construction of the house, but its normal aspect would be in harmony with the above statements.

Even a cursory perusal of the testimonies indicate that the manifestations of glory in the Temple of Ezekiel's prophecy are connected with individual intelligences. Who are these? Will the bearers of the glory be the same intelligences who operated through Moses with the children of Israel in the wilderness? Nothing is revealed by Ezekiel on the subject excepting inferentially, and information upon the subject must be sought elsewhere in the Scriptures.

Although it is testified that the nation received the law by the dispensation of angels, the great apostle to the Gentiles declares that these do not bear rulership in the age to come (Acts 7 : 53 ; Heb. 2 : 5). If not these, then who? The first and second chapters of the Hebrews supply an answer. "Unto the angels hath he not put in subjection the world to come, whereof we speak. But one in a certain place testified saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see *not yet all things* put under him" (Heb. 2 : 5, 8).

Unquestionably the apostle here refers to Jesus Christ as the ruler of the age to come, when all things are put under him, for "he hath by inheritance obtained a more excellent name than the angels" (Heb. 1 : 4). As to the fitness of Jesus to exercise universal power, there can be no question. Of those who are to be his associates in rulership, Jesus said :

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more; for they are equal unto the angels: and are the children of God, being the children of the resurrection" (Luke 20 : 35, 36).

If the resurrected sons of Deity are equal unto the angels, they will no doubt possess similar attributes, and will mani-

fest a like transcendent glory. Ezekiel inferentially implies all this in the forty-third chapter of his prophecy : he records that when the glory of the Lord entered the house, the spirit " took him up and brought him into the inner court ", and he stood beside the speaker when the representative son of man said, " 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 ". Ezekiel could not be represented in this position in vision, unless he is to be raised from the dead and immortalized, in order to be actually present when the glory of the Lord enters the house. As the man of sign, he represents the whole community of which Jesus is the head.

The bearers of the glory, then, in the Most Holy are Jesus and his resurrected brethren, whose " voice is like a noise of many waters " and from whose glory the earth shines.

In this connection the words of the sweet Psalmist of Israel acquire a new meaning : " Who shall ascend into the *hill* of the Lord ? or who shall stand in his *holy place* ? He that hath clean hands, and a pure heart ; who hath not lifted up his soul unto vanity, nor sworn deceitfully " (Psa. 24 : 3, 4).

It should be observed that, in the establishment of this foretold agency of government, a greater blessing for mankind could not be conceived than the bestowal of such highly qualified rulers as Jesus and his faithful brethren. Just consider what would be the result, so far as the exercise of jurisdiction is concerned, if the world could only have a number of rulers gifted with angelic power and possessed of the wisdom and prescience such as Jesus manifested even in the days of his weakness, who could read the thoughts of men. His disciples having undergone probation in a previous age, and being perfected, will have like attributes and powers (John 14 : 12), and will be equal to any emergency, no matter how complex the question under judgment. In the age to come, long, costly law-suits would vanish before rulers so fittingly qualified. The apothegm, " law is for the rich and not for the poor ", will cease. Full and complete concord will reign between the King of kings and his co-rulers, and of the coming ruler it is written : " The spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of

knowledge and of the fear of the Lord ; and shall make him of quick understanding in the fear of the Lord : and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears : but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth : and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins ” (Isa. 11 : 2-5).

These are the benign conditions under which judgment will be administered after the “ glory of the God of Israel ” has entered the house of the Lord at Jerusalem, and after the thrones of judgment are established there.

A RIVER OF LIVING WATERS

This necessary and important feature is described in the forty-seventh chapter. Ezekiel first observes the water coming down out of the hill in the centre of the house, and then gushing out from under the threshold of the house in the south side, passing eastwards, and, as a consequence, increasing in volume as each gate opening contributes its quota. Ezekiel is then conducted to the north, and observes a similar stream issuing from under the threshold of the gates on the north side, also passing eastwards. These two streams pour into *Arabah* (rendered plain in the A.V., *i.e.* into the Jordan valley) and thence to the Salt Sea.

Coming Physical Changes in Palestine

The volume of this river is such that the waters of the Salt Sea are healed, with the exception of the salt marshes to the south (47 : 8, 11). Here the prophet foretells physical changes of such extraordinary character that credence pauses : yet our very hesitation brings an antidote, for if this man were not inspired, or were a deceiver, he would not dare to make an invention which would inevitably discredit his testimony.

Ezekiel is not alone in foretelling physical changes which must come in Palestine. Zechariah makes mention of a certain earthquake which is to occur when one king reigns over all the earth. “ 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 toward the east and toward the west, and there shall be a very great valley ; and half of the mountain shall remove toward the north, and half of it toward the south. . . . And it shall be in that day, that living waters shall go out from Jerusalem ; half of them toward the former sea, and half of them toward the hinder sea : in summer and in winter shall it be ” (Zech. 14 : 4, 8, 9).

The “hinder sea” in this case is the Mediterranean, because “the forefront of the house is towards the east” (Ezek. 47 : 1), and the former sea is the Salt Sea. Comparing these testimonies with that of Joel, who declares that “a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim” (3 : 18), it will be seen that the stream issuing from the Temple will pass between the cleft peaks of Olivet, go down to the valley of the Jordan (*Arabah*), and thence, dividing north and south, encompass a portion of the Holy Oblation (see verse 10 of Zechariah’s testimony), all of which is deeply interesting, but cannot here be considered fully, lest the more important features in Ezekiel’s description of the water be neglected.

A Notable Sign

Having shown Ezekiel that the waters issued from the westernmost threshold on the northern side of the Temple, the angel measures 1000 cubits in an easterly direction from the north-west side of the building, and causes Ezekiel to pass through the water, upon which he remarks that the water covered his feet—“waters of the ankles”. Another measure of 1000 cubits ; Ezekiel is again caused to pass through the water, which reaches to his knees. Yet another measure of 1000 cubits, and the water reaches to the loins when Ezekiel passes through. Passing further eastward 1000 cubits, the water is seen to have so increased in volume by the contribution from each gate that to pass over one would require to swim.

Now when Ezekiel came out of the water, the measuring angel said : “Son of man, hast thou seen this ?” Why such a pointed question ? Is it such an extraordinary thing for a stream of water to increase from its source as small additions are made to it that Ezekiel’s attention must be especially directed to the fact ? Surely not. Something more important

must underlie the description of these measurements, and the thrice-repeated process of passing Ezekiel through the water. A figurative meaning must be sought here. It will be found that the doctrinal aspect of this arrangement transcends all others.

A Marvellous Figure (1 Pet. 3 : 21).—First, it should be observed that as Ezekiel saw the water issue from the upper side, or right-hand side, of the northern gate as he stood facing it, no one could go into the Temple on that side without passing through the water. This arrangement will require everyone who enters into the Temple to pass through water, since entrance and exit are by the north and south gates. Thus we read : “ When the people of the land shall come before the Lord in the solemn feasts, he that entereth in by the way of the north gate to worship shall go out by the way of the south gate ; and he that entereth by the way of the south gate shall go forth by the way of the north gate : he shall not return by the way of the gate whereby he came in, but shall go forth over against it ” (Ezek. 46 : 9).

The observance of this law, therefore, will compel the removal of foot-gear, after the instructions to Moses at the bush, “ Remove thy shoes from off thy feet, for the place whereon thou standest is holy ground ”. Truly this law, requiring those who enter the Temple to pass through the water, will serve to keep the Temple clean. But this is not all that is “ to be seen ” in that which the prophet records. Ezekiel was “ a man of sign ” ; passing through the waters three times, therefore, involves a higher meaning. What is the explanation ? The title “ Son of man ”, bestowed upon Ezekiel by the measuring angel, seems to supply the key. “ Son of man ” is an expression familiar to all readers of the New Testament. This term, which occurs so often in Ezekiel, is frequently applied by Jesus to himself, saying, “ The Son of man must suffer ” (Luke 9 : 22). “ The Son of man shall be betrayed ” (Matt. 17 : 22). Now this “ Son of man ” sought baptism at the commencement of his public career.

“ Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.” John the baptizer objected, saying, “ I have need to be baptized of thee, and comest thou to me ? ” Jesus said, “ Suffer it now, for thus it become thus to fulfil all righteousness ”. Hence Jesus instituted the ordin-

ance of baptism as the means of salvation, for salvation depends upon righteousness. Jesus submitted himself to the ordinance of baptism upon the ground that righteousness is fulfilled thereby. Much is involved in this highly significant procedure, seeing that Jesus was holy in character and could say, "Which of you convinceth me of sin?" It would seem that Ezekiel, passing through the water, is figurative of that way, which the literal "Son of man" opened up, leading unto righteousness. In the reply of Jesus to John, "Thus it becometh us to fulfil all righteousness", Jesus and his brethren are shown to walk in the same plane. If baptism was necessary for him, then also for them; if their Lord required baptism for righteousness sake, so the disciples. He requires all who would be his disciples to follow him in this respect. Thus it is written, "When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women" (Acts 8 : 12).

In this way and in no other way can men now become the sons of God, for the apostle Paul, writing to the Galatians, said : "Ye are all children of God by faith in Jesus Christ. For as many of you as have been baptized into Christ have put on Christ. . . . And if ye be Christ's, then ye are Abraham's seed, and heirs according to the promise" (Gal. 3 : 26, 27, 29).

The baptism of Jesus received divine public approval and recognition, for, as Jesus went up out of the water, the heavens were opened, the spirit of God descended upon him like a dove, and a voice from heaven said : "This is my beloved Son, in whom I am well pleased" (Matt. 3 : 13, 17).

Why should men neglect that way which was so dramatically endorsed on the banks of the Jordan? To disregard the example of Jesus is to displease him; to ignore his commands in this particular is to place oneself beyond the reach of that rest which remaineth for the people of God, for Jesus said to Nicodemus : "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3 : 5).

The above testimony suggests that the example of Jesus will still be the means of opening up the way of salvation in the age to come. "Jesus is the same yesterday, to-day, and for ever" (Heb. 13 : 8). Will the way of righteousness be changed

when the Lord returns? Faith towards God will be required then as now. It is written that "Abraham believed God", and that *his faith* was "accounted to him for righteousness" (Gal. 3 : 6). When the signification of baptism is understood, it requires a very strong faith to observe it. In the case of the disciples, the apostle Paul likened it to a burial, for he said : "We are buried with him by baptism into death ; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (Rom. 6 : 4, 5).

The act of baptism implies belief in the literal death and resurrection of the Christ, which very few in this age are willing to signify, although Jesus set the example. Evidently Jesus believed that he would be put to death and that he would be raised from the dead. A like faith in the resurrection is required of others at baptism. Can man honour God in any better way than by believing what He has said, and doing what He has commanded?

It seems more than likely that the description of Ezekiel's passing through the river coming out of the Temple implies a continuance of the ordinance of baptism, for by what other means is faith in the resurrection of Christ to be inculcated in the Temple service? So far as the writer is aware, there is no other way. The offering of animal sacrifices speaks only of death unto sin, while baptism proclaims resurrection.

The two methods of instruction are correlated, as illustrated by the trial of Abraham's faith. In his case the command to offer his son Isaac for a burnt offering can only be correctly understood by the antitypical sacrifice at Golgotha. Consider the history of "the father of many nations", how he left the land of his nativity and sojourned "as a stranger in that land which he should afterwards receive for inheritance" (Gen. 12 : 1 ; 13 : 14, 15, 17 ; Heb. 11 : 8, 9), how God gave Abraham no inheritance in that land during his lifetime (Acts 7 : 5 ; Heb. 11 : 13), and yet promised that Abraham should possess the land with his seed for an everlasting possession (Gen. 13 : 15). God promised that this eternal inheritance should come through a son which should be born to him (Gen. 17 : 15—21).

See that man to whom God gave Isaac, taking his son to be slain for a burnt offering, the very child through whom eternal possession of the land was promised. Apart from resurrection, such a transaction would be inexplicable to Abraham. He evidently understood this, for the apostle Paul says that, "By faith Abraham, when he was tried, offered up Isaac ; and he that had received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called : accounting that God was able to raise him up, even from the dead ; from whence also he received him in a figure " (Heb. 11 : 17-19). In the offering of animal sacrifice resurrection is not implied, because there does not exist, in connection with it, any promise which involves eternal life, as in the case of the promise of seed to Abraham. Moreover, Jesus the Christ is the seed promised to Abraham, through whom the promises made to him are to be fulfilled (Gal. 3 : 16). Isaac was only a type of the sacrifice which God intended to provide for putting away sin, hence Abraham called the place where he built his altar "Jehovah-jireh" : "as it is said to this day, In the mount of the Lord it shall be provided " (Gen. 22 : 14, R.V.). The sacrifice of the antitypical Son of God has been made already in this same place. It remains for the whole scope of the promise to Abraham to be fulfilled. By memorial and by figure the sacrifice of Christ and the way to enter eternal life through him will be demonstrated in the service of the Temple which is to be erected, and which covers both mounts Zion and Moriah.

The Water and the Blood

All who assemble at the Temple, in passing through the waters, would be reminded of the fact that Jesus, their King, inaugurated a state of righteousness by passing through the waters of Jordan. The loin-deep portions of the new river would be suited for immersion, while those who have already been immersed would be still reminded of Christ when fording the "ankle-deep" portion of the stream, for Jesus said : "He that is washed needeth not save to wash his feet " (John 13 : 10), a saying which, freely interpreted, means that he who hath been baptized after a belief and knowledge of the things concerning the kingdom of God and the name

of Jesus Christ only requires to *walk* in the way of righteousness in order to receive the gift of eternal life.

The blood of slain beasts speaks of judgment against sin, whereas baptism speaks of remission of sins. In the absence of a divinely organized executive power, the element of forgiveness is liable to occupy a larger field of vision in the eyes of men than warranted by Scripture. So much so, that in these days convicts, murderers, and such-like, are considered fit subjects for extreme unction and for a place upon "the jasper floor of the redeemed", whereas we learn from Holy Writ that no "murderer has eternal life abiding in him" (1 John 3 : 15), and there is no more sacrifice for those who sin wilfully after receiving the knowledge of the truth, "but a fearful looking for of judgment, and fiery indignation, which shall devour the adversaries" (Heb. 10 : 26-29). In the age to come this aspect of God's ways toward men in Christ Jesus will be fully brought before the people who see the blood-sprinkled posts as they leave the Temple and pass by the smouldering carcasses of those who wilfully transgress God's law.

"UNTIL IT BE FULFILLED IN THE KINGDOM OF GOD"

(Luke 22 : 16)

When Jesus instituted the Memorial Supper, breaking bread and drinking wine with the disciples, he said : "With desire I have desired to eat this passover with you before I suffer, for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God" (Luke 22 : 15, 16).

From this statement we may conclude that when the kingdom of God is established the memorial service will still obtain. It will consist of eating bread and drinking wine. For Jesus said, speaking of the blood of the New Testament : "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom" (Matt. 26 : 29).

Unquestionably these testimonies point to a literal fulfilment of the promise which will take place when the kingdom is established and the Temple is erected in Jerusalem.

Ezekiel's description contains the very interesting feature of a portion of the Temple, the whole of the outer court on the eastern side, set apart for this memorial service.

The idea of a literal fulfilment of the words of Jesus will no doubt appear strange, and perhaps even ridiculous ; otherwise it would be indeed remarkable : for those who cannot see anything in baptism beyond sprinkling a few drops of water upon the face of an ignorant babe cannot be expected to see much in the statements recorded by Matthew, Mark and Luke respecting the literal observance of this ordinance by Jesus with his disciples in the kingdom upon his return. This aspect of the subject is more fully dealt with in the author's larger work, *The Temple of Ezekiel's Prophecy*. It is thus briefly referred to here in order to further note how the three elements through which the divine requirements are unfolded to the people in the age to come will be strikingly presented to the consideration of those who worship at the Temple, viz., the water, the spirit, and the blood.

The whole arrangement of the Temple buildings, associated as it will be with the visible presence of the spirit, will impress men with the fact of its divine origin. Ezekiel's description, read by the people of the future age, will also appear as a manifestation of the *Spirit Word*, by which the Father has formed and disposed all things visible and invisible.

The blood will testify of sin, and the water of baptism will speak of regeneration and deliverance through the Son of God. "This is he that came by water and blood, even Jesus Christ ; not in water only, but in water and in blood. And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear witness—the spirit, the water, and the blood : and these three agree in one" (1 John 5 : 6-8, R.V.).

Before closing this dissertation, the substance of "The Review of the Argument", appearing in *The Temple of Ezekiel's Prophecy*, is here reproduced.

REVIEW OF THE ARGUMENT

(Extract from "*The Temple of Ezekiel's Prophecy*", Section IV)

A. General Evidence in Support of the Exposition

1. Nearly all expositors recognize the extraordinary character of the prophecy, and admit that it speaks of a building which has not been erected at any time.

2. The prophecy is by general consent regarded as a mysterious one, and one of which a clear exposition has never yet been published.

3. Many attempts have been made to supply such an exposition. The number of books on the subject, and the diversity of theories advanced, prove the unsatisfactory nature of those attempts ; they have all been based on the assumption that the building is 500 cubits square, in face of the expressed declaration that its outer measurement is " five hundred reeds ". No wonder that every attempt to expound the vision on the basis of such a radical fallacy should be abortive.

4. No plan of the sanctuary suggested before *The Temple of Ezekiel's Prophecy* appeared can claim to be in complete agreement with Ezekiel's specification. Other expositors omit some measures ; others do not " fit " ; and, worse than all, some are altered to suit the theory advanced. None of these things can be affirmed of the exposition now submitted.

B. *The Positive Evidence*

The accuracy of the general plan advanced in this book has been demonstrated in detail in a manner that cannot be successfully confuted. It is confirmed by these considerations:

1. The building seen by Ezekiel from a distance appeared " like the frame of a city ", *i.e.* like an ancient city (see Frontispiece, Plate I).

2. The buildings looked like " the frame of a city ", although its outside " wall " was but 1 reed high and 1 reed thick, which shows there must be on this wall a superstructure of greater size.

3. The outside of the building must be 500 reeds square if it is to look like a city, and the testimony declares this to be its dimension.

4. If the building is 500 reeds square outside, its internal construction must fill an area in harmony with its external expanse. How this is done has been shown in the course of this explanation ; no other exposition pretends to show such a structural occupation of the space enclosed by a 500-reed wall.

5. All the specifications of the vision are harmonized without contorting the evidence.

6. There is a symmetry and a fitness in the elevation of the building suitable and proportionate to the extent of the ground plan.

7. Numerous gateways are a necessity in such an extensive building ; the evidence of their existence is, therefore, not surprising.

8. Each gate is perfect in its construction as elaborated from the testimony, and proved to be just such a structure as would be required for such a building. The gates have a common plan ; this plan explains difficulties in connection with other parts of the structure, and forms a key with which to unlock other mysteries in the vision.

9. The correctness and unity of construction subsisting between the *cellæ* and the gates is proved by the mathematical dimensions of various parts of the building as well as by the verbal testimony.

10. The prescribed use of the outer court buildings is shown to be in harmony with their construction, and the whole series in connection with the "corner courts", a deftly-contrived arrangement for the fulfilment of the promise of the Deity to make a great feast, both literal and spiritual, unto all people, in millennial times.

11. That the Temple should be of such gigantic dimensions appears appropriate, when we consider that a large building will be required for the centre of government, when the "Lord is King over all the earth".

12. The construction of the house is not only unique and unapproached by any building ancient or modern, but is different from any idea which might, on any presupposition, have been formed of it, and is pre-eminently fitted for the use indicated in all the prophecies of the House or Temple of the age to come.

13. A place is found for every dimension given in Ezekiel; and this in a practical form, and not in a fanciful or strained manner.

14. Not only do the dimensions "fit", but this exposition gives a satisfactory explanation of certain Hebrew words

occurring in the text which heretofore have been considered without a definite meaning. One Hebrew scholar said to the writer : " I do not know how you can arrive at a correct understanding of this prophecy, because there are certain words in it which do not convey to our mind (*i.e.* to the Hebraist's mind) any meaning ". This same scholar has since confessed that the writer's explanation is perfectly satisfactory.

15. Doctrinal significances are shown to be associated with the construction of the house. This argument might be carried further. It might be pointed out that the circle called the Most Holy is a symbol of eternity, and therefore a suitable figure for architectural incorporation in the building which is to form the centre of God's worship in the age to come. The circle fittingly represents : first, the eternal Creator ; and secondly, eternal life as the realized privilege of those who have been made immortal up to the time of its construction ; and thirdly, the everlasting life which will be given to the approved at the end of Christ's reign upon earth.

16. There is, in fact, perfect architectural and doctrinal harmony throughout, which is an argument sufficient in itself to commend the explanation given.

17. The Temple of Ezekiel's prophecy, as exhibited in this exposition, could not be the invention of the writer, because its several features are evolved from the testimony against his own pre-conceived idea of the subject. The plan of the house never would have been thought of apart from the evidence contained in the prophecy ; and if this be not the true exposition, it is singular that out of the study of it should come the plan of a building, so perfectly suitable for a house of prayer at a time of universal worship and dominion, and so contrary to expectation.

18. Such a building as here described could not be the invention of any human being. Its conception is so vast and bold, and its construction so impracticable from a human point of view, that the theory of human invention is quite out of the question.

19. It is also evident that a dreamer could not evolve such a practical scheme. Whence, then, came the exposition, if it be not an explanation of the divine testimony ?

One would think that when Deity sets His hand to build, the thing which He would do must of necessity surpass all human efforts, and dwarf, by its magnificence, all humanly-constructed buildings ; and one would also think the design would be unique and the building unprecedented in its constructional features. All these things can be affirmed of the building shown in this exposition.

By the Ezekiel specifications, as elucidated in this exposition, many passages of Scripture hitherto obscure are made plain ; and the connection of these passages with the fulfilment of Ezekiel's Temple prophecy is evidence of the truth of this exposition, so far as the connection involves the different features of the building.

Some of these passages are here appended. Their connection with the vision of Ezekiel is obvious, and will readily be discerned by the reader. They are classed under appropriate descriptive headings :

A. The Hill of Zion is the future Throne of the Lord.

Psa. 2 : 6.—“ Yet have I set my king upon my holy hill of Zion.” *By general consent this prophecy applies to Christ, and undoubtedly refers to the time when Christ will “ reign in Mount Zion, and Jerusalem, and before his ancients gloriously ”.*

Psa. 102 : 13-22.—“ Thou shalt arise, and have mercy upon Zion : for the time to favour her, yea, the set time, is come. . . . When the Lord shall build up ZION, he shall appear in his glory. . . . To declare the name of the Lord in ZION, and his praise in Jerusalem ; when the people are gathered together, and THE KINGDOMS, to serve the Lord.”

Psa. 48 : 1, 2, 9.—“ Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King. We have thought of thy lovingkindness, O God, in the midst of thy temple.”

B. The immensity of the structure may be inferred from this psalm.

Psa. 48 : 12, 13, 14.—“ Walk about Zion, and go round about her : tell the towers thereof. Mark ye well her bulwarks, consider her palaces ; that ye may tell it to the generation following. For this God is our God for ever and ever : he will be our guide even unto death.”

C. Zion and Jerusalem and the Temple are one.

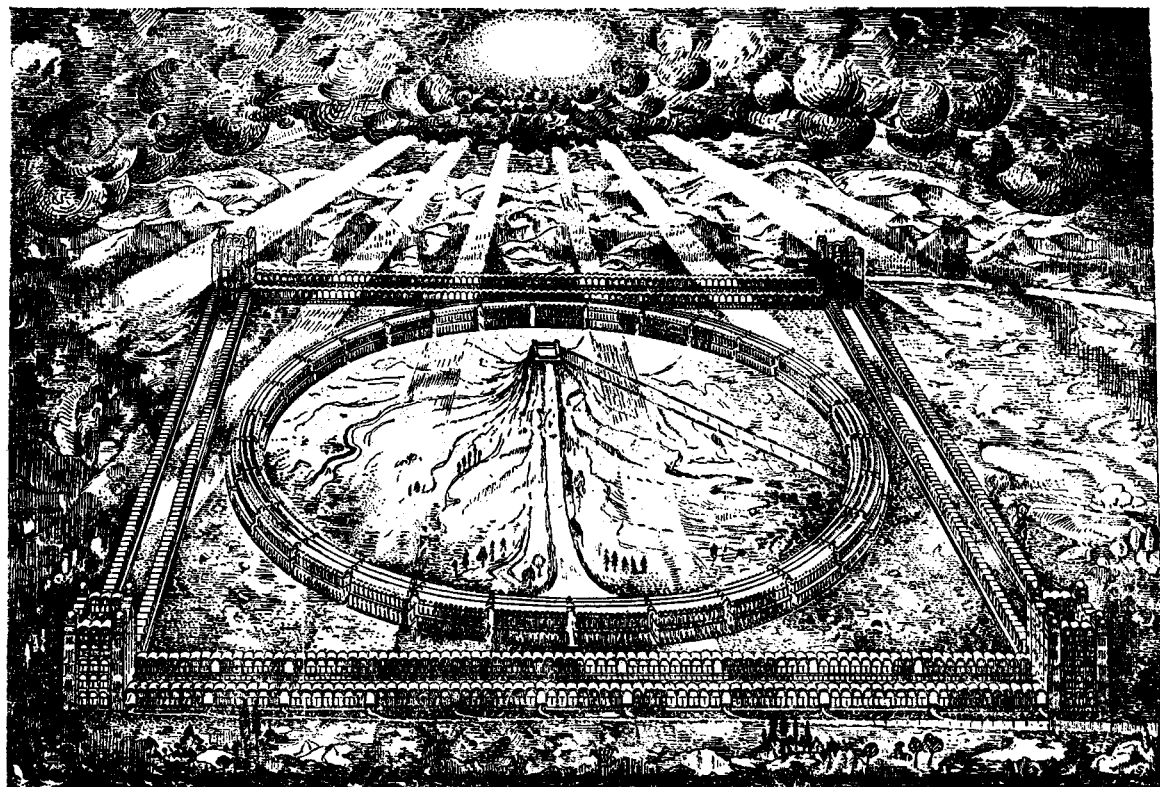
Psa. 87 : 1-3.—“ His foundation is in the holy mountains. The Lord loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of Elohim.”

Psa. 122.—“ I was glad when they said unto me, LET US GO INTO THE HOUSE OF THE LORD. OUR FEET SHALL STAND WITHIN THY GATES, O JERUSALEM. Jerusalem is builded as a city that is compact together : Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord. For there are set thrones of judgment, the thrones of the house of David. Pray for the peace of Jerusalem : they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the house of the Lord our God I will seek thy good.”

D. The Immortal Race in the Temple and on Mount Zion.

Psa. 133.—“ Behold, how good and how pleasant it is for brethren to dwell together in unity ! It is like the precious ointment upon the head, that ran down upon . . . Aaron's beard : that went down to the skirts of his garments ; as the dew of Hermon, and as the dew that descended upon the mountains of Zion : for THERE the Lord commanded the BLESSING, EVEN LIFE FOR EVERMORE.”

Psa. 65 : 1, 2, 4.—“ Praise waiteth for thee, O God, in Zion : and unto thee shall the vow be performed. O thou that hearest prayer, UNTO THEE SHALL ALL FLESH COME. . . . Blessed is the man whom thou choosest, and causest to approach unto thee, THAT HE MAY DWELL IN THY COURTS : we shall be satisfied with the goodness of thy house, even of thy holy temple.”



PERSPECTIVE VIEW OF THE SANCTUARY

