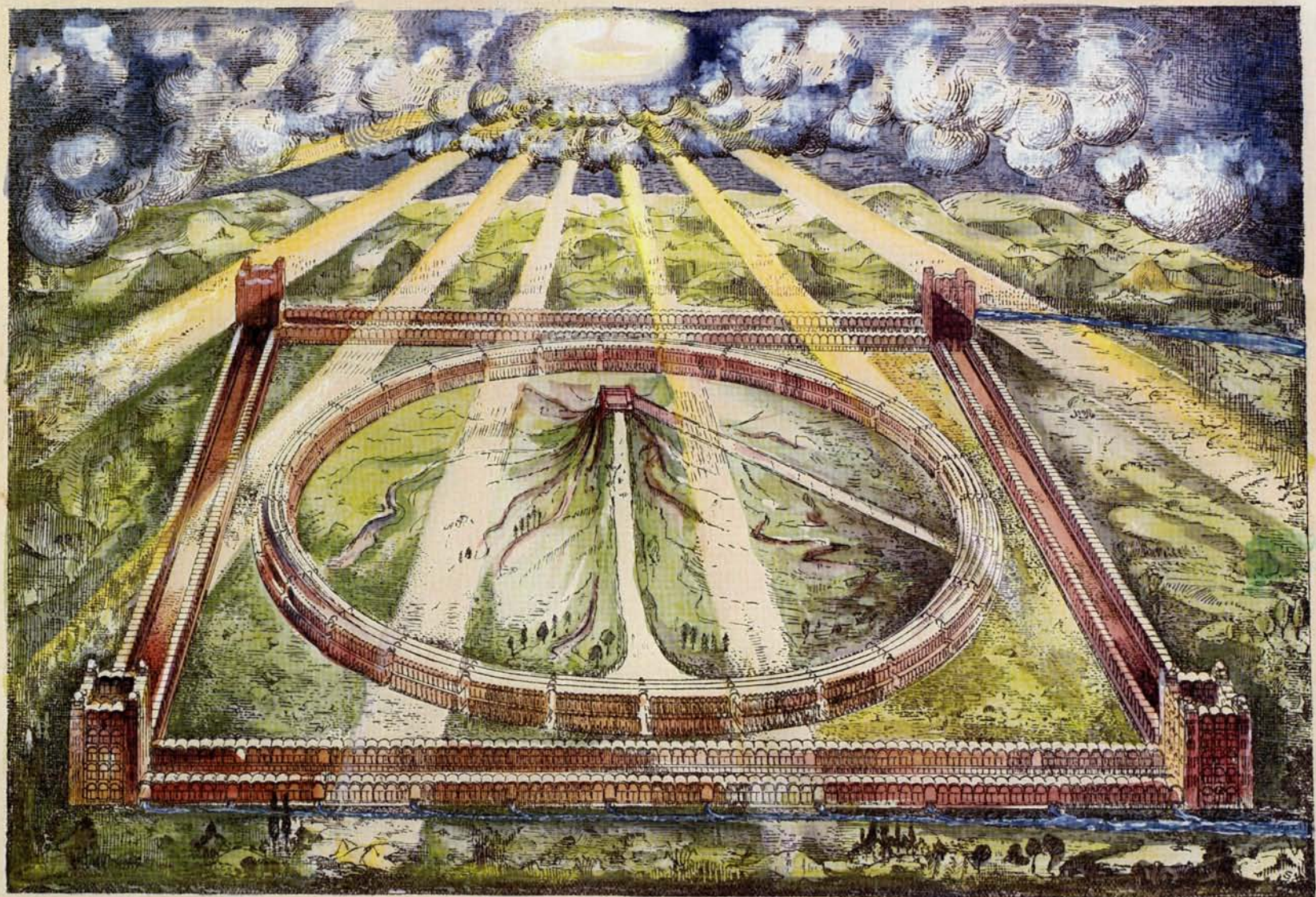


“The Temple of Ezekiel’s Prophecy”



Henry Sulley, Architect, Nottingham

VIEW OF THE SANCTUARY. EZEKIEL XL.—XLVII.

“The Temple of Ezekiel’s Prophecy,”

Being an enlarged and revised Edition of
an EXPLANATION of the

NATURE, CHARACTER, and EXTENT of the BUILDING
which is shortly to be erected in the LAND OF ISRAEL

AS

“A HOUSE OF PRAYER FOR ALL PEOPLE.”

By HENRY SULLEY.

(Author of “Is it Armageddon?” “What is the Substance of Faith?” &c.).

Sixth Edition — June 1984

“ Is it not written, My house shall be called a house of prayer for all the nations?” — (Mark xi. 17, R.V.)

JESUS.

“ The strangers that join themselves to the Lord even them will I bring to my holy mountain, and make them joyful in my house of prayer for my house shall be called a house of prayer for all people.” — (Isa. lvi. 6-8.)

ISAIAH.

“ The city shall be built to the Lord from the tower of Hananeel to the gate of the corner. And the measuring line shall go straight onward unto the hill Gareb And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook Kidron shall be holy unto the Lord; it shall not be plucked up, nor thrown down any more for ever.” — (Jer. xxxi. 38-40, R.V.)

JEREMIAH.

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

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

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

* Henry Smith, Warleigh.

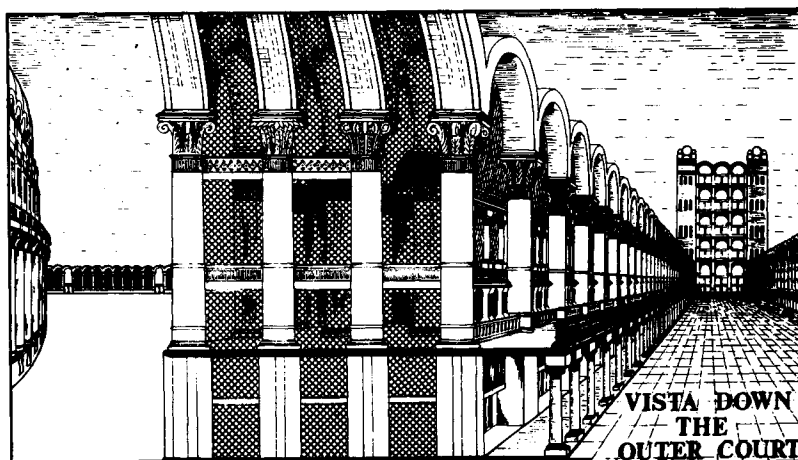
has merely concocted as an aid to memory. Such a theory casts a doubt upon his inspiration, and dishonours him as a prophet of God; but the vision can be shewn to be prophetic, and this removes one great obstacle raised by such writers in the way of a solution.

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

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

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

This drawing of the Outer Court is shown in relation to the Circular Sanctuary and the Northern Wall of the Temple as described in this exposition.



"is not learned, saying, Read this, I pray thee ; and he "saith, I am not learned " (Isa. xxix. 11-12).

The failure of past propositions is no argument against ultimate success. There are many reasons for concluding that the vision was meant to be understood at the right time. The minute constructional details, such as steps, thresholds, doorways, columns, arches, chambers, courts, chimneys, cooking ranges, tables, hooks, &c., all tend to show that their co-relation and use are intended to be comprehended before the prophecy is fulfilled. If not, why should these things be mentioned at all? If the Messiah, or some angel, must come to make the vision plain, what object could be served by giving it in the first instance? If it was not intended to impart knowledge beforehand, there could be no reason in communicating it. For the mere purpose of building it would have been sufficient to give instructions when the time for the erection of the structure should arrive, as in the case of Solomon's temple, and the tabernacle in the wilderness before it. The very fact of this preliminary picture of the building having been given in writing so long beforehand, involves the conclusion that God intended a preliminary understanding of it ; and that understanding would appear to be a very complete one in view of verses 10 and 11 of chap. xliii. The probability is, that the general appearance of the building described by Ezekiel is intended to be a matter of familiar comprehension before the time of its erection arrives ; for the vision is one of the " things written " aforetime for our learning " (Rom. xv. 4).

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

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

It was at the request of some of these, conjoined with supplication to the God of heaven, that He would reveal to us the secret, that the study of the Ezekiel Temple prophecy was commenced by the writer some ten years since. Friends supposed his profession would be some qualification for the work. His studies were

pursued with more or less continuous application for seven years, and were largely supplemented by critical assistance of those qualified to interpret the Hebrew tongue, without which one unacquainted with Hebrew could not expect to arrive at a correct understanding of the vision. The work now presented to the reader is the result. This result has been attained by patient investigation and careful construction. It has been a work of analysis first, and synthesis afterwards. The writer has carefully avoided jumping to conclusions. Almost every passage of Scripture having a bearing upon the subject has been examined, criticised, and put to the test. In the process of investigation every care has been used to get at a correct rendering of the original, for there were difficulties in the translation—not insuperable difficulties, nor difficulties involving any great alteration in the translation, but, from the very nature of the case, it was necessary to search for any variety of technical meaning which might underlie the original. The chief difficulty, however, is not the translation, but the absence of any *plan* to explain the descriptions. Architects and other trained experts find a difficulty in understanding even a comprehensive description of any building *without a plan accompanying the written description*. How much more difficult to understand Ezekiel's brief specifications, unaccompanied by any plan, even the most rudimentary ; but of course this was the problem to be solved.

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

of this book are the result of a strict and scientific examination of the vision itself. They are totally different from anything present to the mind of the writer when he began the study. A patient perusal on the part of the reader will probably lead him to join in the opinion expressed by many who have seen the drawings, that they represent the kind of building required by the whole scope of the vision shown to Ezekiel. If a true solution of the prophecy has been attained, we must conclude that it has been given by the Father, through the Son; for, as it is written concerning the building itself, "Except the Lord build the house, they labour in vain that build it" (Psalm cxxvii. 1), so it may be said that the understanding of this vision could only come by His directing hand. Man need not be inspired to be the subject of His direction and control. There are innumerable ways in which thoughts are caused to come into the mind, and a man may analyse and synthesize from youth to old age without getting at the comprehension of a prophecy unless the Father give the key. The development of the present exposition appears explicable only upon this principle. In the course of his study, curious incidental circumstances have at certain points led the writer's mind, directed his thoughts, and called his attention to features which are essential to the understanding of the vision, and yet which a casual attention could not have noticed.

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

The writer is grateful and thankful for all the assistance given in this work by others—those who have assisted in the critical investigation of the text, and those who have helped in preparing this work for the press. One revised the manuscript, another supervised the Hebrew, and a third the proof-sheets—a labour of

love for the sake of the truth, freely offered and freely accepted, with the result that a much more ornate and perfect production is the result. The writer is, moreover, sensible of the co-operation of those who have helped financially, from the pre-paid subscriber of one copy to the fellow-labourer whose prompt action caused the writer to go to the press just as he was about to abandon the project of printing, and return to each subscriber his subscription money. Having ended his investigation some three years ago, the writer felt that the same hand which had led him into the investigation of the subject would also provide the means of publication, if it were in harmony with the purpose of God that publication should take place. The subscription list, therefore, was made a test on this point, and, finally, the exact amount asked for was placed in the writer's hands. The writer esteems this a mark of great confidence, and rejoices in the comfort and consolation given to him amidst many discouragements and much sorrow.

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

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

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

PREFACE TO THE SECOND EDITION.

IN issuing this second edition it is a gratification on the writer's part to make further reference to the assistance rendered in the development of the work itself. Much to the author's regret, one who so largely assisted with the Hebrew, does not wish his name to appear in connection with the work. His help was most valuable. Not only did he make an entirely new translation of the last nine chapters of Ezekiel but at much labour tabulated the critical work of Hebrew scholars for the author's guidance. Not being permitted to mention his name in connection with the work on its first appearance, it seemed inexpedient to say much in reference to others. Nevertheless, the assistance rendered by Professor Evans (formerly

Hebrew tutor, Carmarthen College,) was most useful and valuable, coming as it did at the close of our labours, like the skilful accomplished summary of a competent judge upon the evidence culled from commentators and translators. It must not be omitted to mention the assistance of Mr. J. J. Andrew in reading the proof sheets; also of numerous friends in a variety of ways, and last but not least, of Mr. Robert Roberts, in revising, and assisting in revising, the work before going to press in both the editions. To all of whom the writer's thanks and gratitude are due, especially to the latter, whose abundant loving co-operation in the things of God for twenty years past will be an ever grateful remembrance.

September 30th, 1892.

HENRY SULLEY.

PREFACE TO THE THIRD EDITION.

A LAPSE of nearly thirty years since the last edition was issued has enabled the author to present to his readers the result of mature consideration of this prophecy. Prolonged investigation has deepened his conviction of the complete agreement between the prophecy of Ezekiel concerning the House of Prayer for all people and the general plan appearing in the first edition of this work. As to details, sufficient is revealed to show clearly the orderly and convenient provision intended by the Father for a centre of Rulership and Worship when one King, one Lord, and one Name obtains for all peoples of the earth. Certain details are no doubt wisely reserved for a future revelation. Nevertheless some features which did not at first appear clear are explained in this edition, while the general interpretation of the vision remains unaltered.

The crux of the problem has been the question, In what way is the central area (one mile square according to the measurements given in Ezekiel) to be filled? The solution of the problem was found by the consideration of many items pointing to a circular form of construction for the inner temple buildings. The evidence furnished respecting the dimensions of the inner and outer doors of the temple (see Plate IX. and pages 48-49) proves such a form of construction, and incidentally conclusively shews that the unfolding

of the vision as demonstrated in the previous edition of this work is correct.

It may be mentioned that although the work has been before the public since 1887, no serious adverse criticism has appeared as to this explanation of the prophecy. On the contrary, many gratifying letters of appreciation have been received, one reader saying, "Truly it passes my comprehension how you ever came to make head or tail out of the obscurity of the text, 'This is none other than the finger of God'!"

Another remarks that had he not known that inspiration was not given in this age, he would have thought the author had been inspired to produce such a work,

In previous editions an important feature was lacking, namely, an explanation of the symbols contained in the first chapter of Ezekiel's prophecy. General reference only was made to the glory which according to the opening verses of chapter forty-three is to enter the temple when the structure is ready for public worship. Since the symbols of the first chapter of Ezekiel are a corollary of the Temple vision, an explanation of them forms a necessary part of its elucidation. This is now included in the book, and to it the attention of the reader is particularly directed.

These symbols selected by the Father, and described through his servant Ezekiel, represent the glory which will ever be associated with the Temple during the

whole period of its use. In a general way they may even be said to be the culmination of the *divine purpose* in the erection of the temple. They indicate that there shall be merciful, gracious, wise, irresistible, superhuman rulers for mankind in the ages to come, through whom their Chief will administer justice and peace to a world now stricken by the power of sin manifested in ungodly men. The community of judges symbolized in Ezekiel's vision has long been in preparation. When they appear upon the scene the world will recognise that there has arisen from the welter of sin and wickedness something far more glorious than otherwise could have been produced, a consummation vastly more excellent and admirable in consequence of the long period of sorrow through which the world has passed. As the apostle says:—

For I reckon that the sufferings of this present time are not worthy to be compared *with the glory which shall be revealed in us.*

For the earnest expectation of the creature waiteth *for the manifestation of the sons of God.*

September, 1921.

For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope.

Because the creature itself also *shall be delivered* from the bondage of corruption *into the glorious liberty of the children of God.*

For we know that the whole creation groaneth and travaileth in pain together until now.

And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, *the redemption of our body.* (Rom. viii. 18-23.)

It remains to express my sincere thanks to all those who have helped in the preparation of this edition for the press, especially to my friends, W. J. Young, M.R.C.S., and Prof. W. H. Barker, B.Sc. I am indebted also to S. F. Coliapanian for assistance in the correction of the Hebrew.

HENRY SULLEY.

PREFACE TO THE FOURTH EDITION.

NOTWITHSTANDING the technical nature of this work, the third edition was taken up quickly. After the declaration of British policy in favour of the establishment of a national home for the Jews in the Land of Promise, a further edition was issued in 1925 with a short precis on "The Signs of the Times," as an appendix illustrating the fulfilment of prophecy in relation to this world-wide event.

That edition being exhausted, a fourth is now issued, also with an appendix, which differs from that of the 1925 edition and comprises an amplification of the First Principles of the Faith (a precis of which is given on pp. 101-4) which will be of interest to those who wish to have Scriptural testimony as to the relation of man

to the Author of the Universe, and His great purpose to fill the earth with His glory, for He has said, "As truly as I live, all the earth shall be filled with the glory of the Lord." Num. xiv. 21.

The appendix to the *third* edition is now published separately as a "Supplement to the fourth edition" of this work.

Since the signs of the times are developing rapidly further supplements will be issued, if the Lord will, with the intent of shewing the counterpart of each item of fulfilled prophecy appearing on the horizon, under the title What of the Dawn, as already intimated on page 37 of this work.

Nottingham,
June, 1929.

Henry Sulley

This edition of the book by the late Brother Henry Sulley is a reproduction of the Fourth Edition by photographic process, and is issued by kind permission of *The Christadelphian* Office in conjunction with the Trustees of the Late Henry Sulley.

The Temple study helps to give substance to an understanding of the Millennium. One Ruler, one Empire, and one Religion are necessary for the unification of mankind in that age. The Temple and worship in Jerusalem will provide the motivation for such a world.

Brother Sulley's treatise is a valuable help to the better understanding of the last eight chapters of Ezekiel's prophecy, and is acknowledged as such by those outside the Brotherhood as well as those within. It provides the basis for

further study of the Word upon this wonderful theme. It is not necessarily exhaustive, for much more could be said relating to it. Though the subject is styled: *The Temple of Ezekiel's Prophecy*, there are scores of references to the Temple outside of Ezekiel's prophecy, including entire Psalms that are related to the theme. If these are gathered together a better concept of both the Temple and form of worship to be conducted in Jerusalem will be developed, and with it a clearer concept of life in the Kingdom. Such knowledge can develop a faith that will provide the incentive for such action as will ensure a place in the Melchizedec priesthood of the future. It is to that end that this book is now re-issued.

Logos Publications, 1984.

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THE TEMPLE OF EZEKIEL'S PROPHECY.

CHAPTER I.

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

SECTION I.

RELATION OF THE SUBJECT TO THE ISRAELITISH PEOPLE.

THE origin, history, and destiny of the Israelitish people must be understood in order to comprehend the things seen in vision by Ezekiel. Of that origin, history, and destiny, it will be sufficient here to present a very condensed view; a complete exhibition must be sought for in other publications.

Some three thousand years ago, the Israelitish people were bondmen in Egypt, out of which they were taken by the hand of God, and planted as a community in a land flowing with milk and honey. Their deliverance was effected and accompanied by mighty signs and wonders: so that from the very beginning the history of this people may truly be said to be extraordinary. The constitutional foundations of Israel are unlike those of other peoples. Gentile nations have established political and ecclesiastical institutions conformable to their own mentality; whereas Israel received *their* laws by the dispensation of angels (Acts vii. 53; Heb. ii. 2). These, coming from a divine source, stamped their national organization with a character altogether different from that of other sections of the human family. Their laws bore upon every commercial and social aspect of life, and embraced regulations as to worship, food, sanitation, medicine, and military enterprise. Every contingency and every need of human life was provided for: a striking contrast to the laws of other peoples.

It is desirable for the present purpose that a man should study the appointments of the Israelitish worship, and the ordinances thereof; the provision made of suitable structures in connection with that worship, first, in the construction of the tent used during the sojourn in the wilderness, and secondly, in the erection of a temple, when the tribes were settled in the land of promise. Let him observe how God concerned himself about minute details, giving instruction respecting matters which were to all appearance of a trivial nature.

Let him note how in the Tabernacle the size, weight, and disposition of all the materials were carefully specified: how a *pattern* was given for its construction from the foundation sockets to the loops and taches of the curtains, and how the workmen were specially endowed with skill to form the materials in exact counterpart of the design (Exod. xxv. 9-40; xxxi. 3-6). Let him note

how in the construction of the temple similar instructions were given. This, too, was built by Solomon according to a pattern received by David from God (1 Chron. xxviii. 11, 12). It is also of interest to remember that in the case of the Tabernacle, the materials for its construction had been provided by the "spoiling" of the Egyptians in judgment, and in the case of the Temple, the gold and silver and other requisite materials were provided by the divine subjugation of the surrounding nations (1 Chron. xviii. 7-11; xxix. 10-16).

The way in which God caused the Tabernacle and the Temple to be erected is *prima facie* evidence that a similar method would be adopted for the house of prayer to be erected in the days of Israel's restoration and glory. Let a man study the prophecies which proclaim the future of the race, and he will discover that their future far exceeds their past in every point (Isa. lx. 1-3, 15, 16; liv. 7-14). Their national and political ascendancy in the earth will revolutionise the world. They will become the head after many centuries of subjection to Gentile rule. (Deut. xxviii. 13-44; Lev. xxvi. 44). At that time Jerusalem shall become "the throne of the Lord" (Jer. iii. 17), and the centre of government, from which all the social and religious affairs of mankind are to be moulded and regulated.

From the following testimonies it will be seen that the restoration of Israel is not a matter of opinion, but a divinely attested truth.

He that scattereth Israel will gather him, and keep him, as a shepherd doth his flock. (Jer. xxxi. 10).

And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly and to break my covenant with them: for I am the Lord their God. But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God. (Lev. xxvi. 44, 45).

Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of Hosts is His name: if those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever. (Jer. xxxi. 35-36).

Thus saith the Lord: if heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord. (Jer. xxxi. 37).

Thus any man who believes that the Bible is inspired, and who is acquainted with the evidence, will assent to the proposition: *The children of Israel will be restored to the land of their fathers under divine power and favour.* In the language of the prophecies, the shining orbs in their courses; sunshine; rain; and the seasons in their order, are silent, yet potent, witnesses of the destiny of the

Israelitish people. The voice of the sea acclaims the same great purpose. What are the wild waves saying as they beat upon the shore?

*I will restore, I will restore,
I will restore My people Israel.*

Further, one must concede that the only hope of prosperity and peace for all the human race is involved in this performance of the truth to Jacob and the mercy to Abraham sworn unto the Israelitish fathers from the days of old (Gen. XII. 1-3; XXII. 18; Micah VII. 20).

The Jewish polity in its highest glory under David and Solomon was a perfect model of good government, social well-being, and religious order, a government in which the highest welfare of a people could be secured, and in which a church and state joined hand in hand with kingly rule toward that end. Two elements of good, however, were lacking. The things established under the hand of Moses, David, and Solomon were transitory and limited. The kingdom, notwithstanding all its excellence, did not continue. While it is true that the light of the divinely organised Jewish nationality illuminated to a certain extent the surrounding gloom of non-Jewish nationalities, who came from the ends of the earth to hear the wisdom of Solomon, yet the government had not any widespread application to the world at large.

The magnificence of the reign of Solomon was but a foretaste of that beauty of holiness which will be manifested when divine wisdom controls directly the affairs of the world. At a time when man has proved self-government a failure, and his eyes are being opened to the fact that all human remedies for existing evils are abortive, then the new order, pre-designed of God, is ready to come upon the scene in the re-building of the fallen tabernacle of David.

SECTION II.

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

THE restoration of Israel is the necessary preliminary of the peace and prosperity of the world. It is the most constant, as indeed it is the most important, of the themes of the prophets. Read the sixtieth chapter of Isaiah, of which the following is an epitome:

1. *The glory of the Lord shall arise upon Israel.
His glory shall be seen upon them.*
2. *God shall restore Israel.
Her sons shall come from far,
To the name of the Lord their God,
The Holy One of Israel.
For He has chosen Jerusalem (Ps. CXXXII. 13, 14.)
There to place His holy name (Deut. XII. 5).*
3. *Israel shall inherit the land for ever.*
4. *For the days of her mourning are ended.
Violence shall no more be heard in her land,
Wasting nor desolation within her borders.*
5. *The sons of them that afflicted her*

Shall come bending before her.

All they that despised her

Shall bow themselves down at the soles of her feet.

6. *The riches of the Gentiles shall be given her.
The sons of the strangers shall build up her walls.*
7. *She shall become an eternal excellency;
A joy of many generations.*
8. *The Gentiles shall come to her light,
Kings to the brightness of her uprising.*
9. *Zion's king shall reign from sea to sea,
From the river to the ends of all the earth (Ps. LXXII. 8)*
10. *The kings of Tarshish and of the isles
Shall bring their presents.
The kings of Sheba and Seba shall offer gifts.
All kings shall fall down before Him;
All nations shall serve Him. (ibid 10-11).*

Details of this coming change will prepare the mind to understand its relation to the Ezekiel Temple.

The prophet Zechariah, anticipating by the spirit this good future, calls upon the nation of Israel to manifest their joy thus:

Sing and rejoice, O daughter of Zion; for, lo, I come and I will dwell in the midst of thee, saith the Lord. *And, many nations shall be joined to the Lord in that day, and shall be my people. (Ch. II. 10-11.)*

The fulfilment of this prophecy is associated with Israel's restoration, as is shewn by the next verse, which declares:

*THE LORD shall inherit Judah,
HE shall choose Jerusalem again.*

What the Prophet means by saying, "many nations shall be joined to the Lord" is explained in the same prophecy, as also by the prophet Jeremiah:

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

Thus saith the Lord of hosts, in those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, we will go with you, for we have heard that God is with you. (Zech. VIII. 22, 23.)

At that time shall they call Jerusalem the throne of the Lord, and *all nations* shall be gathered unto it, to the name of the Lord to Jerusalem. (Jer. III. 17.)

This will be a new thing in the earth. No nation, save the Israelitish nation, has hitherto been required to assemble for worship at Jerusalem. But the time is fast approaching when other people will be compelled to go, whether inclined or otherwise. Zechariah reveals this in chap. XIV. 16-18:

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

The invitation, then, to assemble at Jerusalem for praise of God and submission to the King whom He sets upon His Holy Hill of Zion (Ps. II. 6) is universal, and will be enforced with the utmost rigour. None will be exempt. Every family will be coerced in the manner described by the prophet Zechariah. All people must do homage to the King of Kings.

IN THAT DAY SHALL THERE BE ONE LORD,
AND HIS NAME ONE (Zech. XIV. 9).

The *heathen* nations will then have become the inheritance of Jehovah's Anointed One, and the uttermost parts of the earth will have become His possession.

The political and religious changes involved in the fulfilment of the prophecies already mentioned are so extensive and thorough, that every inhabitant of the earth will be affected by them. Every corner of the earth will be enlightened with divine knowledge, and every inhabitant blessed (Hab. II, 14; Jer. IV. 2). All power will be vested in one central authority, enthroned at Jerusalem (Zech. XIV. 9; Ps. LXXII. 8-11). War will cease (Isa. II. 3, 4). In the place of wickedness, righteousness will be there (Isa. XXXII. 1, 16, 17). Peace will reign. Poverty will be banished, indulgence dethroned, and vice chained (Ps. LXVII. 6; Rev. XX. 2). The unjust judge, the tyrant, and the oppressor will be remembered as a dreamy recollection of the past, if they are not forgotten altogether in Messiah's bright millennial reign. With one united voice the people will then praise God:

*Let the people praise thee, O God ;
Let all the peoples praise thee.
O let the nations be glad, and sing for joy ;
For thou shalt judge the people rightly.*

SECTION III.

SUMMARY AND DEDUCTIONS.

We conclude then:

1. That when God in time past selected a people for Himself, He appointed the form of their government, and ordained their worship. He specially designed and caused to be constructed, first a Tabernacle, and afterwards a Temple for His people; the former to be used during their sojourn in the wilderness, and the latter when they were settled in the land of promise.

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

3. That God has still a purpose with His people, the Israelitish nation, whom He watches and esteems as "the apple of His eye." He will restore them to the land of their fathers; regenerate the land; re-build the city; re-organise the people as a nation, and make them the foremost people on the face of the earth. He will restore their worship, give them peace, and bestow blessings upon them far exceeding those received during their establishment as a kingdom.

4. That all the nations of the earth will, concurrently with Israel, participate in the blessings of the age. All

will rejoice in the glory of the new order of things, and every inhabitant of the earth, both Jew and Gentile, will obey the law which goes forth from Zion, the word of the Lord emanating from Jerusalem.

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

The deductions which logically follow are:

a. That as God so minutely and so particularly specified the nature and construction of the Tabernacle and Temple in the day of small things, He would assuredly specify precisely and carefully the constructional features of the Temple of His glory.

b. That as *all* the peoples of the earth are to worship at Jerusalem, we may expect to find in any prophecy exhibiting the future building, specifications of a vast structure equal to the necessities of the case.

c. That the hitherto obscure prophecy of Ezekiel which describes such a building, with constructional features so minutely and clearly delineated by the Prophet is capable of reasonable interpretation and illustration for the instruction and enlightenment of all whom it may concern.

These deductions seem so obvious to the writer that he refrains from needless discussion of the suggestion made by some that the Temple depicted by Ezekiel is merely 500 cubits square. The best confutation of such an idea will be found in the evidence submitted in the following pages. The Temple of the future age is to be "a house of prayer for all peoples." Let the reader then open his mind to the testimonies already laid before him. Let him be prepared to realise the stupendous character of the structure set forth in the Ezekiel measurements, and the abundant provision for universal worship foreshadowed by them.

CHAPTER II.

(Ezekiel XL., verses 1-4).

The time of the vision, a significant fact in connection with the subject matter of the prophecy—the locality of the things seen exactly defined—Coming physical changes in the locality—The Builder and Maker and His associates, *i.e.*, the measuring angel "a man like unto the appearance of brass"—the line of flax in his hand—The measuring reed—The opening injunction, its importance to those for whom the matter is made known—Its ultimate significance. The way in which the problem must be solved.

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

1. The time of the vision.
2. The locality of the things seen.
3. The Builder and Maker.
4. His associates.
5. The Measuring Reed

6. Those for whom the matter is made known.

7. The method of solving the mystery.

There is an advantage in considering these ideas in the order here given.

I. THE TIME OF THE VISION.

Ezekiel informs us (ch. XL. 1) that the *hand of the Lord* was upon him in the five and twentieth year of what he styles *our captivity*, and fourteen years after the city was smitten. By comparing chapters I. 2 ; XXXIII. 21, and II. Kings XXIV and XXV. we find that the captivity of Jehoiachin, his officers and mighty men, etc., is referred to, and that Jerusalem is the city that was smitten. These events were the consummation of that retribution which God foretold should come upon the children of Israel consequent upon their breaking the solemn covenant made at Sinai and in the land of Moab, as it is written :

If ye will not hearken unto me, and will not do all these commandments ; and if ye despise my statutes ; or if your soul abhor my judgment, so that ye will not do all my commandments, but that ye break my covenant : I also will do this unto you ; I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours. And I will bring the land into desolation, and I will scatter you among the heathen, and will draw out a sword after you, and your land shall be desolate, and your cities waste. (Lev. XXVI. 14-16, 31-33).

This and other prophecies of a like nature at this time received their fulfilment, as testified by the prophet Jeremiah :

The Lord hath done that which He had devised ; He hath fulfilled His word that He had commanded in the days of old ; He hath thrown down and hath not pitied, and He hath caused thine enemy to rejoice over thee ; He hath set up the horn of thine adversaries. How doth the city sit solitary, that was full of people ! How is she become a widow ! She that was great among the nations, and princess among the provinces, how is she become tributary ! Judah is gone into captivity, because of affliction, and because of great servitude ; she dwelleth among the heathen, she findeth no rest. Her adversaries are the chief, her enemies prosper ; for the Lord hath afflicted her for the multitude of her transgressions. Jerusalem hath grievously sinned ; therefore she is removed. How hath the Lord covered the daughter of Zion with a cloud in His anger, and cast down from heaven unto the earth the beauty of Israel, and remembered not His footstool in the day of his anger ! The Lord hath swallowed up all the habitations of Jacob, and hath not pitied : He hath thrown down in His anger the strongholds of the daughter of Judah : He hath brought them down to the ground : He hath polluted the kingdom and the princes thereof. (Lam. II. 17 ; I. 1, 3, 5, 8 ; II. 1, 2).

The vision, then, described in the last nine chapters of Ezekiel's prophecy was given at a time when desolation reigned over the once glorious land of Israel ; and when the *city of Jerusalem* was in ruins. Occurring at such a time, it occupies a peculiar position in relation to the history of Israel. It came just as the fruits of disobedience had burst upon them, and its

consummation divides their history into two epochs, one—the period of their desolation, and the other—the period of their complete restoration.

The vision contains indisputable evidence of its association with the time of restoration. After Ezekiel was made to see the chief constructional features of the building, he is shown how the glory of the God of Israel enters the house and hears a voice saying :

Son of man, the place of my throne, and the place of the soles of my feet, *where I will dwell in the midst of the children of Israel for ever.* (Ch. XLIII. 2-7, R.V.).

The fulfilment of this prophecy involves the restoration, in all its fulness, spoken of elsewhere in the Scriptures, when the glory of the Lord shall rise upon Israel, the Redeemer having come to Zion, and Jacob is no longer in transgression. Then the Lord will have made a new covenant with the house of Israel. In those days shall Judah be saved and Jerusalem shall dwell safely. And the Gentiles will come to her light and kings to the brightness of her rising. The sons of strangers shall build up her walls, and kings shall minister unto her. The sons also of them that afflicted her shall come and do reverence, yea all that despised her shall bow themselves down at the soles of her feet. Her sun shall no more go down ; neither will the moon withdraw, for the days of her mourning shall be ended. Never again will Israel defile themselves with their idols, nor with their detestable things, nor with any of their transgressions. They will be one nation in the land upon the mountains of Israel, and one king shall be king to them all. Of the increase of His government and peace there shall be no end, because the zeal of the Lord of hosts will perform it. (Isa. LIX. 20 ; LX. 1 ; Jer. XXXI. 31 ; XXXIII. 16 ; Isa. LX. 3, 10, 14, 20 ; Ezek. XXXVII. 22, 23 ; Isa. ix. 7).

At that time shall they call Jerusalem the throne of the Lord. (Jer. III. 17).

The place of my throne.

The place of the soles of my feet.

Where I will dwell

In the midst of the children of Israel

For ever. (Ezek. XLIII. 7).

Ezekiel is very precise as to the particular day upon which the hand of the Lord was upon him. He mentions the day, the month, and the year : *in the five and twentieth year, in the beginning of the year, in the tenth day of the month, in the self-same day*, or, as it may be well expressed, *IN THAT VERY DAY, the hand of the Lord was upon me.* Why should the spirit so particularise and so emphasise the day in which Ezekiel was shewn the vision ? The answer is founded upon four facts :

Firstly—Ezekiel was a man of SIGN to Israel (see chap. IV. 3-6) both as regards their affliction and their prosperity.

Secondly—The things Ezekiel saw are represented as actually existent at the time when the vision was given. Thus in verse 43 he refers to the sacrifices as though he saw "upon the tables the flesh of the burnt offerings."

Thirdly—The year mentioned by Ezekiel is almost certainly a Jubilee, a fiftieth year of release—see Lev. xxv. 8-16. It is generally assumed that the solemn passover of the eighteenth year of Josiah (II Chron. xxxv.) was a jubilee. From the table *infra* a simple calculation will shew that the *thirtieth year* of Ezekiel is the thirtieth year of a jubilee epoch. It is also the *fifth* of Jehoiakin's captivity. The Temple vision occurs in the *twenty-fifth* year of the same captivity, *i.e.*, *twenty* years later, or *fifty* years after the last jubilee. The vision is also defined as occurring in the *fourteenth year after the city was smitten*. This enables a simple confirmatory calculation to be made, thus :

Josiah reigned	31 years
Josiah kept a jubilee passover in his eighteenth year	18 "
Josiah reigned after the jubilee ..	13 years
Jehoahaz reigned	3 months
Jehoiakim reigned	11 "
Jehoiakin reigned	3 "
Zedekiah reigned (to the smiting of the city)	11 "
Ezekiel received the vision 14 years later	14 "
Total period since last jubilee ..	49 years 6 months
Intervals	6 "
50 .. 0 ..	

These kings did not reign so many years to the *very day*. Obviously therefore, intervals *automatically* complete the jubilee period.

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

From these four facts 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 YAHWEH¹ 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. xxxi. 34 ; Isa. xliv. 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. xii. 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.

II. THE LOCALITY OF THE THINGS SEEN.

There can be no doubt as to where the extraordinary building seen by Ezekiel is to be erected. Verse 2 informs us that in the visions of Elohim, he was brought into the land of Israel.¹ This defines generally the district into which the prophet was brought. Verse 1 gives more specific information. Ezekiel says he was "taken *thither*"—to the "city that was smitten," *i.e.*, to *Jerusalem*, the former centre of Jewish authority. Verse 2 informs us how, and in what manner Ezekiel was taken to the building which he saw. He was first set down upon "a very high mountain," at some distance from the place to which he was afterwards brought. From this resting place he saw a new and vast building, standing upon the ancient site of Jerusalem, *i.e.*, upon the hill of Zion. This building appeared like "the frame of a city," but not a city in the ordinary acceptation of the term. Within its walls will assemble for prayer and praise that vast concourse of people whom Yahweh will bless. It is the "Holy City" as distinct from the profane or commercial city which lies about twenty-three miles to the south.²

Zion and the Temple are both mentioned in prophecy as the place where Jehovah will manifest his presence :

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

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

The Psalmist declares that *the habitation, throne and dwelling place* of the Deity is to be Mount Zion. Ezekiel testifies that Deity will dwell and reign *in the building*

1. The expression, *In the visions of Elohim (God)* occurs in Ezekiel I. 1, such visions exactly mirror forth things which have been or will be realities in the earth. To say Ezekiel was taken to the land of Israel in the visions of Elohim is to say that he—a man of sign—*will* be taken there in reality. For a full exposition of the word "Elohim" and its doctrinal relation to the purpose of God, see "*Eureka*," Vol. I. pp. 87-111 ; Vol. II., pp. 339-340, by Dr. Thomas.

2. See Chap. vi. Sections I., II. and III.

1. For an explanation of the use of *Yahweh* in preference to "*Jehovah*," see Chap. V., Section II., sub-section x. *The Eastern side for the Prince*.

which was seen by him in vision. Mount Zion, then, beautifully situated on the sides of the north, is not only the city of the Great King, but is also the site of THE House where Deity will cause His name to dwell.

Numerous other testimonies confirm the identity of Zion and the Temple. Isaiah describes the restoration of Israel to the divine favour thus :

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

Again in Zechariah, when favour is restored to Zion, we read :—

I am returned to Jerusalem, with mercies ; *my house* shall be built in it, saith the Lord of Hosts. Ch. i. 16.

Further, Ezekiel and Zechariah both speak of a river of remarkable properties, which, at the time of Israel's redemption, will come into being. Ezekiel states, *waters issued out from under the threshold of the HOUSE.* Zechariah declares, *living waters shall go out from JERUSALEM.*

Jeremiah conclusively disposes of the Samaria site when he asserts that the inhabitants of Samaria must go up to Mount Zion :

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

The structure seen by Ezekiel is to be erected upon the very site of Jerusalem itself, and not at some distance from it. Thus the interpretation that the commercial centre will be on the ancient hill of Zion, and the Temple itself erected as far north as Samaria, is quite inadmissible. God's HOLY HILL OF ZION (Ps. ii. 6) will never be made the *profane place for the city* (Ezek. xlviii. 15).

While it is stated that Ezekiel is taken to Jerusalem, it is also declared that he was set down upon a *very high mountain*, a feature upon which it is necessary to make some comment. Mount Zion, upon which Jerusalem stands, is *not* a high mountain ; nor is it the highest mountain in Judea. It must be remembered, however, that the word mountain has sometimes in the Scriptures a wider significance than that of a single hill, *viz.*, *hill country*. For instance, the Edomites dwelt in *Mount Seir*. But Mount Seir is an extensive range of hills, as anyone may see who consults a map of the Exodus. The fact is also proved by the following prophecy :

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

Of the hill country of Israel it is said :

Thou shalt bring them (Israel) in and plant them in the *mountain* of thine inheritance, in the place, O Lord, which thou hast made for Thee to dwell in. (Exod. xv. 17). David singing the high praises of God, said :

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

In these passages the word mountain is used in a wide and comprehensive sense, and it must be so interpreted in the passage under discussion. These testimonies point to the conclusion that Ezekiel was brought to the immediate neighbourhood of Jerusalem, even though Jerusalem and its suburban territory may not now, from a geographical point of view, be called " a high mountain."

Ezekiel affirms that he was set down upon a *very high* mountain, which at present Jerusalem is not. This points to a new feature :—Although Jerusalem and its environs, are not now conspicuously elevated, this part of the land is destined so to be. Remarkable physical changes have taken place in this region in the past, others more remarkable still will occur in the future : thus the prophet Zechariah speaking of the time when the Lord shall be King over all the earth, says :

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

Isaiah and Micah also testify :

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

These prophecies, when fulfilled, must leave Jerusalem and its surrounding territory at a much higher level than at present. In fact, a large tract of country will be affected by these changes. From Geba to Rimmon is a considerable distance. Without being able to speak precisely, Geba is more than seven miles north of Jerusalem, while Rimmon is about forty miles to the southward. Roughly speaking, then, a district fifty miles square will be lifted up, and with it, the bed of the Dead Sea ; thus bringing the waters thereof to the required level for a waterway connection with the Mediterranean (Chap. xlviii. 10). Jerusalem, situated on such a tableland, would be, in the broad acceptance of the term, the " mountain of the Lord," up to which all people go. It would be the highest point in the land of Israel, being " exalted above the hills."¹

The building seen by Ezekiel would encircle the central prominence of this plateau. He declares that he was set upon a very high mountain *whereon was as it were the frame of a city* (v. 2, R.V.). From this one learns that the city-like building was *upon the same* mountain upon which Ezekiel stood. From some minor prominence, then, near Jerusalem, this preliminary view of the Temple would be given to him before being brought to the building itself.

III. THE BUILDER AND MAKER.

The man like brass. When Ezekiel is brought sufficiently near to the building, he sees *a man* standing in one of the gates thereof, *the appearance* of whom is *like unto*

¹ More detailed information will be given when dealing with coming physical changes and the division of the land in Chapter vi.

brass. Who this man is and why he should be likened unto brass, are questions of interest and importance. They can only be answered satisfactorily by considering the symbolic use of brass in the Scriptures, and by noting things spoken of and by the angel measurer.

When the children of Israel tempted the Lord in the wilderness, their folly was not expiated till, confessing their sin, they looked upon a *brazen* serpent which Moses by commandment had made. (Numb. XXI. 5-9). Now, from what is written concerning the experience of Adam and Eve in the Garden of Eden, the serpent was a symbolical representation of their sin: its form indicated the *character* of their transgression, and the metal of which it was composed, the *origin* of their sin. See Ps. LXXVIII. 18; 1 Cor. x. 9; James I. 14; III. 5-6; Gal. v. 17. As *tempters* of the Deity, they were fitly symbolised by a serpent. Their flesh, which caused them to transgress, was appropriately represented by brass, or rather, copper, which is the word some modern translators use. Polished copper, glittering in the sunshine, is a fair representation of fire, and fire represents the burning and consumptive nature of lust. (James III. 5-6; IV. 1, 2). Now, inasmuch as all lust is of the flesh—called sin's flesh—brass may be taken as representative of *sin's flesh* in the symbol before us. This brazen serpent not only portrayed the sin of the children of Israel, but also that of mankind. By it they would be reminded of their federal relation to Adam, the whole figure being a perfect symbol of human character. Transfixed to the pole in the wilderness, it was a type of the way in which Deity delivers men from the consequence of sin (John III. 14). The higher significance attaching to the figure, however, does not destroy the symbolical meaning of its copper substance, but rather establishes it.

Dr. Thomas shows that brass is used to signify sin's flesh. Speaking of the altar built by Jacob, he says:

"This *Yahweh-nissi altar* was superseded by an altar overlaid with plates of brass. These plates represented the 'flesh of sin,' purified by fiery trial. 'Gold, silver, brass, iron, tin and lead everything,' said Moses, 'that may abide the fire, ye shall make go through the fire, and it shall be clean; nevertheless, it shall be purified with the water of separation; and all that abideth not the fire ye shall make go through the water.' (Numb. XXXI. 22, 23). The connection of the plates with sin's flesh is established by their history. They were 'the censers of those sinners against their own souls,' Korah, Dathan, Abiram, and their company, two hundred and fifty of them who rebelled against the strength of Israel. He commanded Eleazar, Aaron's son, to melt them and roll them into 'broad plates for a covering of the altar;' and for 'a sign to the children of Israel.'" (Numb. XVI. 37).¹

We may conclude that the figure of brass standing in the gate of the building has some connection with "the flesh of sin."

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

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

Now, according to verses 1 and 2, it was *the hand of the Lord* upon Ezekiel, showing him the things which he saw. In some sense, then, the *Deity* is represented in the figure before us, otherwise this man of brass would not be entitled to use the language ascribed to him. This feature is further emphasised by chapter XLIII. 7, where the Man is represented as speaking thus:

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

Evidently, from the context in which this verse occurs, the "I" represents the Deity. Thus we have two remarkable features symbolised in the figure seen by Ezekiel—Sin and the Deity. Now, we know that Deity cannot look upon iniquity; *i.e.*, he will not condone, or allow it (Habakkuk I. 13). Sin is represented in the figure only in a remote sense, indicative of a past connection with transgression, because one qualified to speak as the figure seen by Ezekiel is represented to speak must have passed into the blessed position of those whose transgression is forgiven, and whose sin is covered (Ps. XXXII. 1). Such an one would be a *manifestation of the Deity*,¹ whose past connection with the human race would be appropriately represented by copper.

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

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

First, it should be noted that the building which looked like "the frame of a city" is not a city in the strict sense of the term, but is a house of prayer, of sacrifice, and of praise—in fact, a TEMPLE:

Of prayer.

My house shall be called a house of prayer for all nations. (Mark IX. 17, margin).

Of sacrifice.

By the posts of the gates they washed the burnt offerings. Four tables were on this side, and four tables on that side, by the side of the gates—whereupon they slew their sacrifices.

¹ An exhaustive exposition upon "God manifestation" will be found in *Eureka*, vol. I. pp. 87—118.

Of praise.

Without the inner gate were the chambers of the singers in the inner court.

The people of the land shall *worship* at the door of this gate before the LORD. (Chap. XL. 38, 41, 44; XLVI. 3).

These testimonies show that not only is the building a temple, but THE TEMPLE OF THE LORD. Compare with these expressions the announcement made through the prophet Zechariah :

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

Here we have the name of the Temple builder. He is styled the Branch. But who among the posterity of Adam bears such a name ? Do we know ? Neither in Christendom nor Jewry is one who answers all the requirements of Him who is here styled "The Branch." The Jews, while having hope in a future re-builder of Zion ; while expecting great things from one who is to set up an ensign for the nations and assemble *the outcasts of Israel*, gathering together the dispersed of Judah from the four corners of the earth (Isa. XI. 2, 3, 5, 12) ; while believing that a righteous ruler will come, and that in His day *Judah* shall be saved, and *Israel* shall dwell safely (Jer. XXIII. 5-6), deny the Nazarene and forget that the accomplishment of these things must be by one who is first of all a sufferer and a sacrifice for sin. "Christians," on the other hand, fail to recognise in the Lamb of God the Lion of the tribe of Judah—the King and Priest who shall reign over all the kingdoms of the earth, whereof God has given assurance to all men, in that he has raised him from the dead (Acts XVII. 31). Oh, that there were with us a tongue of wisdom, to appeal with awakening power to the sons of men who see not the light shining from the prophetic page !

In the Apocalypse we read, concerning the crucified one, Chap. XXII. 16 :

I am the *root* and the *offspring* of David.

Jesus affirms that he is the *root* of David, because he was a *manifestation* of Him who brought David into existence, and because David cannot live again unless Jesus raises him from the dead—unto eternal life. He is also the *offspring* of David, because *he was born in the manner* described by Luke. He thus became the *seed* of David, and therefore the *Branch* springing up out of David's loins (1 Tim. III. 16—Luke 1, 27, 31-35 ; Ps. CXXXII. 11). By virtue of the Divine side of his parentage, He is that Righteous Branch which Jeremiah and Isaiah both prophesied should grow up out of David's *roots*. (Isa. XI. 1 ; Jer. XXIII. 5, 6 ; XXXIII. 15). He is now in the heavens at the right hand of the Father (Ps. cx. 1 ; Acts II. 34) ; but He will shortly re-appear (Heb. ix. 6-12, 24-28 ; Matt. xxvi. 64 ; Rev. XXII. 7), and afterwards He will stand in "The Gate" of the newly erected Temple, triumphant over all enemies, and ready to bless his people. By this time he will have given infallible

proof that he is the one who was crucified by the tribe of Judah nearly nineteen hundred years ago. He will show to the Elders of Israel the wounds in his hands and in his side (Zech. XII. 10). They will say : "What are these wounds in thy hands ?" Then he shall answer : "The wounding I had in the house of my friends" (Zech. XIII. 6). Upon discovering his identity

They shall mourn for him as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born. (Zech. XII. 10).

IV. HIS ASSOCIATES.

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

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

From these considerations, it is reasonable to conclude that something more important is to be understood by the "line of flax" than a mere measuring instrument.

It has been shown that the man of copper is figurative and symbolical. This is true of the line of flax and the measuring reed ; the things they signify being strictly in harmony with their own particular attributes, and must be interpreted accordingly.

There are two places only in the Temple vision where the line is mentioned, and in each of these places a different Hebrew word is used. The words are *קטיל* (*petil*) and *קו* (*qav*). The former occurs in Chap. XL. 3, and the latter in Chap. XLVII. 3. The word *qav* indicates a *measured line*. Though it does not convey the modern technical idea of a *lineal measuring cord*, it does not exclude the idea of measure. There is a distinction between a *measured* line and a *measuring* line, although the former sometimes becomes the latter. We have a

good illustration of the use of the word *line* in this sense in 1 Kings, VII. 23, where it is stated that a *line* (*qav*) of thirty cubits did compass the molten sea round about. This is a primitive and natural method of determining the measure of a circular object. A *measured* line of a definite length is necessary for such a purpose, though not *necessarily* a divided instrument of measure. From this root idea of a measured quantity a number of secondary meanings follow, as when a line is said to mark off a boundary or division. In certain passages of the Scriptures it is often used in the sense of *apportionment*, *division*, *limitation* and *rulership*, in connection with the affairs of mankind, as illustrated in the following :

I will stretch over Jerusalem the *line* (*qav*) of Samaria, and the plummet of the house of Ahab ; and I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down. (11 Kings XXI. 13.)

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

Go, ye swift messengers, to a nation scattered and peeled, to a people terrible in their beginning hitherto ; a nation *meted out* (*qav*) and trodden under foot.

(Lit. *line* and *line*, and treading under foot. Isa. XVIII. 2.)

Judgment will I lay to the *line* (*qav*) and righteousness to the plummet. (Isa. XXVIII. 17.)

The cormorant and the bittern shall possess it ; the owl and the raven shall dwell in it ; and He shall stretch out upon it the *line* (*qav*) of confusion, and the stones of emptiness. (Isa. XXXIV. 11.)

In these testimonies the idea of *apportionment* is given ; it is the measure of the destruction of Jerusalem by that of Samaria ; it represents the woe of Israel as limited by a *stretched out line*, it is a *line* of confusion which will encircle Bozrah in the day of their recompense.

Even more remarkable is the use of the word *line* (*qav*) in a figurative sense in the nineteenth Psalm. The first four verses read thus :

The heavens declare the glory of God : and the firmament sheweth His handiwork.

Day unto day uttereth speech, and night unto night sheweth knowledge.

There is *no speech nor language* where their voice is not heard. Their *line* (*qav*) is gone out through all the earth, and *their words* to the end of the world.

The marginal rendering gives *rule* or *direction* as alternative renderings of the word translated *line* in this passage, either of which expresses the figurative sense of the word as here used. But whose rule is it that goes out through all the earth ? According to the first verse it is *the heavens* which declare the glory of God and *the firmament* which sheweth His handiwork. What heavenly firmament can that be ? Is it the starry expanse about our head, or is there some hidden meaning in the language selected by David under the guidance of the Spirit ? Undoubtedly it is the latter, for although the constellations of the physical heavens do show forth the glory of their Creator, and demonstrate the divine character of the hand that fashioned them, yet they have no audible voice which man can hear, nor can it be said that *their words* go out

unto the end of the world. We must therefore seek for the explanation of the matter elsewhere. The apostle Peter (11 Pet. III. 10-13) declares :

The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up then all these things shall be dissolved

Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

Here reference is made to the destruction of certain heavens and earth to make place for others. The interpretations must be conformable with the testimony that the literal earth will not be destroyed :

He hath laid the foundations of the earth that it should not be removed for ever. (Ps. CIV. 5.)

One generation passeth away, and another generation cometh ; but the earth abideth for ever. (Eccl. I. 4.)

Thou hast established the earth, and it abideth. (Ps. CXIX. 90.)

He commanded and the heavens were created.

He hath also established them for ever by a decree which cannot pass. (Ps. CXLVIII. 5-6.)

The literal heavens and earth therefore remain as decreed by their Creator. There is an interpretation, however, which refers the heavens and the earth to the *princes* and *people*, the rulers and ruled. Thus Moses opened his song to all the congregation of Israel :

Give ear, *O ye heavens*, and I will speak ; and hear, *O earth*, the words of my mouth. (Deut. XXXI. 30 ; XXXII. 1.)

And again, in the highly symbolical language of revelation, *the earth* is used for those who live upon the earth :

He (the two-horned Beast) exerciseth all the power of the first beast before him, and causeth the *earth* and them which dwell therein to worship the first beast, whose deadly wound was healed. (Apoc. XIII. 12.)

The apostle Peter uses this language of figure to signify the dissolution of the constitution of Israel as it then existed to be superseded at the time of the restoration by a

New heavens and a new earth wherein dwelleth righteousness.

The HEAVENS *who RULE* in that polity will be an immortal race of men. Most of its constituents are now sleeping in the dust, but shortly, at the appearing of Christ, they will be raised from the dead and united to their living faithful brethren in one grand galaxy. Jesus is the sun of this new constitution of things. The Apostles and Prophets, and some who follow in their footsteps, are the brilliant stars which give beauty and variety to the new firmament, for Daniel describes the result of resurrection and judgment in this wise :

They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever. (Dan. XII. 3.)

Jesus also declares :—

Then shall the righteous shine forth as the sun in the kingdom of their father. (Matt. XIII. 43.)

Dr. Thomas saw the application, and points out the prophetic bearing of the nineteenth Psalm in the following words :

" These new heavens will declare the glory of *ALL* ; and their firmament, or aerial, His handiwork.

Day unto day will utter speech ; and night unto night will shew knowledge, and there will be no speech nor language where their voice is not heard. **THEIR** rule will go out through all the earth, and **THEIR** words to the end of the world. Paul has quoted these words in Rom. x. 18, as predictive of the apostolic proclamation of the kingdom. There was great significancy in such an application, for they who made the proclamation will constitute the heavens and rule—the personal Son of Man on the throne of His glory, and the Apostles on the throne of David's house, with all the approved and glorified sharing in their administrations in the grand era of regeneration (Matt. XIX. 28 ; Apoc. II. 26 ; III. 21.)¹

The line (*qav*) held in the hand of the measuring angel standing in the gate indicates that at this period a new ruling element appears.

Again, the selection by the Spirit of the Hebrew word **קֶטֶל** (*petil*) in Chap. XL. 3, and which is also translated *line*, cannot be without significance. It comes from a verb meaning "to knot" or "to spin" and signifies a line more deftly wrought than the Hebrew word **קָו** (*qav*).

Looking at the two words used as mutually explanatory of their literal relation in the figure before us, we see that the angel of brass held in his hand a *woven* flaxen cord. The word *pathil* therefore is indicative of the *process* by which the glorified saints have been wrought into one unbreakable implement of government (Ps. CXLIX. 2, 5-9 ; II. 1-12). See Chapter V. Section VI.

Jesus is the centre of the new system. He will then, as it were, *HOLD IN HIS HAND those saints who rule with him*, and they will be a *line* by which affairs of State will be administered in perfection. Is there a liar or a thief to be detected and punished ? Then the powers of which the Apostles tasted belong to the constituents of the *line* in full manifestation (Joshua VII. ; II. Kings v. 26, 27 ; Heb. VI. 5 ; Acts v. 1, 10 ; VIII. 18, 22). Is there a nation which refuses to go up to the feast of tabernacles ? These immortal men can compel obedience by withdrawing rain or disseminating disease (Zech. XIV. 17, 19 ; II Sam. XXIV. 15, 16 ; Heb. II. 5). Is there a nation disobedient to the commands of Jehovah ? Then the all-powerful King, by the agency of his sons, stretches out a *line* over that nation, bringing disease, desolation, and woe, even as the eternal Father by angelic agency cast one over Jerusalem and Samaria (II Kings XXI. 13 ; Ex. XXIII. 22 ; II Kings VI. 17). Is it necessary to have mercy, and build up a people with great blessing ? Then the *line* can be stretched over the places that are desolate, and reconstruction and upbuilding come to pass (Zech. I. 16.) Is it necessary to build the temple of the Lord ? Then the *line* in the hand of the measuring angel is manipulated by the holder. The immortal beings composing it go forth at their Master's command—they "fly as a cloud," and cause the isles to wait upon the King in Zion. The sons of strangers are compelled

to go and build up the walls of Jerusalem, and kings are made to minister of their substance (Isa. LX. 8, 10). So masons, artificers, and wealth are provided in abundance.

The *LINE* therefore is used to accomplish all things required to be done in the various operations which pertain to the new order of things. Their rule (Ps. XIX. 4) will be preceded by the sounding forth of the word (Rom. x. 18), which is to go forth from Jerusalem (Isa. II. 2). Transgression of the *line* of the commandment spoken from their mouth, will bring swift and sure punishment ; while obedience thereto will bring blessing and peace.

V. THE MEASURING REED.

(Ch. XL. 5, 14.)

Ezekiel saw the angel use for the purpose of measure and construction a reed of six cubits long, each cubit being one cubit and one handbreadth (verses 5, 14). The equivalent of this in English measure is difficult to determine. Evidence at present accessible assigns as the length of the cubit and the handbreadth either 21 inches or 24 inches. Fortunately, so far as drawing a plan of the building seen by Ezekiel is concerned, it is not necessary to know the exact size of the cubit. Either unit of measure may be selected. Six of such measures will serve the purpose for making up the reed and for defining the relative proportion of the building. It would be interesting, however, to know the actual length of the cubit mentioned by Ezekiel. The information would also be practically useful in laying down the geographical limits of the Holy Oblation, and in fixing the respective limits of the tribal allotments. (Chap. XLV. 1-11 ; XLVII. 1-29.)

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

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

The constituents of the spiritual house (Heb. III. 6) have already been referred to under the symbol of a *woven line of flax*. Now this spiritual temple (*i.e.*, Temple of the Spirit) is constructed according to a certain *standard of measure*. That measure is *CHRIST*. For so Paul informs us in Eph. IV. 13 ; III. 17-18 ; Col. III. 10. A *measuring reed*, therefore, is an apt figure of Christ in whom are hid all the treasures of wisdom and knowledge and in whom all fulness dwells (Col. I. 18, 19).

¹ Eureka Vol. II., p. 277.

A man of brass, then, holding in his hand a line of flax and a measuring reed, is an appropriate figure of Jesus and his brethren in visible, corporeal, and active manifestation during the building of the temple on Mount Zion. Here is depicted the Son and his House (Heb. III. 6)—The Bridegroom and his Bride (Rev. XIX. 7)—the *one* NEW MAN making peace (Eph. II. 15, 22; IV. 13).

VI. THE OPENING INJUNCTION.

Ezekiel having been brought to the gate where the angel stands is addressed by him thus :

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

This injunction is repeated in an amplified form in chap. XLIV. 5, as follows :

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

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

1. Ezekiel is styled "Son of man."

2. Deep and sincere concentration of mind is essential for the comprehension of the vision.

3. Such comprehension can only come by carefully collating every fact stated, even to the minutest detail, and that such a conspectus must include every "law," every "ordinance," every "coming in," and every "going forth" of the sanctuary.

4. All Ezekiel saw and heard he was to make known to the house of Israel.

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

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

From this testimony, it is evident that when the things exhibited in the Ezekiel vision become accomplished facts, Ezekiel will be there, and take a prominent part in the organisation of the Temple worship. He thus stands forth as a representative of the *resurrected* class, and therefore is a man of sign to the Spiritual House of Israel, as he was to the natural descendants of Abraham. From this, it would follow that the injunction given to Ezekiel is also intended for *every prospective constituent of the spiritual house*, of which he forms a part. To such, the Spirit saith, Behold with thine eyes, and hear with thine

ears, and set thine heart upon all that I shall shew thee :

Observe also all that I say unto thee concerning all the ordinances of the House of the Lord, and all the laws thereof, and mark well the entering in of the house, and every going forth of the sanctuary.

VII. THE METHOD OF SOLUTION.

This injunction the writer has taken as a touchstone with which to test the many attempts that have been made to expound this vision. None has answered the test. The non-observance of the injunction by the authors of many absurd drawings probably explains their failure. Not even the most careful students of the subject seem hitherto to have grasped its meaning. Some have done good service in critical and scholastic emendation of the text, but no one has produced a drawing which can be said even to pretend to find a reasonable place for all the features mentioned in the prophecy. In every case, some important element is missing. One writer, whose attempt to understand the vision is frustrated by his refusal to believe that the Temple is to be a house of sacrifice and prayer unto all people during Messiah's reign, does not even presume to think his work is conclusive, and says of it, that he "hopes it may lead someone to produce a book upon the subject which *will set the matter at rest*."¹ This, then, is the writer's aim. Whether that object is accomplished, events will decide. So far, however, as the writer can see, this exposition does find a reasonable place for everything mentioned by Ezekiel.

Ezekiel has declared to the House of Israel all he saw. This is but a preliminary step to the full exhibition of the building itself, foretold in Chap. XLIII. Soon he will be here, and the building seen in vision will be a reality. Meanwhile, till that consummation, the door of invitation remains open to both Jew and Gentile who desire to be cleansed from sin in the manner God has appointed, and become constituents of the "line of flax and the measuring reed."

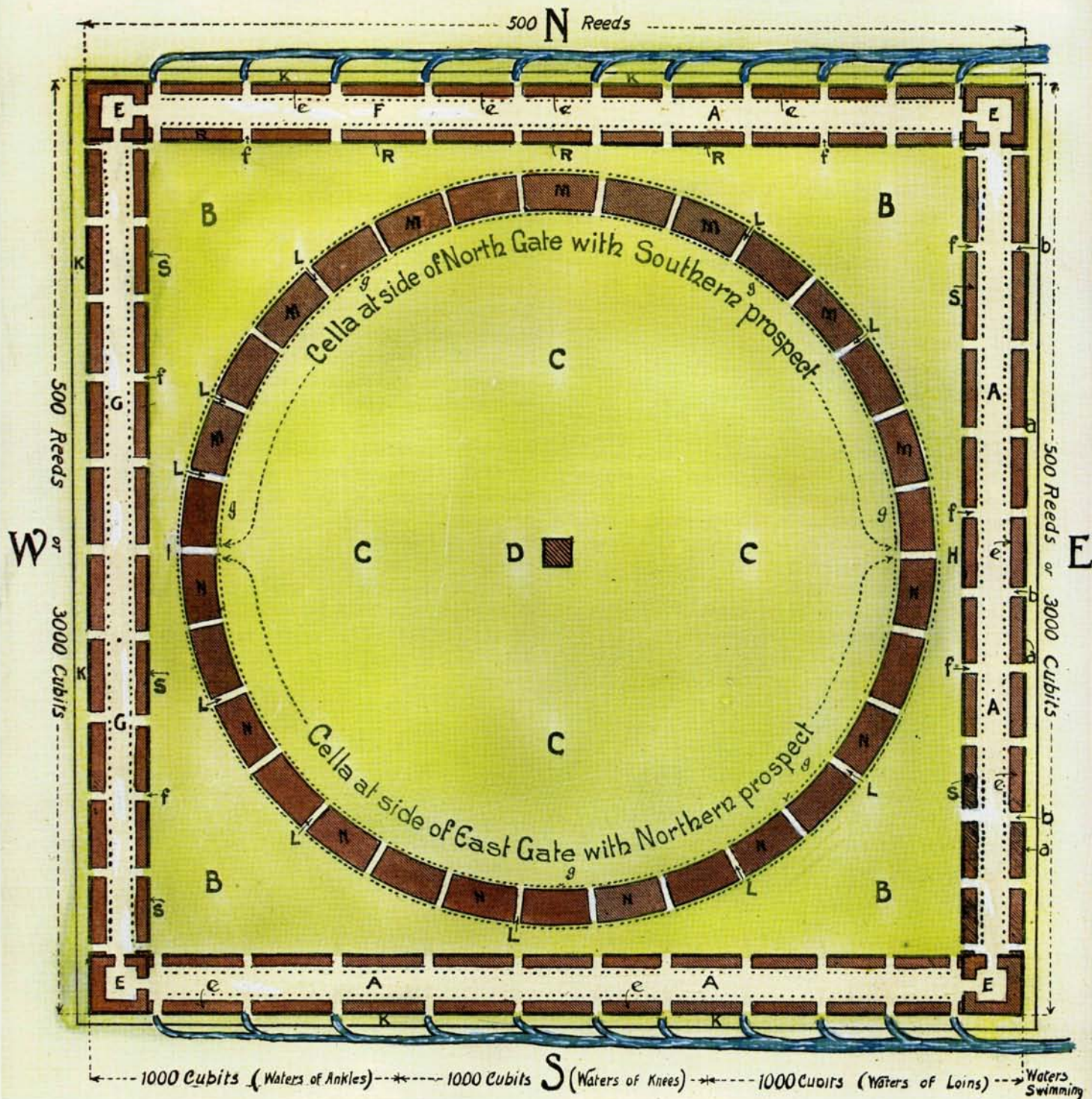
CHAPTER III.

(Ezekiel XL., verses 5-43; XLII., verses 1-20; XLVI., verses 19-24).

The wall round about the house, co-extensive with it and forming its outside boundary—The gates, and their relation to the wall—the entrance thresholds—the "chambers" of the gate—the pedestals of the gate—the threshold of the gate, by the porch of the gate within—the porch of the gate within—the boundary of the gate building—the palm trees of the gate—the arches. The lattice-work—The arches round about—The "arithmetical" proof—The extent of the outer courts—the gates of the inner courts *vis-à-vis* with those in the outside wall—The lower pavement—the chambers flanking the inner court—"the galleries"—the porches of the court—and the "Corner courts"

¹Henry Smith Warleigh.

PLATE II.



BLOCK PLAN.

- AAA.**—Outer Court 100 cubits wide.
aaa.—Wall 6 cubits high and 6 cubits broad round about the Sanctuary.
bbb.—Outer gate towards the East. Similar gates are on the North, South and West sides.
ccc.—Posts of the gates (See Plate III. for these letters.)
ddd.—Posts of the court round about. (See Plate III. for these letters.)
eee.—Chambers and pavement of the outer court.
fff.—Gate to inner court.
BBB.—Portion of Inner Court "cut off" by the circular range of cellæ, and therefore called the "separate place," i.e., the cut-off portion of the inner court.

- CCC.**—Portion of the inner court called the "Most Holy."
D.—Altar and Court "before the House."
EEE.—"Corner Courts," i.e., *Cooking Courts*.
F.—Portion of outer court shewing upper cellæ. (See Plate III. for these letters.)
GGG.—Western side.
H.—Separate place towards the east—100 cubits.
I.—Separate place towards the west—100 cubits.
KKK.—Profane, or void place of the Sanctuary, 50 cubits wide.

- LLL.**—Twenty cubits space between the cellæ of the Temple, dividing it into 30 orders.
MMM.—
NNN.—
RRR.—Cella flanking the inner court "over against" "separate place," and "before" the building (eee) towards the North; entered from the Outer Court.
SSS.—Cella flanking the inner court on the east and west, corresponding with those on the north and south.

SECTION I.

A WALL ON THE OUTSIDE OF THE HOUSE.

(Ezekiel XL. 8—XLI. 15-20.)

(Plates II. and III. a—a. Plates IV. and V. A—A.)

EZEKIEL having received the opening injunction from the angel-measurer is now sufficiently attent, and his eyes ready to notice all things done by his guide in a tour of inspection. While standing in close proximity to the gate, Ezekiel sees the angel measure the wall on the outside of the house. *He measured the breadth of the building, i.e., the wall* (verse 5). (See a—a Plates II. and III., A—A, Plates IV. and V.) This wall deserves particular attention. It is one reed high and one reed broad, or thick, (verse 5), which, taking twenty-four inches as approximately the length of Ezekiel's cubit and handbreadth, would represent a wall *twelve feet* high above the threshold and *twelve feet* thick. How would the measurement be made? It must have been made where the gate intersects the wall in which the angel stood when delivering the injunction to Ezekiel, and before he moved from the gate (see verses 3, 5, and 6) Ezekiel must have been standing in front of the gate, near enough to see the angel make the measurement, and to hear the invocation already mentioned. From such a position *he would have an end view of the wall, or the side jambs of the gate openings.* When the angel measured the building of the wall Ezekiel would see the staff laid horizontally for its thickness, and elevated vertically from the threshold for its height. As will be seen further on, the gate openings rise higher than the wall and would completely divide one side jamb from the other. This wall is said to be on the outside of the house. Since no other wall is given anywhere in the description, it is, in fact, the external wall of the city-like building which Ezekiel saw from a distance, and must be the enclosing or outside wall mentioned in Chap. XLII. 20, where its whole extent is given—500 reeds each way.

It is of the utmost importance that the correct position of this wall should be realized, and that the wall opening is an integral part of the gate of the sanctuary. This feature of the boundary wall has been one of the chief difficulties of those who have sought to explain the vision. This item in the specification has placed commentators in a dilemma, and to escape from it they have adopted all sorts of arbitrary expedients. Some have suggested that the gates are not in the 500 reed wall, but in a small structure inside the area. Others have dispensed with the measurement of five hundred reeds so explicitly given in the testimony, and narrowed down the limits of the structure seen by Ezekiel to 500 cubits square. In fact, they *squeeze* the testimony in order to make it fit a theory. A building of five hundred cubits would scarcely differ from Herod's Temple. Such a building would be totally inadequate for a "house of prayer for all peoples," and for the assembly of that vast concourse of people which the scope of numerous prophecies requires. This is reason sufficient, if there

were no other, for rejecting any exposition that involves a structure of such limited dimensions.

Again, in order to find a place for the five hundred reeds wall so explicitly described in the closing verses of chapter forty-two, some suppose that a wall surrounds a five hundred cubits structure at a distance from it. Hence we have the extraordinary suggestion of a House of Prayer surrounded by a gateless wall, six cubits high, and some four miles in circumference, shutting off all means of access to the sanctuary! Yes, a gateless wall!! for if the gates specified in such detail are not connected with the wall no others appear in the specification nor any means whatever of access within!!!¹.

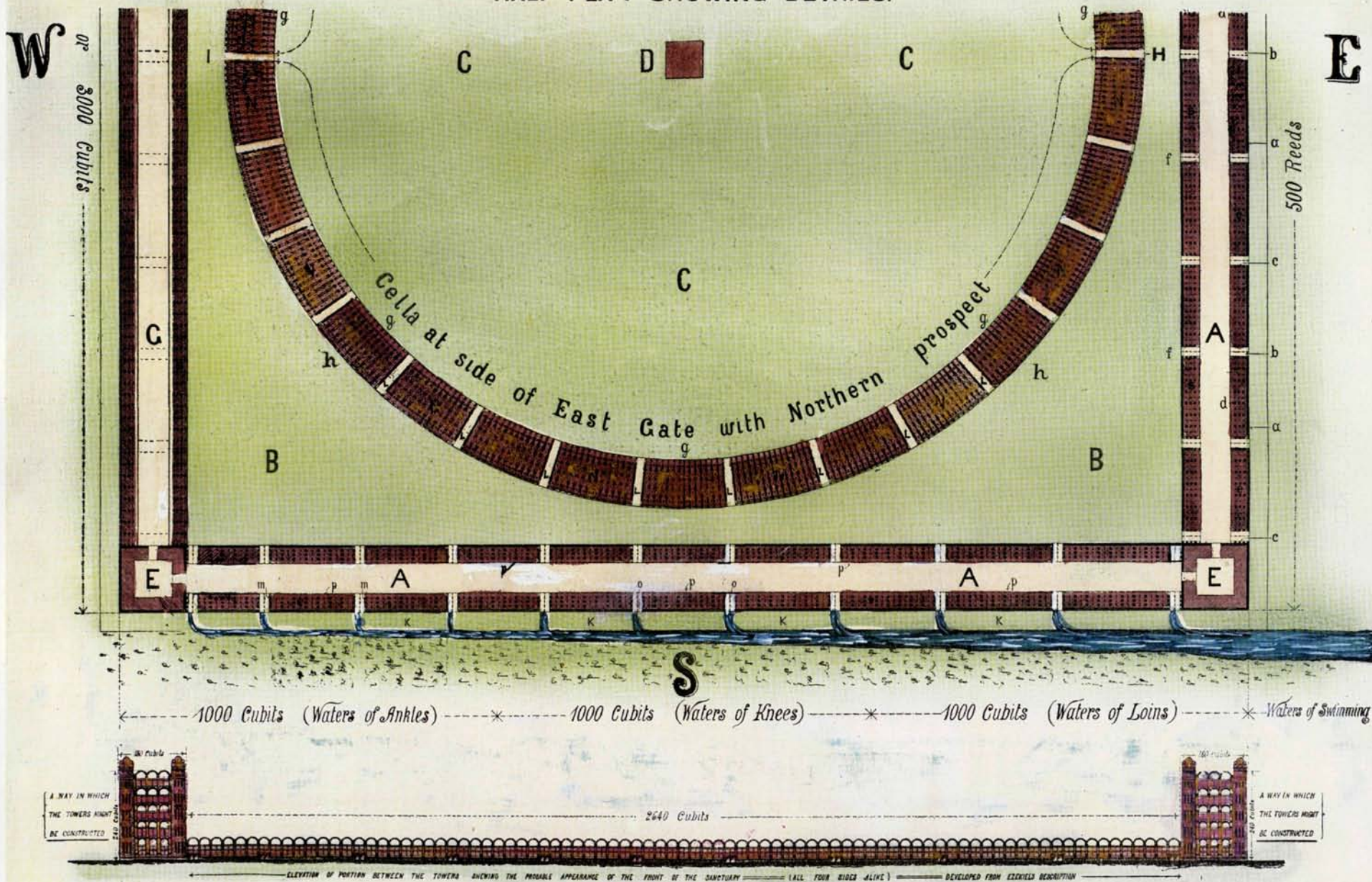
For the above reason it must be admitted that the wall mentioned in Chapter XL. is the same wall as that described in Chap. XLII. Consequently this wall forms an integral part of the building, which must also be five hundred reeds square, its gates being the only means of ingress and egress.

Further, as already noted, Ezekiel from a distance sees a building like "the frame of a city" (Chap. XL. 2). A five hundred cubit building would not have that appearance. He is taken to this city-like building, to a gate *in its wall* (verse 3). He sees a man standing in the gate, holding in his hand a measuring reed, who gives the measures of the wall in relation to the gate in which he stands, as will be shown further on. Ezekiel is taken through the gate, and sees a pavement at the side of the gate upon which chambers are erected and which form part of the outer court. Seeing that the extent of the outside wall is five hundred reeds, the courts of this building must also be five hundred reeds. The

1. The apparent impossibility of finding an explanation of Ezekiel's specification in harmony with the measure of five hundred reeds, has caused some to think the Hebrew ought to be altered so as to read cubits instead of reeds, in chapter XLII. 17-20. It will be seen that there is no reason for this suggestion in view of the explanation now given. The alteration is also urged because the Septuagint translation reads *cubits* not reeds. In this case the choice must be made between the Septuagint translation and the Hebrew. The Septuagint translation cannot be said to have equal authority with the accepted copies of the Hebrew Scriptures. The fact that the word "reeds" is found in the Hebrew is *prima facie* evidence that this is the correct reading. First, because there is no Hebrew copy of the Scriptures which reads "cubits," and, secondly, it is more reasonable to suppose that an error has crept into the Greek translation than into the Hebrew text. It is the universal rule in all textual criticism to accept the most unlikely reading as the correct one, if found in the text. With translators it is different; there is often a disposition to "amend the text" where the meaning is obscure.

The substitution of "cubits" for "reeds" in the text places on the horns of a dilemma those who suppose that the sanctuary is a small building, five hundred cubits square, surrounded by an enclosing wall measuring five hundred reeds. If we read "cubits" for the enclosing wall, then there is no other wall specified round the sanctuary at a distance from it; if, on the other hand, it be said that there is a 500 reed wall surrounding the sanctuary, then there is no measure of 500 cubits for fixing the size of the sanctuary within this area. The measure of 500 reeds, therefore, must be the outside wall of a building whose interior superficies is filled with courts and chambers. Since the measuring reed is said to be in the hand of him who "measures," the only method by which it is possible to draw a consistent plan of the building described in Ezekiel is to note that in all parts of the specification where cubits are not mentioned the verb "he made," or "he measured," applies. Thus wherever the word "reed" does not appear in the text it must be implied or understood. The absurdity of substituting the word "cubits" for "reeds," which is found in the Hebrew text of chapter XLII. will be seen more clearly when we consider the measurements for the setting out of the Holy Oblation and the city specified in the forty-eighth chapter of Ezekiel. See Chapter vi. Section I.

HALF PLAN SHOWING DETAILS.



A A A—Outer court 100 cubits wide.

a a a—Wall 6 cubits high and 6 cubits broad round about the Sanctuary.

b b b—Outer gate towards the East. Similar gates are on the North, South and West sides.

c c c—Posts of the gates.

d d d—Posts of the court round about.

e e e—Chambers and pavement of the outer court.

f f f—Gate to inner court.

B B B—Portion of inner court "cut off" by the circular range of cellae and therefore called the "separate place," i.e. the cut off portion of the inner court.

C C C—Portion of the inner court called the "Most Holy."

D—Altar and Court before "the House."

E E E—"Corner Courts," i.e., Cooking Courts.

F—Portion of outer court showing upper cellae.

G G G—Western side.

K K K—Profane, or void place of the Sanctuary, 50 cubits wide.

M M M

N N N

L L L

H

g g g

h h h

THE TEMPLE—A chamber (cella) having its prospect Southward M M M.

A chamber (cella) having its prospect Northward N N N. See plate II for letter M.

Twenty cubits space between the cellae of the Temple dividing it into 30 orders.

—Separate place towards the East—100 cubits

—Porch on inner side of Temple.

—Porch on outer side of Temple.

I—Separate place towards the West—100 cubits.

R R R—Cella flanking the inner court "over against" separate place and "before" the building (e e e) towards the North, entered from the Outer Court. See plate II. for the position of this building.

S S S—Cella flanking the inner court on the east and west, corresponding with those on the north and south.

m m m—Fence before cella, 50 cubits long.

p p p—Porches of the Court.

specification of this wall in Chap. XL. 3-5, and XLII. 15-20, when read together is conclusive evidence of the vast extent of the city-like building, thus we read :

And he brought me thither, and behold a man, whose appearance was like the appearance of brass, and with a line of flax in his hand, and a measuring reed ; and he stood in the gate . . . And behold a wall *on the outside of the house* round about . . . Now when he had made an end of measuring *the inner house*, he brought me forth toward the gate whose prospect is toward the east, *and measured it (i.e., the house) round about.*

He measured the east side with the measuring reed, five hundred reeds.

He measured the north side, five hundred reeds with the measuring reed.

He measured the south side, five hundred reeds with the measuring reed.

He turned about to the west side and measured five hundred reeds with the measuring reed. He measured *it* by the four sides—*it* had a wall round about the length five hundred, and the breadth five hundred (Chaps. XL. 3-5 ; XLII. 15-20) to make a separation between that which is holy and that which is common.

From this it is evident that the inner circumferences of the house were measured first. Then Ezekiel was brought forth through the gate in order to measure *its* outside wall—"with the measuring reed." Could any description be more emphatic ? The angel held in his hands a measuring reed of six cubits + six handbreadths. The dimension of each side is specifically mentioned, viz. :—He measured the east side *with the measuring reed* five hundred reeds. He measured the north side five hundred reeds *with the measuring reed*. He measured the south side five hundred reeds *with the measuring reed*. He turned about to the west side and measured five hundred reeds *with the measuring reed*. He measured *it* (the house) by the four sides . . . the length five hundred reeds and the breadth five hundred reeds. This definite fourfold description of the measure of each side in reeds is yet still further emphasised by saying that the building was a square five hundred reeds each way, and seems to be an intentional provision by the Spirit to preclude the possibility of any mistake as to the size of the house, and to resist the unbeliever's disposition to belittle the house to 500 cubits.

The House of Prayer for all nations, then we see, is to be five hundred reeds on each of its four sides. What this means is not at first realized. The exact length of the reed is not certain, but it is somewhere between ten feet six inches and twelve feet ; if the former, five hundred reeds would be nearly a mile. If twelve feet, the length of five hundred reeds would be considerably over one mile. On either supposition, such a wall would enclose a very large area—an area containing from, say, six hundred and thirty to eight hundred and twenty-six acres. How such an area can be involved in Ezekiel's specifications has been a problem hitherto. Its solution is easy when the character of the buildings inside the house is understood. A right understanding of these makes it certain that the house is co-extensive with the walls.

SECTION II.

THE GATE. (*Plates IV. and V., pp. 20-21.*)

HITHERTO the term gate has been used in a limited sense, having reference only to the outside wall of the house. Strictly speaking, the gate is not a mere opening in the wall, but consists of entrances, posts, chambers, etc., which go to make up the whole entry through the outer buildings, of which the wall is an essential part.

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

A certain celebrated architect said : "The gateways, notwithstanding the minuteness of his (Ezekiel's) details, are a puzzle not easy to solve."² He also ventured to assert that they were "hardly worth spending much time upon." Study has convinced the present writer, and may convince the reader, that the understanding of the construction of the gates is of supreme importance to the understanding of the whole structure. This may be gathered from the fact that the bulk of the fortieth chapter is occupied in their descriptions. They are, indeed, the *key* of the specification. Entering the building with this key, and carefully remembering the injunction of Ezekiel's guide, we may unlock the mystery of the vision.

The gates partake more of the character of *gate buildings* than the structural entrances which we conventionally understand by "gates."

Conducted by the angel *to the gate which looketh toward the east* (verse 6) Ezekiel sees its several features. These are :

1. The entrance thresholds Plate V. **B-C**
2. The chambers of the gate " " **D-D-D**
3. The pedestals of the gateway " " **E-E-E**
4. The threshold "by the porch" " " **F**
5. "The porch of the gate within the gate" " " **G**
6. The porch of the gate within the court " " **H-H**
7. The entry of the gate
8. The boundary of the little "chambers"
9. The length and breadth of the gate-building
10. The "palm trees" of the gate Plates IV., V. and VII. **K-K**
11. The arches Plates IV., V. and VII. **h.h.**
12. The arabesques or "narrow windows" Plate IV., i.i.i. and VII, d.d.

¹ For the meaning of *cella* see p. 23.

² Fergusson.

These details are not all fully specified in the description of the first gate, but they come out on collating all the items scattered in the description of the other gates, for all the gates are alike (see Chap. XL., verses 21, 24, 28, 32, 35), that which is affirmed of one applies to all. It is, in fact, a feature of the specification, that important details are, to all appearance, incidentally mentioned, and occasionally are found where they appear to be out of place. Such matters taken in their isolated occurrences, appear to be unconnected with the immediate context; but taken in connection with the vision as a whole, they supply important links. The whole vision is, in fact, the context to each part.

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

I. THE ENTRANCE THRESHOLDS. (Plate v., B and C.)

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

Then it is stated *that he measured the OTHER threshold one reed broad* (verse 6). Here are two thresholds measured by the angel as soon as he reaches the top of the steps, and before moving from that position. A third threshold is also mentioned in the next verse, but this is after the angel and Ezekiel have moved to the further end of the gate buildings, *by the porch of the gate within*. The *other* threshold, therefore, can only be understood by supposing there are *two* thresholds at the front or entering face of the gate buildings. These are placed side by side, and are divided from each other by a division of some kind. (See plan of gate, Plate V.)

There being two thresholds, there would be *two doorways* to each gate. But why two doorways? One for entrance and one for exit. That such an arrangement is intended we gather from the following testimony:

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

Now, the sanctuary is limited by the outer wall which Ezekiel saw measured directly he arrived at the building, and is said to divide the *sanctuary* from the profane place (see Chap. XL., verse 5, and XLII., verses 15-20). On each

of the four sides of this sanctuary there are gates. When, therefore, it is stated that the sanctuary had two doors, it is clear we are not to suppose there are only two doors giving access to this immense area; in fact, more than two gates are specified, therefore the statement that "the sanctuary had two doors" must be understood in the sense of two doors to *each particular gate* of the sanctuary. Understood in any other sense, it would mean that there were only two gates to the whole building, whereas, we know positively that there are more than two gates. The arrangement already suggested enables us to understand the two things in harmony, that is, we have *two* thresholds, *two* entrances, and *two* doors IN EACH GATEWAY, side by side (B and C, Plate V.). Letters *b—b*, and *p—p* show the entrance ways and the *doors*, respectively.

A more convenient arrangement for orderly entrance and exit could not be devised; and, considering the immense number of people who will assemble in the temple, such an arrangement will be absolutely necessary. What the Gentiles have learned by experience, God has pre-designed for His house of prayer for all peoples.

Although contrary to eastern custom, the provision for two doorways in each gate of the Temple appears the more necessary when we consider a certain *law of the house*, mentioned in Chap. XLVI., verse 9:

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

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

II. THE CHAMBERS OF THE GATE. (Plate v., D.D.)

Next in order, we consider the opening clause of verse 7. Omitting the italicised words found in the A.V., the clause reads:

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

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

It may also be noted here that the words *was* and *were*, so freely introduced into the text by the translators,

and which are not in the original, are particularly objectionable, because they tend to convey the impression that Ezekiel is speaking of a building which has already existed. It would have been better if the translators had adopted the *present* tense, which is actually employed in the original—Deity speaking of those things which be not as though they were.¹ This important feature is hidden by the use of the past tense. In fact we find in the vision realistic descriptions which cannot be understood on any other principle, thus :

He brought me again to the door of the house, and behold, waters issued out (*lit., are coming out*) from under the threshold of the house :

There ran (*lit., are running*) out waters on the right side.

Bearing in mind that Ezekiel's guide stands upon the outside thresholds of the gate while he measures them, the next important feature of the gate is mentioned in the order in which it would come up for notice, supposing the measurer to pass up one side of the gate building, and down the other. Since Ezekiel was brought to the northern gate first and passed thence to the east gate, the order of measurement would be—first, the northern, or right hand threshold (B), next, the southern, or left hand threshold (C). From this entrance threshold he would pass three "chambers" (verse 7) on the left-hand side ; he would note their respective dimensions, and the size of each division between them—(D—D, E—E, Plates V. and VII.).

He would come to the threshold of the gate by the porch of the gate within (Pl. V., F.). He would measure this threshold. Next he would measure the porch (v. 8) by or adjoining this threshold. (Pl. V., G.) Next he would measure the porch within the court (v. 9) (Pl. V. and VII., H). Passing down the other side of the gate building, having seen the chambers on that side also, he would be able to say : the little chambers of the gate are three on this side, and three on that side (v. 10). (Pl. V., D.D.D.).

These chambers are one reed long, and one reed broad, *i.e.*, six cubits square. They are also six cubits high, as we gather from the twelfth verse, which states that the

Chambers are six cubits on this side, and six cubits on that side.

This is a *third* measure of the little chambers, and a third measure can only be applied vertically—that is to say, the little chambers are six cubits *high* on one side of the gate, and six cubits *high* on the other side of the gate.

But what are these chambers? The word *נֶחֱדָן* (*ta*), translated "little chambers" in the A.V., is rendered "lodges" by the R.V., but with little apparent reason. The word occurs in Ezekiel and two other places only in the Bible, these two being practically one. They speak of one event, *viz.*, of something done by Rehoboam in order to conceal the fact that brazen shields had been substituted for gold. Rehoboam

committed the fictitious shields to attendants, who carried them to and from what is called a "guard chamber" in 1 Kings xiv. 28, and in 11 Chron. xii. 11).

Presumably, the A.V. has "Guard Chambers" because of the shields which Rehoboam caused to be conveyed to the *ta*, of those who kept the door of the King's house, but according to the marginal rendering of both the A.V. and the R.V. the word *נֶחֱדָן* translated "chamber," was associated with the function of "a runner."² (See marginal rendering, A.V. and R.V., 1 Kings xiv. 27-28.)

From the description of Solomon's throne (1 Kings x. 16-20), the practice of Rehoboam, and the use of "runners" (messengers) above mentioned, we may gather that there existed a convenient recess (probably closed) near by for these runners, which would be a necessary appendage to the throne, just as to-day there is provision for messenger-boys at the Post Office. These recesses for the runners and the shields were not necessarily chambers for "the guard." Solomon's shields of gold were for display, rather than for use in battle. Rehoboam put them to the same use, but in order to maintain the deception of using brass for gold, the shields were consigned, not to the care of his soldiers, but to his messengers or "runners," who ensconced them in the recesses which they themselves used.

The revisers were not satisfied either with *little chamber* or *guard chamber* as a translation of *ta* in Ezekiel, but rendered the word *lodge*. Certainly attendants on the king must have some convenient place in which to lodge, but this Hebrew word does not mean a *lodge* ; it can only be given that meaning if the context so implies.

In another part of Ezekiel's description it appears that the *ta* or *chambers* are not accessible from the gateway and, therefore, are not suitable for guard chambers or lodges. Now if we are entitled to draw any inference from the use of the Hebrew word *רָץ* (*rats*) in connection with *נֶחֱדָן* (*ta*), the implication would lead to the conclusion that on either side of the gate were *runner-chambers*.

Anticipating a suggestion which it is intended to give later (see pp. 34-35) these *ta* do not appear to be lodges for runners or messengers, or gate attendants, but lifts to run from one floor to the other. The term *ta* may be applied to the lift itself, or to the shaft containing it. This is an inference which we shall see may have important signification when we come to consider the way in which the *ta* are entered from the outer court.

III. THE PEDESTALS IN THE GATEWAY. (PLATE V., E-E.)

Between the little chambers, five cubits . . . and the POSTS had one measure on this side and on that side. (XL. 7 and 10.)

Ezekiel here states that there are five cubits between the runner chambers ; these three "chambers"

¹ See the Apostle Paul's explanation of the Divine method of foretelling future events.—Rom. iv. 17.

² The word *רָץ* means "to run," hence a runner. See Book of Esther, Ch. iii., verse 15.

with the five cubits between are on the side of the gateway lengthwise, its transverse measurement being five and twenty cubits, as indicated in verse thirteen.

In laying down the five cubits, then, the staff must be placed so as to point forward from the entrance threshold to the other end of the gateway. Ezekiel does not suggest there is a five cubit space between the chambers, and it is probable, as indicated above, that the posts of verse 10 are referred to. They cannot be the posts of the porch, for the latter are distinctly specified in connection with the porch. Their size, too, precludes the possibility of their being connected with the chambers in the ordinary sense of doorposts. They are five cubits wide, presumably six or eight cubits deep, and possibly six cubits high if they are the same height as the wall, or they may be at least thirteen cubits high, if the height of the entrance doors. Like the wall, these posts are of unusual size, and their proportions also point to some distinctive feature in the construction of the house. They are shewn on Plates V. and VII., figured **E—E**.

A "post," "pedestal" or "surbase," twelve to sixteen feet deep, ten feet wide, and twenty-six feet high, would form a suitable foundation for the superstructure which is described further on in the specification.

IV. THE THRESHOLD BY THE PORCH (Plate v., F.).

Ezekiel, after being given the measure of the runner-chambers and their intervening pillars, is now shewn three parts of the building, two related to each other *within* the gate buildings, a third connected with these two but *inward* within the court to which reference is made in Section VI. The relative position of these three features will be better understood by reference to letters **F-G-H**, Plate V.

The threshold of the gate BY the porch of the gate within (v. 7) is a threshold *by* or *near by* the **PORCH within the gate building**.

The two thresholds in the outer wall have already been noted. Here is a third threshold in juxtaposition with a porch, each of which are uniquely related to each other. (Plate V., **F**. and **G**.) The word **סף** (*saph*) translated threshold is applied to anything "which holds or receives into itself," as a vessel or an entrance space. Thus the term has a wider meaning than "threshold" as understood in modern architecture. It implies a space "receiving into itself" as well as a space which extends between the side jambs of a doorway. For this reason the doors of the entrance are shewn swinging over this threshold in Plate V., **p—p**.

This threshold *within* the gate building at its further end is six cubits or twelve feet broad. The measure of the threshold fixes the width of the side jambs or pillars of the innermost posts of the gate, viz., six cubits.

V. THE PORCH OF THE GATE WITHIN (Plate v., G.).

A similar space on the exit side of the gateway could not be quite so appropriately called a "threshold," a term usually associated with an entrance, yet this space would serve the same purpose as the threshold adjoining

it, that is, for receiving the swing of the doors of exit. Thus the *fourth* space of six cubits at the inner end of the gateway is described as a *Porch*. The word translated "porch" is **אֵלַם** (*elam*) signifying "fitted or joined into one another," "a vault," "an arch." All that is necessary to form a threshold into a porch, is to roof it over with a lintel. The side jambs thus "joined together" become a *porch*. Thus, taking "porch" to mean a covered threshold, the architectural requirements are satisfied. If this be the meaning of the specification there will be two threshold spaces at the inner end of the gateway, as there are two thresholds at the entrance. A space "*within the gate building*" before the doors of entry to the sanctuary may be called a *threshold*, and that same or a similar space before the doors of exit from the sanctuary may be called a *porch*. Their description does not imply any difference in construction, each technically may be described as a threshold or a porch. Thus the relation of verses 7 and 8 to each other becomes clear.

VI. THE PORCH OF THE GATE WITHIN THE COURT (Plate v., H.).

Immediately after measuring the *threshold* and *porch within the gate building*, and before leaving the inner end of the gateway, the angel measured

The porch of the gate, eight cubits; and the posts thereof two cubits. *Ch 40: 9*

This porch is stated to be *inward*, that is to say, it stands clear of the gate building and is inside the court. From the order in which the measurements are given, the two porches appear to adjoin each other, as shewn in Plate V. The two form a sort of inner and outer porch, one six cubits wide within the main structure of the gate building on the one side of the doors, and the other with posts, projecting ten cubits into the outer court. This porch is figured **H** on Plates V. and VII.

The disposition of the porches and the thresholds specified in Ezekiel's prophecy has been an utter puzzle to commentators, and much nonsense has been written upon the subject. Some have called verse 8 a "gloss," and have been for deleting it from the text as utterly inconsistent with verse 9; others have been for placing one or other of the porches specified in an impossible position where the term "porch" would not apply. Some have been disposed to alter the translation of the last clause of verse 7, and make the specification *repeat* itself. The clause would then read, "He measured the threshold of the gate one reed broad, even the one threshold, one reed broad," just as though there was only one threshold to the gate! And this in spite of the fact that there are at least *three* mentioned. Furthermore, it must be remembered that *mere* repetition is quite out of the question and is inconsistent with a concise and condensed specification such as this. It could not be more brief. Not a word is wasted. It is in fact a marvel of brevity. As each distinctive feature of the building appears upon the horizon of thought, this

peculiarity of the specification is more and more impressed upon the mind, until wonderment and surprise struggle for the mastery—wonder as to what is further involved in the specification, and surprise as to its verbal perfection. Thus one side of the sanctuary with its outer court, posts, columns, arches, and towers is specified *in a sentence* (see Sub-Section IX., p. 37.) We may be perfectly sure, then, that there is no unnecessary repetition in the text, and may safely hold to the present translation of the seventh and eighth verses.

VII. THE ENTRY OF THE GATE (Chapter XL., verse II).

Immediately after describing the thresholds and the porches at the inner end of the gateway, Ezekiel is given the measure of the door openings which must be related to the thresholds either at the outer or inner end of the gate-building, and which are to be furnished with *folding doors*. Thus we read:

He measured the breadth of the entry of the gate, ten cubits; and the length of the gate, thirteen cubits. (Verse II.)

The Temple and the Sanctuary had two doors.

The doors had two leaves, two turning leaves; two for the one door and two leaves for the other door. (Chap. XLI. 23, 24.)

No measure of the size of the doors is given in chapter forty-one. The doors of the Sanctuary may be the same size as the door opening. They cannot be less.

Thus by collating the passages from Chap. XL. and XLI. we gather how to apply the measurements given for the "entry of the gate," and we also learn that the gateways will have folding doors. The measure of the gate-opening in which fit the folding doors is given in chapter XL. The breadth of the opening is technically its width, and the length its height.

In confirmation of applying the measure of length in a vertical direction it should be noted that the word **רָכַב** (*orek*) is used where height is involved as compared with breadth, in Exod. xxvi., xxxvi. And in support of both the measurements applying to the door openings of the sanctuary, we have the word **פֶּתַח** (*petah*) translated "entry" in verse II, also translated "door" in verse 13.

Thirteen cubits by ten cubits is quite a proportionate measure for a gate opening. This size of the door is majestic. Two door openings side by side, each twenty feet wide, and twenty-six feet high, would in themselves be imposing, quite apart from the impressive height of the pillars standing on either side of the gateway.

The order of the measurement in Ezekiel's description of the gate-building fixes the position of the doors. Probably there will be two folding-doors to each opening on either side of the inner ends of the gateway, and the thresholds at the outer end may be divided by the columns of the division of the gateway, as suggested further on.

VIII. THE BOUNDARY OF THE **מִתְחַלָּה** TA.

From the position of the doors of the sanctuary at the inner end of the gateway, there naturally arises the question of the separation of the runner chambers from the entrance building, for no mention is made of any doors. The verses bearing on this are:

The space also before the little chambers, one cubit on this side, and a space one cubit on that side.

And there were narrow windows to the little chambers, and to their posts within the gate round about. (Verses 12 and 16.)

According to the A.V. there is "a space" before the chambers, which in the R.V. is called "a border." The Hebrew word **גִּבּוּל** (*g'vool*) is used to describe a border in the sense of a line of demarcation, such as the division of a country, or a coast line, and always implies a limitation of some kind. The marginal rendering of the A.V. gives "limit" or "bound" which is more in harmony with the original text. Sub-section III., *ante*, sections X. and XII. shew there are pedestals, surbases, or posts between the runner chambers, and that much of the gateway will be adorned with a special architectural feature of the kind familiarly known as screen-work. If a framework of this kind connected the posts, a suitable enclosure would be provided for the *ta*, and there would be:

A *boundary structure* before the *ta* one cubit on this side, and a *boundary structure* one cubit on that side. (Verse 12.)

The nature of the structure is indicated by the term "narrow windows" which, as will be shewn on p. 24-26, indicates some sort of open screen-work. It would be one cubit thick on each side of the gate-building, in front of, or before, the *ta*, and probably six cubits high.

IX. THE LENGTH AND BREADTH OF THE GATE BUILDING.

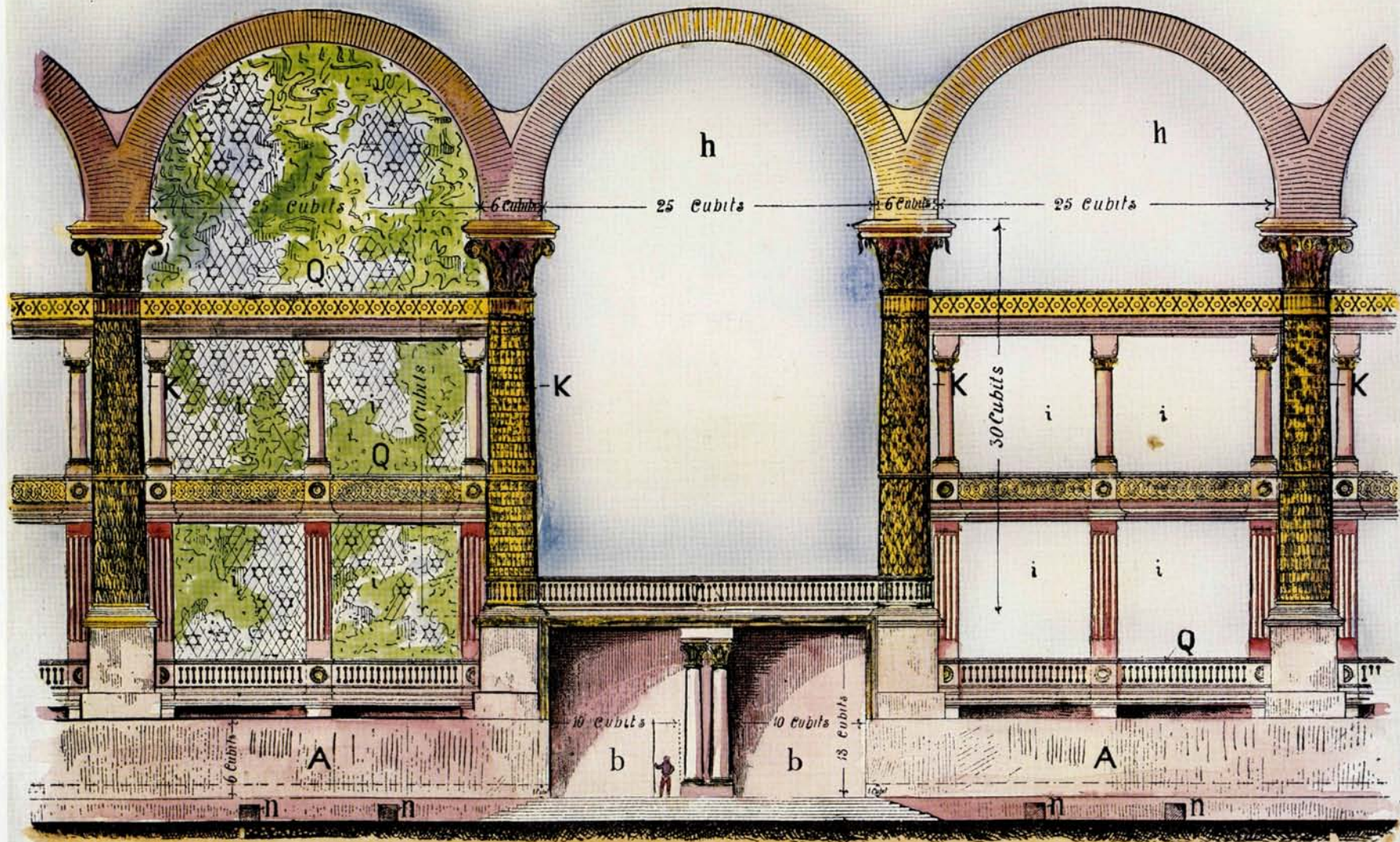
Any plan of the building, or of any portion of it, must, if correct, be *proved* by a perfect agreement between the general dimensions of the structure and the detail measure. Want of harmony or fit between these would cast a doubt upon the correctness of any plan. It is not sufficient that the details of the specification are all observed, and a place found for each feature: the general measure must cover the details also. Neither will the agreement of general measures with detail figures stamp an interpretation as correct, unless at the same time an appropriate place is found also for every detail mentioned by Ezekiel.

Applying this test, or checking principle, it will be observed that the total length of the gate, and its porch, is *fifty cubits*. Thus we read:

And from the face of the gate of the *entrance*, unto the face of the porch of the inner gate, fifty cubits. (Verse 15.) That is to say, the measure of fifty cubits extends from the outside face of the wall to the face of the porch which stands inside the court. Will this total length of fifty cubits *fit* the plan of the gate in its details, as now developed? Let us see:

Outer threshold, one reed		6 cubits.
Three chambers, or spaces for three, each one reed		18 "
Two posts between "chambers" each five cubits		10 "
Threshold by porch of gate within, one reed ¹		6 "
Porch of gate		8 "
Posts of same		2 "
		50 cubits.

¹ The porch mentioned in verse 8 is included in the breadth of the threshold, because it is shewn to stand over it. See remarks under sub-sections v. and vi. *ante*.



PROBABLE ELEVATION OF GATE AND UPPER CELLÆ.

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

K.K.—Posts, or Palm Trees.

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

h.h.—Arches 25 cubits long by 5 cubits wide.

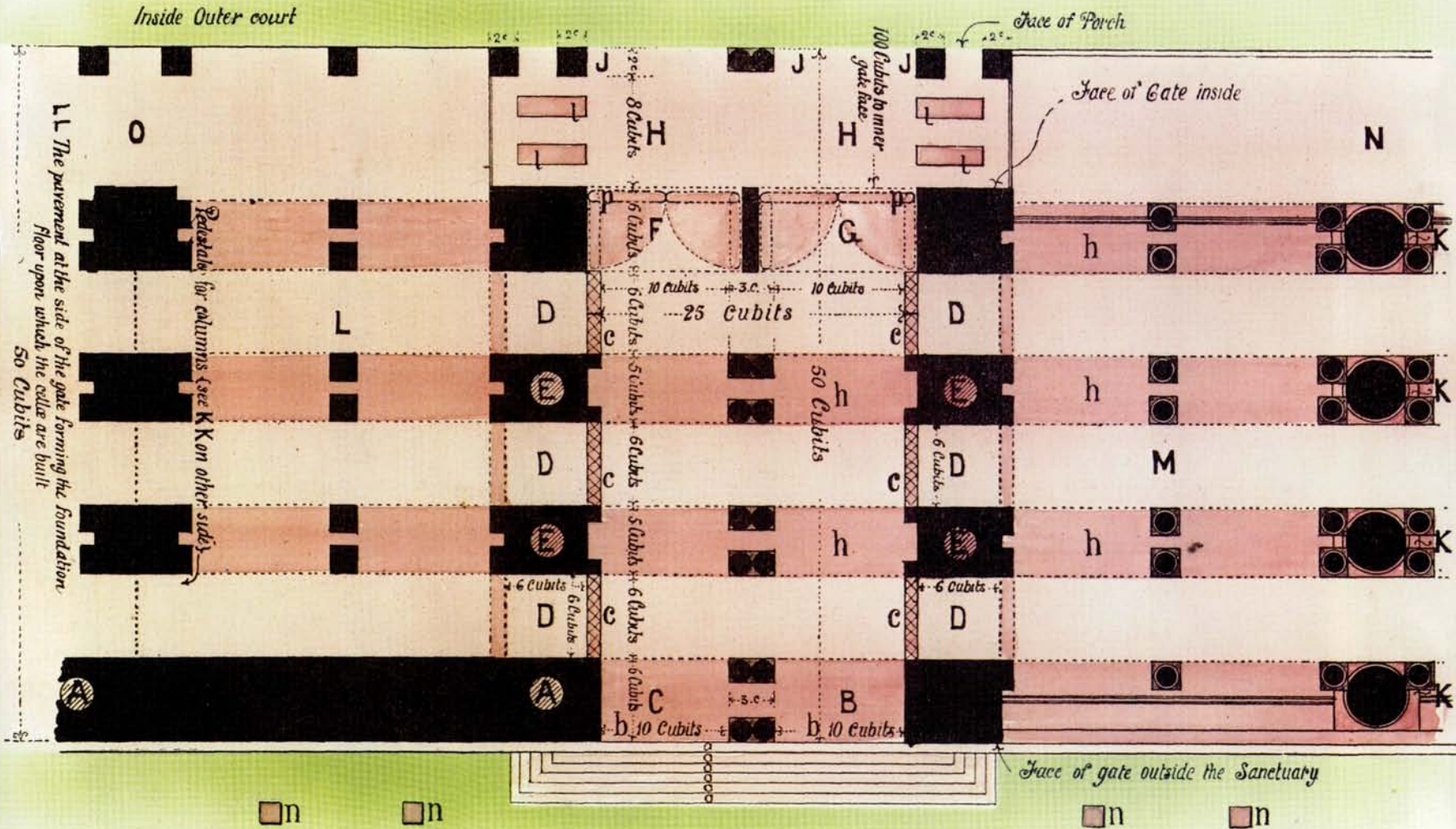
i.i.—Arabesques.

n.n.—Slaying Blocks outside the Sanctuary.

b.b.—Entry of Gate, 10 cubits wide, 13 cubits high.

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

PLATE V.



PLAN OF GATE AND PORTION OF CELLÆ.

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

- H.—Porch of Gate inside the outer Court.
 J.J.—Posts of this Porch, 2 cubits.
 K.K.—Posts, or Palm Trees.
 L.—Cellæ on lower pavement of Court.
 M.—Cellæ on upper pavement.
 N.—Gallery in continuation of Porch.
 O.—Lower Colonnade or “Walk” in continuation of Porch.

- a.a.—Seven Steps to the Gate.
 b.b.—Entry of Gate, 10 cubits wide, 13 cubits high.
 c.c.—Boundary before “The Little Chambers,” 1 cubit thick.
 h.h.—Arches, 25 cubits long by 5 cubits wide.
 n.n.—Slaying Blocks outside the Sanctuary.
 l.l.—Flaying and Washing Tables in Porch.
 p.p.—Folding Doors.

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

Thus the general measure covers and fits all the details. This *proves* the plan of the gate so far as its longitudinal measure is concerned. The next point of interest is its latitudinal expanse. This is stated to be twenty-five cubits :

He measured then the gate from the roof of one little chamber to the roof of another: the breadth was five and twenty cubits, door against door. (Verse 13).

Since doors are not specified to the runner chambers, the expression "door against door" is peculiar. In view of the fact that a threshold is usually a space in front of a door, and that the term "threshold" implies the existence of a door, it seems that doors will be fitted to the entrance threshold as also to the inner thresholds of the gate-building. Therefore the sentence, "he measured (or made) the gate from the roof of one little chamber to the roof of the other, a breadth of five and twenty cubits; door against door," (R.V.) may be understood to mean that the gateway is five and twenty cubits inside its full length, from door to door, *i.e.*, from the door of the entrance over the first, or front threshold, to the door of exit over the inner threshold.

Here an important question should be mentioned, *viz.*, Are the *ta* open to the gateway or are they approached from the court, as suggested later on (see pp. 34-35). Reasons are there advanced in favour of the latter suggestion, but it may be intended that the *ta* are approached from the gateway: if so, the boundary structures would be fixed at the inner side of the "little chambers," and in that arrangement the gateway would be a clear space five and twenty cubits wide, except for the central columns if such are provided for the purpose of dividing the gateway into two portions. The trellis-like structure forming the boundary of the *ta* may be placed in either suggested position without in any way affecting the general dimensions of the *building*.

Since no thickness is given for the folding doors, one is not able to see clearly how these details will fit in the gate. The doors may be massive structures like those of the giant cities of Bashan, which were formed of stone having projecting studs let into the threshold and lintel upon which the doors turned. In that case they may be formed with arabesque work like the boundary of the *ta*. If so, they can be made to fit in the gateway, thus:

Space for four leaves of the folding doors one cubit each	...	...	...	...	4 cubits.
One division between the lintels of folding doors, one cubit	...	...	...	...	1 "
Two door-openings, each ten cubits	..	..	..	..	20 "
Width of gateway					25 cub ts.

If, on the other hand, the doors are of less thickness than one cubit, then the division between them must be proportionately increased. The alternative suggestions are indicated by dotted lines, Plate V., p. 21.

X. THE "PALM TREES" OF THE GATE.

The columns which flank either side of the gate, and on either side of the court, are mentioned in verse 14 thus:

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

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

Verse 14 not only informs us that there are *posts* to the court, but also that these posts are posts of the gate as well. The word *post* is here used in two senses. A *pedestal*, or *surbase*, is a post, and a *pillar* is a post. The original word **אֵילָם** (*áyil*), as occurring in the context, may apply to either. Now, from verse 10, we know that on either side of the gateway there are posts between the runner chambers: and from verse 14 we know there are similar posts to the court. There appears also to be three distinct affirmations (and perhaps a fourth) in the fourteenth verse.

First—"He made post" (*i.e.*, posts) of threescore cubits to the court." *Secondly*—it is affirmed that there are other posts in the court *to which the threescore cubit posts are made*. That is to say that *long* posts (pillars) are made to surmount *short* posts (pedestals, or surbases) in the court. *Thirdly*—it is affirmed that the *posts* (pedestals and pillars) of the court are also round about the gate. This must mean that the pedestals and pillars of the court are also pedestals and pillars of the gate, for the court cannot be "round about the gate," that would be an absurdity, but pillars in the court can also be pillars of the gate, because the court adjoins the gate (vv. 18-19.) The *fourth* inference is that the posts (pedestals) in the court upon which are placed pillars are like those in the gate mentioned in the tenth verse as on each side of the gate.

Another feature is introduced in the description of the gates, namely, the Palm Trees. Omitting the italics in the A.V., we read:

Upon *post* palm trees (verse 16).

And their *palm trees* after the *measure* of the gate that looketh toward the east. (Verse 22).

He brought me toward the south, and behold a *gate* toward the south it had *palm trees*, one on this side, and another on that side, *upon the posts* thereof. (Verses 24 and 26).

The inner court gates also are stated to have palm trees (vv. 27, 31, 32, 37).

What are these *palm trees*? Many readers of the prophecy have supposed "the palm trees" to be sculptured representations of palm trees upon the posts. Such a conclusion is altogether inadmissible. The palm trees mentioned in every description of gate form an *integral part* of the gate building *measured* by Ezekiel's guide, thus we read :

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

And so with every mention of the palm trees, even where the fact is not so distinctly apparent as in these two verses, for it must be remembered that the verb "he measured" governs all the description of the gates. So whatever the palm trees are, whether identical with the "posts" of verse 14, or slender shafts joined up to a central pillar, they are a distinct element in the gate according to the measure given.

The suggestion has been ventured that *literal* palm trees are here specified. What curious palms they would be! A tree without fructifying spoil stuck on the top of a post at least twelve feet high!

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

A post (*áyil*) would in modern technical language be called a *pedestal* or *sub-base*, and upon it another post (*áyil*) could be placed, called in modern technical language a column, pillar, or shaft. Upon these premises, then, verse 10 and verse 14 explain each other. The meaning of the two may be expressed thus: *There are pedestals round the gateway, and these pedestals round the gateway are also pedestals to the court. They have upon them posts of threescore cubits.* Thus understood, the meaning of these verses is perfectly clear, and with a plan shewing how this feature could be incorporated in the gate, verse 14, which hitherto has been considered inexplicable, ceases to be mysterious. (Plate III., c-c-c. Posts of the court round the gate. d-d, other posts in the court. See also K-K, Plate IV., and E-E, K-K, Plate VII.)

These palm-trees are said to be of *one* measure in each gate. Yet their measure is not given, unless the *posts* upon the posts of verses 10 and 14 are the palm trees of the gate. Assuming that this must be the explanation of the relation of these verses, we are able to form a fairly conclusive opinion as to the dimensions of this ornamental, and yet constructional feature.

How high are the pedestals, or surbases, and how long are the pillars upon them? The height of the posts, or pedestals, on either side of the gateway, is not stated. These may, therefore, be included in the measure

of the pillars or columns. They may be sub-divided from the columns by the height of the door entrances, in which case they would be at least twenty-six feet high, or they may be the same height as the outer wall, and would be twelve feet high.

The length of the posts is stated to be threescore cubits. Are we, therefore, to understand that *every* pedestal or surbase has "made to it" a column, or pillar, sixty cubits, *i.e.*, *one hundred and twenty feet high*? Not necessarily. The word in the first part of verse 14 is in its plural form. Had this been otherwise, then each pedestal and column would be sixty cubits long, but there is another explanation. It should be observed that in the specification of the gate, its principal features are given in *dual* form. Thus we read :

The little chambers of the gate were three on this side and three on that side.

The posts had one measure on this side and that side (v. 10).

The little chambers six cubits on this side, and six cubits on that side. (v. 12).

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

Since palm trees are specified to be upon *every* post in the gateway (verse 16), a column, whether large or small, composed of base, shaft, and spreading foliated capital, fitly corresponds to the description *palm tree*, the root representing an ornamental base, and the head, a foliated leaf-like capital. The figure would equally describe a single shaft upon each post, or several pillars to a larger central post. The word being in the plural favours the latter hypothesis.

Probably the *shafts* of the columns will be ornamented as well as the base and the cap. Some "palm-trees" have leaf-like serrated and knotted bark of beautiful appearance. Hidden under the terms of this specification, therefore, we probably have described a building of ornate beauty as well as of unique design, conjoined

with majestic proportions. The drawings, therefore, accompanying this exposition, do not merely represent the bare forms specified, but also a suitable degree of ornamentation, as suggested by the specifications. When the building is erected, its actual appearance will, no doubt, differ from the drawings in this respect, but the reader will not be a loser by a little dressing, according to the judgment of the writer—dressing which in no way affects the general dimensions of the specification, and which, of course, forms no part of it.

XI. THE ARCHES.

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

And closed windows to the lodges (little chambers), and to their posts within the gate round about, and likewise to the arches; and windows round about inward (or within) and upon post palm trees. (R.V. verse 16).

That there are arches to the gateway, and very magnificent arches too, no one can doubt who considers all the elements of the specification. They are mentioned in the specification of the first gate, *i.e.*, the eastern gate (see verses 6-16). They are mentioned in the specification of the northern gate (verses 20-22). They are mentioned in the specification of the southern gate (verse 24), and they are mentioned in the specification of each of the inner court gates (verses 29, 33 and 36.) These arches are "twenty-five cubits long and five broad" (see verse 30); that is to say, they are of the same measure as the distance separating the *ta* on either side of the gateway, and the same *width* as the *posts*, or *surbases*, between the little chambers. Moreover, we learn from verse 22, that the arches are *before the steps of the gateway*. Any person, therefore, ascending these steps, would see overhead a series of arches, under which he would pass on entering the house. The arches then spring from one column to another across the gateway.

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

Here it may be appropriate to offer a suggestion that the Arch is of *Divine* origin. Anyone who has noticed the great thickness of the walls of the Temple built by Solomon (see Fergusson's restored plan of the Temple) may well ask, Why this great thickness? and why chambers built round the outer wall of the Temple in the way of lateral support? Now, if Solomon's Temple (the design of which was given by God to David)

were arched over, we have an explanation of the existence of thick walls, supported by wing buttresses in the form of chambers. The arch is so superlatively scientific in construction, that reason almost points to a Divine unfolding of the secret of its construction. The secret once committed to the Jews would be jealously guarded by them; neither imitated in their private dwellings, nor revealed to others, because a sacred element in their Temple of worship. The first Temple, totally destroyed by Nebuchadnezzar, would be a prototype of the second, *i.e.*, of the Temple of Herod. Now, while this latter building still existed in perfection, the Jews were subject to the Romans, who would, therefore, be likely to learn of the method of constructing the arch from the Jews. Is it not a curious and significant fact that the arch came into general use about that time? And what more likely than to copy a constructional feature of such exquisite beauty as the arch, if the Romans found it in Herod's Temple at Jerusalem? In confirmation of this suggestion, we have the fact that the remains of perfect arches have been discovered in "underground Jerusalem," which appear to antedate any other *arched structures*.

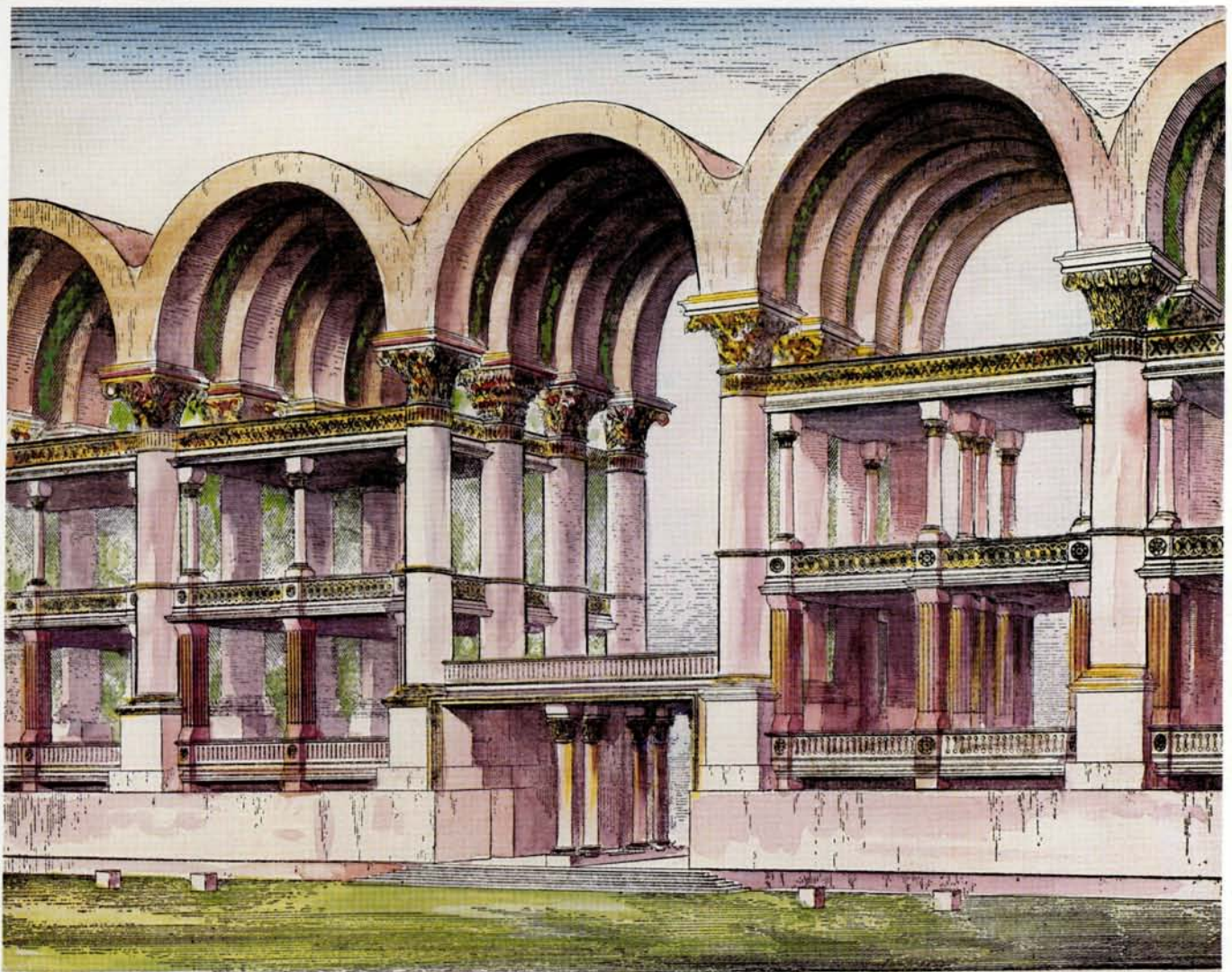
The sectional elevation (Plate VI.) shows four arches springing from four columns resting on four surbases, as being the probable form of the gate building.

XII. THE ARABESQUES OR "NARROW WINDOWS."

Few translators are satisfied with the rendering "narrow window" in verse 16, but there are fewer still who can give a more satisfactory translation of the original. The translators of the A.V. appear to have been in doubt as to the meaning of חַלּוֹנוֹת אֲטֻמּוֹת (*hallonot atumot*), so they gave the alternative marginal rendering "closed windows." The revisers of 1885 transfer the marginal rendering to the text, and do not even give "narrow windows" as an alternative rendering. The words *closed windows* do undoubtedly give a more literal rendering of the original than "narrow windows"; but do they represent to us in English the thing spoken of under those terms? The context by implication appears to answer in the negative. The verse taken as it stands does not convey a tangible idea to the reader. How can a chamber without walls (for none are specified) have a window? How may posts and arches have windows in them? How may there be *windows round about* if there is no inclosing wall, to the gate building, and none is specified? These questions go to the root of the difficulty, and shew that something else is meant by "closed windows" other than what is commonly understood by these words.

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

The word חַלּוֹנוֹת (*hallonot*) rendered "windows" is the plural form of the noun חֶלֶק (*hallon*). It is derived from a verb meaning *to perforate*, and is not in-



PERSPECTIVE VIEW OF GATE AND CELLÆ.
(Note Arabesques are omitted to show construction.)

appropriately translated window, but may convey a wider meaning than an opening for light, sight, or air.

The word *הַלֹּן* (*hallón*) is used in connection with the word *אֶשְׁנָב* (*eshnáb*) translated *lattice* in the 28th verse of the fifth chapter of Judges.

A comparison of terms will shew that *window* and *lattice* are closely related, if not, indeed, synonymous; see the following instances of double parallelism, so frequent in Hebrew poetry:

The mother of Sisera looked out of a window (*hallón*) and cried through the lattice (*eshnáb*), Why is his chariot so long in coming? Why tarry the wheels of his chariot? (Judges v. 28.)

Here the word *hallón* is used in connection with the word *eshnáb*, translated *lattice*. *Window* and *lattice* refer to the same aperture, "She looked out at the window and cried through the lattice," is equivalent to, "She looked through the 'lattice' and cried out of the 'window,'" the terms in this case being interchangeable,

and meaning one and the same thing. Again in Proverbs we read:

At the *window* of my house I looked through my *casement* and beheld the simple ones. (Proverbs vii. 6). And yet again in the Song of Solomon *חַרְכִּים* (*harakkim*) has been used in a similar connection with *hallon*.

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

In these passages we find the words *lattice* and *casement* used as interchangeable terms with *window*.

By usage, then, apart from any other consideration, we may look upon the term *hallón*, or window, as meaning something beyond a mere opening in a wall. Just as we, in speaking of a "window" include under that term, fittings which originally did not form part of a window at all, so the word "windows" in the fortieth chapter of Ezekiel may be taken to specify *fittings* of some kind; and the balance of evidence appears to

favour the idea set forth by the several words used in Scripture in connection with *hallón*. Thus, in Judges, and also in Canticles, we have the word lattice used interchangeably with the word window.

The substitution of the word *lattice* or *lattice work* in the place of the word windows appears legitimate, and this change exactly fits the other features of the specification if a suitable kind of lattice is understood. Thus if the surbases of the gateway, as shewn in Plate V, were connected by fretted tracery in stone, technically called arabesques, forming a "boundary" before the *ta* on either side of the gate building, no one could pass into the temple except through the doorways. Visitors entering the gate would see the court through such a perforated screen, but could not obtain access to the court without passing along the entire length of the gateway, and through the doorways at the further end.

The word translated *closed* bears upon and confirms this suggestion. It should be noted that the word *חלונות* (*windows*) is a plural noun derived from a verb meaning *to perforate*. The noun, therefore, clearly carries with it the idea of a plurality of holes or perforations. But there are no walls in which to make these perforations. What, therefore, are we to understand by the specification? The word *אֶתְמוֹת* (*atumót*) translated "closed" appears to give the explanation when taken in connection with the word *ta*, i.e., "little chamber." *Atumót* is the passive participle of the verb *atám*, which means to "close" or "shut," and the term may be used as implying that the perforated work is the *closing* or *enclosing structure* of the chambers. Verse 16, therefore, may read as follows: Arabesques or perforated work, enclose the little chambers, and extend to their posts within the gate round about, and arabesques are to the arches round about within.

Many palatial residences in the East are enclosed and protected by arabesque work or fretted tracery of beautiful design, and this may be what is here intended. This suggestion makes the whole verse intelligible. The lattice, or arabesque work, connects the posts within the gate round about; likewise the arches round about inward are to be connected with, or formed with, arabesques. It is more than probable also that the *ta* or "chambers" are to be formed with openwork of some kind.

Thus is made clear an otherwise obscure verse which troubled translators more than a little. It is an explanation in harmony with Gesenius, who says the words *חלונות אֶתְמוֹת* mean "*fenestrae clathris cancellisve clausae*, i.e., "windows closed with bars or lattice," or, lattice which could not be opened and closed at pleasure. Fürst defines them as "closed," i.e., "latticed windows." These two scholars may not have been acquainted with arabesque architecture: they did not appear to perceive the absence of walls to the "little chambers," and they did not perceive that a *boundary* distinct from, yet related to the *ta*, may be implied in the specification.

Standing in the gateway one may see the perforated screens of the "chambers." Arabesque arches may be seen to rise between pillar and pillar, and similar arabesque work may be seen to connect these arches. An indication of the way by which arabesque work may close the upper *cellæ* is shewn on the left hand side of the elevation of the gate, Plate IV.

It may be objected by some that an open-work palace would not be an ideal building for a house of prayer for all people. In the absence of further details of the screen-work the objection is not unreasonable, but the enclosing structures are one cubit thick. These could be made so as to afford much greater protection from the elements than may be supposed. It is possible, however, that some of the screen work will be air-proof, although the principal part of the sanctuary, as will be explained later, will be furnished with coverings for which open screen work is essential.

We read in Genesis, in that very brief description of the ark, that God commanded Noah to make a window (*צֹהַר* *tsóhar*) in it (chap. vi., 16.) That is to say, he commanded Noah to make provision for light to enter. The word *צֹהַר* has been translated by Young "bright object." This window, then, might have been "glazed" with a transparent substance for anything we know to the contrary. The invention of glass is prehistoric; glass was certainly made by the Egyptians 1600 B.C., and if known to them, nothing can be said against the possibility of antediluvian glass manufacture. But even if the manufacture of glass was not known when the ark was made, the remarkable substance *mica* has existed from all ages. It is a *glittering* mineral, as its name indicates, is transparent, can be obtained in large plates, and is used at the present day in different parts of the earth for windows. *Talc* is a similar substance, also usable for windows.

Now the word *צֹהַר* (*tsóhar*) in its dual number *צֹהָרִים* (*tzohóraim*) is translated *noon*, *noonday*, and *mid-day*, and occurs about twenty-three times in the Hebrew bible, and if this word has been translated "noon," "noonday," etc., because the word means something *bright*, we can understand that when God told Noah to make a *tzohar* to the ark, he referred not to making a light in it, but to the insertion of a bright sheet of some glittering substance which would admit light, such as *mica* or *talc*. There is evidence, therefore, in support of the possibility that the window spoken of in Genesis vi., 16, was a *window* in the modern acceptance of the term, that is, an opening filled in with some bright, transparent substance. Again, referring to the word *hallónót* used so frequently throughout the Ezekiel specification, we find the word in its singular form used in Genesis viii., 6, where it is stated that Noah opened *the window* of the Ark. Here, then, since we have the word *hallón* qualified by the word *tzóhar*, and we have the word *tzóhar* qualified by the word *hallón*, the one *must* be explanatory of the other. A window which could be opened, and which, without being opened would

let in the noonday sun, must either have been formed with *transparent* substance in a frame-work, or with framed lattice bars. The latter would prevent the birds from flying out of the ark, but would admit rain. The former would give light, yet keep out the storm. Since the window was at the top of the ark (Genesis vi. 16), and ventilation as well as light would be required, the use of the word *tzohar* leads one to think that both lattice work and transparent substance were used in the construction of the window to the ark. At any rate, there must have been framed lattice work if nothing else.

Now if it be the intention of the Almighty One to introduce transparent substance into the Temple described in Ezekiel for a more perfect protection from the elements, then in view of the many recurring features in the building, the visitor will see such a brilliant exhibition of crystal beauty as hitherto has never met the gaze of man.

SUMMARY.

We have now followed Ezekiel's guide in his delineation of the several features of the gate. We commenced by observing how he ascended the steps and measured its two thresholds on the front (or entering) of the gateway. We have looked at the "little chambers," and have peered through the "lattice" into the court on the other side. We have seen the length and breadth of those enormous entrance doors, whose breadth is twice as great as any ordinary gateway, and whose height exceeds the height of the eaves-line of an ordinary two-storey dwelling. We have seen the companion doors on the exit side of the gateway, through whose portals the returning visitor will pass in peaceful order. We have looked at those massive pedestals and their surbases, or foundations, standing between the "runner chambers"; and we have glanced upwards to those immense columns and pillar-like palm trees above the gateway on either side, with leaf-like spreading top, which, with majestic beauty, receive the arches of the gate. Consider this gateway in its length and breadth—one hundred feet long by fifty feet broad: a building in itself larger than most public halls in England. Such a gateway, furnished with its arabesque, or crystal screens, would almost overwhelm the observer with a sense of magnificence, and would be a noble entrance to that which lies beyond.

SECTION III.

THE OUTER COURTS.

EZEKIEL, now brought into the outer court through the eastern gate, exclaims:

Lo, chambers and pavement made for the court round about: thirty chambers upon the pavement.

And the pavement by the side of the gates over against the length of the gates the lower pavement. (Chap. xl. 17, 18)

This appears to be an almost involuntary expression of surprise at the outer court which he saw.

The distinctive features of these outer courts will be considered under the following sub-sections:

1. The gates.
2. The lower pavement.
3. The *cellæ* flanking the outer court.
4. The extent of the outer court.
5. The Inner Court Gates.
6. The *cellæ* flanking the Inner Court.
7. The "porches of the court" and the "galleries."
8. The entrances, and details of buildings on the North, South and East.
9. The Western or fourth side.

I. THE GATES (CHAPTER XL. 18).

The reference to the *gates* (verse 18) gives a hint for the first time that there is more than one gate on the eastern side, and the phrase "the *gate* which looketh toward the east," must be interpreted in harmony therewith. The word "gate" is used as a *noun of multitude*, a method of description frequently adopted throughout the vision where recurring features are mentioned, as already explained in the last section. "The gate that looks toward the east," therefore, means either *any* or *all* of the gate openings on the eastern side, whatever their number, and instead of one gate only to a side, it is inferred that there are many.

Furthermore, the eastern *gate* means not a single gate, but *all the gate structures on the east*. So also of the other sides to which a gate is specified, viz., the north and the south.

The law of the house restricting the use of the gate on the north and south for entrance and exit strengthens the inference that there are many gates on each side. 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. (Chap. xlvi. 9).

Two single gates (one on the north and one on the south) would be totally inadequate for the vast multitude which is to enter and issue from a building used for universal worship. This will be the more apparent when we consider the testimonies which shew that all nations are to offer sacrifices in this building (Chap. xl. 38-43, Zec. xiv. 16-20; viii. 19-23; Micah iv. 2). If there were only a single gate on each side, the provision for offering appears altogether out of proportion to the necessities of such a number of people. Eleven gates on each side is according to the fitness of things: those to the north,¹ with their sacrificial appurtenances, and those to the south, for the bringing in of "the offerings of the people" (Chap. xliv., verse 30).

Certain details concerning the provision for washing of sacrifices close by the entrance of the gate on the north side, confirm this conclusion:

¹ The letters n, n Plate IV. and V. indicate the position of the Sla in Blo: s; the letters l, l Plate V. show the suggested position of the Flying Tables. The expression, *לְשֹׁמֵר אֵלֶיָּהֶם*, verses 39 and 40, may be taken to mean "to use when slaughtering."—*Kiel*.

He brought me to the *north* gate And the *chambers* (singular in Hebrew) and the entry thereof is by the posts of THE GATES (plural) *where they washed the burnt offering*. (Verse 38).

Here are a plurality of gates on the north side.

From the uniform description of the *gates* on each side, it must be understood that the east, north and south and west have many gates each, and though the actual number is conjectural, certain structural calculations indicate, as will be shewn immediately (see Sub-Sections II. and III.), that there may be nine or eleven gates on each side. Eleven would divide the side of the Temple in its extent of a *mile* into convenient sub-divisions for entrance, so that any part of the building could be reached without circumambulation, and any congestion of visitors would always be obviated by such an arrangement.

Whatever the number, they are all alike, and all stand related to the outer wall in the manner of the gate already described; for it is stated that the measurements of the *north* gate of the outward court are "*after the measure of the first gate*," i.e., the east gate (verses 20-21); and so with the *south* gate, or gates.

II. THE LOWER PAVEMENT.

The pavement observed by Ezekiel with surprise is specially related to the gates:

The pavement by the side of the gates over against the length of the gates (is) the lower pavement. (Verse 18).

The side of the gate, or gate-building, is its flank, where we have seen are the *ta* and surbases. This length is fifty cubits measuring from the outer face of the gateway to the face of the inner porch where it looks towards the interior, the breadth of the structure being twenty-five cubits. These dimensions are repeated six times, i.e., in every case where the gates are described. There can, therefore, be no mistake as to which is the length of the gate, and which is its breadth. The fifty cubits extend inwards from the outside face of the wall in them all. The pavement is *over against* this length. The pavement is, therefore, fifty cubits (or about 100 feet) wide, i.e., the same width as the gates are long; and being at the side of these gates, and *over against* them, it is necessarily over against the wall. (Plates II. and III. e.e., pavement; Plate V., L-L.), and also stretches alongside of it from gate to gate, throughout the whole extent of the walls on the three sides. The pavement may be called the foundation floor, upon which stand all that go to make the outer court building. The gates split into sections what would otherwise present a continuous floor. It is probable, since it is called a *pavement*, that it will be raised at least one cubit above the level of the court, and of the gate floor. This raised platform would extend the entire length of the court, except where divided by the gates.

In passing it should be noted that this pavement is described as the *lower pavement*. There must, therefore, be at least one upper pavement, supported either by arches, columns or posts.

III. THE CELLÆ FLANKING THE OUTER COURT (XL. 17).

On the lower pavement already described, and therefore occupying the same position in relation to the gates and to the wall, Ezekiel saw a structure described by a term which in the A.V. is rendered "chamber" or "chambers." In the original the word is לִשְׁכּוֹת (Lishkot) not תָּא (ta) which appears to be used for describing the lift-chambers on either side of the gate building. The signification of the word *ta* has already been considered (see pp. 16-17 *ante*.)

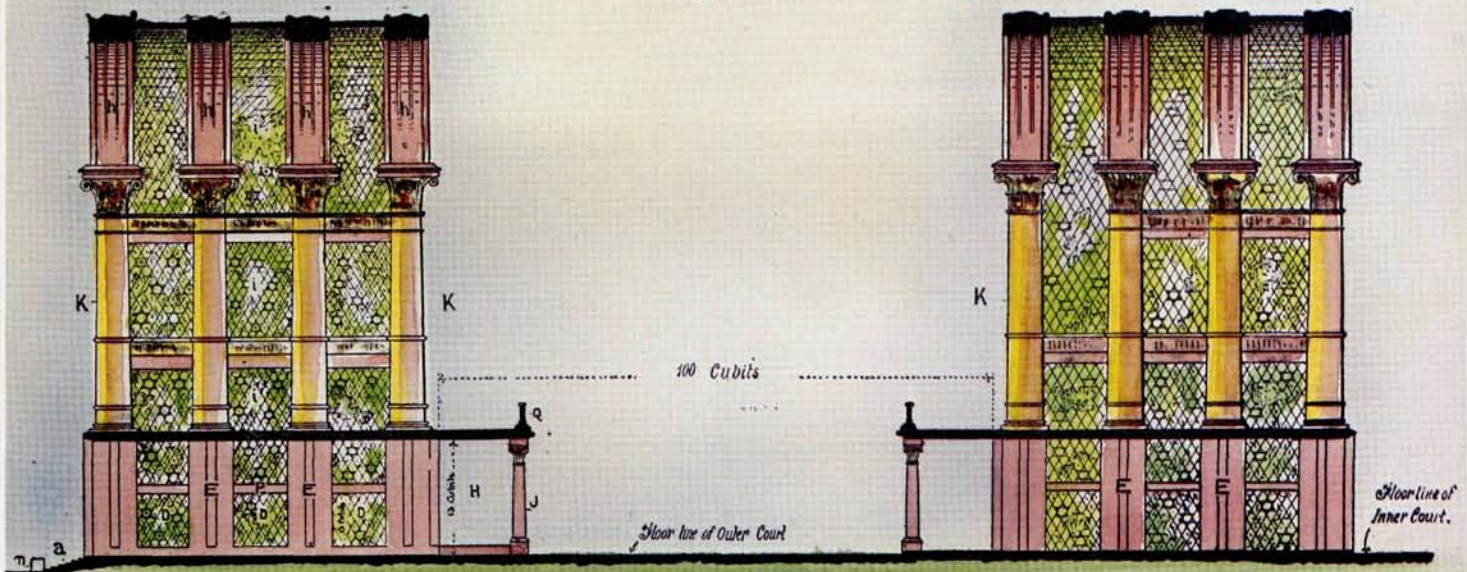
Having selected the word "chamber" as a translation of *ta*, it is necessary for the sake of perspicuity to find another word to represent (Lishkot). To translate the two words, so different in signification, by the word "chamber," conveys the idea that the one is the same as the other, differing only in size. This would be misleading. Our conventional idea of the word "chamber" is chiefly associated with a single four-sided room of limited size, whereas the word *lishkâh* is sometimes applied to a series of spacious apartments (see Neh. XIII. 4-5, 8-9). What are we to call these *lishkot* then? Gesenius gives *cella* as the meaning to this word (amongst other significations), and Fürst *depot* or *cell*. But however good a translation *cell* may be in a structural sense, it conveys too much the idea of a prison-like building to be suitable for describing any portion of the Temple of Yah-weh's glory. Considering the use of these buildings, one would not adopt either the word "chamber" or "cell" in their unqualified form, as a translation of *lishkot*. The word "chamber" might serve as a translation if properly qualified. Looking, however, at the peculiar constructional character of the buildings, a word which gives some indication of this appears preferable to any other. We have such a word in the Latin term *cella*. Any large building, particularly one open at the side or ends, divided into a number of smaller parts by a series of pillars is a *cella*:

"The whole space within the walls of an ancient temple was called the *cella*. But the interior was frequently divided into several *cellæ*, in which case each *cella* took the name of the deity whose statue it contained."

A distinct architectural peculiarity, therefore, is conveyed in the word *cella*, and so far as the writer is aware is not expressed by any other word for defining the kind of buildings of the outer court. Certainly the word chamber is not suitable for describing the buildings which are resting upon the pavement between the gates, which appear to be much-pillared halls, forming the "chambers" of verse 17. *Cella* (singular), then, will be understood throughout this exposition as referring to a large structure comprising many smaller sub-divisions: *cellæ* (plural) a number of such structures.

Ezekiel affirms that there are *thirty*, and we have seen from the specification that these thirty are built upon the pavement, which extends the full length of the

PLATE VII.



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

a. —Seven steps to Gate.
 DD.—“Little chambers” of Gate.
 EE.—Post “between little chambers.”

H. —Porch of gate within.
 J. —Posts of Porch of gate within.
 h h h.—Arches.
 iii. —Arabesques.

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

wall, except where interrupted by the gates, and is equal in breadth to the full length of the gate building, viz., fifty cubits. Having seen that there are many gates on the three sides of the house, on the north, the south, and the east, and that the pavement extends between the gates on each of the three sides, the buildings which are erected upon the pavement are co-extensive with it, and therefore must be constructed so as to fill up the space between the gates, i.e., from gate to gate, fifty cubits wide, on the three sides of the house.

We now look at a matter of detail. Is the space between any two gates occupied by one long room, or is it subdivided? The latter idea is indicated by an expression that continually occurs in the fortieth chapter in the description of the several gates, viz., “arches round about”:

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

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

of arches identical with those of the gate appear to be distinctly specified in the thirtieth verse:

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

With this understanding, we have an explanation of the otherwise extraordinary proportions of the outer wall—one reed (about 12ft.) high and one reed thick, for the proportion of the wall may determine the proportion of the surbases between the *ta* in the gateway, since the arches carried by the pillars upon the wall are identical with those carried by the columns of the outer court building. We also see why the inner threshold of the gateway is made one reed broad, since the threshold would fill a space between two surbases, upon which also pillars would be erected to carry the inmost arch of the gateway.

The expression “arches round about” is literally:

Everywhere the eye turned are arches.

Thus the space between the gates is subdivided by arches and pillars in recurring order, and forming large reception halls and recesses. From the pillars of the one gate to those of the next is the *Lishkâh* or the “chamber” of verse seventeen. The whole series forming a magnificent palace, surpassing in beauty and grandeur any palace ancient or modern, and useful in the highest degree in connection with a temple of worship. No doubt the buildings will be strictly utilitarian in their arrangement, but perfect in form and of ideal proportions, since they are designed for a house of prayer for all people by Him whose works are resplendent with beauty and fitness.

Incidentally this feature of the *cellæ* gives a most striking confirmation of the correctness of the architectural

scheme of the Temple deduced in this exposition from Ezekiel's specification, and also enables one to arrive at the number of gates with tolerable accuracy. It may almost be called a mathematical demonstration. It is the complete correspondence of the measurements of the constructional details with the measurement of the general plan as herein developed. This correspondence has been absent from all previous attempts to interpret the Ezekiel specification. It has, in fact, been an insuperable difficulty with all interpreters, and in most cases they have proposed to get over this crucial test by altering the figures.

The number of the *lishkâh* or *cella* enables one to ascertain the number of the gates. Since three sides only have as yet been described, the number *thirty* must be divided by *three*, thus giving ten sections for each side. Thus there are *ten* pavements, with their superstructures for each of the three sides of the Temple. Ten *cellæ* upon one side is obtained by *dividing that side with the necessary number of gates*. This can be done either with nine or eleven. Eleven appears to be the most likely number. This gives a gate at either end of the outer court, adjoining the corner towers, see Plates II. and III. p. 12 and p. 14, nine between the *cellæ*, one at each end, *eleven* in all.

Upon consulting the general ground plan of the sanctuary, the reader will notice four square courts marked off from the rest at the corners. These are the "corner courts" mentioned in the forty-sixth chapter. They are shewn on the plan *one hundred and eighty* cubits square. The reason for this will be given later. Meanwhile, the *arithmetical* proof which they help to furnish will be perceived on a careful consideration of the following analysis and summary of dimensions:

The side of the sanctuary is three thousand cubits	3,000
Deduct the space occupied by two corner courts, each one hundred and eighty cubits	.. 360
Remainder	.. 2,640

The arches <i>span</i> five and twenty cubits	.. 25
The surbases are six cubits, so if they are all equal to the depth of the <i>ta</i> the axis of the <i>ta</i> is the same as the axis of the columns supporting the arches. Thus by adding to the measure of the arch, half surbase one side (3 cubits), and half on the other (3 cubits) <i>i.e.</i> , by adding <i>six</i> cubits to the measure of the arch, we arrive at the distance in cubits from centre to centre of the archway supports:	6

Namely .. 31 cubits.

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

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

The two corner courts are each 180 cubits. equal	360
Eighty-five arches, 31 cubits from centre to centre of their supports equal	2,635
Add a space for two half columns ($2\frac{1}{2}$ cubits each) in order to form not a respond but a complete column at each end	5

THE MEASURE OF ONE SIDE OF THE SANCTUARY	
is three thousand cubits	3,000

These figures demonstrate the unity of the construction of the gates and the *cellæ*, and also prove that a correct delineation in harmony with the specification has been found.

The term the *lower* pavement and the detailed description of the *cella* in Chapters XL—XLII. 1-12, shew that there are upper and lower storeys in the *cella*, corresponding to the upper and lower pavements. The gate also has a second storey in it, as indicated by the expression the "lower gate" (Chap. XL. 19). There could be a *shâar* (שַׁעַר) or division between the upper range of buildings as well as a division to the lower. Now if the upper portion of the gateway were different in construction from the lower, this would effect a similar division of the *cella* into ten sections. This upper part of the gate may be used only by the administrative staff of the sanctuary.

IV. THE EXTENT OF THE OUTER COURT.

Verses 17 and 18 conclude the description of the outer court gates, and the *cellæ* stretching between them. Then we read:

He measured the breadth from the forefront of the lower gate, unto the forefront of the inner court without, a hundred cubits *eastward* and *northward*. (Verse 19).

There is some obscurity about this at first sight, arising from the supposition which the text at first suggests, that Ezekiel and his guide, when the measure "northward" is made, are still standing in the outer court on the eastern side. In point of fact, the statement of measurement on the two sides implies that the measurer had moved into the outer court on the *northern* side *during the interval between the two measurements*, for immediately afterwards he commences the measure of the "gate" on that side. The next verse distinctly implies that Ezekiel and his guide had moved their position from the eastern gate, for he states:

The gate of the outward court that looked towards the north, he measured the length thereof, and the breadth thereof. (Verse 20.)

There is no distinct assertion that Ezekiel was taken from the east side to the north side, as in the case of his removal to the south side court (verse 24); but the fact is involved in the circumstance of his immediately afterwards measuring the gate of the northern outer court (ch. XL. 20-22). The two measurements of one hundred cubits are to be applied equally to the courts on the eastern and northern sides. The court on the south side is likewise one hundred cubits wide (verse 27)

On each of these three sides of the house, the gates with their chambers, posts, arches, steps, lattice-work, and doors are alike. Each side has a pavement between the gates, and *cellæ* as already described, built upon the pavements.

Verse 19 states that the measure of one hundred cubits is the full width of the outer court. The length of the court, *i.e.*, of each outer court, is 2,640 cubits, or just one mile long, according to the initial measure adopted in this delineation, and about 200 feet wide, or something like *three times the width of an ordinary street*. There would be twenty-two gates for entrance and exit on the north and south sides (Plate II.); and the gateways would not be more than 176 yards apart from one another.

It may readily be perceived that the north and south sections of the outer court, to say nothing of the inner court, would provide an immense area for the congregation of the sons of Adam, who "go up from year to year to worship the King," the Lord of hosts, in Jerusalem (Zech. xiv. 16). The ground floor space alone would equal *sixty-six* acres, and the upper storeys at least *sixty* acres.

V. THE INNER COURT GATES.

The specification of the buildings appertaining to the inner court is not so easy to understand as the description of the outer court buildings. Important details are interwoven with a general description which applies to both the outer and inner court. The specification, however, does not present an insoluble problem if we observe the measuring angel's twice-repeated injunction:

Son of man . . . set thine heart upon all that I shall shew thee. (Chap. XL. 4).

Son of man, mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of the house of the Lord, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary. (Chap. XLIV. 5).

It is of vital importance to note all that is said about the *ordinances of the house*, the laws of the house, and to mark well the *entering in of the house* and every *going forth of the sanctuary*, in order to comprehend the construction of the house. Thus qualified, we shall be able to see where Ezekiel's description refers to the buildings in the outer court; to buildings forming part of the inner court, or to buildings of the inner court beyond the separate place. And in order to distinguish where reference is made to the inner court or to the outer court, it is also necessary to take into consideration some features of the inner Temple which are explained in a succeeding chapter, *viz.*, *The Most Holy and the separate place* delineated in Plates II. and III., letters **C-C**, **B-B** to which the reader is referred, and which are more particularly described in Chap. IV., Section II., and Section III., pp. 43-45.

Upon consulting the general ground plan of the sanctuary, the reader will see a gate of the inner court opposite to every gate of the outer court, separated by a

distance of 100 cubits (**f-f**, Plates II. and III., pp. 12-14). These are the inner court gates, which are connected by *cellæ* between each gate, in the same way as those described in the outer court. This arrangement of the gates is specified thus:

The gate to the *inner court* (is) *over against* the gate toward the *north* and toward the *east*; and he measured from gate to gate one hundred cubits. (Verse 23.)

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

These verses fix the position of the inner court gates on three sides of the house, *i.e.*, they stand *vis-à-vis* with the outer court gates, and one hundred cubits inward, as shewn on the plan (Plates II. and III.).

Since the word *gate* and *chamber* is used in the prophecy as a noun of multitude, it should be remembered that when Ezekiel saw the eastern, northern and southern courts or gates measured, he must have traversed (in spirit) all three courts to their full extent on the three sides of the house mentioned (Plates II. and III., **A-A-A**.) The significance of this fact will appear later, when we consider the detail descriptions of the buildings of the inner court.

VI. THE CELLA FLANKING THE INNER COURT.

The *cella* between the inner court gates on the north side is first mentioned in the description of the north gate of the inner court, Chapter XL. 38:

The chambers (*cellæ*) and the entries thereof are by the posts of the gates, where they washed the burnt offering.

In this verse the word **לִשְׁכָּה** (*Lishkâh*) is in the singular number, but is rendered in the plural in the A.V. in order to agree with "entries" and "gates." There is no need for this, when it is understood that the word "chamber," or *cella*, is a noun of multitude and refers to each of the *cellæ* whose entrance is *at the posts* of the gates where the sacrifices are cleansed. They are spoken of as one "chamber" or *cella*. Thus we have a striking confirmation of two things already demonstrated—*first*, the use of a singular noun in a plural or collective sense; and, *secondly*, the constructional character of the *cella* and the gate buildings.

These chambers or *cellæ* are related to the gates in the same way as are those of the outer court. They occupy the area between the gates, and with the inner court gates form an integral part of the inner court, but their entrances face the outer court. The outer face of these *cellæ* and the outer face of these gates are flush, and form the *south boundary* of the northern outer court, because the distance from the inner face of the outer court gates to the inner court is the same as the distance from the corresponding gates, *i.e.*, a hundred cubits (Chap. XL. 18-27).

This *cella* is again mentioned in Chapter XLII., verses 1 and 2, thus:

He brought me forth into the utter (outer) court, the way toward the north; and he brought me *into* the chamber (*cella*) that is over against the separate place, and which is

before the building toward the north. Before the length of a hundred cubits is the north door (or opening) and the breadth fifty cubits.

Let us in imagination follow Ezekiel moving from the position described (B, Plate II.) He approaches the northern outer court from the inner court (Chapter XL. 28). He passes through the gate into the outer court (Pl. II. A, Ch. XLII. 2); he enters the buildings already described from the outer court, and stands at some position in those buildings, say at R, Plate II.

The meaning of Ezekiel's description is clear from the position suggested. Before us to the north is the outer court, and beyond are the buildings of the outer court. Over against, *i.e.*, behind us, is the separate place in the inner court (Plate II., B) of which more will be said later. Here then is the *cella* into which Ezekiel was brought, and of which he is speaking specifically. The *cella* overlooks the outer court (Plate II., A) to the north, for the north door, or opening into the building from which Ezekiel is speaking is *before* the hundred cubit width of the outer court. The breadth, or distance through the *cella*, is given as fifty cubits, the same as the gates or entrances.

We are told that this *cella* is "over against the separate place." The word *cella* may apply to the whole of the buildings forming the southern boundary of the outer court, comprising a range of eleven gates and ten *cellæ*, between gates extending from end to end of the courts. See R.R., Plate II. The separate place, therefore, must be in the inner court, and must be divided from the outer court by this range of buildings.

The description of the gate of the inner court differs from the specification of those of the outer court in one particular only. This difference affects the question of the respective levels of the two gates. In the case of the outer court gate, Ezekiel's guide "ascended the steps" before he measured it; but in the case of the inner court gates nothing of the kind is stated, since, as we have seen, the approach is made from the inner court (Chap. XL. 28, Plate II. B). Moreover, we do not find from the description that eight steps are specified to it, as generally supposed. We learn, however, from verses 31, 34 and 37 that the "going up to it is eight steps," which some have supposed is the number of steps in the approach to the inner court gate. The explanation lies in the fact that concerning the outer gate "they went up to it by seven steps," verse 22. If the floor of the inner court gate were raised one step higher than the level of the outer court, this would furnish a *going up of eight steps*, seven from the outside up to the outer court level, and one from the outer to the inner court. Remembering that the pavement of the outer court is raised one cubit above the court (and this will apply to each side of the court), the arcades on each side of the court can be constructed so that the floor of each *cella* with its accompanying pillars and arches would be at the same level, each raised one cubit above the floor of the court.

If these arrangements have been correctly appre-

hended, we are in a fair position to understand other matters mentioned in Chapter XLII.

VII. THE PORCHES OF THE COURT AND THE GALLERIES (CHAPTER XLII. 3-4).

Passing into the *cella* mentioned in the last section, Ezekiel would notice "the porches of the court," which appear to be incidentally mentioned in Ch. XLI., verse 15, and more particularly described in Chapter XLII., verses 3 and 4:

Over against the twenty (*cellæ*) which is for the inner court, and over against the pavement which is for the utter (outer) court, is gallery against gallery in three (*storeys*).

And before the *cellæ* a walk of ten cubits breadth inward, a way of one cubit; and their doors toward the north.

The word *cubits* in the A.V. is not in the original; and for its introduction into the translation, there does not appear to be any justification. "Over against the twenty" may more reasonably be understood in the sense of over against the twenty *cellæ* which divide the outer court from the separate place on the northern and southern sides of the temple (ten *cellæ* on the north and ten *cellæ* on the south). Thus Chapter XLII. verse 13 reads:

Then said he unto me, the north *cellæ* and the south *cellæ* which are before the separate place, they be holy chambers, where the priests that approach unto the Lord shall eat the most holy things: there shall they lay the most holy things, and the meat offering, and the sin offering, and the trespass offering; for the place is holy (verse 13).

This verse defines one of the "laws" of the house, to the observance of which Ezekiel's attention was particularly directed, and shews that the *cellæ* mentioned must be constructed before the separate place as already mentioned.

Remembering that Ezekiel and his guide up to this point had traversed the temple outer courts (Ch. XL. 17-23, 24), and also the separate place and the inner court from south to north (Ch. XL. 28-38, 47; XLI.-XLII. 1), his description of what he has seen (verse 13) must refer to the ten *cellæ* on the north and the ten *cellæ* on the south constructed between the outer courts and the separate place. They are said to belong to, or *for the inner court* (verse 3). The galleries referred to are "before these twenty *cellæ* which are over against the separate place" and which are also "over against the pavement which is for the utter (outer) court." To speak of the galleries as over against a *measure* would involve an absurdity. Thus the word *cellæ* is substituted for cubits in the third verse.

The word translated "gallery" is פֶּתֶחַ (*athiq*). Commenting on this word, Gesenius says: *quoddam columnarum* (some sort of pillars), and Fürst, *a terrace, gallery, stair*. The root from which the word is derived, according to the same authority, is פָּנָה (*atak*), a word not to be met with in the Bible, and supposed to mean *to remove, to intermit*, and spoken of a terrace building. If these witnesses can be relied upon, then the third verse indicates that the *cella* flanking the outer

court on each side of it is in three storeys, because the galleries are not only *over against* the twenty cellæ, but also over against the *pavement* which is for the outer court. Further on we shall see that there is another galleried building over against the *twenty cellæ* beyond the separate place in the inner court.

There appears also to be some doubt as to the correct rendering of the numeral *three*. The word is rendered by Keil, "in the third (storey)." This would imply that the *cella* is divided into three storeys.

The expression "a way of one cubit" (verse 4) is peculiar. It corresponds with an architect's specification of a staircase which may have "twelve inch treads and six inch go," i.e., the steps would be twelve inches on the flat and six inches rise. Thus a *walk* ten cubits wide, the same width as the inner porches of the gate with its posts, raised one cubit high above the court, and extending from gate to gate, may be described in the phrase, *a walk of ten cubits inward by a way of one cubit*. Inward means *within* the cellæ. (See Plate III. p.p. Plate V. N.O.)

The word gallery taken in connection with the fifth verse implies that the upper storeys are shorter than the lower; thus if the main structure is set back ten cubits and a similar walk is constructed *over the porches* in front of the upper *cellæ* the building would present the appearance of *gallery against gallery in three* (storeys). The one set on the northern side of the north outer court is *over against* the twenty *cellæ* just described, and these, as we have seen, standing between the inner and outer court, are *over against the pavement which is for the outer court*. (See R.R. Plate II.).

Such covered walks may be described as THE PORCHES OF THE COURT (Chap. XLI. verse 15).

These deductions are summarised thus:

1. Each of the buildings which flank the two sides of the outer court is divided into "upper" and "lower" sections (verse 5).

2. The *lower* section of each *cella* is at least one storey high—probably two. (See verses 3 and 5.)

3. The upper section of the *cella* may contain a gallery in three tiers, and each platform receding from the one below. These "galleries" would face each other on either side of the outer court.

4. Before the *cellæ* on each side of the outer court is a walk ten cubits inward, or broad—a *way of one cubit*, viz., a walk ten feet wide, and raised one cubit above the level of the court. This platform would extend the entire length of the court from end to end in front of the *cellæ*, except where divided by the gates. It should be noted that the "walk" is exactly the same width as the *porch of the gate inside the court*. This walk would be a *continuation* of the porches of the gate, and with them would form a continuous covered way on either side of the court. This continuous *portico* would also form part of the *lower cella*, otherwise that *cella* could not be fifty cubits wide. (See Plate III.; letters p.p.p. indicate the position of the *walk*, or the *porches of the court*; and letters

N.O. on Plate V. and letter Q Plate VII. indicate the position of the *walk* or terrace in front of the galleries.)

As we have seen, the outer court *gates* are shown "over against" each other, or *vis-a-vis* as we say, so are the *cellæ*.

The following figures show that this arrangement "fits" into the general plan, thus:

The gates measure fifty cubits from the entrance to the face of the porch within the outer court (ch. XL. 15)	50 cubits.
The porch and its posts equal ten cubits (verse 9)	10 "
Deducting this ten cubit measure we ascertain the <i>length</i> or width of the main building	40 "
Add width of outer court	100 "
Add width of inner range of buildings, the same as for the outer range	40 "
Total	180 cubits.

ONE HUNDRED AND EIGHTY CUBITS IS THE WIDTH OF THE CORNER COURTS. (See Section IV., pp. 37-39).

VIII. ENTRANCES AND DETAILS OF THE BUILDINGS ON THE NORTH, SOUTH, AND EAST. (CHAPTER XLII.)

Verses seven to twelve in this chapter furnish details respecting buildings which Ezekiel has seen in the outer and inner courts. Read together they are mutually explanatory. In the following quotations certain emendations are made to the ordinary translation. The alterations are indicated by italics. The letters within brackets will identify such alteration with the summary of evidence in support of the alteration:

And the *fence* (a) that is without, *parallel* (b) to (or by the side of—R.V.) the *cellæ in the way* (c) of the outer court before (d) the *cellæ* the length thereof is fifty cubits (verse 7).

For the length of the *cellæ* that are in the outer court is fifty cubits, and 10, before the Temple is a hundred cubits (verse 8).

And from under these *cellæ* is the *entrance* (e) on the east as one goeth into them from the outer court (verse 9).

In the *breadth* (f) of the *fence* (a) of the court toward the east over against the separate place and over against the buildings are (also) chambers, or *cellæ* (verse 10)

And the way before them is like the appearance of the *cellæ* which are toward the north, as the *length of them*, so the *breadth of them* (g) and all their goings out, both according to their fashion, and according to their entrances (e) (verse 11).

And according to the *entrances* (e) of the *cellæ* that are towards the south is an *entrance* (e) in the head of the way (even) the way directly before the *fence* (a) toward the east as one goeth into them (verse 12).

a. *Fence* instead of "wall." The word translated "wall" in this passage is גָּדֵר (*gader*) not חוֹמָה (*choma*). The latter is chiefly used to describe a massive structure such as a town or city wall, whereas the former applies to anything affecting an enclosure, and may apply to a fence of openwork.

b. *Parallel* to is better than "over against" Fürst thus translates קָרְעָה, and he states that the noun עֲמָת (*'ammāt*) is formed from the verb עָמַם (*ammam*), and means to unite, to bind together, to join

in one, etc. The use of the noun in the Old Testament appears to involve the idea of a closeness of contact to that to which it is related, rather than that of being "opposite to," or "over against." Thus Exod. xxv. 27, and context, shows that the rings through which the staves were threaded were on the feet (or legs) and in close contact UNDER (*over against*) the border. So in Exod. xxviii. 27, the two rings of gold were fastened on the ephod *over against it*, that is, so that they would touch the rings upon the lower part of the breastplate to which they were fastened with "a lace of blue." The word is also translated "answerable to" in Exod. xxxviii. 18, where the movable hanging part of the curtain which enclosed the court is specified as answerable to the fixed part, involving the same idea, *i.e.*, "of correspondence with" and in "close contact with." All these occurrences indicate a close parallel relationship which the word "over against" does not imply. The "fence," therefore, in Ezekiel, may be taken to be *parallel to*, or as rendered in the R.V. *by the side of* the cellæ.

c. "The way of" has been substituted for "toward," דֶּרֶךְ (*derek*) is so translated in Chapter XLII. 1, 11, 12, and in numerous passages throughout the Old Testament, and there does not appear any reason why the word should not be so translated here.

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

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

f. "Breadth" is substituted for "thickness" because רֹחַב (*Rohab*) is translated in that sense ninety-two times out of its ninety-seven occurrences in the Scriptures, and because it is easier to conceive of cellæ or chambers being "in the breadth" of a fence than in the "thickness" of a wall.

g. *As the length of them, so the breadth of them*, more literally represents the original than as rendered in the A.V. and R.V.

Remembering that Ezekiel and his guide have not removed from the position in the cella flanking the outer court and the separate place, and that we are mentally standing with him there (Plate II. R, see p. 12), then all the details of the buildings in the outer court on the north side which he describes must either be in view from that point, or have been seen by him during his itinerary as described in Chapters XL., XLI., XLII. Those features which appertain to the buildings flanking the outer court are summarized thus:

1. The fence mentioned in verse 7 is said to be "without the cellæ, parallel to it, before it," and "in the way of the outer court." To be *in the way of the outer court* cannot mean *in* the court itself, for such a fence would prevent access to the cellæ from that court. Since there is no way from the inner to the outer court except through the inner court gates already described, and since Ezekiel after describing the buildings of the inner sanctuary (see Chapter XLI.) was brought from the inner to the outer court, "by the way towards the north" (Chapter XLII. 1) he must have been conducted in a northerly direction *through the inner court gates*, *i.e.*, "by the way towards the north." Thus the "fence" may be said to be "in the way." Now it will be remembered that the pedestals of the gateway connected by arabesques before mentioned (see pp. 24-26) form a recessed division between the gateway entrances and the cellæ. This structure can be fittingly described as "a fence" having "chambers" in its breadth (verse 10). Such a fence may be said to be "in the way of the outer court." It would be outside the cella, and although *parallel* with it, and *before* it, would not form part of it. Its length would be fifty cubits. (See m-m, Plate III. and D-D-D Plate V.). If this be the interpretation, the last-mentioned item of the specification also fixes the *direction* of the measurement of the fence. That is to say, the measure of fifty cubits would be *inward* from the outer wall of the cellæ. A line passing through the fence would be parallel to, and of the same extent as a line passing through the centre of the cellæ.

2. "From under these cellæ is the entry on the east as one goeth into them from the outer court" (verse 9).

Ezekiel is here speaking of the northern cella flanking the outer court (see R-R Plate II.), and must mean that the entrance from the lower to the upper cella is on the east side thereof, *i.e.*, at the east end of that part of the building which he entered from the outer court, and from this position he is describing the way of entrance into the upper storey. This verse has also been translated "From under these chambers (cellæ) is the entry on the east as one goeth up into them from the outer court." A translation more in harmony with the context. According to the marginal rendering of the A.V., Ezekiel was taken (*he brought me*)¹ into the northern upper cella from underneath as he came (*i.e.*, as the angel came)² into them on the east side thereof from the outer court. Thus Ezekiel entering the cella from the outer court on the north would turn to his *left hand* or *to the east* and enter the lifts which it is suggested are fitted into the lift wells, or "chambers." These "chambers," as already noted (see p. 32 *ante*), may be accessible only from the outer courts.

3. "In the breadth of the fence of the court toward the east, over against the separate place, and over against the buildings are cellæ. And the way before them is like the appearance of the cellæ which are toward the

¹ The A.V., or *He that brought me*.

² *As he came*.

north; as the length of them, so the breadth of them: and all their goings out both according to their fashions, and according to their entrances" (verses 10-11). These verses are a good illustration of the way in which important details are mentioned in a general description of the north, south and east sides. They also serve to shew the uniform construction of the buildings related to the outer courts. Each new feature mentioned in the specification of one side must apply to each of the other two sides, thus we read:

The way before them is like the appearance of the cellæ toward the north: as the length of them, so the breadth of them: and all their goings out both according to their fashions, and according to their entrances.

Having described the buildings flanking the northern outer court in which Ezekiel and his guide are standing, the prophet now affirms that there are chambers, or *cellæ*, on the eastern side of the Temple, in all respects like the buildings on the north. Therefore, *cellæ* must be constructed from gate to gate of the inner court, measuring fifty cubits wide from the western boundary of the eastern outer court to the separate place, exactly like those on the north. The way to reach the upper cella from the eastern outer court would be by turning to the left hand, that is, to the south, upon entering each cella, in order to reach the lift chambers constructed in the breadth of the *fence* between the *cellæ* and the gate-building. In considering these details it should be remembered that in a correct delineation of the building an appropriate place must be found for all the features mentioned by Ezekiel. This must always be a supreme test.

The tenth verse may also be descriptive of another means of entrance, and another *fence* to the *cellæ* which flank the outer court on three sides of the Temple, for whatever feature exists in the eastern inner court cella must also exist in those of the north and the south. A wall or fence of some kind must divide the separate place from the *cellæ* which Ezekiel describes, otherwise gates would not be required to give access to the separate place. The fact that the inner court gates are exactly like the outer court gates also points to this conclusion, namely, that a fence or wall the same width as the *threshold* of the gate will divide *each cella* from the separate place. Built into this wall, or fence, there may be a contrivance for elevating the people from one storey to the other. The outside wall of the sanctuary, described as a *building* (Chapter XL. verse 5), may also be furnished with a similar contrivance. That part of the wall extending between the pillars of the archway supports may not of necessity be a solid wall, and may be constructed so as to contain a travelling way or conveyer.

4. "And according to the entrance of the *cellæ* that are toward the south is an entrance in the head of the way, even the way directly before the fence toward the east, as one entereth into them" (v. 12). Ezekiel here describes another item in the way of approach to the upper *cellæ* by saying that they have an entrance

in the head of the way directly before the fence, which may be understood as applying to a way of ascent at the inner end of each cella. The word רֹשׁ (Rosh) translated *head*, however, may also be understood in a wider sense than the end portion of a way. It may be rendered "in the top of the way," the word being frequently so translated. Thus the description may indicate an opening overhead in the fence, or some means of ascent from one storey to another *at the inner end of each cella*.

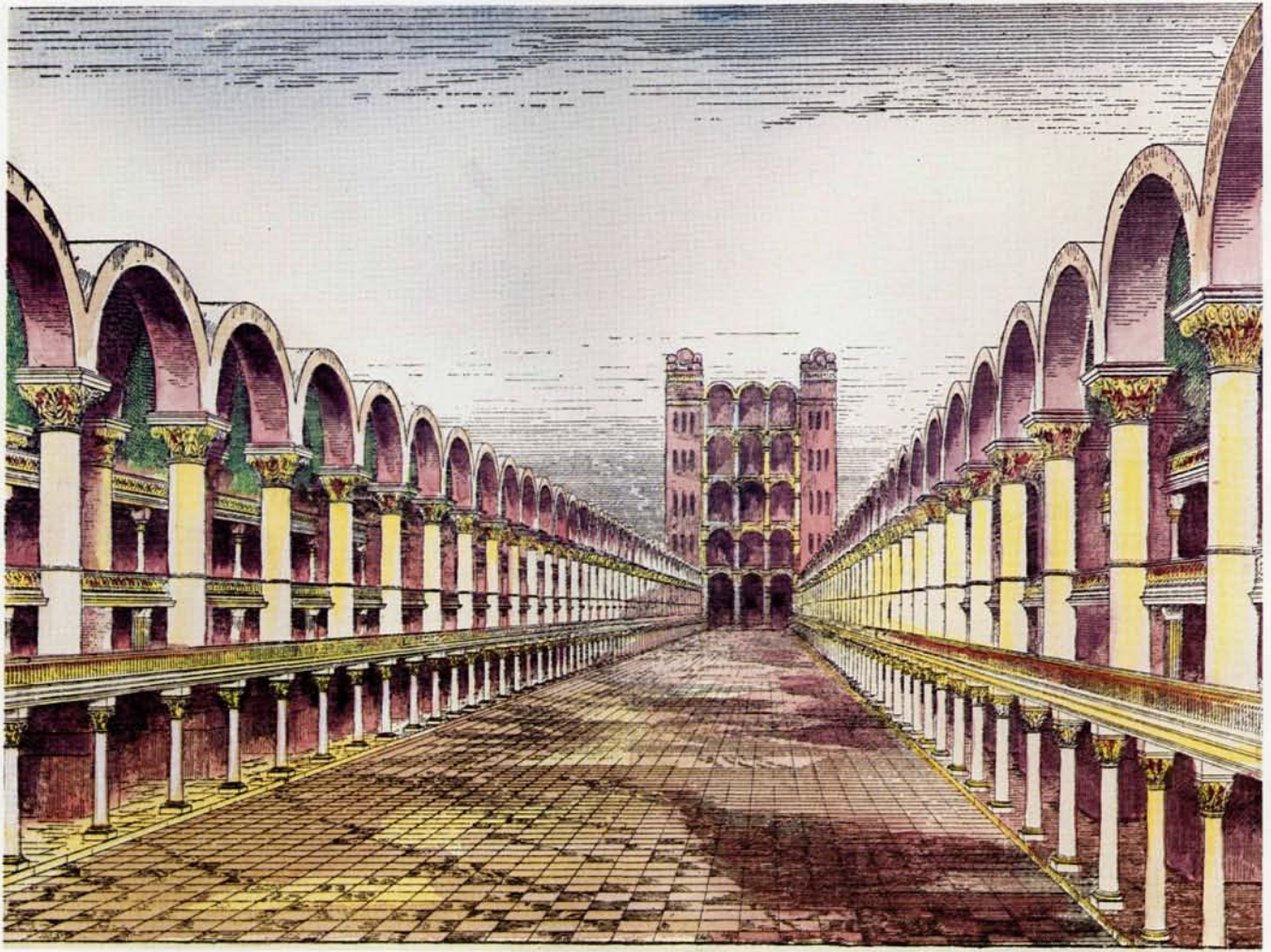
As to the means of ascent from one storey to the other, one thing appears quite certain, "the way up" is not by staircases, for none are specified. This need not be a matter of surprise considering the height and extent of the buildings. One can easily surmise that staircases would be an inconvenient mode of ascent. At the same time it may be appropriate to suggest that the modern convenience *lifts*, or even *travelling conveyers* are contemplated in this specification.¹ It would not be the only instance where latter-day inventions have been foreshadowed in the Bible.²

The word הָגֵעֵנָה (*hageenah*) translated "directly" in the twelfth verse does not occur anywhere else in the Bible. Gesenius and Fürst render it "suitable," "convenient" or "bending to." But as to the exact meaning of the word no one has ventured to dogmatise. This term may have reference to modern elevators, or travelling conveyers, already referred to, or the term may refer to some future invention. Considering the constructional character of the gate-buildings, it is not difficult to conceive of a simple contrivance *bending* over from one side to the other, by which any number of people could be *conveniently* conveyed to and from the upper storeys of the buildings of the outer court. In Chap. XLVII., Ezekiel speaks of "water" gushing out from under the threshold of the gates. From this it may be surmised that hydraulic lifts may be installed in the Temple. They could be constructed so as to act automatically. Whatever be the means of ascent intended, and whatever be the position of the contrivance for effecting this purpose, the general deductions as to the construction and character of the buildings are in no way affected. At the same time, it is some confirmation of this delineation to be able to suggest a way of ascent which can be easily constructed in harmony with the architectural features of the specification, and in agree-

¹ Man is very vain about his knowledge, possessions, or attainments. He talks of "inventions," and so they are in a sense. But where is the invention which has not been anticipated or preceded by Divine examples? Anatomists tell us that every known mechanical movement is to be found in the human frame. The hinge in the elbow, the cup and ball joint in the shoulder, etc., and all other formations are said to be found in God's physical universe. Human inventions are but the education of man up to the divine methods; a working out of the divine relation of things, all of which already exist, even though for the time being hidden from sight. Thus it is written, "there is no new thing under the sun. Is there anything whereof it may be said, See this is new? It hath been already of old time, which was before us." (Eccles. i., 9-10) Inventions are but the ultimate outcome of pre-ordained conditions without which there could not be any invention.

² See also Apoc. xvi. 17, xix. 17-18, where "war in the air" seems to be obviously indicated.

PLATE VIII



HALF-MILE VISTA DOWN THE OUTER COURT.

ment with the supposed meaning of the word *hageenah*, obscurely translated "directly" in the A.V.

5. Ezekiel completes his description of the buildings of the inner court, which one entered from the outer court, by specifying their use (verse 13), a feature already mentioned, and which will be referred to later. While their superficies are included in the inner court, they are an important element in the architectural scheme of the outer court buildings. They form a complete respond to the buildings on the other side of the courts adjoining the outer walls of the sanctuary, and with their columns, gates, and arches, form the magnificent vista shown on Plate VIII.

The general appearance of the outer court, as represented in this drawing, is as though one were standing upon the roof of the "porches of the court"—equidistant from either end at **R**, Plate II. From such a position "the porches" would be seen to extend on either side the entire length of the court, like a double colonnade, each twenty feet wide and twenty-six feet high. Though

a large and a vast building in themselves, they are a "mere porch" to the immense structure in front of which they stand. Yet they are a magnificent terrace at their roof-level, and an extensive cloister below. Above the terrace rise those immense pillars whose towering height may, in some sense, be realised by looking up to a tall factory chimney. Over these rise the arches, springing from pillar to pillar in four-fold depth—the matchless beauty of whose curve produces that indescribable sensation which is sometimes experienced when looking at a bow in the cloud after rain. These archways, with their terraces, present an architectural display of surpassing beauty. Stretching far away into the distance, on either side of the outer court, column after column, and arch after arch appear; first to open their vast portals to the gaze of the beholder, and then narrow into mere slits as they recede before him, till lost in the perspective of their vanishing forms. Further in the distance are the towers whose faint outlines pre-
sage no adequate idea of their vast proportions. Then

the eye returns, and rests upon those magnificent galleries which, with their innumerable supports, add richness and fulness to the scene. Unadorned and unfurnished with guests, this building is a monument of splendour. But clothe its perforated work with their appointed coverings, fill its chambers with the assembled hosts of the sons of Adam in a regenerate age, let its courts have thousands streaming over their pavements to receive the sweet consolation of righteousness, amidst the gladsome greeting of friends, and you have a picture of wealth and beauty which words fail to describe.

IX. THE FOURTH SIDE.

The specification of the three sides of the sanctuary has been set forth in those testimonies which have been laid before the reader. Each distinctive feature of the outer court buildings has been carefully and logically developed from the premises. Yet, excepting the statement that the outside wall of the house is uniform all round, nothing has been passed under review distinctly showing how the *fourth* side of the house is finished; a slight hint has been given, nothing more. Are there buildings only on the three sides, but a wall on the fourth? Or do we find, upon closer inspection of the specification, that buildings are to be erected on the western side? A careful search of other parts of the specification gives the answer, and at the same time reveals a fact of no small moment, viz., that in the construction of the prophecy we have inimitable brevity and perfection of description, combined with obscurity, difficulty, and mystery.

The fourth or western side of the sanctuary appears to be sufficiently specified in Chap. XLII. verse 21:

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

The latter part of this verse does not appear to be connected with the first part, although punctuated in the A.V. to give that appearance. To say the sanctuary looked like a square post would be meaningless and absurd! To say *the four sides of the sanctuary are alike* gives a brief and sufficient description of the *fourth* or western side in a sentence. This appears to be the simple and obvious meaning of the description:

The face of the sanctuary; the appearance of the one as the appearance of the other.

It must be remembered that "sanctuary" is one of those general terms used to describe the whole of the building seen by Ezekiel (see Chapters XLII. 20; XLIV. 5; XLV. 4, etc.). The western side, then, appears to be like the others—with its cellæ, its courts, its arches and its gates; and fitly completes the *square* with its four angle towers. This western side is shown on Plate II. G.G.

Here it may be observed that the method adopted in describing this wonderful building appears to be selected and preordained in order that its mystery should not be solved until the time appointed. At all events, it is remarkable that well nigh two thousand five hundred years have elapsed since this vision was given; and yet none—no,

not one—of the numerous students of the prophecy appear to have presented a clear exposition of it. The writer believes that this vision has been wrapped in mystery till "the time of the end" (Dan. XI. 40) and that now the time for the explanation of its mystery has come. For in the time of the end, *THE vision* shall speak (Hab. II. 3).¹ In presenting for consideration what may appear at first sight an impossible interpretation because of its vastness, he does so with a confidence springing from the feeling that as the promises concerning the Israelitish race and the return of Jesus the Christ are more generally understood, this vision and its peculiar features will be more carefully studied, with the result that surprise will give way before the testimony, and conviction succeed doubt. And if any difficulty in the vision be not now satisfactorily explained, sufficient will have been said to make the general bearing of the prophecy clear, and to lead up to a perfect understanding of it.

SECTION IV.

THE CORNER COURTS.

Ezekiel XLVI. 19-24.

THE last six verses of Chapter XLVI. describe a very important feature in the building, viz., four corner courts in the four angles of the outer wall of the sanctuary (Plates II. and III. **E-E-E-E**). They are distinct and self-contained, although they join up to and are connected with the outer courts at each corner. These verses may read:

Then he brought me through the entry, which is at the side of the gate, into the holy cellæ for the priests, which look towards the north; and, behold, there (is) a place on the hinder part westward. (Verse 19, R.V.).

Then he said unto me, This (is) the place where the priests boil the trespass offering and the sin offering; where they shall bake the meal offering; that they bear them not out into the outer court to sanctify the people. (Verse 20.)

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

In the four corners of the court are courts (*smoking*) forty reeds long and thirty broad, *one measure to their four corners*. (Verse 22.)

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

Then said he unto me, These are the places of them that boil, where the ministers of the house shall boil the sacrifice of the people. (Verse 24.)

Variations from the A.V. are shown by italics, and are made because rendered differently in the R.V., or for the following reasons:

I. Instead of "on the two sides westward" as in the A.V., *the hinder part westward* (verse 19, R.V.) is the better rendering; for since the south is said to be on the right side of the house, and the east is said to be the front of the house (Chap. XLVII. 1.) the western side must be the "hinder part" referred to. Probably reference is here made to the whole of the western side, with its

¹ See "Is it Armageddon?" (Pub: Simpkin & Marshall, LONDON), and the Author's articles in *The Christadelphian* entitled "What of the Dawn?" which it is intended to publish in separate form shortly.

corner courts to be used for the storage, preparation, and disposal of a vast quantity of food required for the worshippers.

2. "One measure to their four corners" (verse 22). This modification of the A.V. is substantiated by the marginal note, which reads, "four cornered of one measure," the passage should read, *each court four cornered, and its corners are of one measure*. The difference of rendering is caused by including a word at the end of verse 22, which some translators disregard, on the ground that the Masorites indicated their doubt whether that word should form part of the text. They could not understand its application. There does not, however, appear to be any reasonable ground for excluding it. The retention of the word in the text implies that the larger measure must be applied vertically; thus we have "one measure to their four corners," i.e., one measure to *each corner* of every corner court. The smaller dimension gives the measure of *each side of the square*. The larger measure is its altitude.

3. In verse 22 *reeds* are substituted for cubits, because the word "cubit" is not in the original and has been inserted by the translators for no apparent reason. The *measure* of the house is the *reed*, and the courts are said to be of one measure, and therefore each *side* of the square is thirty *measures* or thirty reeds broad, and forty *measures* or forty reeds high, thus forming a court 30 reeds (180 cubits) square, whose superstructure rises 40 reeds (240 cubits) high.

4. "Smoking" corners to the corner courts (verse 22). The word *קְשֻׁרוֹת* (*q'šurót*) rendered "joined" in the A.V. is variously translated by scholars. The expression *קְשֻׁרוֹת חֲצֵרוֹת* (*hāserót q'šurót*) is more correctly translated *smoking* or *steaming with fragrance*, a rendering supported by many other occurrences of the word in the Old Testament, and by the marginal reading of the A.V., "made with chimneys."

Taking up the thread of Ezekiel's description, it must be remembered that after he described the buildings referred to in the last section, i.e., the *cella*, or *cellæ* on the south side of the outer court, he was taken to the east gate (chapter XLIII. 1), then he was brought back to the *same cellæ* on the north. Thus we read:

He brought me through the entry at the side of the gate, into the holy *cellæ* of the priests, which looked towards the north. (Chap. XLVI 19.)

In passing it may be noted that the phrase "through the entry at the side of the gate" confirms the deduction already made that the way up into the *cellæ* is in the *fence* dividing the gateway from each *cella* (See p. 34 *ante*.)

Looking westward from the *holy cella* of the priests, Ezekiel is led to exclaim, "Behold, there is a place on the hinder part westward." Ezekiel sees the "place" afar off, but he did not then become acquainted with its construction. He is told:

This is the place where the priests shall boil the trespass offerings; . . . where they shall bake the meal

offering; that they bring them not out into the outer court to sanctify the people.

This verse indicates a means of intercommunication between the *cella* and the *place* without passing into the outer court. Immediately after receiving the injunction Ezekiel is brought out into the outer court and is caused to pass by, or through, the four courts, commencing his tour at the west corner of the sanctuary.

"Marking well the entering in of the house, with every going forth of the sanctuary," it must be evident that Ezekiel passes into the corner courts from the outer court, therefore there is a way into them from the outer courts, as already noted. During Ezekiel's tour of inspection he discovers that all four corner courts are alike and of one measure, thirty reeds each way, or one hundred and eighty cubits square. Round about the four of them *under the rows*, i.e., in the lower portion of the buildings surrounding the courts, are contrivances for cooking, where the priests of the house boil the sacrifices of the people. It should be remembered that Ezekiel describes the house as in full preparation for the inaugural ceremony, the flesh of the offering being upon the tables. (Chapter XL., verse 43.) In passing each corner court he probably also sees food in preparation, and observes the *smoke* or *steam* ascending therefrom. Parenthetically, he gives expression to the fact thus: "In the four corners of the court I saw courts *smoking*" or steaming with fragrance. These courts are joined on to the outer court at every corner, as indicated in the footnote to verse 22 in the R.V. and are planted in the angles formed by the junction of the outer wall at each corner of the sanctuary. The courts just fill up the corners formed by the parallel lines of the buildings of the outer court. Two of them, or two parts of the buildings in the courts on the west would be fittingly described as "on the two sides westward." (Verse 19, A.V.)

In view of the use of the upper parts of the corner courts, reference to which will be made later, the buildings forming "the rows round about" may fill in between the corners of these courts to the full measure as shown Plates II and III. They form a terminal to the outer court buildings at the end of each face of the sanctuary. These massive towers, 360 feet square and at least 480 feet high¹ form the necessary abutment to counteract the thrust of the arches of the outer court. The four courts and their buildings will cover an area at least six times that of St. Paul's Cathedral, London, and three times larger than the area of the City Hall, Philadelphia, Pennsylvania, U.S.A. Comparing the Temple towers with large modern erections, the cross on St. Paul's Cathedral is supposed to be 365 feet above the pavement. Some idea of the vast bulk and altitude of the Temple towers may be gathered from the inset comparative diagram (Plate 1a.), which shows the façade

¹ Presumably Ezekiel's measure of altitude starts from the floor of the outer court, the towers, therefore, must be considerably higher than four hundred and eighty feet from the foundations.



of St. Paul's Cathedral and one of the Temple towers drawn to the same scale. "The Victoria Tower, Westminster, is 75 feet square and 336 feet high to the top of the pinnacles, and over 400 feet to the top of the flagstaff."¹ The top of the "Statue of Liberty," upon the dome of the Capitol at Washington, is said to be 307 feet above the ground; and the monument erected to the memory of General Washington 553 feet high, and 55 feet square at the base, but the Washington monument is a mere *stick* by comparison with the towers specified for the Temple of Jehovah's glory. This last example, if it were three hundred and sixty feet square, or about *forty-two* times larger in area, would then approximate to the enormous bulk of the towers specified in Ezekiel.

Speaking from an architectural point of view, the temple towers seem but a necessary adjunct to the building of which they form a part. It has been stated that ancient architects strove to obtain effect by the length of their façade or frontage, while the moderns endeavour to impress the observer by the height of their buildings. In the Temple of the age to come, when the Son of God builds the temple of universal worship, all previous structures will dwindle into insignificance by comparison; a building whose facade is over one mile long, whose towers are 360 feet square and 480 feet high; whose outermost buildings are a *double* range of magnificent rooms, each 100 feet long by 50 feet wide, and perhaps 120 feet high in their several storeys is, far, far greater in magnificence than anything the world has ever seen either in ancient or modern times. A building such as that specified in Ezekiel cannot be adequately described. Words fail to convey a due sense of its magnitude, but the spirit of God in the prophets has indicated the *wonder* of its immensity thus:

¹ "The New Palace of Westminster," printed by permission of the Lord Chancellor, 1861.

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. (Psa. XLVIII. 12, 13.)

Such obscure passages of Scripture as this psalm shine with a new light when the arrangement for a house of prayer for all people is understood, and are strongly corroborative of the correctness of this delineation. The Psalmist further apostrophises thus:

GREAT is the Lord and greatly to be praised,

IN the city of our God (or Elohim).

BEAUTIFUL for situation, the joy of the whole earth

Is Mount Zion,

THE city of the Great King.

LET Mount Zion rejoice,

LET the daughter of Judah be glad

BECAUSE of thy judgments.

Then he solemnly summons attention, observation, admiration and rejoicing:

WALK about Zion and go round about her,

TELL the towers thereof.

MARK ye well her bulwarks,

CONSIDER her palaces.

See the Towers! Look at the bulwarks!! Consider the palaces!!! These words seem to stand out in letters of gold, themselves answering the question they raise, Whose Handiwork is this?

YAHWEH!

THIS God is our God for ever and ever.

HE will be our Guide for evermore.

Psalm XLVIII.

CHAPTER IV.

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

SECTION I.

THE TEMPLE CELLÆ.

(Ezekiel XL., verses 44-49; XLI., verses 1-26.)

THE major part of the specification of the "outward" part of the sanctuary, *i.e.*, the walls and buildings constituting the spacious outer court and its adjacent buildings, ends with the forty-third verse of the fortieth chapter. Verse forty-four should be the opening verse of chapter forty-one, of which it really forms part. Verses 44, 45, 46 of Chapter XL. briefly refer to the buildings that are in the inner court, which stand clear of

those portions of the house already described. They specify in general terms their position, aspect, and designation, but they do not give the slightest indication of their dimensions, which must be sought for elsewhere. The three verses give the following particulars :

1. That the *cellæ* of the singers are in the inner court, without the inner gate, *i.e.*, *inside the inner court and clear of the inner gates*. Plate II., **M.M.** and **N.N.** Plate III., **N.N.**, pp. 12-14.

2. That one *cella* is at the side of the north gate, having a southern aspect.

3. That the other *cella* is at the side of the east gate, having a northern prospect.

These verses cannot refer to the *cellæ* of the priests described in sub-section VI., page 31 (*ante*), because those buildings are set apart for a different purpose, and it is not possible to construct the *cellæ* of the priests at the side of the east gate *having a prospect to the north*. Further, we have seen that these same buildings flanking the outer court are inaccessible from the inner court, and are chambers in which the most holy things are to be deposited, and in which the priests lay the garments in which they sanctify the people, whereas when they enter the *inner court* and the "chambers" *within* the inner court they must wear different garments. Thus we read :

And it shall be when they enter in at the gates of the inner court, they shall be clothed with linen garments ; and no wool shall come upon them, whiles they minister *in the gates* of the inner court, *and within*.

They shall have linen bonnets upon their heads, and shall have linen breeches upon their loins ; they shall not gird themselves with anything that causeth sweat.

And when they go forth into the outer court, into the outer court to the people, they shall put off their garments wherein they ministered, and lay them in the holy chambers, and they shall put on other garments ; and they shall not sanctify the people with their (or in their) linen garments. (XLIV. 17, 18, 19.)

Provision of linen garments for the ministers of the house when serving in the inner gates of the inner courts and *within* indicates that the "chambers of the singers" coincide with the buildings of the *inner Temple* mentioned in Chapter XLI., verse 15, and described in that chapter and the closing verses of Chapter XL. As will be shown later, certain measurements from the inner court gates reach to this inner Temple. Since the dimensions of "the chambers of the singers" are not to be found in any other part of the prophecy, the unavoidable inference is that the *inner temple* and the "chambers of the singers" are one and the same building. This inference is confirmed by the definition of the functions of the singers. (See sub-section III., p. 72.)

Further, we have seen that the "separate place" is *before* the fifty cubits wide *cella* range of buildings which flank the outer court on three sides of the sanctuary, and we have seen that the gates of the inner court give access to both the separate place and the inner court. When later we consider this feature of the house (see *Section*

III., 55), it will be shown that the "separate place" is an open area *separating* the Inner Temple from the buildings which flank the outer court, we therefore may conclude that the *chambers of the singers* are beyond or within the separate place and consist of that portion of the sanctuary called the *Inner Temple*.

The latter part of verse 44 has been a puzzle to many. No one hitherto has been able to show how the chamber mentioned can be *at the side of the east gate* and yet have a *northward* prospect. Some have proposed to meet this difficulty by dealing violently with the text, by altering the word "east" to *south*. This, of course, is inadmissible. Any interpretation which does not find a place for all the items of the specification without arbitrarily altering the text is unworthy of regard. This difficulty vanishes in the plan now drawn from Ezekiel's specification. A half-circle building curving round from the east side to the west can be constructed at the *side of the eastern gates* and yet have its prospect *northward* ; also a similar half-circle building constructed at the *side of the northern gates* will have its prospect *southward*. (See Plates II. and III., **M.M.** and **N.N.**) This would give a circular form to the inner Temple, and comply with the terms of the specification.

This suggestion is not a mere inference. There are many reasons for adopting such an important conclusion. Taken singly they do not appear so impressive as when collated. Then they fit like a puzzle and establish a conclusive case.

The leading indications of a range of buildings forming a circular space in the centre of the Temple commence with the following testimony :

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*. (Chapter XLIII. 12.)

The emphatic closing sentence of this verse is of deep importance. "Behold ! this is the law of the house" is equivalent to, *BEHOLD ! this is the central or striking feature of the house in relation to which all others are subordinate*. This aspect of the subject will become more and more apparent as we consider all details of the Temple of universal praise and worship. Thus we see that the Inner Temple is not a building upon the top of a hill, but that the Most Holy is a *Hill* in the inner court.

Speaking prospectively of "the righteous generation that seek the God of Israel" the Psalmist said :

Who shall ascend into the hill of the Lord ? or who shall stand in his holy place ? (Psalm xxiv. 3.)

This parallelism shows that the *Holy place* of God is also the *Hill* of the Lord.

The limits of the Inner Temple are given in Chapter XLI. verse 1. Omitting the interpolated words of the A.V., the verse reads :

He measured the posts, six cubits broad on the one side and six cubits broad on the other side, the breadth of the *tabernacle*.

The word translated "tabernacle" is **ohel** (*ohel*). The revised version gives *tent* in this passage, and in every place (some 330 times) where the word occurs, with two exceptions. The word is derived from a verb meaning round, or ring shaped¹. Thus a circular ring of buildings forming the inner Temple surrounding the hill in the centre of the inner court may be said to *mark or bound the breadth of the tent, i.e.,* the posts of a structure encircling a hill form the limit or boundary of that part of the house called the TENT. Commentators have always been puzzled by the occurrence of the word *ohel* in this verse²; but the difficulty disappears when we discover that the "Temple" is one thing, and the "Tent" another, and that the *temple* posts touch up to and limit the extent of the *tent*. The base of the tent would be the space circumscribed by a circle formed by the innermost posts of the Temple buildings. As to how such a large area could be called a tent must be left for detailed explanation when we come to consider other salient features of the "Most Holy." This feature is just mentioned here in order to give an indication of that all-important element in the specification which is indicated by the word *ohel*.

Before laying down the dimensions of the Inner Temple in the form just described, two things must be carefully considered: *firstly*, the way in which to apply the expression "on this side and that side," which occurs so frequently in the description of the Inner Temple. This is of vital importance. *Secondly*, the point at which Ezekiel's guide commenced his measurements.

I.—The measure of six cubits on this side and six cubits on that side has been taken to describe each side of the square posts of the Temple, Chapter XLI. I, but verse 21 of the same chapter tells us that "the posts of the temple are square." In view of this statement and in view of the exceedingly brief character of the specification, and the absence of anything like superfluous words, something more important must be here intended than the dimension of two sides of a post. The most obvious interpretation of the specification is that there are posts of six cubits on *each* side of the Temple, one on this side and a similar post on the *other* side, *i.e.,* the Temple itself comprises a building surrounding the central hill, having a double range of posts with intervening spaces filled by the structural arrangements specified further on in the chapter. See Plate IX. and Plate II., page 12. Letters M-M and N-N, Plate II. show the structure in block, Letters D-D¹ on Plate IX. show posts "on this side and posts on that side" of the Temple structure.

This application of the phrase "on this side and that side" to *each side* of the Temple buildings is confirmed by the measurements of the porch, which are given in *dual* form, thus:

The length of the porch is twenty cubits, and the breadth

eleven cubits; and by the steps whereby they went up to it: and pillars by the posts, one on this side, and another on that side. (Verse 49.)

In this verse after specifying the size of the porch on the inner side of the Temple, Ezekiel adds, "and by the steps whereby they went up to it," as much as to say, "He measured the porch twenty cubits by eleven cubits, and also the porch where are the steps twenty cubits by eleven cubits." Moreover, the statement "and by the steps" must refer to the *other side* of the building, because there is not any approach from the inner circle to the Temple by steps (see sub-Section VI., page 47).

Certain details of the inner house still further confirm this application of the terms of the specification. Ezekiel speaks of a "door" and "a place left" on *each* side (Chapter XLI. II) "one door towards the north and one door towards the south." Now since there are doors on each side of the Temple, there must also be a porch on each side.

The word "porch" is to be understood in its plural sense, specifying a continuous series of porches in juxtaposition and surrounding the house on every side, *i.e.,* on both sides of the Temple all round the circle.

II.—After describing the buildings of the outer courts, Ezekiel must have been conveyed into the inner court, because he not only mentions the "chambers" of the singers in the inner court, but he also sees the altar measured and its court. Thus we read (omitting the interpolated words):

He measured the court an hundred cubits long, and an hundred cubits broad, four-square; and the altar before the house. (Chapter XL. 47.)

This verse shows that there is a court one hundred cubits square, and an altar in connection therewith in the inner court. All the altar measurements are not given here, but only the size of its court, its detailed description being reserved for chapter forty-three. Further, the altar is said to be "before" the house. Having seen that the hill in the centre of the sanctuary is circumscribed by the Temple buildings, or *the house* there is only one place where the altar can be *before*, or "in the presence of," the house, *i.e.,* in the centre of the circle, at the top of the hill, see Plate II. D. There it will be literally *in the presence of the house*, for in that position the altar will face *all parts* of the house.

Now from the place where Ezekiel saw the altar measured, *i.e.,* from the centre of the circle, he is brought to the Temple buildings (verse 48) Coming from the altar Ezekiel would arrive at some point of the inner circle and begin his description of the porch from inside the circle. Plate II. g.g. and B.B. Plate IX.

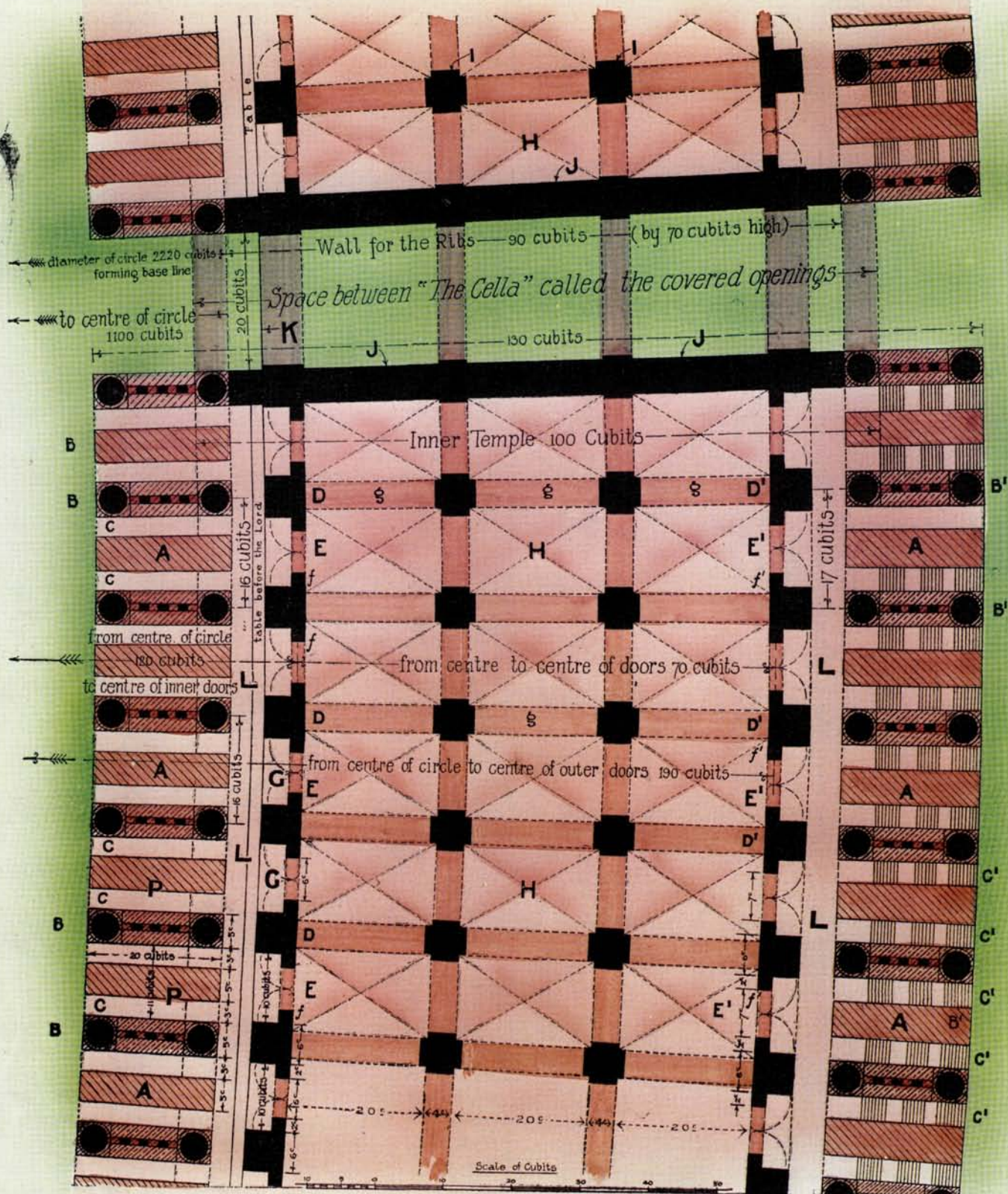
The position of the porches, posts, and doors of the Temple being understood, and having ascertained the point at which Ezekiel commences his description, we may now consider its details under the following heads:

1. The porches.
2. The place left.
3. The posts of the Temple and the entrance.

¹ Fürst.

² "The word appears to be out of place in the midst of the context where it is found. To my mind your explanation of *ohel* in the passage in Ezekiel is very sound and removes a difficulty which many commentators have felt."—*Pro essor Evans*.

PLATE IX.



EXPLANATION OF LETTERING.

AA — Posts in the porches, supporting cherubim.
BB and **B'B'** — Posts of the porches on "this side" and on "that side."
CC — Gate.
DD and **D'D'** — Posts of the Temple.
EE — Door of the Temple six cubits.

E'E' — Door of the Temple seven cubits.
ff and **f'f'** — Posts of the door.
GG — Opening between the posts of the Temple.
HH — Temple or Great Hall.
gg — Ribs of the Temple.

II — Foundations for the ribs.
JJ — Outside wall to the ribs.
K — Wall of the House.
P — Porch of the House on the inner side.
LL — Place left.

From Ezekiel's Specification, by Henry Sulley, Architect, Nottingham.

4. The Temple.
5. The place of the ribs.
6. The wall of the Temple.
7. The wall for the ribs.
8. The arithmetical proof.
9. The general dimensions of "The Temple."
10. The covered openings.
11. The Temple arabesques.
12. The Cherubim.
13. Summary.

I. THE PORCH. (Chapter XL., 48, 49; XLI., 2.)

The porch, or porches, of the Temple differ much from those of the outer court, but in one particular they are alike, viz., there are two openings or "gates" in each porch. Thus we read (omitting the interpolated words):

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

The word translated "gate" is *shaár*; its literal signification has already been explained (see page 15, *ante*). "Gate" in this case simply means *an entrance opening* in the porch.

The arrangement of two "gates," or *entrance-ways*, to each porch is but a repetition of the wise and necessary means adopted for the outer sanctuary—one for entrance and another for exit—an arrangement so obviously needed where a large number of people congregate in one edifice, that nothing further need be said to show its almost certain provision in this part of the building.

The porches are twenty cubits long, and eleven cubits wide (verse 49) and appear to be formed between five cubit thick "sides," mentioned in Chapter XLI. verse 2, and two entrance-ways, divided from each other by the cherubim described in verses 18 and 19. See Sub-section XII., p. 52. Thus we read:

The sides of the entrance five cubits on one side, and five cubits on the other side.

The *breadth* of the porch within their containing walls coincides with two entrance-ways and their subdivision, thus:

One division in centre of porch for support-
ing the cherubim, say 5 cubits.

Two "gates" on either side, 3 cubits each 6

—
Total, equal to width of porch 11 cubits.

The outside face of the porch comprises the end face of its two "sides," or retaining walls, two "gates" or entrance ways, and the cherubim division between the entrances.

The arrangement of the "gates" in the porches on the *inner* side of the Temple is shown on Plate IX., **B**. **B**. are the sides, **C.C.** the "gates," and **A.A.** the divisions between them. "The steps whereby they go up to it," *i.e.*, the steps in the porch to the Temple, on the *outer* side of the circular range of buildings are shown at **C¹.C¹**. Letters **B¹B¹** indicate the posts or sides. The lengths of the porches are such as to contain the requisite

number of steps with "quarter spaces," or resting places, for reaching the main floor of the Temple. The internal space of the part on the inner side of the circle, where steps are not required, may be used for important functions mentioned in sub-Sections III. to VI., pages 72-80. The steps in the porches lead to a raised platform, and other features which will be explained further on.

A porch must be roofed over and have containing structures of some kind. We have seen that the length of the porch is stated to be *twenty cubits* (Chapter XL. 48). This measure coincides with the *breadth* of "the sides" to the porch. Thus we read:

The sides of the entrance are five cubits . . . and he measured the length thereof forty cubits, and the breadth twenty cubits. (Chapter XLI. 2.)

Since the length of the porch measured *inwards* from its outside face is twenty cubits, and the breadth of the sides (measured outward) is also twenty cubits, *the length* of the *sides* must be their *altitude* or height. These "sides," whatever be their construction, appear to be *the flanks* of each porch, forming a division between one porch and the next all round the house. These containing structures rising on either side of the entrances, five cubits or *ten feet* thick at their foundations; twenty cubits or *forty feet* wide and forty cubits or *eighty feet* high, would form an imposing buttress to the inner Temple buildings. These buttresses seem not to be solid wings, because other features are specified for the porch, viz., pillars and arabesques. Thus we read:

There are *pillars* by (or upon) the posts, one on this side, and another on that side. (Chap. XL. verse 49.)

And there are *narrow windows* and palm trees on the one side and on the other side, *on the sides of the porch*, and upon the side chambers of the house. (Chap. XLI. 26.)

We met with the term "narrow windows" (*hal-lonót atumót*) in the first chapter, a constructional feature indicating some sort of *arabesque* or pierced work (see pp. 24-27, *ante*). All these features, viz., pillars, palm trees, and arabesques, form part of the structure of the porches. Since the size of these pillars and arabesque work is not elsewhere given, they must be of suitable size so as to fit upon the foundation formed by the lower part of the sides, and the arabesques must be at least one cubit thick, probably much more than a cubit.

The "pillars" may be placed at either end of the foundation, *i.e.*, one on the outside face and one on the inside face of the porch, and the space between filled with arabesques of considerable thickness. These ornamental sides, or buttresses, forming the wings of the porches, *all round the house* will give scope for exhibiting much beauty, variety and excellence in design beyond anything hitherto produced.

The covering to the porches will be described in Chapter V., *Section I* (see p. 64).

II. THE PLACE LEFT.

After receiving the measure of the porch (Chapter XL.

verse 49) and before the posts of the Temple are measured, Ezekiel is conducted to the Temple :

He brought me to the Temple. (Chap. XLI. 1.)

This statement indicates that although the porch is an adjunct of the Temple there is a *space between it and the Temple*. In the accompanying plan (Plate IX.) a space divides the porches from the inner Temple, called "the place left." The place left is mentioned three times in Chapter XLI. at verses 9, 10 and 11. The position of "the place left" is defined by verse 11 thus :

The doors of the "side chambers" are toward the place that is left, one door toward the north, and another door toward the south : and the breadth of the place left is five cubits round about.

Since the porches give access to the doors of the Temple, and to the entrances of its "side chambers," and these doors are toward "the place left," the place left must be between the porches and the posts of the Temple.

The measure of the place left is five cubits round about, i.e., all round the house. The expression "the place left" is peculiar, and may imply that a space of five cubits is left open in the precincts of the Temple and must be included in order to make up the full measure of the house. This implication will become more apparent when the measurements of the Temple are considered later. See sub-Sections VII. and IX.

III. THE POSTS OF THE TEMPLE AND THE ENTRANCE. (Chapter XLI.).

Immediately after the posts of the Temple are mentioned (Chap. XLI. 1) the measure of the entrance is given, and since we have seen that six cubit square posts surround the Temple (Chapter XLI. 1), the way into the Temple must be between these posts, thus we read :

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 . . . and the breadth of the entrance is ten cubits. (Verses 1 and 2.)

This measurement must not be confounded with the dimensions of the sides of the entrance mentioned in the same verse, which are shown to coincide with the sides of the porch. The way in which this verse is punctuated is liable to confuse the sense. A comma should take the place of the full stop, and the capital A altered to suit makes all the difference to its meaning. The sentence commencing with the words "The sides," etc., contains the statement that the measurer went inward after giving the dimensions of the sides. This statement indicates that he must have returned to the porch, in order to give the measure of its sides, before moving inward to give the size of the temple doors and their posts. Moreover, verse 26 shows that the sides appertain to the porch, and not to the posts of the temple.

An interesting confirmation of this explanation appears when the dimension of the porch entrances and the Temple entrances are compared. This shows that the *intercolumniation* of the "sides" of the porches and the Temple posts are approximately the same ; that is

to say, we have the same distance from centre to centre of the posts of the Temple and from centre to centre of the flanks or sides of the porches :

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

Thus the posts of the Temple and the pillars of the porch range with each other, and a line drawn through the axis of the one would pass through the centre of the other.

Going inward from the porch the angel gives the measure of the door, or opening, thus :

Then went he inward, and measured the post of the door, two cubits; and the door, six cubits; and the breadth of the door seven cubits. (Verse 3.)

A door or doorway ten cubits wide with its posts of two cubits equals the larger measure of ten cubits given for the entrance between the posts of the Temple (vv. 1 and 2), thus :

					Cubits.
	Two posts of two cubits each	..	..	..	4
	Door	..	..	..	6
					—
	Total	..	..	..	10 cubits.

The posts of the entrance, which must be distinguished from the posts of the temple, are shown adjoining the inner face of the posts of the Temple at f.f. Plate IX. : the doorway is marked E.E. It will be seen that the dimensions of the doors, six cubits, with their posts and the posts of the Temple also coincide with the dimensions given for the porches, thus :

					Cubits.
i.	Two half pillars of the "TEMPLE"	..	..	..	6
	Two posts of the opening, each two cubits	..	..	..	4
	The opening	..	..	..	6
					—
					16 cubits.
					—
a.	Two half pillars of the "PORCH"	..	..	..	5
	Two gates, each 3 cubits	..	..	..	6
	Division between gates	..	..	..	5
					—
					16 cubits.

The relation of the porches of the temple, its entrances and its posts, will be the more readily perceived if Chapter XL. vv. 48 and 49, Chapter XLI. vv. 1-4, with slight emendations, and with reference letters corresponding with those upon Plate IX., are quoted in *extenso* :

He brought me to the porch of the house (P.P.), and measured the posts of the porch, five cubits on this side and five cubits on that side (B.B.), and the breadth of the gate three cubits on this side and three cubits on that side (C.C.) (Verse 48.)

The length of the porch is twenty cubits and the breadth

eleven cubits (see dimensions 20 and 11 near to P.) and by the steps whereby they went up to it—and pillars by, or upon the posts, one on this side and another on that side. (B.B.) (Verse 49.)

Afterward he brought me to the *Temple* (H.H.), i.e., across the place left, and measured the posts, six cubits broad on the one side (D.D.) and six cubits broad on the other side (D.D.)—the breadth of the tent. (Chap. XLI. verse 1.)

And the breadth of the entrance (R.V.) ten cubits (G.G.) and the sides of the entrance five cubits on this side (B.B.) and five cubits on that side (B.B.); and he measured the length thereof forty cubits, and the breadth thereof twenty cubits (verse 2). See dimensions of 20 same width as the porch. The 40 cubits is applied vertically.

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

So he measured the length thereof, twenty cubits, and the breadth twenty cubits, before the Temple; and he said unto me, "This is the Most Holy." (Verse 4.)

IV. THE TEMPLE.

The word הֵיכָל (*hekál*)¹, translated Temple, involves the idea of *capacity*, and its general signification is any great and splendid edifice, palace, nave, or hall. The "twenty cubits of breadth, and twenty cubits of length," which Ezekiel saw measured immediately after the doors of the Temple (verse 4) does not convey this idea, unless other features which imply a building of great extent are taken into consideration. These features are specified in verses 5, 6, 7 and 10:

Then he measured the *wall* of the house six cubits; and the breadth of (each) *rib* four cubits; round about the house on every side. (Verse 5.)

And (literally) *rib* to *rib* three, and thirty in order; and they entered into the wall, which (is) of the house for the *ribs* round about, that they might have hold, but they had not hold in the *wall* of the house. (Verse 6.)

And an enlarging and winding about still upward to the *ribs*; for the winding about of the house went still upward round about the house; therefore the breadth of the house (or place of the ribs) is upward, and so increased from the lowest to the highest by the midst. (Verse 7.)

And between the *ribs* a breadth (R.V.) of twenty cubits. (Verse 10.)

In these verses it will be observed that the word *rib* is substituted for "side chamber." The primary meaning of the word צֶלֶע (*tzélaa*), translated "side chamber" in the A.V., is *rib*. Thus we read in Genesis 11. 22, "And Jehovah Elohim formed the rib אֶת הָצֶלֶע (*et-hatzélaa*)—Adam's rib—which he took out of the man, into a woman." The word also stands for inanimate things which have some structural similarity to the sides or ribs of an animal. Thus we read, "And thou shalt make bars of shittim wood, five for the boards of one side (*tzélang*) of the tabernacle," etc. (Exod. XXVI. 26-27.) Now, the word may be applied to any rib-like structure, and by *usage*, to a recess or *side chamber*. Thus in 1 Kings VI. verses 15-16, the word in its plural form is translated *boards*, and in 1 Kings VI. 5, by the word *chambers*.

These illustrations serve to shew that "side chamber" is a derived, not a root meaning, therefore *rib* may be selected as the better rendering. The translation "side chamber" does not fit in with the context, or at least with any conceivable explanation of it. At every step, the translations of the A.V. involve difficulties. We, therefore, cast aside a rendering which, to say the best of it, is but a *secondary* meaning, and adopt the primary meaning of the word, substituting the word *rib* in every case where the word "side chamber" appears in the A.V.

The *RIBS* of the specification appear to define a feature of great beauty, well-known in modern architecture. These *ribs* are said to have an *enlarging and a winding about still upward*, for the winding about of the house went still upwards round about the house; therefore, the breadth of the house (*báith* or place of the ribs) is upward, and so increased from the lowest to the highest by the midst. (Verse 7.) No wonder the translators unacquainted with the *technique* of architecture should be confused by supposing that verse seven describes a *building*, "enlarging about upwards from the lowest to the highest by the midst," but let one read this specification in a *groined vaulted cathedral*, standing in the central avenue called the nave, and particularly notice the *framework* of the vaulting. As the eye follows the lines of the *ribs* in the vault overhead, this peculiarity will be seen, viz., "an enlarging and a winding about still upwards," to the ribs of the vault. That is to say, the "rib" which is small at the head of the column *enlarges and widens* as it is carried upward in its three-fold fork. He will also see that each rib, leaving the column which supports it, crosses over from its "lowest" point "to the highest point" by the midst. (See inset



illustration of vaulting in Exeter Cathedral.) A more perfect description of that skeleton framework which forms the foundation structure of a groined vault or a structure of *bracketed ribs* could not well be written. Its application to the building under consideration need not be rejected on the supposition that such a structure

¹ Sharp renders it in this passage, "Great Hall."

was not known when the vision was given, because it must be agreed that God can by His Spirit describe beforehand a constructional feature which at the time of its description did not exist, but should afterwards come into use, otherwise we must deny that the Father can foresee and predict future events. Since these ribs are to be furnished with foliage (see Chap. V., *Sec. I.*, page 64-68), the specification implies, not a groined vault but pierced bracketed ribs in the form of arabesques, as indicated on Plate X.

The ribs surrounding the house are said to have "foundations." Verse 8 may be translated thus :

And I looked at the height of the house round about ; the foundations of the ribs, a full reed of six cubits to the juncture. (R.V. alternative reading, *To the joining.*)

Commenting on this verse Professor Evans says :—

The word translated juncture, in the eighth verse, is *atzila* (atz-tzila.) The A.V. makes this noun qualify *ammóth* (ammóth) cubits, thereby darkening the sense. *Atzila* is a constructional term here. The noun is *atzil* (atz-tzil). The *l* at the end is what Hebraists call "locale." With the addition of this letter, the word becomes *atz-tzi-la*, "toward the juncture." In other words, *to the juncture*.

The rendering "to the juncture," may imply a series of six cubit pillars or posts, rising from the ground to the springing line, or juncture with the ribs and floors, thus forming a suitable foundation for the ribs. Six cubit pillars would be sufficiently large to carry any intermediate floors and to support the ribs, which would form cross arches and groins. Presumably bracketed ribs, or cantilevers are intended because, according to verse 26, they are formed with arabesques.

Immediately after giving the measure of the entrance doors of the Temple (verse 4), Ezekiel saw measured twenty cubits "of length and twenty cubits of breadth" before the Temple. Since the ribs are in three ranks the measure of twenty cubits is repeated three times, from the posts of the temple—all round the house, *i.e.*, arched ribs of twenty cubits span, or breadth, and twenty cubits of length, or height, resting upon their six cubit foundations, are repeated three times within (or rib to rib three. Verse 6.) This measure of twenty cubits together with the thickness of the ribs fills up the internal space of the Temple between its outer posts (see Plate IX. g.g.g.) just as the nave and aisles form the main breadth of a cathedral. The dotted lines on plan indicate three ranges of arched ribs overhead extending inward from the entrances all round the house.

Now this twenty cubits from rib support to rib support is a transverse measure in relation to the range of buildings which surround the hill. That is to say, the measuring reed would be laid from the porch inward, in the same direction as the length of the porch for the "breadth" of twenty cubits, but the distance between the rib supports laterally all round the house is much less than twenty cubits, because the entrance to the ribs is from the place left. Thus we read :

And the openings (doors) of the ribs are towards the place left, one opening towards the north and another opening towards the south, and the breadth of the place left (is) five cubits round about. (Verse 11.)

The word *pétah* translated door in this verse does not necessarily imply anything more than an opening giving entrance into a building, as already noted.

As no measure is given for this opening, and the opening is from the place left, as also are the entrances into the Temple, we may infer that this opening to the ribs is the same measure as the entrances between the posts of the Temple. One passing into the Temple between those posts would pass under the arched rib-work overhead.

Since also the entrance to the Temple and the entrance to the ribs are both from the place left, the distance from centre to centre of the ribs must be the same as the intercolumniation of the posts of the Temple, *i.e.*, sixteen cubits (see p. 44, ante) all round the house, so the lines of the vaulting on plan are shown as parallelograms, 22 cubits by 16 cubits on the inner side, expanding to 17 cubits on the outer side in correspondence with the axis of the posts of the Temple, representing the distances approximately from centre to centre of the rib supports. In this delineation of the structure of the Temple the twenty cubits of breadth (verse 4) is taken to specify the span or breadth of the rib-work, and the twenty cubit measure of length before the Temple is applied to the elevation of the ribs, or to the height of the apex of the arched rib from the juncture of the ribs with their supports. (See Plate X.).

These pillars and ribs in three ranks (and probably in three or four storeys, see transverse section Plate X., page 51) must be a magnificent feature in the building, for the house appears to be one hundred cubits high (verse 14).

V. THE PLACE (HOUSE) OF THE RIBS.

The place left and the "house" (*bāith*) or place of the ribs are intimately related to each other, for the place left appears to unite the rib-work, or vaulted part, of the Temple with the porches on either side thereof (verse 6 and verses 9-11.) It thus forms a part of the rib-work within the Temple, the outermost arches of the vaulting resting upon the posts of the Temple on either side of the building. Again, when the measure of the twenty cubit divisions and their five cubit containing walls is marked off from the circle (see sub-sections VII. and VIII.), the remainder of the circle of building becomes "the place of the ribs within the Temple."

After describing the posts, entrances, and spaces between the ribs, the measuring angel observes, "This is the most holy place," and immediately afterwards gives the dimensions of the "wall of the house." This wall, then, is particularly related to the Most Holy described in Section II., page 52.

VI. THE WALL OF THE TEMPLE (*Chapter* XLI. 5-7; XLIII. 7-8.)

The word here translated wall is *qir* (קִיר). This word is employed to designate that which forms a *side*—the wall of a house—the side of a town wall. *Qir* is a word of doubtful origin. Fürst derives it from קר (qoor), to dig, cleave asunder, make deep. Thus in Ezekiel we read:

Behold a hole in the *qir* (קִיר). . . . Son of man, dig now in the *qir*; . . . in the *qir* behold a door. (Chap. VIII. 7, 8.)

In Joshua II. 15, it occurs thus:

Then she let them down by a cord through the window; for her house was *b'qir ha-ho-ma* (בְּקִיר הַחֹמָה) on the side (*qir*) or depth of the wall (*chomá*).

This testimony shows that *qir* signifies a distinct feature in the wall, something different from an ordinary wall, a feature which explains why the house of Rahab did not suffer destruction when the walls of Jericho fell. If the house was built upon a natural escarpment, a side or rampart, up to which the surrounding walls joined, the house would not be injured by the fall of the walls on either side thereof.

Sharp renders "Wall of the rampart" in the passage in Ezekiel which we are considering. A translation quite in harmony with the above citations, and with the position of the word *qir* in the text.

The height of this wall, six cubits, is mentioned (verse 5), but its *thickness* is not stated. This also may indicate that the wall referred to is a rampart, or raised foundation floor of the Temple.

This wall, or rampart, is mentioned again in verse 20 as having upon it *cherubims*, a feature to be more fully considered presently. Thus we read:

Cherubims and palm trees are made *on* the wall (*qir*) of the Temple. (Verse 20.)

The suggested rampart, six cubits high, as indicated by the specification, would form a suitable foundation for the cherubim and palm trees superimposed thereon.

Further, in the midst of an indictment of the House of Israel, a significant reference is made to a wall. Parenthetically this wall is said to form a *division between Israel and Yahweh*. Thus we read:

Son of man, the place of my Throne, and the place of the soles of my feet, where I shall abide in the midst of the Sons of Israel for the Age; and no more shall the house of Israel defile my Holy Name, neither they nor their kings, by their whoredoms, and by the carcasses of their kings *in their death*. (See *mar. R.V.*)

In their putting their thresholds with my threshold, and their door post by my door post, *and there is a wall (qir) between me and them*; they have even defiled my Holy Name by their abominations that they have done, and I consumed them in mine anger. (Chap. XLIII. 7-8.)

The law pronounced in this verse enables us to fix the position of the wall referred to, and to show its identity with the *qir* or rampart specified for the inner house. A rampart twelve feet deep or high would form an impassable barrier between the circumference of the Most Holy in the centre of the Sanctuary and the inner

Temple, which, as already indicated, is a range of buildings surrounding it.

It is necessary to distinguish carefully between this wall or rampart and another wall mentioned in connection with the arched vaulting of the Temple buildings, viz., *the wall for the ribs*.

VII. THE WALL "FOR THE RIBS" (*Chapter* XLI. 6-12.)

The ribs are said to finish into "a five cubit wall without," and to be "holden of it." Thus we read:

The ribs . . . entered into the wall which belonged to the house (*báith*) or place for the ribs round about, that they might have hold, but they had not hold in the wall (*qir*) of the house. (Verse 6.)

The thickness of the wall, which is for the *ribs* without, is five cubits; and that which is left is the place of the ribs which are within. (Verse 9.)

This wall into which the ribs enter, or "take hold," cannot run on either side of the Temple, because that is encircled by the "place left," the posts thereof, and the "entrances." If a wall were built there, it would bar all access into the "place left." It cannot be the wall of the house already referred to, and it must have specific relation to the rib-work, or vaulting. We learn from verse 6 that the Temple is divided into *thirty sections* or orders, and from verse 10 that "between the *cellæ*" (*Lish-káh*) is a wideness of twenty cubits round about the house on every side. Thus we read:

And the ribs were in three (ranks) and *thirty* in order. (Verse 6.)

And between the *cellæ* (*Lish-káh*) a breadth of *twenty cubits* round about the house on every side.

A wall five cubits thick at the end of each section would form a suitable termination and support for the ribs of the house into which they would finish, or "take hold," and if the terminal walls of the *cellæ* were separated the one from the other by a space of twenty cubits they would be "without," or on the outside of the place of the ribs of the Temple. The ribs would not "take hold" of the wall (rampart) of the Temple because they would be lifted up above the foundation platform resting upon the end walls and pillars above described. (See Sections IV. and V., pp. 45-46, *ante*). The extent of these terminal walls of the ribs is given in verse 12, thus:

And the building that was before the separate place at the end toward the west was *seventy* cubits *broad*; and the wall of the building was five cubits thick round about, and the *length* thereof *ninety* cubits.

The range of building surrounding the inner circle in general terms is described as the chambers (*lish-koth*) of the Singers, and is divided into two sections for administrative purposes (see Chap. XL. 44-47, and p. 72), this measure may apply to either section of the western side of the circle, or the end toward the west. Since also seventy cubits is not sufficient to enclose the inner temple with its rib-like vaulting, the seventy cubits of *breadth* may define its height and the ninety cubits its *length*. A comparison of the dimensions of the inner

Temple supports this way of applying the measurements, thus :

	Cubits.
Width of place left (5 cubits) on each side of the Temple	10
Width of Temple post (6 cubits) on each side ..	12
Two pillars to carry central ribs, each 4 cubits ..	8
Three spaces, each 20 cubits, for the expanse of the ribs	60
Total	90

Since the terminal wall of the *cella* range of buildings, or half-circle, at its western end is ninety cubits, that must also be the length of the wall at the eastern end, and every intervening section (*cellæ*) of this larger *cella* must have terminal walls of the same length.

These walls dividing the circular range of buildings into thirty sections, fifteen comprising the *north* *cella* and fifteen the *south* *cella*, are shown at **L.L.** on Plate II., p. 12, *ante*, and **J.J.** on Plate IX., p. 42.

We are now able to put these figures and the delineation based upon them to the test, by showing how completely all parts fit.

VIII. THE ARITHMETICAL PROOF.

The posts, openings, walls and intercolumniations of the Inner Temple *cellæ* fit, as do the dimensions of the Outer Temple, or outer courts. This may be illustrated by the following figures, and amounts almost to a mathematical demonstration of the correct explanation of the prophecy :

	Cubits.
The Sanctuary is five hundred reeds square, equal to	3,000
On any given side the outside <i>cella</i> is ..	40
The outer court is	100
The <i>cella</i> next inner court is	40
The "separate place" is (verse 13) ..	100
The porch is	20
The wall of the "Building" is	90
	390

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

Twice the above measure is 780

This deducted from the length of outside of the sanctuary, gives diameter of inner circle 2,220

Now, the circumference of a circle which is 2,220 cubits in diameter, would be 6,974.352; but the decimal fraction is too small to be taken into account in the succeeding calculation, for every arithmetician knows that it is impossible to "square the circle." Therefore in round numbers the circumference of this circle is 6,974 cubits.

Starting with this dimension 6,974
and dividing it by the detail measure for the Temple-*cella* already given as follows :

Thirty spaces of 20 cubits equal 600
Thirty times 5 cubits (*i.e.*, $2\frac{1}{2}$ cubits for each side wall to each space which divides the rib-work into section) .. cubits 150
750

From the circumference deduct these spaces and their walls 750

The result is cubit measures of 6,224

This measure therefore remains for the *intercolumniations of the posts* of the building. These equal sixteen cubits (see p. 44, *ante*). The numeral sixteen will divide into 6,224 without any remainder

This result may be tabulated in another form :

Distance from centre to centre of posts 16 cubits :
multiply this by 389, and the result is .. 6,224
Distance from centre to centre of the end walls of the different subsections of the *cellæ* is 25 cubits ; multiply this by 30, and the result is 750

Total circumference of circle (see above) .. 6,974

This result is of paramount importance. It not only shows that the measure of 16 cubits for the radial lines of the supports of the "ribs" of the Temple must be laid down on the inner face of the inner porch, but this mathematical test is also a link in the chain of evidence unfolded in the delineation of the Ezekiel prophecy justifying the conclusion that a correct representation has been found of the size and disposition of the house of prayer for all people which will be erected in Jerusalem when The Messiah returns to reign over the whole world. This conclusion is confirmed by the measurements given for the doorways of the Temple in verse 3. The second measure of seven cubits might indicate the height of the doors if no other place were found for it, but since the circumference of the outer circle is greater than the inner, some provision must be made for this difference. A simple calculation will show that doorways of seven cubits on the outer side of the Temple would exactly provide for this difference. Thus :

We have seen that the diameter of a circle formed in line with the inner face of the inner porches measures 2,220 cubits :

	Cubits.
Its radius, therefore, is	1,110
We obtain the radius of a circle passing through the centre of the door posts by adding for the place left	5
For the width of the posts of the Temple (less half the width of the door posts) ..	5
	10

The radius of a circle passing through the *centre* of the *door posts* on the inner side of the Temple therefore is 1,120

Similarly the radius of a circle passing through the centre of the door posts on the *outer* side of the Temple is obtained by adding the measure of the inner Temple, thus :

	Cubits.
Three internal spaces, 20 cubits each, for the ribs	60
Two ribs, each 4 cubits	8
One cubit for the half posts of the doors on each side of the Temple	2
The radius	1,120

The radius of a circle passing through the centre of the posts of the doors on the outer side of the Temple therefore measures, in cubits 1,190

The circumferences of the two circles are proportionate to their radii, and therefore any segments of the two circles preserve the same ratio. Now we have seen that the distance between the centre of the posts of the Temple on the inner side is approximately 16 cubits.¹ A simple "rule of three" calculation will show that the corresponding arc for the outer side will be 17 cubits. As 1,120 cubits is to 1,190 cubits, so is 16 cubits to 17 cubits. Since the posts of the Temple on each side appear to be equal in size, the difference between 16 and 17 must be made up by the extra width of the door opening on the outer side of the Temple, thus:

	Cubits.
Posts of the Temple	6
Posts of the door, one on either side two cubits	4
Door opening ²	7
	17

The foregoing calculation shows that the measure of seven cubits for the breadth of the door must apply to the outer side of the Temple buildings. This remarkable feature together with the "fit" of other detail measurements of the circle buildings before mentioned, mathematically demonstrates the accuracy of the interpretation of the prophecy, viz., that the Most Holy is a mountain surrounded with a circular range of buildings.

The fact that a circle having for its diameter 2,220 cubits is the formative base line for setting out a building on radial lines, separated from each other by the measure of 16 cubits, also explains why the measurement of the sides or wings of the porch was not defined when giving the dimensions of the porch in Chapter XL., verse 49. The measures of the "gate," or entrance opening, and the posts were given, but not the division between the porches. This was reserved till the Angel-measurer stood with Ezekiel in the place left, in close juxtaposition to the base line.

Now immediately after measuring the inner posts of the Temple, he went "inward," and measured the doorway openings, six cubits and seven cubits, presumably crossing the Temple to the outer side. Upon his return to the inner side, after noting the measurements between

¹ There must be a slight adjustment on radial lines for the porches and posts of the Temple, which may be secured by a slight extension of the posts laterally. In the case of the outer porch the gate openings will probably be increased in size; while the wings on the inner side will probably be diminished.

² This application of the measures 6 and 7 (ch. xli. 3) to the inner and outer doors of the temple was suggested to the Author by Friend Felix Wing during the preparation of the third edition of this work, and was not perceived by him when preparing the previous editions.

the ribs, he comes to the posts of the Temple which surround the circle (see D.D., Plate IX., p. 42). He is now standing in the place left, the Temple is behind him, and the tent is before him, he said: "This is the Most Holy," thus showing that the *Most Holy* and the *tent* are co-extensive.

IX. THE GENERAL DIMENSIONS OF "THE TEMPLE."

The inner Temple and its porches comprise the circular band surrounding the central area as the felloes or outer frame of a wheel. Its outer circumference would be nearly three miles. The area occupied by the Temple exclusive of the inner porches, which really belong to the Most Holy, would be approximately 74 acres, and the Most Holy, inclusive of the inner porches, 355 acres.

The buildings forming the circle band surrounding the Most Holy measure 130 cubits in total width. The length of the "wall for the ribs" added to the porches gives this total, thus:

	Cubits.
Wall for the ribs	90
Outside porch	20
Inside do.	20
	—
Total	130

But the width of the house, or inner Temple, is stated to be one hundred cubits, thus:

He measured the *house* (*báith*), the length one hundred cubits; and the separate place, and the buildings and its walls, the length one hundred cubits. (Verse 13.)

This measure of one hundred cubits for the house, or *place* in which are the ribs and their supports, extends ten cubits (five cubits on either side) beyond the length of the wall for the ribs, and must include not only the "place left," but also the innermost columns rising above the porches. These columns are therefore shewn to form part of the "Temple." The lower portion, or the "sides," of the porch supporting these columns, or pillars, will form part of the entrance of the porch. (See page 44 *ante*.) The columns above the porches will probably be connected with the Temple building by arches springing over "the place left" in the form of flying buttresses. The relation of each part to the whole is illustrated by the following figures. (See also Plate IX.).

	Cubits.
The length of the wall that divides the circle into cross sections	90
Two outside pillars of porch, each 5 cubits	10
	—

Total width of Temple buildings exclusive of porches 100 cubits.

This wall dividing the inner house into sections is just long enough to close the spaces *left* on either side of the house, and to prevent access from them into the twenty cubit openings between each section of the *cella*, but is not long enough to interfere with the continuity of a double colonnade flanking either side of the house.

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

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

After describing the wall at the western end of the *cella* (verse 12), the dimension of the "house" and "separate place" is given in the next verse:

He measured the house, an hundred cubits long: and the separate place, and the building, with the walls thereof, an hundred cubits long. (Verse 13.)

These dimensions immediately following the measurement of the wall on the west appear to relate to the western end of the *cella* (See letter I, Plates II. and III.), and the measurement repeated in verse 14 to the eastern end of the *cella* (See letter H, Plates II. and III.), thus we read:

And the breadth of the face of the house, and of the separate place towards the east, an hundred cubits.

The height of these buildings appears to be one hundred cubits (or 200 feet) as indicated in verse 15, thus:

He measured the length of the building *over against* the separate place which is behind it, and the galleries on this side and that side, an hundred cubits.

The height of the "wall for the ribs" (verse 12) which divides the *cellæ* into sections appears to fit this measure of one hundred cubits, thus:

	Cubits.
Platform	6
Wall into which the ribs finish	70
Rise of ribs	20
Thickness of ditto	4
Total	100 cubits

The great height of these buildings, two hundred feet, almost suggests that they contain more than one story. In the description of other features which follows, verses 15 to 17, "*galleries in three stories* round about" are incidentally mentioned. These galleries have already been referred to when describing the twenty *cellæ* which are constructed between the separate place and the outer court. (See pp. 31-33, *ante*.) In this general description of galleried structures both in the outer and within the inner court a distinctive feature is mentioned which can only apply to the suggested circular range of buildings surrounding the hill in the inner court, because their construction differs so much from the building in the outer court, thus we read:

They were in three stories, but had not pillars as the pillars of the courts: therefore the uppermost were straitened more than the lowest and the middlemost from the ground. (Chap. XLII. 6.)

We have seen what a markedly different feature is the groined rib-work of the inner Temple from the pillared halls of the outer court. "They had not pillars like the pillars of the courts," *i.e.*, the outer courts. By

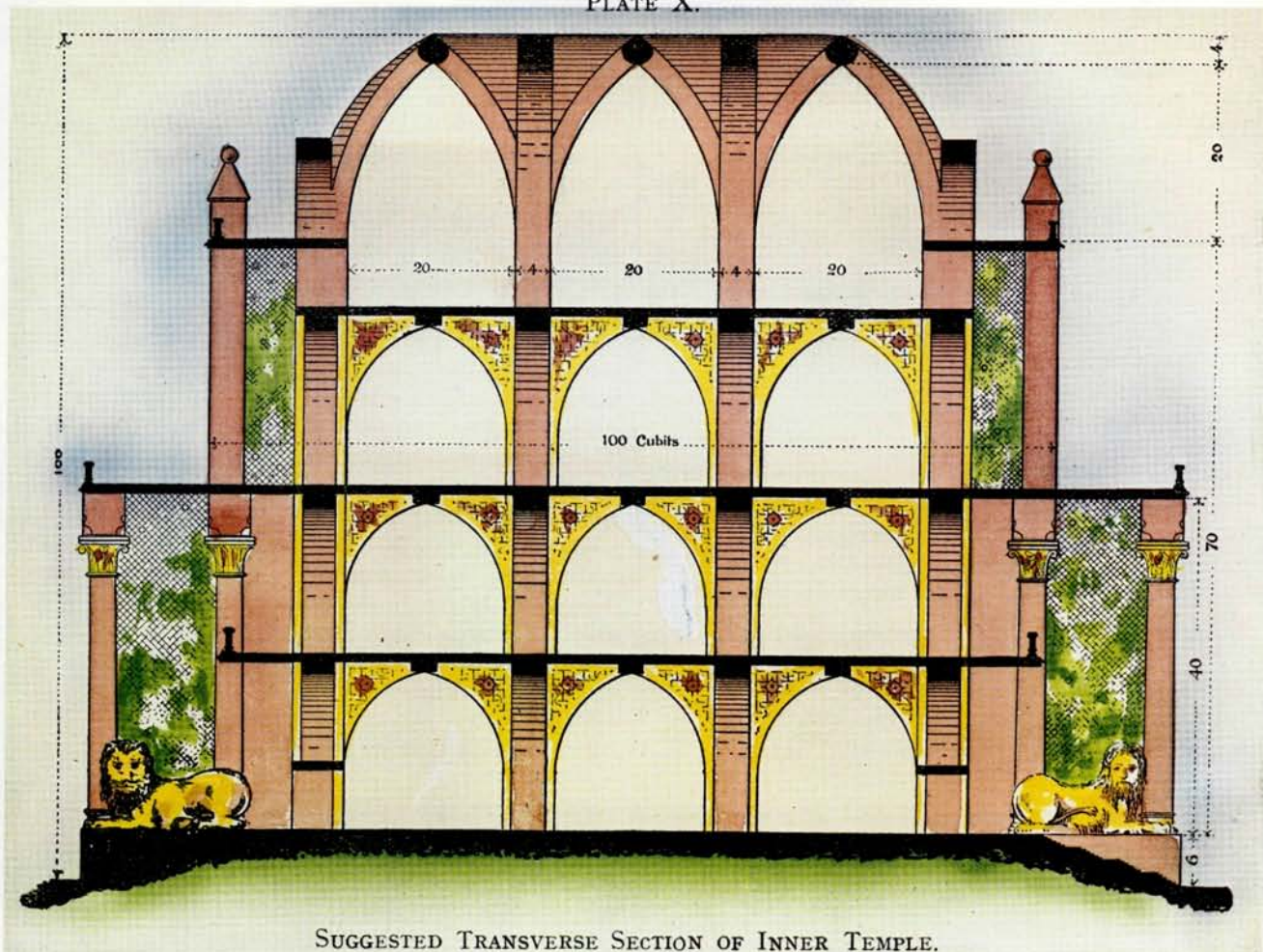
carefully noting this difference in construction we may be able to determine in what way to apply the specification given in verses 3 to 6, Chap. XLII.

The reader is again invited to return to the position from which Ezekiel describes the galleries. We are supposed to stand in the *cellæ* constructed between the separate place and the outer court at R. (Plate II.) Looking northward are seen the galleries of the outer court buildings, facing us in front, or "over against" the building in which we are standing. Behind us to the south is the circular range of the inner Temple, also "over against" the building in which we are standing. There appear to be three-storied galleries in each set of buildings, but the three storied buildings of the inner Temple have not pillars like those in the outer courts. They are constructed with rib-work to supporting galleries which may recede as they rise three stories in height, or may be carried up as shown in Transverse Section, Plate X., so that "*The uppermost are shorter than the lowest and the middlemost from the ground.*" Those of the outer court appear to be in three stories above the porches of the court, and are shorter than the lower story which includes the porches, but they do not appear to recede in stages above the level of the porch roof.

In support of this suggested interpretation of the text it may be noted that the constructional features and measurements of the inner Temple buildings are such as to indicate a three-fold structure above its foundation story and the constructional character of the outer court *cellæ* a three-storied building in the upper part above the porches, each floor of the galleries extending to "the pillars of the courts," or to the full extent of the upper *cellæ* flanking the outside wall of the sanctuary, each set of buildings therefore being four stories in height.

The approach to the upper stories of the inner Temple may be by a continuation of the steps specified to the porches mentioned in Chapter XL., verse 49, rising upward to above the level of the lintel of the doorways into the Temple. From this level a sloping way may be constructed in the upper part of "the place left" in a three-fold series, winding upwards round about the house to each of its three stories. It is not to be expected that every detail respecting this building was revealed to or recorded by Ezekiel. Just sufficient information is available in order to give a clear outline of the general construction of the building. We have an example of this kind of limitation in the description of the tabernacle in the wilderness. Sufficient information is given to enable us to know its chief constructional features, and to understand its typical aspect, but certain details are lacking without which it is impossible to reproduce an exact copy of the original. Had a complete description been placed on record we might have had dozens of "holy tents" devoted to a perverted purpose, and for a similar reason perhaps the veil is drawn on certain details in the Ezekiel description of the Temple of the

PLATE X.



SUGGESTED TRANSVERSE SECTION OF INNER TEMPLE.

Age to Come, but enough is revealed to create joy in the heart of one who has been inducted into the name of Jesus Christ.

X. THE COVERED OPENINGS.

The division of the inner Temple *cellæ* into sections by twenty cubit openings described in verse 10 appears to be also parenthetically referred to at the end of verse 16. The sentence "the windows were covered" (literally, "the covered openings") appears to refer to some other feature than those mentioned in the rest of the verse and in the verse which follows. According to some translators the words are a parenthesis.

The word translated "window" (חלון *hallon*) according to the context may be defined to mean "an opening." Further, it may be noted that the word translated "covered" comes from a verb (קָסָה *kasah*) meaning *to cover, to clothe*, and may be used to define a covering over a space, or expanse.

Now, the only openings besides the entrances and doorways to the central buildings which result from the measures given, are those spaces of twenty cubits which divide the two Temple *cella* into thirty sections all round the house, marked L.L.L. on the ground plan, Plates II. and III. The thirty *cellæ* of the circle build-

ing (fifteen of which, with their respective divisional walls and openings, form one *cella*), are marked M.M.M. and N.N.N. on the general ground plan (Plate II.). The fifteen facing the north are bracketed together (M.M.M.); likewise the fifteen facing the south N.N.N.

Since the porches of the inner Temple buildings are to be clothed with luxurious foliage of some kind (see Chap. V. *Section I.*) it may be inferred that the openings dividing the Temple *cellæ* will provide the necessary space for the production of this feature of the Temple. The area enclosed within the circle building because of its use, see *Section II.*, is not suitable for such a purpose, neither does it appear probable that the area in the separate place will be available, because of the vast congregations which assemble there for worship (Chapter XLVI. 2, 3). Further, we may infer that these spaces of 20 cubits will be utilized for a variety of purposes in connection with the Temple service even if they are not utilized to provide that glorious floral beauty mentioned by the prophet Isaiah:

The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious. (Isaiah LX. 13.)

XI. THE TEMPLE ARABESQUES.

As for the outer sanctuary so for the inner sanctuary "narrow windows" (*hallonót alumót*) are specified in verse 16, *i.e.*, arabesques, or fretted tracery, a constructional feature which has already been noticed. The position of the arabesques is defined in verse 26, thus:

There were "narrow windows" (*hallonót alumót*) and palm trees on the one side and on the other side, on the sides of the porch, and upon the side chambers of the house, and thick planks.

These arabesques, or fretted tracery, connect the palm trees on the one side, and on the other side, to the sides of the porch and the ribs of the house. Plates III., IX., and X. show two columns on each side of each porch and between the columns the arabesques.

Similar tracery in the form of diagonal and cross arched brackets appear to connect the ribs of the house together, thus forming a suitable framework for the roof covering and supports for the intervening floors, or the arched ribs may be filled in with arabesques after the form of "Fan Vaulting." (See sub-section IV., p. 45, *ante*).

XII. THE CHERUBIM.

These form an important feature in the inner Temple. They are described in verses 18-20, which read:

And it (the Temple) is made with cherubims and palm trees, so that a palm tree is between cherub; and every cherub had two faces:

So that the face of a man (is) toward the palm tree on the one side, and the face of a young lion toward the palm tree on the other side; made through all the house round about.

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

The "palm trees," or columns, are marked **B** on Plate IX. They stand in front of the main building to which, with their accompanying arabesques, they appear to form that delightful and necessary shelter mentioned in verse 26, Chap. XLI. The cherubim are shewn between the pillars of the entrances. A rampant or recumbent figure the full length of the porch, or proportionately spaced on a block of stone five cubits wide, dividing the steps of the entrances from each other, and similar figures between the porches on the other side, resting upon the wall, answers the terms of the specification exactly. The head of each cherub would be near to the outside of the building on either side, and their hinder parts disposed inward as may be convenient. Each cherub having two faces—one would "face the palm tree on one side," and the other would face the palm tree also on the other side. Thus they are "upon the wall," and "to the entrances."

Cherubim ten feet wide and some twenty-four feet high, each having two faces, and upwards of eight hundred in number, planted in the porches all round the three mile circuit of the Temple, in combination with "the pillars by the posts," form an architectural display of imposing beauty. Whether we consider their size and number, or their physico-theological peculiarity, we are

impressed with wonder at their place in the design—a place, in view of the premises, quite appropriate, and withal unique.

The spiritual significance of these figures may be anticipated. The lion face on the one side speaks of "the Lion of the tribe of Judah"; and "the face of a young man" points to none other than to Him who is worthy to bear the title. The one who is "The man of Jehovah's right hand" (Ps. LXXX. 17). "He is the branch springing out of Jesse's roots" (Isa. XI. 1), the "tree planted by rivers of water" (Ps. 1. 3; Jer. XVII. 7-8). As the head of the spiritual house which He has builded (Heb. III. 3-6), He is fittingly honoured by representative imagery in the central portion of that house which is also built by Him. Every son of Adam "going up between the cherubim" would see on either hand a memorial of this exalted one; now no longer rejected and despised of His people, but ruling in the midst of His enemies in power and great glory. (Ps. cx.; Matt. XXVI. 64.) These figures would represent the triumph of God in the earth, and testify to the existence of a power who "beareth not the sword in vain"—"a terror to evil doers," but a blessing to those who do well (Romans XIII. 1-4.) To one pointing at those curious figures, and asking what they mean, the answer comes: They represent "the Lion of the tribe of Judah," the resurrected, wise, immortal King of Peace, through whom the Father shews to the nations the light of life, and who representatively and by descent is "the father" of the new and fruitful age now opening upon mankind (Isa. IX. 6.)

XIII. SUMMARY.

The central building is massive in construction, vast in extent, wonderful in design, and will give scope for beautiful and artistic workmanship. Architectural skill could not devise a more magnificent façade. Let the reader mentally visualize the structure, of which an attempt has been made on Plate XI. to give a natural perspective. Let him contemplate its pillars, colonnades, cherubim, and galleries—in total height *two hundred feet* and adorned with sculptured figures, varied in aspect and expression, around the three mile circle. Even from a mental picture he may faintly realize why the Spirit should invite His backsliding people to inspect the pattern of the house, saying:

Son of man, show the house to the house of Israel, that they may be ashamed of their iniquities; and

LET THEM MEASURE THE PATTERN.

(Ezekiel XLIII. 10.)

SECTION II.

THE MOST HOLY.

A GLANCE at Plate II. shows the inner court divided into two portions by a circle in the centre of a square. The area enclosed by this circle is called "The Most Holy," the remaining portion of the inner court is the "separate place," described in the next Section.

PLATE XI.



From "Ezekiel's Specifications," by Henry Sulley, Architect, Nottingham.

EXTERIOR VIEW OF THE INNER TEMPLE.

NOTE.—The foliage should completely obscure the Lattice Work, but a portion is omitted in order to show the construction.

The Most Holy surrounded by buildings is certainly a novel idea, but novelty cannot detract from its truth. Our duty is to accept the logic of the facts, and frame our theories in harmony with them, rather than resist the evidence in order to fit a preconceived theory. Some reasons for this arrangement have already been laid before the reader, see *Section I.*, pp. 39-42 *ante*. Further evidence may be marshalled under two heads. *Firstly*, that which accrues under what are termed "the laws" and ordinances of the house; and, *secondly*, that which arises out of the constructional features of the building.

I. (a) The law which defines the position of the Most Holy has already been noticed, page 40 *ante*. The emphatic definition of this law may now again be quoted thus:

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. (Chap. XLIII. 12.)

Ezekiel conveyed in vision to a very high mountain saw thereon as it were the frame of a city. Chap. XL. 2. From the above verse (Chap. XLIII. 12.) we now know that within this "frame" is THE MOST HOLY, because the *top* of the mountain is "Most Holy." The Most Holy, therefore, is shown as an open area inside the Temple, not square in form but like a mountain with buildings "round about."

(b) This inference is supported by another decree or law respecting the wall of the Temple which forms a separation between the children of Israel and *Yahweh*, thus:

Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name shall the house of Israel no more defile, they nor their kings by their whoredoms, nor by the carcasses of their kings in their high places. In the setting of their threshold by my threshold, and their doorpost near to my doorpost (and there is a wall (*qir*) between me and them), they have even defiled my holy name by their abominations that they have committed: wherefore I have consumed them in my anger. (Chap. XLIII. 7, 8.)

The wall mentioned here must be the wall which we have seen forms an important part of the Inner Temple, because no other wall is provided to form the separation mentioned in the verses quoted. This decree is equal to saying: *I have planted this wall between you Israel and me, and beyond it you shall not pass.*

(c) Yea, none but a certain class of priests are allowed to approach near to *Yahweh*. Approaching near to *Yahweh* must be synonymous with going into the *Most Holy*, which is described as a place where the God of Israel will dwell in the midst of the children of Israel. Chap. XLIII. vv. 2 and 7.

One class of priests minister in the inner court and *within*, i.e., within the Inner Temple buildings, but they are not permitted to go near unto *Yahweh*, into the *Most Holy* beyond the inside wall of the Inner Temple. Chap. XLIV, 17-19. Only the sons of Zadok are permitted this privilege.

II. (a) The measurements from the outermost wall of the sanctuary in an inward direction fix the position of the Inner Temple buildings leaving a central enclosed area (see p. 48 *ante*).

(b) We have seen that Ezekiel describes posts of the Temple which mark "the breadth of the tent," or, better still, "the expanse of the tent." These posts within the line of the porch are adjacent to the wall. (See Plate IX. D. and K.) This wall and posts, then, also give the limit of the *Most Holy*: thus the extent of the one is the extent of the other. Practically, the terms "the tent" and the "Most Holy" are interchangeable. The area of the one is the area of the other. The area has already been shown to be 2,220 cubits in diameter (see page 49 *ante*), about three miles in circumference. This, then, is the base measure of the *tent*. Can such a large open area be appropriately called a tent? A tent is usually constructed with cords, canvas, pegs and poles, but the word *ohel* does not necessarily involve any of the appurtenances of such a tent.

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

and *tabernacle*, the one to the other, is illustrated in *Exod. xxvi. 7*, thus :

Thou shalt make curtains of goats' hair, a *tent* (*óhel*) upon the tabernacle (*mishkán*), etc.

Hence the fine linen curtains did not form a *tent*, neither did the rams' skins nor the badgers' skins. What, then, constituted the *tent*? Was it not the *internal covered space* or area formed by the strength of the goats' hair which carried aloft the materials enclosing the internal area? In support of this conclusion Isaiah states that Deity :

Stretcheth out the Heavens as a curtain, and spreadeth them out as a *tent* (*óhel*) to dwell in (*Chap. xl. v. 22.*)

A beautiful and fitting description of the aerial under which man and beast roam the earth, whose expanse is draped with white, blue and golden glory in the daytime, and at night becomes a silver star-spangled dome circumscribed by earth's dark horizon.

Applying these premises to the Ezekiel description, there should be no difficulty in comprehending how the large central area of the Temple becomes a "tent" when the necessary element obtains which justifies the application of that term. The provision of this element is predicted in the prophecy of Isaiah. Thus we read, *Chap. iv, verses 3-6* :

And it shall come to pass that he that is left in ZION, and he that remaineth in Jerusalem, shall be called holy, even everyone that is written among the living in Jerusalem when the Lord shall have washed away the filth of the daughters of ZION, and shall have purged the blood of Jerusalem from the midst of her, by the spirit of judgment; and by the spirit of burning. And the Lord will create *over the whole habitation* (R.V.) of MOUNT ZION, and *over* (R.V.) her assemblies, a cloud and smoke (or vapour) by day, and the shining of flaming fire by night *for over* (R.V.) ALL THE GLORY A CANOPY (R.V.). And there shall be a *booth* for a shadow in the daytime from the heat, and for a refuge, and for a covert from storm and from rain.

The fulfilment of this prophecy converts the arena of the Most Holy into a *tent*. The prophecy also foretells an unprecedented manifestation of glory when Israel is restored.

The coming glory was typically portrayed in the tabernacle in the wilderness, and in Solomon's Temple. (See *Exod. xl. 34-38* ; *Numb. xiv. 10* ; *xvi. 42* ; *2 Chron. v. 13, 14.*) But as then, so in its future manifestation, this glory is not to be fully exposed to view. It is to be covered, or surrounded by a means of protection, or "defence." Ezekiel sees this glory enter the house, and filling the central part of the inner court (*Chap. xliii, 2, 5, 8.*) From the nature of the case, there must be a veiling of this great manifestation of the glory from those without the place of its manifestation. If Ezekiel fell to the earth upon beholding it (*Chap. i. 28* ; *xliii. 3*) ; if Paul were blinded by the sight of an immortal one (*Acts ix. 3-9* ; *1 Cor. xv. 8.*), and if Moses required to wear a veil before his face after an interview with one of the Elohim (*Exod. xxxiv. 33-35.*), it seems inevitable that means should be provided for circumscribing the

brilliancy of that coming effulgent manifestation of Divine glory to which Ezekiel's prophecy testifies. The clouds surrounding it by day, however, do not prevent the glimmer of flaming fire at night mentioned by Isaiah. This will flash or glow from under the covering which hides the glory beneath.

Now, without at the moment entering into the question of the nature of that glorious manifestation which Ezekiel saw, it must be evident that a broad expanse, covered by a dome-shaped cloud, may be fitly described as a "tent," and might in the circumstances become a suitable *מִשְׁכָּן* (*mishkán*), "tabernacle" or "dwelling place." This cloud would cover the whole of the central area, and at times would hide from view all it contained. No attempt has been made to show such a bow-shaped cloud in the drawings of the building ; because the cloud which is to cover the Most Holy, converting the central area into a tent, may be unlike anything which anyone in this age has seen. When the Deity has manifested His glory in the past, *light* or *fire* has been one of its most significant aspects ; for instance, of the Transfiguration it is written :

A bright cloud overshadowed Jesus and his disciples
Again it is written : (*Matt. xvii. 5.*)

In Him is light and no darkness.

All the shadows of such a cloud may be gradations of light, and from the inside may display prismatic colours, while from the outside appearing as *thick darkness* to the human beholder, veiling the glory, and providing a *defence* for mortals in order that they may not be consumed while worshipping their Creator. It is not possible even to give the faintest idea of the appearance of such a protecting cloud, but in the frontispiece accompanying this work an idealistic cloud form is shown which may sufficiently indicate a coming glorification of the place of Him who is to be manifested in the Most Holy :

The place of His Throne :

The place of the soles of His feet :

Where He will dwell

In the midst of His people Israel

FOR EVER.

(*Eze. xliii. 7-9.*)

SECTION III.

THE *זִכְרָה* OR "SEPARATE PLACE."

PROBABLY that feature of the house called "the separate place" is more misunderstood than any other in the prophecy. All sorts of suggestions have been made regarding it. Some have thought it square, some have drawn it oblong, and all have felt a difficulty respecting it. The word *זִכְרָה* (*gizrá*) is derived from the root *זָרַר* (*gazár*) to cut, to divide. A space or area cut off from another space may be called a "separate place," but the term here is misleading, because it gives the idea of a place set apart for some special use of which there is not a tittle of evidence in

the prophecy. On the contrary, it is quite certain that all frequenters of the sanctuary will pass through that part of the house called the "separate place," because of its relation to the gates of the house. 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 in 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.* (Chap. XLVI. 9.)

We have seen that the inner court extends from the buildings and the pavement flanking the outer court on the one side of the sanctuary to a similar set on the other side. We have seen that the inner court gates in these buildings give access to "the separate place." (See pp. 31-32 *ante.*) Now the observance of the above cited law requires those who enter the Temple on the north side to pass over the pavement of the outer court and through the inner court gates, because they must not return by the same gate, but go out of the Temple over against it, *i.e.*, by the south gate. Consequently as they pass into the inner court they enter the "separate place." Since they cannot go into the Most Holy, which is surrounded by a "wall," they must pass round its circumference either to the east or west, and thence through the gates on the south side, and *vice versa*. We have seen that a central area is surrounded by a wall to form the Most Holy ; therefore the remaining portion of the inner court, or the part *which is not* included in the *Most Holy* is the *gizra*, or the part of the inner court *cut off* from the Most Holy.

The specified measurements of the separate place complete the necessary elements for setting out the buildings. When describing the Inner Temple on the western side the separate place is stated to be one hundred cubits (Chap. XLI. v. 13.) The "separate place" on the eastern side is also an hundred cubits thus :

The breadth of the face of the house, and of the *separate place toward the east*, an hundred cubits. (v. 14.)

The measurement of the separate place on the northern side appears to be parenthetically given when describing the buildings which flank the outer court on that side, in the words :

Lo, before the temple an hundred cubits. (Chap. XLII. vv. 1, 8.)

Nothing further in the way of description, or in the way of dimension is required for setting out the separate place and the circular range of buildings within the inner court. The distance from the buildings on each side of the inner court to the circular range is given for three sides of the square, namely, on the north, east and west. Consequently the measure of the separate place on the south side must also be one hundred cubits. This is a simple arithmetical and geometrical problem. Any architect can now draw the circle in the centre of the square from the dimensions given. Moreover, since walls are not specified for the "separate place" it must be an open area, comprising four triangular spaces,

one in each corner of the inner court, *cut off* from the Most Holy in the centre.

SECTION IV.

SACRIFICIAL ARRANGEMENTS.

Chapter XL. 47 ; XLIII. 13-17.

I. THE POSITION OF THE ALTAR AND ITS COURT.

THE ALTAR is first mentioned in the 47th verse of chapter XL. Its position is there described, but particulars are not given of its construction. These are found in chapter XLIII. The first-mentioned testimony reads :

He measured the court, an hundred cubits long, and an hundred cubits broad, foursquare, and the altar before the house.

Here we see that measurement of the *altar court* is made while Ezekiel and his guide are *in the inner court*, and the altar is said to be *before the house*.

The signification of the word translated "before" has already been considered. Its full import is *in the presence of*. There appears to be only one position for the altar where that condition can be fulfilled, *i.e.*, *in the centre of the sanctuary*. Truly, then, the altar would be *before the house* in the full acceptance of the term. In any other position outside the circle it could not be *before the house*.

We have seen that the Most Holy is a central hypæthral, or the portion of the inner Temple open to the sky and, therefore, a suitable place for an altar. Its position there may seem incongruous, nevertheless the altar in the Most Holy will be in harmony with the Mosaic pattern of the heavenly things. Speaking of the service of the Tabernacle for the time then present the Apostle said that the way into the holy place had not then been made manifest, while the first tabernacle stood, *which is a parable of future things*. (Heb. IX. 8 and 9 R.V.).

Now, the way into the Holiest was opened by Jesus entering therein. That is, *He entered into the eternal state*, for of Him it was written :

He asked *life* of thee, and thou gavest it him, even *length of days for ever and ever*. (Psalm XXI. 4.)

Of Him it is also testified :

After the power of an endless life. . . . Thou art a priest for ever. (Hebrews VII. 16, 17.)

Since Jesus, the Christ, now possesses eternal life, that is to say, since He is in the *most holy state* defined in the above testimonies, and since He is also said to be an Altar (Hebrews XIII. 10), the altar in the Most Holy would fitly represent Him as the anti-typical altar—just as the Rock in the wilderness represented Him before the Mosaic types were established (1st Cor. X. 4. Exod. XVII. 6.) The circle (an unending line) is emblematical of *eternity*, thus the altar in the circle becomes figurative of the ever living anointed Altar provided for the salvation of mankind.

But the God of Israel is also spoken of as the Rock, in the following testimonies :

I will publish the name of Yahweh : ascribe ye greatness to our God, THE ROCK. (Deut. XXXII. 3 and 4.)

Who is a Rock save our God?—the God of Israel (2nd Sam. xxii. 32.)

Is there a God beside me? Yea, there is no Rock: I know not any. (Isa. xlv. 8.)

He the *foundation Rock* is spoken of as *The Most High* who *clave* the rock in the wilderness (Ps. lxxviii. 15.) *YAHWEH*: beside which there is no other: The one God (Heb. *ail*, "power" of the universe), He, the *foundation Rock*, gave waters to His people in the wilderness (Isa. xliii. 10, 11, 20.)

From the *smitten rock* water came thereout abundantly for the people in a life-giving stream (Numbers xx. 11), a beautiful figure of the Crucified One, through whom, from the Father, flows the water of unending life.

The altar, therefore, not only represents the anti-typical altar, Jesus, the Anointed, but also the Creator, out of whom the anointing came (1st Cor. viii. 6; Matt. iii. 16; John iii. 34.)

Thus the altar in the Most Holy figuratively represents:
THE FATHER OF ALL.

One standing before this altar as an offerer stands before the Creator, who has chosen to be so represented, and presents his offering to the Father through Jesus the Christ, who is the one mediator between God and man (1st Tim. ii. 5.)

Further, one of the laws of the house which gives the key for unlocking the vision, *viz.*, the law affecting the offering of sacrifices, confirms the conclusion that the Altar will be *in* the Most Holy. Two classes of priests are said to minister in the Temple. A superior and an inferior order. The superior go "near" to offer sacrifices, while the others perform the menial service of the Temple. Thus we read:

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

Yet they shall be ministers in my Sanctuary, having oversight of the gates of the house; *they shall slay the burnt offering* and the sacrifice for the people, and *they shall stand before them to minister unto them.*

Because they ministered unto them (Israel) before their idols, and became a stumbling block of iniquity unto the house of Israel; therefore have I lifted up Mine hand against them, saith the Lord God, and they shall bear their iniquity.

And *they shall not come near unto Me*, to execute the office of priests 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 the priests the Levites, *the sons of Zadok*, that kept the charge of My sanctuary when the children of Israel went astray from Me, they shall come near to Me to minister unto Me, and they shall stand before me to *offer* unto me *the fat and the blood*, saith the Lord God.

They shall enter into My sanctuary. (Chap. xlv. 10, 16.)

The tribe of Levi, except the sons of Zadok, respecting whom more will be said later (Sub-Sec. II., p. 71), will thus be degraded from the priesthood in its highest functions, and restricted from service in the sanctuary except in those things specially mentioned in this

and other portions of the prophecy, while the sons of Zadok will be permitted to *enter the sanctuary*, which surely must be the Most Holy enclosed by the dividing wall, within which is the altar where the higher order of priests are to minister.

II. SACRIFICES RESTORED.

From the description of the way in which the altar is to be cleansed (see Chap. xliii. 18, 19.) it must be evident that sacrificial offerings will form a very important feature in the Temple of the future age. This will be a surprise to those who think that all animal sacrifices were finally abolished when the Mosaic economy vanished in fire and smoke (2nd Peter iii. 7, 10), and that since Jesus "offered one sacrifice for sins for ever" (Heb. x. 12) there is no need for the restoration of animal sacrifices. Such an idea is pardonable, but not tenable. The idea has a semblance of support in some passages of Scripture. It is, however, only in an appearance, there is none in reality.

The question for us to consider is: Do the Scriptures anywhere plainly foretell the restoration of animal sacrifices in the age to come? This is the question at issue. If they do, then all other portions of Scripture which appear to point in a contrary direction, must be understood in harmony with the general tenor of its plain teaching.

The apostle Peter testified that the return of The Christ, or the advent of *Messiah*, will synchronise with:

The times of *restoration* of all things, whereof God spake by the mouth of His Holy Prophets which have been since the world began. (Acts iii. 20-21, R.V.)

Compare that testimony with the following word from Jeremiah:

I will cause the captivity of Judah, and the captivity of Israel to return, and I will build them *as at the first.* (Jer. Chap. xxxiii. 7.)

Such a restoration would lack an essential element if sacrifices were not then offered.

Again, after His resurrection from the dead Jesus said: "All things must needs be fulfilled, which were written in the law of Moses, and the prophets, and the psalms, concerning Me." (Luke xxiv. 44.) One of the things concerning Him involving the restoration of animal sacrifices is found written in the prophet Jeremiah.

Behold, the days come, saith the Lord, that I will perform that good word which I have spoken concerning the house of Israel and concerning the house of Judah.

In those days, and at that time, will I cause a *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 is our righteousness.*

For thus saith the Lord: 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 *burn oblations*, and to *do sacrifice continually.* (Chap. xxxiii. 14-18, R.V.)

These testimonies involve:

1.—The budding forth of a "Righteous Branch" unto David when Judah is restored and Jerusalem dwells safely, *i.e.*, a descendant of David is to sit upon his throne, who is called *The Lord is our Righteousness*. This one is to execute judgment and righteousness in the land in the era of Israel's restoration.

2.—From that time when David's son sits upon the throne of Israel the priests and Levites shall stand before God to *offer burnt offerings* and burn oblations or to kindle meat (meal) offerings, and *to do sacrifice continually*.

Comparing these testimonies with that which is recorded of Jesus, it will be seen that in the restoration upon His return, sacrifices will be offered :

a.—Fear not, Mary . . . thou shalt 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. 30-33.)

I (Jesus Christ) am the root and the *offspring* of David. (Rev. xxii. 16.)

b.—My house shall be a house of prayer for all nations, Mark xi. 17. A.V. (see margin, a quotation from Isaiah).

The strangers that join themselves to the Lord, to minister unto him, and to love the name of the Lord, to be his servants, everyone that keepeth the sabbath from profaning it, and holdeth fast by 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 ; for mine house shall be called an house of prayer for all peoples. (Isa. lvi. 6-7, R.V.).

Now, if it be conceded that Jesus is the Branch or offspring of David, if it be conceded that He is *The Righteous One*, and that He will return and occupy the throne of David in Jerusalem (See Clauses 1.—a.) it must also be conceded that the Levites will then at the same time offer burnt offerings (See Clauses 2.—b.)

Further, in the book of the Psalms it is written :

Do good in thy good pleasure unto Zion : build thou the walls of Jerusalem.

Then shalt thou delight in the sacrifices of righteousness, in burnt offering, and whole burnt offering : then shall they offer bullocks upon thine altar. (Ps. li. 18, 19.)

Now, Israel had not reached the zenith of their glory when this Psalm was written. The walls of Jerusalem were still intact. No breach had been made therein. The necessity for re-building and restoration had not arisen. Hence in this Psalm is foretold the future desolation of the city to be followed by restoration. To what period did the Psalmist refer ? It could not be the partial restoration from Babylon, because the psalm speaks of a restitution when "burnt offerings, whole burnt offerings, and bullocks would be offered *in righteousness*." This was just the element which was lacking in that restoration. The Father held aloof. In consequence of Israel's pollutions of the altar, the manifestation of glory associated with the offering of the first Temple did not return. The audible voice from behind the veil was silent during all the intervening period

between the return from Babylon and the terrible evil which at last befel the nation at the destruction of Jerusalem by Titus. Consider the denunciation of Israel in the first chapter of Malachi. This prophecy has never been fulfilled. No. The restoration foretold is yet future, and will find its accomplishment in the Temple of Ezekiel's prophecy "when the sons of Levi will offer unto the Lord an offering in righteousness."

Thus we read :

The Lord whom ye seek shall suddenly come to His temple. . . . He 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 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. (Mal. iii., 1-4.)

Here we see that when the Lord comes to His Temple, the sons of Levi will be purified in order that they may "offer an offering in righteousness." And THEN shall the offerings be pleasant unto the Lord "as in the days of old, and as in former years."

These offerings are to be made in the house of Yahweh's glory at the restoration, thus we read :

Arise, shine ; for thy light is come, and the glory of the Lord is risen upon thee . . .

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. (Isa. lx. 1, 7.)

We have seen that the glory of the God of Israel will enter the Temple described by Ezekiel, which thus becomes the *House of His Glory*.

The appearance of the *Righteous Branch* raised up unto David, and His covenanted association with the restoration of the Levitical order of priesthood, as foretold in the testimonies already quoted, is set forth as a challenge defying all the forces of the adversary to hinder or prevent :

Thus saith the Lord ; *If ye can break my covenant* of the day, and my covenant of the night, and that there *should not be day and night* in their season ;

Then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne ; and *with the Levites* the priests, my ministers.

As the host of heaven *cannot be numbered*, neither the sand of the sea *measured* ; so will I multiply the seed of David my servant, *and the Levites* that minister unto me. (Jer. xxxiii. 20-22.)

In view of these testimonies, how can anyone doubt that animal sacrifices will be restored, and that in the era of restoration—the restored Temple era—such sacrifices will obtain ?

III. TYPE, ANTITYPE, MEMORIAL.

Since the above premises clearly indicate that animal sacrifices will be restored, how are we to understand their re-institution in view of the testimony respecting Him who "hath offered one sacrifice for sins for ever" (Heb. x. 12) ? The obvious inference is that as under the Mosaic law animal sacrifices *pointed forward* to the

sacrificial Lamb of God's providing, so, in the age to come, animal sacrifices will *point backward* to that same provision for taking away sin. As in the former case animal sacrifices could never in themselves "take away sins," so also in the latter.

We may also premise that, since under the Mosaic law, when Divine rule obtained, the slaughter of representative animals was a necessary adjunct, so also in the restoration they will be required. Such offerings will exercise a powerful deterring influence against sin—they will vividly warn offenders that they are worthy of death. In the age to come, when "the judgments of God are in the earth" (Isa. xxvi. 9), the declaration that "the wages of sin is death" will be visibly and graphically demonstrated by the offering of animal sacrifices. As to the probable form of administering judgment in the Temple service see later sections.

IV. THE ALTAR.

Having ascertained the position of the altar, and the size of its court, we may now consider further details. These are given in Chapter XLIII. thus :

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

And from the *bosom* (a) of earth into the lower *court* (c) is two cubits, and the breadth one cubit : and from the smaller *court* (c) to the larger *court* (d) is four cubits, and the breadth one cubit. (verse 14.)

And from the *mount of God* (e) is four cubits, and from the *lion of God* (f) are four horns (verse 15).

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

And the *court* is fourteen (reeds) long and fourteen (reeds) broad to the four squares thereof, and the border round about it is half a cubit ; and the *bosom* of it (is) one cubit round about ; and his *ascent* (g) looks toward the east (verse 17).

a. In verses 13 and 17 the word *חֵיק* (*chiq*) is rendered "bosom," which is its literal meaning, and is so rendered in the R.V. It is essentially that which holds the sacrifice *within* the altar.

b. The word *גַּב* (*gab*), rendered in the A.V. "the higher place," is supposed to be derived from *גָּבַב* (*gabáb*), to be curved or hollow. It has been translated *back*, such as the back of an animal, and may therefore stand for the round or curved part of an altar. To say this is "the higher place of the altar," when reference is undoubtedly made to the *chiq* or *bosom*, seems superfluous and out of harmony with the context, because the *bosom* of an altar must be its higher part. If the translation *bosom* be admitted for the word *chiq*, and the rendering *back* be accepted for the word *gab*, one is able to suggest a reasonable explanation of the use of these terms in the construction of an altar. Now, since the altar is four-square, and the *chiq* (bosom) goes round about the altar, a curved or rounded *border* whose edge is a *span* thick, surrounding the altar on every side,

appears to answer the requirements of the case. Thus the word *gab* (back) may be taken to qualify or indicate the position and form of the *chiq* (bosom) of the altar. Seeing there is "a bosom of earth" to the altar (verse 14), this bosom may be of metal, probably brass or copper, conformable with the altar of the Mosaic ritual. Thus a curved metal rim is shown round the altar hearth (See letters A.A., Plate XII.)

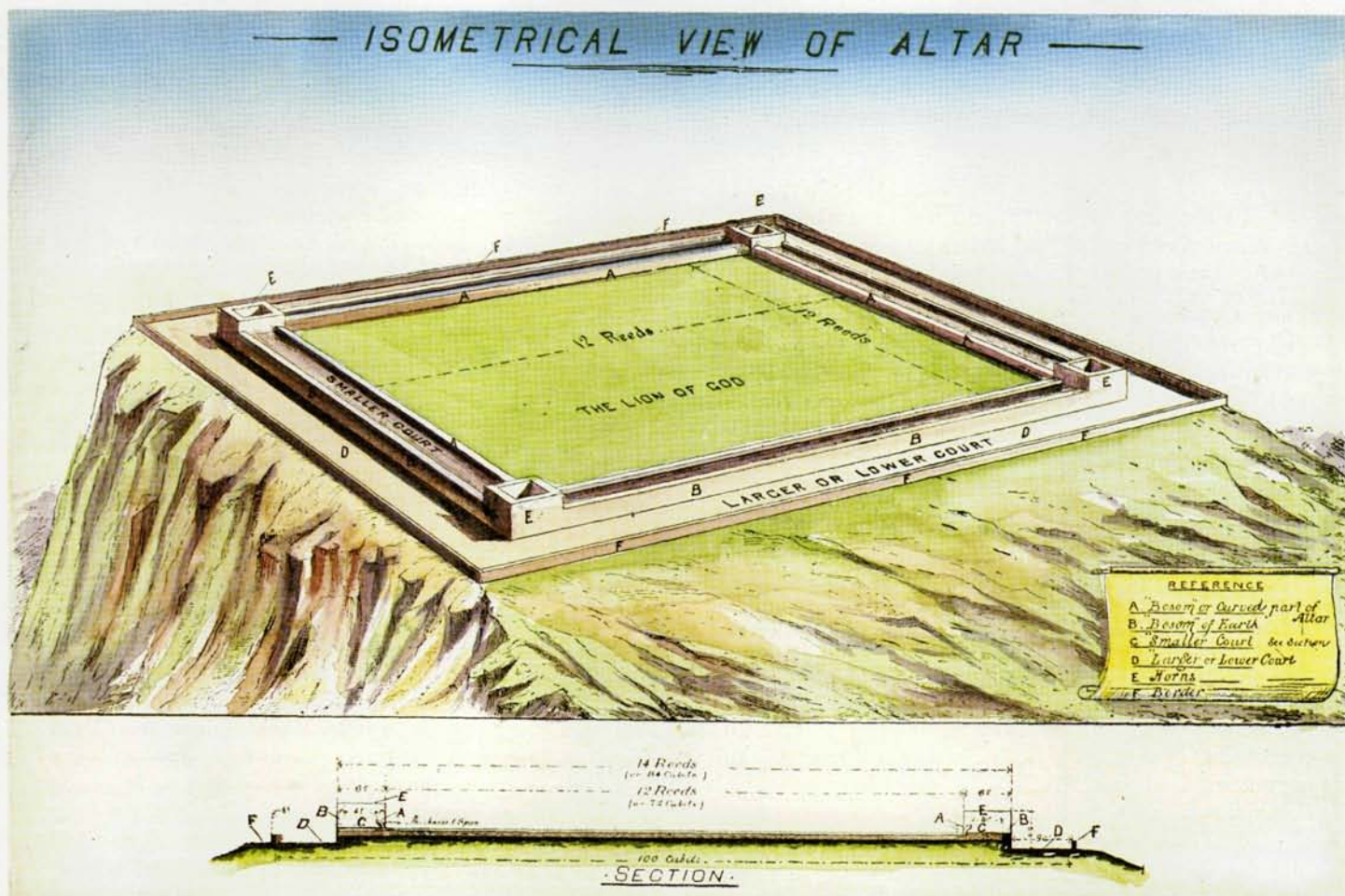
c. The word *אֲזָרָה* (*adzará*), translated "settle," can only be so translated when it is obvious that the primary meaning *court* is not intended. The word is translated *court* in 2nd Chron. iv. 9 ; vi. 13. Now, seeing there is a "court" mentioned in connection with the altar (verse 47, Chap. xl.),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

d. The rendering "And from the *mount of God*, is four cubits, and from the *lion of God* are four horns," is sufficiently supported by the marginal reading of the A.V., and R.V. This alteration involves the rendering of verse 16 in harmony with it, as in the R.V., viz., "and the lion of God (is) *twelve long and twelve broad* to the four squares thereof."

e. The substitution of the word "reed" for "cubits" in verses sixteen and seventeen should be particularly noted. This is in harmony with the context. The translators should not have inserted the word "cubit" where it does not occur in the original, because the initial measure of the building is the *reed*. They probably inserted it because they could not readily conceive of an altar *fourteen reeds in extent* ; and because the measures of the altar are prefaced by the words "these are the measures of the altar after the cubits (the cubit is a cubit and a handbreadth.)" See Chap. XLIII., 13. They have taken this to mean that all the measures appertaining to the altar are cubits. But if that be the meaning, why do we find the word cubits repeated in some cases and omitted in others ? Having once stated the fact that the measures were in cubits, that would be sufficient, one would think, to govern all the measures afterwards given. But this is not the case, therefore some other explanation of this peculiarity in the specification must be sought. Is not the explanation this, that the large cubit is not to be used in every measurement of the Temple ? Thus, here it became necessary to state the *size* of the cubit which is to be used in the construction of the altar. The small dimensions are of necessity stated in cubits, but *reeds* are obviously implied for the larger dimensions of the specification, which is governed by the verb *he measured*. In this delineation the *cubit* of "a cubit and a handbreadth" is used for all the smaller dimensions of the altar, the *reed* for the larger measurements, which is always implied when not otherwise stated. An altar fourteen cubits each way would not be as large as the altar in Solomon's Temple, which was twenty cubits. Even that altar was not large enough

for the tribes of Israel only (1st Kings VIII., 64). Now, there is to be an unprecedented provision for the slaughter of sacrifices in the Temple of Ezekiel's Prophecy (see remarks Chap. v., sub-Sec. iv.), there being some forty-four slaying blocks for this purpose on the north side, thus indicating that a very large altar will be required for use when *all nations* assemble at Jerusalem to worship. A fourteen cubit altar would be absolutely inadequate for the immense number of offerings which will "go up with

scription of the gates of the inner court (Chap. XL. 31, 34.) Since also an approach of wrought stone steps was forbidden for the antitypical altar (Exod. XX. 24, 26), the word should have been rendered *ascent* here. Further, the context favours the rendering "ascent" because neither measurement nor number are given for the steps, therefore a sloping ascent to the altar is shown on the drawings. (See Frontispiece and Plate XII.). The word *ascent* may also indicate a special means of "ascent"



acceptance upon God's altar" in the age to come. (Isa. LX., 6-7; Zec. VIII., 22).

f. The Hebrew prefix **אל** (*el*) may be translated *to*, and *in*, or *at*. Its primary meaning is *to*. In this case, the primary meaning is the better, as we shall see when considering the way in which to apply the dimensions of the altar.

g. The word **מַעֲלָה** (*ma'ala*) may be translated "steps," or "ascent." In this place the pointing of the Masorites¹ gives it the former meaning, but the same word pointed differently is rendered "ascent" in the de-

to the altar.

Taking each feature *seriatim* as shown upon Plate XII., it will be seen that the altar and altar-court comprises:

1. A *bosom*, i.e., a surrounding margin curved outwards and upwards from its inner edge. This margin is shown to stand up *one cubit* (two feet) and curves outward *one cubit*. Its thickness is a *span*, or about nine British inches. (A.A.A. Plate XII.).

supposed to have arisen soon after the return from the Babylonish captivity, and existed from that age down to the third and fourth century, A.D., although some dispute so early an origin; but it does not seem that the Jews ever use these marks, or accept them as deciding the meaning of doubtful passages; indeed they scarcely acknowledge their existence. The chief purpose of the Masorites was to preserve the pronunciation of the language. (See *Prideaux's Concordance*.)

¹The professed function of the Masorites was "to write out copies of the Hebrew Scriptures, to make criticisms upon them, and also to preserve and teach the true reading of them." This profession is

If this *bosom* is formed of metal (brass, or copper according to type, see Exod. XXVII.), probably the floor of the area enclosed by it will also be metal, thus forming a suitable *hearth* upon which to burn sacrificial offerings.

2. There is also a "bosom of earth." Since there are *two* courts, one smaller than the other (verse 14) this *bosom of earth* may stand between the two. It is shown *one cubit* broad, and stands up above the larger court *two* cubits. (B-B-B.)

3. The *larger court* surrounding the altar appears to be the *lower*, from the order of the measures given. From the smaller court to the larger court is *four cubits*, and the breadth *one cubit*. This appears to indicate that the curved bosom is separated from the "bosom of earth" by a space of four cubits, and that the "bosom of earth" stands up one cubit from the smaller court (C-C-C, smaller court; bosom of earth, B-B-B, one cubit up, one cubit wide on the top; and two cubits down to larger court). The smaller court, therefore, appears to be a sort of *trench* round the inner square. See Section.

4. The inner square, surrounded by the *curved bosom*, appears to be called "the Lion of God," otherwise "the Lion hearth of God,"¹ because sacrifices are offered on it, *i.e.*, this is the platform upon which the sacrifices are consumed by fire. It appears to be the central square, surrounded by the smaller court or *trench*, having four horns, one at each corner. This platform is presumably called *the Lion of God* because of its relation to the *judgment of Yahweh*. Frequently a *lion* is associated with blood-red judgment, as for instance in Gen. XLIX. 9-12. A *lion* was the instrument of judgment upon disobedient prophets (1st Kings XIII. 24-27; XX. 36). Some of the idolatrous inhabitants whom the King of Assyria caused to dwell in Samaria were slain by lions (2nd Kings XVII. 25). Again, it is written, "Our God is a consuming fire," (Heb. XII. 29). The term *Lion* associated thus with the platform upon which sacrifices are burned becomes an appropriate figure of the fiery judgment of *Yahweh* thus: "The Lion of God" typifies the "terror of Yahweh"; and its existence in His holy house will be a warning to all not to perform the part of the wicked, by hating instruction, and by casting the words of *Yahweh* behind their back. When they see a thief, they must not consent to his malpractices; neither must they be partakers with adulterers. They must not give their mouth to evil, nor permit their tongue to frame deceit. They must not speak against their brother, nor slander their mother's son. These things the wicked have done, and God has kept silence in the past:

"Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver." (Psalm L. 16-22.)

The lion of God is stated to be "twelve long," *i.e.*, twelve *measures* or reeds each way. This equals seventy-two cubits square, or *one hundred and forty-four feet* for

each side. This measure would not form a space too large for the reception of the immense number of sacrifices which would be offered on the occasion of great assembly.

5. The *mount of God*. This must be the foundation mountain upon which the altar structure stands. The four cubit measure from the "mount of God" specified in connection with the statement that "from the lion of God are four horns" implies that this measure of four cubits may be applied to the horns, which are to rise four cubits above the mountain top, otherwise no measure is given for the horns. The horns are related both to the Mount of God and the Lion of God. They appear to be formed by the intersecting lines of the "bosoms." These intersections only require to be carried up four cubits above the "mount of God" and *four* horns are formed. (E-E-E.) The measure of the lion of God is said to be to *the four squares thereof*, surely this must imply that the measure extends from one four square corner to the other, which rises in the form of "horns" from the "lion of God" at the corners. (See E-E-E. Plate XII.)

Now, the measure of the court to these same four corners is stated to be fourteen long and fourteen broad "to the four squares thereof," *i.e.*, the larger court surrounding the smaller court measures fourteen reeds including the four square corners thereof. These horns rise from the larger court and from "the Mount of God," *i.e.*, from that part of the mountain surrounded by a border converting it into the "larger" court, (D-D-D.)

6. A "border" is specified to the larger altar court, without which one would think the term *court* could not be so used (F.) It is half a cubit, and "the bosom (or border) of it one cubit round about," *i.e.*, it stands up one cubit and is one half cubit thick (verse 17.) The distance of this border which surrounds the altar is not stated, but this measure may be ascertained by deducting the detail measures above described from the larger dimensions given for the *altar court* in Chapter XL. 47, where it is stated that "the altar court is one hundred cubits square." The width is found to be eight cubits. Thus a border surrounding an open space eight cubits wide all round the altar completes the delineation of the altar. Its full extent, one hundred cubits, contains the altar structure. These figures work out thus:

	Cubits.
THE ALTAR COURT	100
	Cubits.
Lion of God, twelve reeds, equal ..	72
Two bosoms, one for either side, each one cubit	2
Two measures from small court to large court, each four cubits ..	8
Two external bosoms, each one cubit ..	2
	—
Deduct	84
Remainder	16 cubits

¹ See Ministry of the Prophets, by Roberts and Walker, pp. 450-451.

Since the full measure of the altar with its trench and its bosoms is eighty-four cubits, just *fourteen reeds*, this outside measure of the smaller court *would be the inside measure of the larger court*. As shown above, 84 cubits deducted from 100 leaves 16 cubits, or eight cubits for each side of the larger court.

These dimensions may be re-stated thus :

Lion of God, twelve reeds, equal to	72 cubits.
Two curved <i>bosoms</i> , one for either side, each one cubit	2 ..
Two measures from small court to large court, each four cubits	8 ..
Two external <i>bosoms</i> of earth, each one cubit	2 ..
Two measures of eight cubits for each side of the large court	16 ..
—	

Total 100 cubits.

In the foregoing conspectus every particular detail of the specification is satisfied. The central portion, by reason of its use, is called *the lion of God* (or, "hearth of God" see margin R.V.). The outside section of the structure is *the mount of God*, because it forms part of the hill designated by that name; a portion of the "Hill of the Lord," circumscribed by a border forming it into a court for special use.

Considering the peculiar construction of the altar, and having regard to the immense mass of burning flesh which will be consumed upon it, we are led to seek for some explanation of the peculiarity of its construction. Since it is revealed that a stream of water will come out from under the altar (Chapter XLVII. 1), the small court seems intended to contain water, constructively directed into it from this stream. It might be so formed as to spring up in the centre, fill the trench on every side, pass away under the lion platform, or over the "bosom of earth." By some such arrangement the whole structure would be kept cool and fusion or disruption of the materials composing it would be prevented. The larger court may be reserved for special use in connection with those who attend upon the service of the altar, or it also may be connected with this aqueous arrangement.

An interesting question here arises. Will the central area be flat or elevated? Will the altar be visible or invisible from the outside? The evidence indicates that the central area will be elevated, crowned by the altar. It is stated that Ezekiel saw "waters come down from under at the south of the altar." (Chap. XLVII. 1.) The altar, therefore, must be considerably elevated in order for this condition to be fulfilled. Again, speaking of the administrative functions of the higher order of priests in the book of Psalms, we read :

Who shall ascend into the hill of the Lord, and who shall stand in His holy place? (Psalm xxiv. 3.)

Now, this parallelism not only indicates that the holy place is a hill, and that one standing anywhere upon it stands in the holy place, but the figure upon which the parallelism is founded requires a literal *ascent*. Thus also when the requirements of the case are considered—the necessity for exhibiting a full view of the process of

offering—one may conclude that the altar will be considerably elevated. The position of the altar is shown at D. on Plates II and III, and forms a central feature in the frontispiece.

V. THE ALTAR OF WOOD.

Another altar is mentioned in Chapter XLI. This must be a separate and distinct structure from the altar already described. Verse 22 reads :

The altar of wood (is) three cubits high, and the length thereof two cubits; *from the turning thereof*, and the length thereof¹ (or base thereof) and the walls thereof (are) of wood. And he said unto me, This is the table that is before the Lord.

This verse has been a great puzzle both to ancient and modern translators—and no wonder in view of the fact that only *two* measurements are given for the altar. The absence of a third measure implies that its *third* dimension may be gathered from other points of the specification, and that in some way the two dimensions given will sufficiently define the position and use of this table, because a table requires three measurements for its delineation. Then it should be noted that the table is said to be before the Lord, a relation which may enable us to define its position and use. A significant item in the specification is that the description of this table is sandwiched between the description of the cherubim and palm trees on the *wall* and *doors* of the sanctuary. This may imply that the table is either in the porch of the Temple or in "the place left."² This suggestion is confirmed by the statement that the altar table is "before the Lord." If constructed in "the place left," or in any convenient position in the inner porches of the sanctuary, the table would be *before*, or in the presence of the Most Holy, and *if before the Most Holy it must of necessity be before the Lord*, because the LORD is to be manifested in the Most Holy.

The word translated "corners" is *מִקְצוֹת* (*miktzōt*) which in 2nd Chron. xxvi. 9, and Neh. iii. 19, 20, 24, 25, is translated *the turning*, and might have been so rendered here had the translators been able to see in what way the table specified could be formed round the most Holy from *the turning* point.

The above premises lead to the suggestion that the altar of wood is a wooden structure extending from a turning point round the Most Holy. Since a "table" may be constructed three cubits high and two cubits wide all round the circle, its full extent will be the length of the circle which is nowhere stated, but the measurement will be ascertainable from the diameter of the circle when the exact size of the cubit is made known. This will furnish a *third* dimension for its construction.

This altar table may carry or convey the sacrifices from the inner porches of the Temple to the turning point from which they ascend to the altar. The height of the structure is probably three ordinary cubits (not

¹ The Septuagint has *base*. "All critics, ancient and modern, agree in accepting *base* instead of 'length' (I. W. Thirtle). ² The phrase, "The place left," has been translated *The fountain*.

the cubit of a cubit and a hand breadth), that is, about four feet six inches high and three feet wide. If its base and its walls (or sides and base) are of wood, it may form a timber enclosure containing a floating conveyer round the circle of the Most Holy, or that part of it so required. It could be fitted with metal floats, probably of gold, suitable for holding the blood and the fat which is to be offered upon the altar. From the place of ascent, *i.e.*, from the *turning* point, on the eastern side of the circle a similar conveyer may transmit the offering to the altar, there to be consumed under the direction of the higher order of priests.

Truly this table is a very different structure from that which is usually called a table, but "walls" are not ordinarily associated with tables. This feature in the specification indicates an enclosed structure formed with sides for bearing or holding the articles put upon it and may be described as a table. The fact that the structure may also be used as a means of conveying that which is placed upon it is not necessarily out of harmony with the use of the term.

The great cost of the arrangement will not militate against its adoption, for we are told that :

The *wealth* of the nations shall come to Jerusalem . . . her gates also shall be open continually . . . that men may bring unto her the *wealth* of the nations. (Isa. LX. 5, 11.)

Again it is written that when the glory of the Lord is risen upon Israel :

For brass he will bring *gold*, and for iron he will bring silver, and for wood brass, and for stones iron. (*ibid* v. 17.)

And yet again it is written that :

When the nations go up from year to year to Jerusalem, to worship the King, the Lord of Hosts, the wealth of the nations shall be gathered together, gold and silver, in great abundance. . . . And in that day the *pots* in the Lord's house shall be like the *bowls* before the altar. Yea, every pot in Jerusalem shall be holy, and all that sacrifice shall come and take of them, and seethe therein. (Zech. XIV. 14, 16, 20-21.)

Since the sacrificial bowls in the Tabernacle and the Temple were of *gold*, those in the Temple of the future age are sure to be formed of the same precious metal.

SECTION V.

THE TOPOGRAPHICAL SITE OF THE TEMPLE.

Will a building according to the delineation given fit the topographical features of Jerusalem, is a question which must be capable of an affirmative answer, if a correct interpretation of the Temple prophecy in the book of Ezekiel has been found.

Immediately following that remarkable apostrophe of the ordinances of heaven and earth as a pledge of the restoration of Israel, it is written :

Behold, the days come, saith the Lord, that the city shall be built to the Lord, from the *tower of Hananel* unto the *gate of the corner*. And the *measuring line* shall yet go out *straight onward* unto the hill *Gareb*, and shall turn about to Goath. And the *whole valley of the dead bodies*, and of the *ashes*, and of all the fields unto the *brook of Kidron*, unto the corner of the horse gate toward the east,

shall be holy unto the Lord. (Jer. XXXI. 38-40, R.V.)

This description through the prophet Jeremiah may work out as follows :

"The tower of Hananel" is supposed to have stood at the North east corner of the Haram area (see Plate XIII., letter **A**) ; and it seems fairly certain that the south-eastern corner of the same enclosure is the other point in the base line mentioned by the Prophet, because the haunch of an arch exists at that point showing that extensions of the wall once existed there, and presumably a gate or entrance called "the gate of the corner" (see letter **B**.) Here we have two points by which the line of construction for the eastern side can be laid down. Let a "measuring line" be drawn through these two points from the north, and continued "straight onward" until it reaches the hill, some little distance to the south, now called the "Mount of Offence" (**C**.) A base line of 3,000 cubits from this point to **A'** may now be laid down for the side of the sanctuary. Whether the "Mount of Offence" is the same as the "Hill Gareb," I know not, but it is not a little remarkable that one of the existing walls of Jerusalem, if extended, would intersect this hill. From this eastern boundary at its southern point a line of 3,000 cubits in length must be laid down square with it and south of the valley of Hinnom, because "the whole valley of the dead bodies, and of the ashes, and of all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, shall be holy unto the Lord." The southern boundary of the house, therefore, is shown from the point marked **C**. to the point marked **D**. Plate XIII. At the northern extremity of the eastern boundary, another line of equal length must be laid down parallel with the southern boundary for the northern side (**A'** to **E**.) A line connecting point **E**. with **D**. on the west completes the square.

This three thousand cubit (500 reeds) square area includes the "valley of dead bodies," an expression which undoubtedly refers to the valley of Hinnom, south of Jerusalem, through which the brook Gihon flows until its junction with the Kidron. The Kidron flows to the east of Jerusalem down the valley now known by that name, lying between the city and the Mount of Olives. All the valleys west and south of Jerusalem, the Hill of Zion, and part of the valley of Kidron, east of Jerusalem—that part stretching from its junction with the valley of Hinnom up to the northern extent of the eastern boundary—is to be included in the limits of the sanctuary. The major part of Jerusalem as it is known to-day, its fields and valleys to the west, south and east, are thus included in the limits of the sanctuary.

The Ordnance Survey of Jerusalem shows that the south-western hill is the highest point of the city. This hill is called "Mount Zion." Taking the highest point (**G**.) as a centre, the encircling ring, or the Most Holy, may be described. The radius of the inner circle, as developed in this exposition, is 1,110 cubits, or 2,220 feet, and the distance from this circle to the inner buildings flanking the inner court is 210 cubits, or 420 feet.

From the centre of the circle, therefore, to the wall of the inner court is 2,640 feet, or just half a mile. Now from the contours of the surface mapped on the Ordnance Survey, it is easy to fix upon the hill centre, and the distance *from that point to the base line mentioned by Jeremiah is exactly half a mile.*

It will be seen that this square encloses the sites traditionally known as the Hill of Zion and Mount Moriah—Zion occupying the centre of the square.

Some interesting features become apparent when thus "plotting" a plan of the Temple upon the Ordnance Survey of Jerusalem.

A little to the north of the city upon the knoll surmounting what is called "Jeremiah's Grotto," at the point marked **F.** on Plate XII. is the spot where Jesus was crucified. The fury of those who hated Him expended itself here. It was here the Roman soldiers cast lots for His coat and parted His garments amongst them. He suffered at this place "without the gate," and His grave was nigh unto the place where He was crucified. This scene of His death will doubtlessly be outside the Temple limits specified by Ezekiel. Unless shattered by the Olivet earthquake, the rock upon which the Lord was crucified will be equally well-known to the Temple worshippers as to us. Now, at this place, on the north side of the Temple, the sacrificial offerings of the future age will be slain, because the sacrificial blocks are at the gates on the north side. There, in memory of the sacrifice of Him, the shedding of whose blood taketh away the sins of the world, the blood of thousands of bullocks, rams, and lambs will be poured out. The offenders will be able to say :

Here was He put to death :

Here He was crucified :

Here His blood was shed for sin.

He, the undefiled and separate, was offered as the Lamb of God to take away sin.

Through Him we confess our sin.

Accept our sacrifice, O Lord :

Forgive our sin.

The outer court of the Temple on the eastern side will probably cover the site of the Garden of Gethsemane, thus the site of this oft-frequented resort of the Lord may still be held sacred to Him and His disciples, not now for a few, but for a vast multitude whose exact numbers are not yet revealed. (See Chap. V., Sub-section X.).

Moreover, it will further be seen that *the whole* of the valley of the dead bodies, the field and the valley of the Kidron up to the supposed "gate of the corner" will be enclosed within the inner court, and will, therefore, be "Holy unto the Lord." Not only will these suburbs form part of the sanctuary, but also Mount Moriah and all the other hills upon which the city of Jerusalem stands, inclusive of the site of all the Temple buildings of Jewish history, will also be included in this area. Now, it is testified that "Jerusalem shall be rebuilt upon her own

heap," or hill. (Jer. xxx. 18). In all probability, then, this site with its hills and valleys cleared from all rubbish¹ will stand up "beautiful for situation," when made bare by the hand of God in the day of that great earthquake which will terribly shake the whole earth :

When the towers thereof will fall.

Isa. II. 15 ; Isa. xxx. 25.

And the Lord alone shall be exalted in that day.

Isa. II. 11, 17.

CHAPTER V.

The furniture of the Sanctuary—The position and important use of the Arabesques or Lattice—The covering to the House, above, around, and to the sides of the Porches etc.—The formation of the Sanctuary into a magnificent "booth," and shelter by growing trees—The production of wine for the celebration of the memorial feasts shown to be an element of importance in the house—A correct delineation of the building, proved by the explanation of obscure words.

The use of the several buildings composing the Sanctuary—Peace offerings—the extensive arrangement for offering sacrifices—The probable method—A powerful lever of government—Millions able to take part—Provision for holding the feast foretold in Isaiah xxv. 6—Sanitary arrangements—Numerous Courts of Justice—A portion of the house set apart for Levites—The eastern side for the Prince—The manifestation of the Divine presence in the Most Holy—The medium of this excellent glory—prepared from the foundation of the world.

The provision of water, flowing out on both sides of the house—Ezekiel and the water—Physical and spiritual aspects—National and individual baptism.

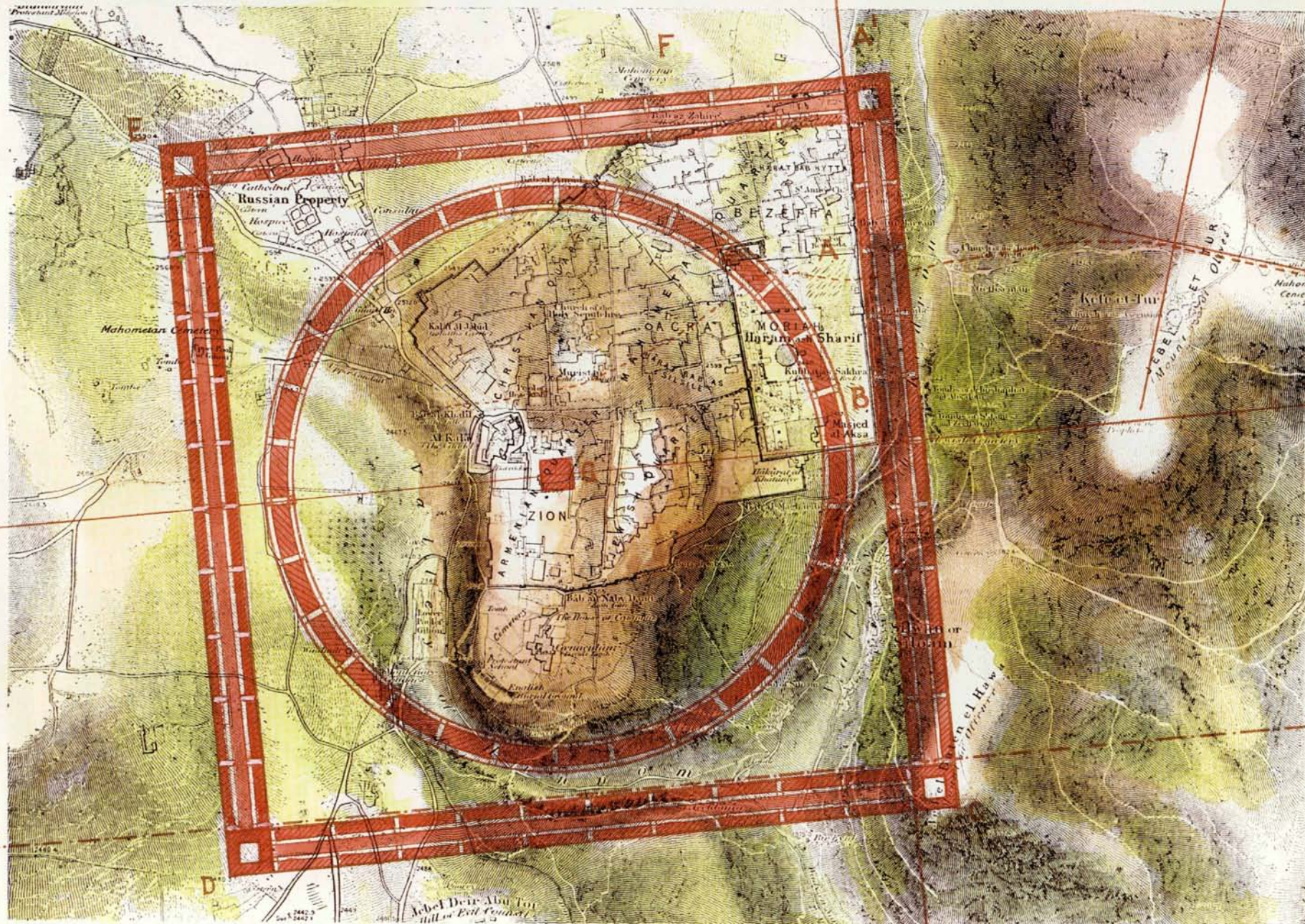
REVIEW of the argument.

SECTION I.

THE FURNITURE OF THE SANCTUARY.

WE have now passed under review all features which strictly appertain to the construction of the buildings seen by Ezekiel in vision. These, for the most part, are described in the first three chapters of the prophecy. In the review of those chapters we have glanced at some features of the house exhibited in other portions of the prophecy which may now be more particularly considered. One constructional feature described in sub-section XII., page 24, *ante*, calls for further remark, *i.e.*, the *hallonot atumot* (or arabesques). These form a very important feature of the house—in fact, the mention of fretted tracery, or arabesques, is so frequent, and its connection with the construction of the house so intimate, that one may surmise that it will be formed in material of a durable and permanent character. If it be of wood, it will surely be made of the hardest and most durable wood in the world, and of this there is plenty which will remain sound for a thousand years. There is no reason, however, why the arabesques should

¹ According to the Palestine Exploration Society's excavations, the original surface of the ground outside the eastern wall of the Haram area is 8½ feet below the present surface.



English 1000 Feet 0 1000 2000 3000 4000 5000
The map portion is reproduced by permission from the Ordnance Map.

5280 Feet = 1 Mile.
Henry Sulley, Architect, Nottingham.

not be of stone, and many reasons for thinking they will be so formed. One thing appears certain—whatever be the material, there will be an enormous quantity of it. Not only will the arabesques pass up each side of the gates and overhead, and be inwrought with or form the arches, but each cella will probably be closed in by it at one end, if not at both. The expression “round about,” so continually met with in this feature of the specification of the house, has a comprehensive meaning. In the Hebrew it is equal to saying, *Every place where the eye turns*. For this reason arabesques are shown to form an enclosure to one side of the galleries.¹

The thoughtful reader may reasonably ask whether this fretwork be open or closed, in the sense of excluding air? In view of the draughty character of a room exposed at each end, it may be thought that open-work would make the Temple precincts uncomfortable, and that the arabesques ought to be filled in with glass. There is, however, a strong argument against this idea. If the fretwork were glazed, it would cease to be fretwork. Glass may be used in the construction of the screens, just high enough for protection from draught, but the primary use of arabesques implies that it should be mainly open. Had we found the word צֹהַר (*tzohar*) in the immediate context (see sub-section XII., p. 26 *ante*) there might have been more reason for thinking that glass would be largely used in the buildings. However unusual or extraordinary, we seem impelled to the conclusion that arabesques form an enclosure to the cellæ buildings. Moreover, fretted tracery will be required for furnishing a very distinctive feature in the building, mentioned in three verses of the forty-first chapter. Thus we read:

The Inner Temple, the porches of the court, the thresholds (or entrance spaces) and the “narrow windows” (closed, R.V.) and the galleries all round to the three of them, and before the doors (or entrance space) *ceiled with wood* (צֹהַר עֵץ) all round about, and from the ground to the openings (marg. A.V.)—even the covered openings—above (that which is) above the entrance, and to the inner house and without, and to all the wall, all round about within and without by *measures* (verses 15-17).

In this verse we find that the words translated “ceiled with wood” are related to all the Temple *inside* and *without*, also to the porches and entrance spaces, to all the wall round about, and to the “closed windows,” or *arabesques*. Clearly, then, “ceiled with wood” will not do for a translation here, unless a covering of wood of some kind is meant. According to the A.V. marginal rendering, “a ceiling of wood” is intended; but while a ceiling of wood might suit one part of the house, it would be quite inappropriate for other parts. Neither do the words “wainscot of wood,” “or” “veneering of wood,” suggested by some, meet the case.

Now, if “a ceiling” is intended, is it not a little curious that a ceiling should be mentioned and yet no

roof? Still more so, that wood is the only material specified as a covering to certain features in the house for which *cut timber* is altogether unsuitable. It is unthinkable that the arabesques are “veneered” with wood, or that “wainscoting” extends “inside and outside” the house. Again, a roof of timber of any kind would be unsuitable for the Temple. Therefore some other meaning must be gathered from the words translated “ceiled with wood,” which will fit the several features specified in the building.

The meaning of the specification is not far to seek when we consider the use and signification of the root words from which the term שְׁחִיפָה (sh'ehiph 'ets) is derived. The word sh'ehiph is derived from שָׁחַף (sh'haph), a verb not occurring in the Hebrew Bible, meaning *to be thin*, or *to become thin*. Taken in connection with עֵץ ('ets) which may be rendered either “wood” or “tree,” according to the context, we get *thin wood* or *thin trees*, the latter being its primary meaning. The word occurs here in the singular number, but taken as a noun of multitude may represent *many trees*. It is also a question whether sh'ehiph may not be considered an abstract noun expressive of the accomplishment of the affirmation contained in the verb root, which is to make thin, *i.e.*, creepers, or a *growth of thin trees*. The words thus understood give a tangible idea of a covering to the house suitable for its different features, and for the purposes for which the building is to be used. Seeing that the arabesques form so important a part of the building for which this sh'ehiph 'ets is specified—*viz.*, to the porches, to the cellæ and to the ribs of the house—creepers, or a thin growth of trees, will furnish beautiful shelter or covering for which the arabesques are pre-eminently suitable to carry aloft trees (living wood rather than cut timber or dead wood). According to the kind of tree, and according to the density of the growth, would be the protection given. A roof absolutely impervious to rain might be so formed, or a delightful shady bower, in which the occupants would not be injured by hurtful gusts of wind, nor poisoned by vitiated air, nor overwhelmed with excessive heat from an eastern mid-day sun. It will be shown further on that some parts of the house will be furnished with very thick or dense foliage.

Here it should be noted that the words “by measures” occurring at the end of verse 17 do not correctly represent the original. There is no word for “by” in the text. The word מִדּוֹת (*middot*) is supposed to make the apparently superfluous assertion that all the house is made after or by measure. That the house is made according to measure has been shown from the first, and does not need special mention. The marginal translation of the A.V. and R.V., omitting the word “by” is better, *viz.*, “measures.” This may be a good literal rendering of the word מִדּוֹת, but scarcely makes clear the idea involved, which seems to be that the *whole extent* of the house is covered by these growing trees, *i.e.*, to its *full measure*. The word as

¹ Some of the fretted tracery is omitted from part of the drawings in order to show the interior.

thus understood gives point and meaning to the preceding verses, which may read thus :

The inner Temple, the porches of the court, the entrance spaces, and the *arabesques*, the galleries, all round to the three of them, before the entrance spaces *are creepers* (i.e., *thin tree foliage*) all round about, and from the ground to the openings—even the covered openings—above that which is above the entrance and to the inner house, and without, and to the wall all round about, within and without, *the full extent* (is this) *foliage*.

That is to say, this thin foliage is to the full extent or *the measure* of the house. In support of this explanation we have the word used in a similar sense in Jeremiah, Chapter XXII. 14 :

"I will build me a wide house (*בית מדות*)," i.e., a house of "measures," or of wide extent. Now, *extension* is the root idea of the verb "to measure"—a measure being the "extent" of a thing. This idea conveyed to a plural noun becomes expressive of *largeness* and *fulness*, or *the full extent*. That such is the idea of the Hebrew idiom under consideration is also shown by another instance in Numbers XIII. 32, where giants (see verse 33) are spoken of as "men of a great stature" (*אנשי מדות*) or, literally, *men of measures*.

The adoption of the rendering *tree* for the word *'ets* also leads to an explanation of another obscure portion of the text. According to the A.V., "thick planks" or (R.V.) "beams of wood" (verses 25 and 26) are specified to the face of the porch and the sides of the porch and to the "ribs of the house." The translation "thick planks" or "thick beams" is not a happy one—in fact, it is out of harmony with the context. While it is true that there might be thick planks to the sides of the porch, it is quite out of the question to suppose that there can be planks on *the face of the porch* or to the *ribs* of the Temple. No one is satisfied with the present translation, and no one professes to understand its meaning. A certain writer¹ expresses himself thus : "What is meant by the *עב* (*'ab*) in verses 25 and 26 is quite uncertain, but has been *conjecturally* understood to be some sort of sill-piece, or plank about the threshold. Some later writers (Ewald, Hitzig) incline rather to understand it of some kind of carved work, or settings in the outer porch ; but *opinions may vary as much as the fancies of men*."

Neither of the suggestions so neatly criticized in the above quotation is satisfactory. The difficulty partly arises from giving the *secondary* meaning to the word *עץ* (*'ets*) in verse 25, instead of its primary meaning "tree." Reading *thick trees*, instead of thick planks or beams, we approach an explanation in harmony with the demonstrated character of the house already laid before the reader. A *thick* growth of *tree* (i.e., a thick covering of creepers up the sides of the porch, and on its face, would be quite in harmony with that *thinner* growth which is specified to the rest of the house. Still, one cannot avoid the thought, that the difference of

density of foliage in different parts of the house is not sufficient explanation of the specification. Something else appears to underlie the testimony. This deeper meaning must be connected with the words *עב* (*'ab*) and *עבים* (*'abbim*) which are used with the word *עץ* (*'ets*) or *tree*.

These two words (*'ab 'ets*), which are translated "thick planks" in verse 25, are not repeated in verse 26, but the word *עבים* (*'abbim*) which is supposed to be the plural of *'ab* appears in place thereof. Now, it is clear that the reason for translating *עבים* "thick planks" or "beams" is because of its connection with *עב* and with *עץ* in the previous verse. But in so rendering it the translators concede that the *idea* expressed by *both* the words in verse 25, i.e., *tree* and *thickness*, is transferred to the *plural word* in verse 26. If this way of translating the word is sound and justifiable, we have only to discover the exact meaning of *עב עץ* (*'ab 'ets*) in verse 25 to arrive at an explanation of the word *עבים* (*'abbim*) in verse 26. The word *עב* translated "thick" in the A.V., its plural being *עבים*, is in the text in what grammarians call the "construct state." But this construct state is merely arbitrary—the relative condition of the word being given to it by the Masorites, who invented the vowel marks in order to define for the general reader the pronunciation of the Hebrew Bible and other matters. As a rule their work is sound and to be accepted without question, just as we accept the English translation of the Scriptures. But, without a correct drawing of other parts of the building seen by Ezekiel, the Masorites were in no better position to understand the relation of the words in question than the nineteenth century translators. And when we remember that nowhere else in the Bible is the word *עבים* pointed to read as it does in Ezekiel, we safely dismiss the meaning given to it by the Masorites, and translate the word in harmony with the context and with its use elsewhere in the Scriptures.

With regard to *עב*, in connection with *עץ*, in Ezekiel XII. 25, 26, and rendered in the A.V. "thick planks," Professor Evans observes that :

"Lexicographers give two *עב*. The former in regimen with *עץ*, is *עבים* in the plural as derived from the unused verb *עבב* (*'abab*) 'to cover.' The plural of the other *עב*, meaning darkness, formed from the unused verb *עוב* (*'oob*), to *cover with darkness*, is *עבים*, or *עבות* (*'avim* or *'avoth*), 2d Sam. XXII. 12 ; XXIII. 4 ; Psalm XVIII. 11, etc."

Thus it seems that *עב* (singular) and *עבים* (plural) mean *darkness*, chiefly of clouds ; and the words may be taken to express the attributes which clouds possess, as rendered by such words as "covert" or "shade" illustrated in Exodus, where it is said that Deity was veiled by a dark cloud. Thus we read :

I will come unto thee in a thick cloud (*הענן העביר*)—literally, in *the thickness of a cloud*. (Exod. XIX.

¹ Fairbairn, "Ezekiel and the Book of his Prophecy," 1863.

9.) See also Isaiah XLIV. 22, etc. From these testi-

monies it appears that צַב is used to define an *effect* or *attribute* produced by the concentration of vapour. The object in the case of Moses was the providing of a protecting *shade-cover* from the angel of *Yahweh's* presence. But a similar effect may be produced by other than atmospheric elements.

Further, the idea of a thick protecting shade, or shadow, expressed by the word צַב ('ab) may be qualified by a noun, sometimes called an *abstract noun*, which is capable of being expressed in plural form. In this way the word עֲבִים may be understood to convey, in the plural number, the idea or attribute expressed by the other two words, צַב ('ab) "covert," or "shade," and עֵץ ('ets), "tree," thus defining a similar condition produced by the foliage of trees which obtained when the angel of *Yahweh's* presence was veiled in the thickness of a cloud. A cognate idea is conveyed by our English words "thicket" or "covert," but neither of these words are suitable for a translation here. The former is associated with jungle, and the latter with kindred expressions conveying the idea of impenetrable shelters for game. In this case it is an arboreous shield and shade furnished by luxurious and intertwining foliage spreading over the buildings. It must be the dual attribute—shading and protecting by a growth of trees—that is to be understood by the word עֲבִים, an idea well expressed by the term *beshtades*, or *arboreal shades*.

Freely translating we may say, the building is to be furnished with *coverts of foliage*, i.e., shades—*arboreal shades*—are provided to the sides of the porch, its face, and to the arches of the house. This explanation is in harmony with both the lexicographical roots mentioned by Professor Evans.

Concerning the first lexicographical root, we have the idea "covering of trees to the face of the porch," or, as expressed in good English, "foliage covered the face of the porch and the ribs of the house, etc." And concerning the second we have the idea of "darkness" or "shade" which also conveys the idea of protection. Literally, the words translated "thick planks" should be *thickness of trees*, but the one would be almost as incongruous as the other—in a porch or on its face. The attribute of a dark shadow produced by growing trees or foliage appears to be the correct idea to be gathered from the text. By this provision a perfect protection is afforded from the heat of an eastern mid-day sun, or from the dangerous effects of unveiled glory. Such a protecting foliage would excel in beauty and utility any more solid material—in fact, such a bower would be an enchanting palace of repose, and a shelter eminently fitted for the purposes in view.

Verses 25 and 26, therefore, should read :

And to the doors of the Temple are made cherubim and palm trees, like as are made upon the walls, and *arboreal shade* (צַב עֵץ) (is) upon the face of the porch without. And to the *arabesques* and palm trees, on the one side and the other side, on the sides of the porch, and to the *ribs* (or arches) of the house are *beshtades*.

A glance at the plan of the porch of the Temple (Plate IX.) and the exterior view (Plate XI.) will show how a protecting "tree-shade" would be thrown upon the entrances by the porches on either side of the house.

Confirmatory of this interpretation of the text is that remarkable prophecy of Isaiah concerning the restoration of Israel and the manifestation of the Divine presence on Mount Zion. Thus we read :

The Lord will create over the whole habitation of Mount Zion, and over her assemblies, a cloud of smoke by day, and the shining of a flaming fire by night . . . and there shall be a pavilion (סֹכָה *sukkah*, "booth") for a shadow in the daytime from the heat, and for a refuge and for a covert from storm and from rain. (Isa. iv. 5, 6.) This booth must be the Temple, because that is the only habitation on Mount Zion.

The kind of booth indicated by the text will be gathered from the description of those used in connection with the Day of Atonement, when the children of Israel were required to dwell in booths formed with boughs of trees (see Lev. xxiii. 42-43. Neh. viii. 14). The occasion was a time of rejoicing and of feasting, after the acceptance of the Atonement sacrifice. Thus we read :

The tenth day of this seventh month shall be a day of atonement. . . . Also the fifteenth day of the seventh month . . . and ye shall take you boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook.

Thou shalt observe the feast of *tabernacles* (Heb. *booths*) seven days, after that thou hast gathered in thy corn and thy wine, and thou shalt rejoice in thy feast. . . . Seven days shalt thou keep a solemn feast unto the Lord thy God in the place which the Lord thy God shall choose. (Lev. xxiii. 27-42. Deut. xvi. 13-16.)

This dwelling in booths—a great national assembly under the branches of trees (Neh. viii. 16-17)—is a significant fact of paramount importance in connection with the matter we are considering. The feast of "booths" is to be re-instituted under universal monarchy in the hands of the Son of David. Speaking of the day when the Mount of Olives divides in the midst, and when "the Lord is King over all the earth," Zechariah testifies that :

All the nations . . . shall go up from year to year to worship the king, the Lord of Hosts, and to keep the feast of *tabernacles* (Heb. *booths*.) (Chap. xiv. 16.)

There will not be any necessity for those who go up "to collect boughs of trees" in order to construct a shelter. Protection will be already furnished by intertwining foliage in all the roofs and arabesques of the Temple, transforming its chambers into charming bowers. Almost any variety of climbing plant might be used for the purpose: the beautiful and luxuriant grape vine will undoubtedly be required.

Further, the prophecy of Isaiah indicates that an immense quantity of the juice of the grape will be required for the Temple service in the restoration, "When the LORD of Hosts shall reign in Mount Zion, and in Jerusalem, and before His ancients gloriously" (Chap. xxiv. 23). Thus we read :

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

It will be shown later that there is to be a memorial use of wine in the Temple, and since a vast throng is to partake of wine, we may thus truly surmise that many of the trees in the Temple will be grape-vines.

Again, not only vine but other trees in great variety adorn the sanctuary. Thus we read :

The glory of Lebanon shall come unto thee, the fir tree, the pinetree, and the box together, to beautify the place of My sanctuary ; and I will make the place of My feet glorious. Isa. LX. 13.)

Now Ezekiel (Chap. XLIII. 7) describes the Temple as "the place of the soles of the feet" of Him who is to bear rule in the Temple : thus many trees, "each according to his kind," will be planted within and without the sanctuary, including those of the new kind :

Whose leaf shall not fade, neither shall the fruit thereof be consumed (i.e., cease or fail), but they shall bring forth new fruit according to his months, because their waters they issue out of the sanctuary ; and the fruit thereof shall be for meat, and the leaf thereof for medicine. (Ezek. XLVII. 12.)

Some may doubt whether a vine could be grown to such an enormous height as the "ribs of the Temple," and up the corner towers, but those acquainted with the extraordinary productivity of the vine will not apprehend any difficulty. Those, also, who have pruned the vine, and tended the growth of its fruit, will know the enormous power of its development. In order to make room for the fifty or sixty berries found upon an ordinary bunch of grapes, something like three hundred require to be removed. So also with the foliage of the vine. Incessant pruning and "dis-budding" is necessary in order to check its growth. Under favourable conditions, the natural exuberance of growth would have full play ; with suitable soil and climate its development is illimitable. Of this we have a hint in the account of the journey of the spies who searched the land of Canaan before the children of Israel took possession. As an evidence of the fruitfulness of the land they "cut down a branch with one cluster of grapes, and they bare it between two upon a staff." (Num. XIII. 23.) But the fruitfulness of the land in the past is to be exceeded in the future :

Then shall the earth yield her increase ; and God, even our own God, shall bless us. God shall bless us, and all the ends of the earth shall fear him. (Psalm LXVII. 6-7.) Until now the earth has been burdened with a curse (Gen. III. 17-19). But shortly this will be removed, and then the wonder of the earth's fertility will become apparent. There is no difficulty, therefore, of a practical kind in the way of *tree growth* covering the sides and top of the sanctuary, thus converting it into a delightful booth or bower for the people who assemble there. In fact, so suitable for the necessities of the case is the provision for some kind of shelter during certain seasons of the year, that we have the strongest possible reason

for accepting this explanation of an otherwise mysterious matter.

From the foregoing premises it follows that trees are to be grown in the precincts of the sanctuary to an unusual extent, and in an unprecedented manner. Further it may be noted that not only is the central building to be converted into an arboreal retreat (Chap. XL. 15-17), but "the corners of the sanctuary," i.e., the towers or corner courts, are likewise to be furnished with luxurious foliage (ver. 22). For this reason the towers are shown in the suggested elevation on Plate III. with pillars and arches like those of the courts. See also Plate VIII.

SECTION II.

THE USE OF THE SEVERAL BUILDINGS OF THE SANCTUARY.

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

- 1.—Thrones of judgment where a multitude of offences can be adjudicated upon with celerity, and that without in the least degree interfering with all the other work of the sanctuary.
- 2.—A portion of the Temple reserved for the tribe of Levi.
- 3.—The chambers of the Singers.
- 4.—Sacrificial arrangements.
- 5.—Storehouses for "presents."
- 6.—Simultaneous offering—the construction of the house and its ordinances indicate that sacrificial offerings and oblations may be made and presented in such a manner that every worshipper in the house, even if there be millions, could see and take part in the ordinance, realise the divine presence, and each individual member be the subject of unerring judgment.
- 7.—Arrangements for feeding the worshippers who go up from all parts of the earth to partake of the feast of fat things ("a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined") a feast provided by the Lord of Hosts for *all peoples* (Isaiah xxv. 6, R.V.).
- 8.—Houses for the Levites in the corner courts.
- 9.—Sanitation.
- 10.—The Eastern court and the building flanking either side of it reserved for THE PRINCE.
- 11.—THE MOST HOLY.

1. THRONES OF JUDGMENT.

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

I was glad when they said unto me, Let us go into *The House of the Lord*.

Our feet shall stand within thy gates, O Jerusalem.

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

For there are set *thrones of judgment*, the thrones of the house of David. (Psalm CXXII. 1-5.)

Since David did not in his lifetime have the opportunity to enter any *Temple* in Jerusalem, the above testimonies must refer to events then and still future. To stand within the gates of the one, will then be to go into the other. It is the place whither the tribes of the Lord go up : that is to say, it is the place whither all nations, once estranged from God, but now reconciled, go up from year to year to worship. They are no longer *Gentiles*, unknown and unrecognised by the Deity, but are admitted into His family. Concerning this time we read :

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

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

And the Lord shall inherit Judah, his portion, in the Holy Land and shall choose Jerusalem again.

At that time they shall call *Jerusalem* THE THRONE OF THE LORD : and all the nations shall be gathered unto it, to the name of the Lord TO JERUSALEM : neither shall they walk any more after the imagination of their evil heart. (Zec. II. 10-12 ; Jer. III. 17).

These verses, taken in connection with the Psalm above quoted, indicate the establishment of a new administration at JERUSALEM operative throughout all the earth, "for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." (Isa. II. 3.)

With David, then, we also may look for the fulfilment of the prophecy of Psalm CXXII. and in view of the specifications in Ezekiel we may understand how this prophecy will be fulfilled when the Temple is co-extensive with the ancient city of Jerusalem. Since Jerusalem is to be the centre for dispensing justice for all the earth, suitable provision must there be made for the *thrones of judgment* to which a reference is made in these prophecies.

The preparation of the occupants of the "Thrones of the House of David," commenced in the initial phase with a fulfilment of the promise of a son to David (in 2nd Sam. VII. 12, 14, 16 ; Isa. IX. 6-7) when the Son of God was born to Mary. Thus we read :

Mary, thou hast found favour with God.

And, 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 Most High : 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 I. 30-33.)

But the "Throne of the Lord" comprises many seats of jurisdiction. The amplified aspect of it may be gathered from the words of Jesus to His disciples :

Verily I say unto you, ye which have followed Me,

In the regeneration, when the Son of Man shall sit on the throne of His glory (Matt. XXV. 31 : Acts III. 21 : XV. 16) ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. (Matt. XIX. 28.)

Also from His last message to the Church, thus :

To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. (Rev. III. 21.)

These testimonies indicate that when the throne of David is restored to Jerusalem there will be co-rulers, and many will be required for judicial purposes in an administration which is to extend throughout the world.

Further, the covenant with David respecting his throne must refer to a development subsequent to his decease, and relates to a time when David will, in the providence of God, live again, and when the son promised will reign as king upon his throne, for in the covenant we read :

When thy days be fulfilled and thou shalt sleep with thy fathers, I will set up thy seed after thee. . . . He shall build a house for my name, and I will establish the throne of his kingdom for ever. . . . Thy kingdom shall be established for ever before thee.

I will be his father and he shall be my son. (2nd. Sam. VII. 12-16.)

The testimony of the Apostle Peter proves conclusively that David understood this covenant to involve resurrection from the dead (Acts. II. 30-31) and that the covenant could only come into force at a date still future, when David himself and his son would go into the "House of the Lord" which the promised son should build.

In view of the immense results which will arise from this promise, David might well be filled with humility, praise, and eager desire for its realization, even if he anticipated but one hundredth part of what is to follow the resurrection at the second appearing of his now immortalized son. So humbled yet so enchanted was David with the prospects foreshadowed in this promise that he exclaimed :

"Who am I, O Lord, and what is my house that thou hast brought me thus far ? . . . Thou hast spoken of thy servant's house for a great while to come . . . establish it for ever and do as thou hast spoken." (v. 25).

He hath made with me an everlasting covenant ;

And is this the law of the man, O Lord God ;

He shall be as the light of the morning ;

This is all my salvation, and all my desire.

(2nd Sam. VII. 18-19 ; XXIII. 4-5).

Not only will the joy of David be amplified a thousandfold when he appears before his Lord and King (Ps. CX. 1-7 ; Matt. XXII. 42-45) but he will also rejoice greatly in the provision for the "Thrones of the House of David" in the Temple which will be then erected according to Ezekiel's prophecy.

The buildings composing the circle band are strikingly fitted for judicial use. In fact, their peculiar construction points to such a use. Each double entrance, or porch, gives access to a space about twenty-two feet wide, which will serve for approach to the judgment-

seats all round the house. Then the avenues on either side of the house (the place left) form a necessary and convenient means of communication between all parts of the house. There will be at least three hundred and eighty-nine positions where the judges may sit upon the "Thrones of the House of David" within the porches, between the cherubim, before the Most Holy, which we shall see later is the most likely place for the judge to be seated.

II. A PORTION OF THE TEMPLE RESERVED FOR THE TRIBE OF LEVI.

Just as it is impossible for the throne of David to become vacant for the lack of a son or descendant of David (Jer. xxxiii. 14-17) so it is impossible for the tribe of Levi to be lost during the long ages of dispersion which have come upon the children of Israel. Thus we read :

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 burn oblations, and to do sacrifice continually. (Jer. xxxiii. 17-18.)

In the Temple service, therefore, some provision must be found for the Levitical priesthood.

Since we have already seen that the range of *cellæ* extending between the outer and the inner court on the north and south sides thereof are holy chambers, where "priests eat the most holy things" (See Section III. Sub-Sections v. vi. and vii., ante pp. 30-32), the inference is that these buildings must also be the buildings which are reserved for the restored *tribe of Levi*. That inference is amply justified because of the duties assigned to the Levites ; thus we read :

When the *priests* enter therein, then shall they not go out of the holy place into the outer court, but there *they shall lay their garments wherein they minister* ; for they are holy ; and they shall put on other garments, and shall approach to that which pertaineth to the people. (Chap. xlii. 14.)

The *Levites* that went far away from me *when Israel* went astray, which went astray from me after their idols ; they shall *bear their iniquity*.

Yet they shall be ministers in my sanctuary, having oversight at the gates of the house, and ministering in the house : *they shall slay the burnt offering and the sacrifice for the people*, and they shall stand before them to minister unto them. (Chap. xlii. 10, 11.)

And it shall come to pass, that when they enter in at the gates of the inner court they shall be clothed with linen garments, and no wool shall come upon them, while they minister *in the gates of the inner court, and within*. (*Ibid.* 17.)

They shall have linen bonnets upon their heads, and shall have linen breeches upon their loins, and shall not gird themselves with anything that causeth sweat. (*Ibid.* verse 18.)

And when they go forth into the outer court, even into the outer court to the people, *they shall put off their garments wherein they minister, and lay them in the holy chambers*, and they shall put on other garments, that they sanctify not the people *with* their garments. (*Ibid.* verse 19.)

This regulation respecting change of garments in the

ministrations of *priests* (Chap. xlii.) and of the *Levites* (Chap. xlii.) indicates that the "chambers" flanking the outer court are the "chambers" referred to. These are conveniently placed for the use of the Levites who are the "priests" referred to and who serve in the manner described in the prophecy.

Further, it is important to observe that since the Levites must not wear garments causing "sweat" they must be mortal men, an inference clearly indicated also by the following verses :

Neither shall they shave their heads, nor suffer their locks to grow long : they shall only poll their heads.

Neither shall any priest drink wine when they enter into the inner court.

Neither shall they take for their wives a widow, nor her that is put away : but they shall take virgins of the seed of the house of Israel, or a widow that is the widow of a priest. (Chap. xlii. 20-22.)

These *ministers of the house*, therefore, are mortal *descendants of the house of Levi*, who are restored to the land of their fathers with the rest of the Israelitish nation.

When the children of Israel went astray from the commandments of the Deity, the Levites, who, as leaders of the people, ought to have done otherwise, not only went astray with them, but were largely the cause of the declension that took place. As, for instance, when the Levite for gain connived at the theft of Micah's graven image, and established a centre of separate worship in Dan. (Judges xvii., xviii.) The priests gave a bad example which the people followed. Hence, "like priest, like people," has become a proverb. For a lasting reproof of this their wickedness, as a standing witness to this frailty of human nature, and as a warning to future would-be leaders of the people, it is the purpose of Deity to place this tribe in a position of menial service before the nation whom they led astray. How great is their lost privilege ! In their former state, under God they were the head of the nation, the medium through whom the oracle spake, the divinely-appointed supreme authority in the land. In the future they will occupy a subordinate position. They are to perform the menial service of the sanctuary. One of their chief duties will be to slay the sacrifices. Obviously it would be unfitting for the Levites, after slaying beasts or performing other menial acts, to go to the inner Temple and serve there in the same garments ; or, on the other hand, that they should come out from their service in the inner house, clad in the holy garments of fine linen, to enter upon work which would soil and defile. They are therefore required to change their attire in the buildings flanking the inner court, either when they have finished their course of service in the outer court, or when it is entered upon. The A.V. somewhat obscures this feature when speaking of "sanctification" by using the word "with" instead of *in*, which is the more literal rendering of the original. The priests sanctify the people *in* the garments—not "with" them. The idea of sanctifying the people "*with*" the priestly vestures probably seemed

likely enough to translators acquainted with the arts of Gentile priestcraft, whose votaries, with grovelling superstition, worship bits of stick, stone, embroidery, or bone. The garments of the priests mentioned in Ezekiel will not be used for sanctification of this sort; the priests "sanctify" the people by preparing their sacrifices for them, as Job did for his household every morning. (Job i. 5.)

The form of these clean linen garments will be a sign of some higher function which the Levites are to perform within the inner court, and, like the garments of Aaron in Israel, they will be for "glory and beauty" (Exod. xxviii. 2); but their glory will not indicate tribal dignity, but simply a change of function in harmony with the purpose defined in Ezek. xliv. 17-19. To touch these garments will not give "sanctity"; sanctification must be obtained by separation from sinfulness, and by offering sacrifices.

The object to be served by setting apart these buildings which stand between the inner and outer courts for the use of the Levites appears to be that the Levites may not eat with the people who assemble in the Temple, and that they may have a place where they can deposit and eat the most holy things.

The extent of the buildings reserved for the Levites is very remarkable. If four hundred and forty-four dining halls are provided for the servants who wait upon the guests, how vast must be the multitude who sit down to feast in other parts of the Temple!

III. THE CHAMBERS OF THE SINGERS.

The buildings forming the inner circle in the inner court are said to be the *cellæ* of the "singers." (Chap. xl. 44.)

This designation is significant and of deep interest. The term indicates a renewal of a similar service of song which formed such an important feature in the Tabernacle and Temple of old. (1st Chron. xxv.) Service of song may be one of the methods by which the people will be taught the judgments of the Lord. What can be more impressive than an innumerable company of messengers chanting divine precepts, or hymning words of praise? Presumably the angels sang at the birth of Jesus (Luke ii. 13, 14) in anticipation of "glory to God in the highest, and on earth peace and goodwill towards men"—a prophecy which yet awaits fulfilment, when the rule of David's son is established for all the earth. (Isa. ix. 6-7; Psalm ii. 6-8.) What pæans of praise will ascend from the buildings in the inner court which then become an everlasting monumental memorial of angelic song and are therefore called the "chambers," *cellæ*, of the SINGERS! (Psa. xxvii. 4-6; CXLIX. 5-6.)

But there are other uses for the chambers of the singers. Thus we read:

This chamber, whose prospect is toward the south, is for the priests, *the keepers of the charge of the house*. And the chamber whose prospect is toward the north is for the priests, *the keepers of the charge of the altar*: these are the sons of Zadok, which from among the sons of Levi come

near to the Lord to minister unto Him. (Chap. xl. 45-46, R.V.)

We have seen that certain Levites when clothed with suitable garments "minister in the inner court gates and within" (Chap. xliv. 17.) Ministration *within* must mean ministration in the *cellæ* buildings in the inner court (see M.M.—N.N., Plate II.), not within the buildings flanking the inner court, because those buildings are entered from the outer court, whereas the "chambers" of the singers are in the inner court. From these verses we learn that two sets and two orders of priests serve in these buildings—one section of the circular range, having its prospect southward, is said to be for "the use of the priests, *the keepers of the charge of the house*" (Chapter xl. verse 45), and the other section for "the use of the priests *the keepers of the charge of the altar*" (Chap. xl. 45-46), *i.e.*, one set of mortal and immortal priests are provided for each section, see also p. 73.

Respecting the subordinate priests who "keep the charge of the *altar*," we have seen that they slay the burnt offerings and sacrifices for the people, and stand before them to minister (Chap. xliv. 10-11), but they are excluded from the higher functions of the priesthood. Thus we read concerning the restored tribe of Levi:

BECAUSE they ministered unto them before their idols, and caused the house of Israel to fall into iniquity; therefore have I lifted up mine hand against them, saith the Lord God, and *they shall bear their iniquity*.

And they shall not come near unto me, to do the office of a priest unto me, nor to come near to any of my holy things, in the most holy place: and they shall bear their shame and their abominations which they have committed. (Ezek. xliv. 12-13.)

But the priests the Levites, *the sons of Zadok*, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me, and they shall stand before me to offer unto me the *fat and the blood*, saith the Lord God:

They shall enter into my sanctuary, and they shall come near to my table, to minister unto me, and they shall keep my charge (Chap. xliv. 15-16), *i.e.*, exercise supreme judgment in the house.

The duties of the restored tribe of Levi, therefore, end with the preparation of the meal offerings and sacrifices, separating such portions as are to be offered on the altar from those which are to be eaten. They are not permitted to offer the fat and the blood nor to minister at "the table of the Lord," a privilege appertaining only to the "sons of Zadok." Nevertheless they have important duties to perform in addition to the menial work of the sanctuary. These subordinate priests not only have control of the gates (verse 11), but have the oversight of the Temple. Thus we read:

Yet will I make them keepers of the charge of the house, for all the service thereof, and for all that shall be done therein. (Verse 14.)

They shall teach my people the difference between the holy and profane; and cause them to discern between the unclean and the clean. (Verse 23.)

And in controversy they shall stand in judgment: and they shall judge it according to my judgments: and they shall keep my laws and my statutes in all mine assemblies: and they shall hallow my sabbaths. (Verse 24.)

The detailed plan of a portion of the circular range of buildings (Plate IX. p. 42) shows an ample space in the main building, for the exercise of the functions of two orders of priests. That portion of the building extending from the outer porches of the Temple, "where are the steps," up to the inner posts of the Temple, will probably be assigned for the use of the linen-robed priests when instructing the people in the law of the Lord. This appears to be "the place within," where the Levites minister instruction to the people. These subordinate priests may be permitted to conduct those who bring an offering to the "table before the Lord," where the higher order of priests receive it. We are not told how the offerings are to be presented, but simply that the Higher order of priests shall make the offering.

Of old, under the Mosaic law, the one who made a sin offering was required to slay it at the door of the "tent of the place of meeting," and then Aaron's sons laid the pieces upon the altar. (Lev. i. 3-6.) In the new order the restored sons of Levi must prepare the offerings for those who bring them, thus "ministering before the people," while the sons of Zadok only are the medium through whom the offering is made. We may surmise that the worshippers will themselves, after its preparation by the lower order of priests, present the fat and the blood to the higher order of priests at the "door" of the tent—that is, at the doorways between the posts of the inner building leading up to the table. This suggestion is confirmed by the statement :

Thus saith the Lord God: No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that is among the children of Israel. (Chap. XLIV. 9.)

This declaration seems to imply that none but the Sons of Zadok, who will then be fully circumcised in heart and in flesh, shall enter the sanctuary, or Most Holy. If the table before the Lord were constructed in juxtaposition with the face of the posts of the Temple in the place left on the inner side of the circular structure, then the doors of the Temple would complete the division between the inner porches and the rest of the building. So situated, the table would be in the Most Holy. (See Plate IX., p. 42.) The administrative functions of the tribe of Levi would end at the inner posts of the Temple; they would not be permitted to officiate at the table.

Those who sit at the table within the Most Holy and who keep the charge of the altar, are first mentioned in Chapter XL. as :

The sons of Zadok among the sons of Levi, which come near to the Lord to minister unto him. (Verse 46.)

They are again parenthetically referred to in a description of the duties of the subordinate order of priests, thus :

The priests the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, *they shall come near 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. (Chap. XLIV. 15.)

They shall enter into my sanctuary and they shall come

near to my table to minister unto me, and they shall keep my charge. (Verse 16.)

These verses seem to imply that the sacrificial elements are presented at the table before the sons of Zadok, and are offered upon the altar in the Most Holy under their direction. See Sub-Section vi.

The declared purpose of Deity dividing the Levitical order of priests, in the Temple service, into two classes is more than interesting. In consequence of the pollution of the priestly office during the ministration of Eli he was told that the iniquity of his house, *i.e.*, of the house of Aaron (see 1st Sam. ii. 27, 28), "should not be purged with sacrifice nor offering for ever," and yet the purpose of Deity should not fail. Hence we read :

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.* (1st Sam. ii. 35.)

For this reason we find impositions upon the restored tribe of Levi, and the appointment of a higher order of priests foretold in Ezekiel.

Just as the promise of a son to David (2nd Sam. vii. 12-16) involved the coming of an immortal king, so the promise of a priest who *should walk before God's Anointed for ever* implies that the faithful priest referred to will be an immortal priest. This faithful priest is referred to in the 15th and 16th verses of Ezekiel XLIV. which have been a puzzle to many because, at first sight, the regulations following appear to relate to the higher order of priests therein mentioned. These verses really are a parenthesis, inserted in order to show the limitations of the Levitical order of priests. This should be clearly understood. There are many passages of Scripture in which similar parenthetical statements occur ; these must always be discerningly divided from the context if they are to be correctly interpreted. One of the most obvious is that of the vows of a widow referred to parenthetically in the definitions of the limitation of the vows of a wife (see Numbers xxx. verse 9).

Now the sons of Zadok mentioned in verse 15 must be an immortal race, because they are said to be those "who kept the charge of Yahweh's sanctuary when the children of Israel went astray." Select whatever period we may, those who "kept the charge" are now dead. The sons of Zadok must, therefore, be raised from the dead before they can minister in the presence of Deity at the restoration. If raised from the dead, and accounted worthy to attain unto that age, they are immortal and consequently "equal unto the angels and cannot die any more, being children of the resurrection." Neither do they marry nor are given in marriage (Luke xx. 35, 36). In view of this, the 22nd and following verses and some other portions of the chapter must refer to the mortal Levites, not to the Sons of Zadok.

Who then are these sons of Zadok upon whom is bestowed so great a privilege and to whom is assigned such a high vocation ? They cannot be literal descendants of the man Zadok who ministered before David and Solomon. Their description in Chapter XLIV., verse

15, precludes this idea. The Sons of Zadok are said to have "kept the charge of *Yahweh's* sanctuary *when the children of Israel went astray*." Now Israel went astray not only in the lifetime of Zadok, but frequently after the time in which he lived; therefore the description could not apply to his lineal descendants. If it were contended that the text referred to literal sons of Zadok, it would be necessary to show that all his descendants were faithful, and that such a race now exists, and will continue for all time. Since this is not so, it must be admitted that none of the merely natural descendants of the Levitical priesthood are worthy of the description of Ezekiel.

Further, since the gift of immortality is predicated upon righteousness, and since the word Zadok means *just*, we may presume that the term "Sons of Zadok" is a representative name indicative of immortal Sons of a Just One serving as priests in the Temple with the Levites.

But who of all the Adamic race is entitled to the title "The Just One," and where are to be found those who are worthy to be called his sons?

In the days of His flesh Jesus said, "Which of you convicteth me of sin?" (John VIII. 46, R.V.). The challenge was unanswerable, and the righteousness of Him who put the question was subsequently declared by the apostle to the Gentiles, who speaks of Him thus:

Jesus Christ, born of the seed of David according to the flesh, and declared to be the son of God with Power, *according to the spirit of holiness*, by the resurrection from the dead. (Rom. 1. 1-4.)

Without question God would not have raised Jesus from the dead apart from His righteous character, respecting which it is written that He was "holy, harmless, undefiled, and separate from sinners." (Heb. VII. 26.)

Again, as the offspring of David (Rev. XXII. 16) he is prophetically referred to in Isaiah as righteous; thus:

There shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall bear fruit, . . . with *righteousness* shall He judge the poor, . . . and *righteousness* shall be the girdle of his loins, and faithfulness the girdle of his reins. (Chap. XI. 1-5.)

In view of these evidences is it not manifest that the resurrected immortal Son of Mary is the JUST ONE? (See also Isa. IX. 6-7; Luke I. 31-35.)

Then as to "SONS of the Just One," we read concerning Jesus:

Thou hast loved *righteousness*, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. (Heb. I. 9.) The expression "anointed with the oil of gladness above thy fellows" indicates that there are others who are *fellows* with Him.

These "fellows" must be physically and morally like their Chief and Head. They are referred to by the Apostle Paul in the letter to the Hebrews when defining the mission of the Son of God, who became triumphant over sin, and who is able also to bestow eternal life upon *his fellows*, thus:

For it became *him*, for whom are all things, and through whom are all things, in bringing *many sons* unto glory, to make the author of their salvation perfect through sufferings.

For both *he* that sanctifieth and *they* who are sanctified are all of *one*: for which cause he is not ashamed to call them *brethren*.

Saying, I will declare thy name unto *my brethren*, in the midst of the church will I sing praise unto thee.

And again, I will put my trust in him. And again, Behold, *I and the children* which God hath given me. (Heb. II. 10-13.)

So also we read:

This is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up at the last day.

For this is the will of my Father, that everyone that seeth the Son, and believeth on Him, *should have eternal life*; and I will raise *him* up at the last day. (John VI. 39-40.)

Since Jesus then is pre-eminently the *Just One*, those whom He delivers from the power of sin and death are His *immortal Sons*. These immortal "Sons of the Just One" may also be appropriately styled *Sons of Zadok* if it can be shown that they are to exercise functions like unto those described in Ezekiel.

First, respecting the Head of this community we are told that:—

There is one God, and one Mediator between God and men, the man Christ Jesus. (1st Tim. II. 5.)

Secondly, just as the term "The Throne of David" comprehends in its scope more than a single ruler when that throne is established in its fulness, so also the statement, "He shall be a priest upon His throne" (Zech. VI. 13) involves more than one individual in the mediatorial functions of the age to come. Just as there are to be twelve tribal thrones and many other judgment seats in the Royal House of David, so the "priest upon His throne" requires "many ministers" for his service. While, on the one hand, there cannot be a repetition of the one sacrifice for the salvation of the world (Heb. X. 12), on the other hand, many agents may be employed in the exercise of compassion and mercy for all the inhabitants of the earth. Thus it is written:

For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and *in every place incense shall be offered* unto my name and a pure offering: for my name shall be great among the heathen, saith the Lord of Hosts. (Mal. I. 11.)

The members of this Regal Priesthood are described as priests unto God thus:

These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the lamb.

Therefore are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them. (Rev. VII. 14, 15.)

Their functions are further described thus:

And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for 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. (Rev. v. 9, 10.)

In these testimonies the redeemed brethren of the Lord Jesus Christ are said to *serve in God's Temple* and to be *priests unto Him*, just as the Sons of Zadok in the prophecy of Ezekiel.

These Sons of Zadok hold a similar relation to their Chief as did the sons of Aaron to the High Priest. Zadok, *i.e.*, Jesus, or "the Just One," is the high priest of the order (Heb. iv. 14-15). He is also styled a high priest after the order of Melchisedec (Heb. vii. 16-24.) A *high priest* involves other priests of the *same order*. Since we have seen that many sons are to be associated with Jesus in His priestly office, these *also* must be priests after the order of Melchisedec.

A comparison of the title of Jesus, the Son of God, as high priest of the *order of Melchisedec* and the titles of the priest who blessed Abraham after his victory over the Elamitish invaders (Gen. xiv.) indicates the relationship of the one to the other. As to the great worthy of old who officiated in the days of Abraham:

Priest of the Most High God.

First, by *interpretation*, King of Righteousness.

Then, King of Salem, which is King of Peace.

Without father, without mother. (That is to say, his priesthood is not by genealogy.)

Like unto the Son of God . . . Heb. vii. 1-3.

But however great this man was, Christ Jesus is greater, although the latter appeared upon the scene centuries after the former; for He is the only begotten Son of God and because He alone gave Himself as a sacrifice to deliver His fellows from death. (Heb. x. 12, 14.) See also the following testimonies:

He is the only *begotten* SON OF GOD (John i. 18; Heb. i. 1-5, 7.)

The *Righteous* ONE (Zech. ix. 9; Jer. xxiii. 5-6; Acts iii. 14; vii. 52; xxii. 14; 1st John ii. 1; James v. 6).

The *Prince* of PEACE (Isa. ix. 6).

The *Prince* of LIFE (Acts iii. 15)

The *firstborn* of the dead (Rev. i. 5, R.V.)

Therefore the *man* as priest of the Most High, who brought forth bread and wine wherewith to bless Abraham, does not take precedence of the One through Whom he himself shall ultimately be blessed. By *interpretation* Melchisedec was "King of Righteousness"; by *interpretation* he was "King of Peace"; and by *adoption* he must become a "Son of God," for Jesus, as we have seen, is the *only begotten Son of God*.

Again, the fact that the Melchisedec mentioned in Genesis precedes in point of time the appearance of his High Priest presents no difficulty in the way of the pre-eminence of the latter over the former; for just as the Father's intention to bestow a favour is spoken of as though that favour has already been given while yet centuries must elapse before the promise could be fulfilled (see Rom. iv. 17; Heb. xi. 9-12, 13, 39, 40), so the titles of the Melchisedec priest in Genesis are

prospectively bestowed upon him. In due time the High Priest was manifested, and in due time all members of the order will be united in Jesus Christ. Thus that great worthy of old who met Abraham with bread and wine after his return from smiting the Elamitish invaders (Gen. xiv.) is a member of that other fold whose constituents are to be united with those who followed the Good Shepherd in the days of His ministration to Israel. (John x. 16.)

Since Melchisedec "abideth a priest continually" (Heb. vii. 3), he seems to be like Enoch, who was translated that he should not see death (Heb. xi. 5). The continued existence of Melchisedec, Enoch and Elijah, while still in an unglorified body, through many millenniums, may appear startling, but is quite in harmony with Scripture testimony. If a man can live nine hundred and sixty-nine years without death, as Methuselah did, there can be no difficulty in granting life to a man for six thousand years. We have two exceptional examples of long life in the case of Enoch and Elijah. Of the former it is stated that he did not die, and of the latter we have indubitable evidence that he was alive at the Transfiguration, about a thousand years after he was removed in the chariot of fire (Luke ix. 30). No doubt there are other highly privileged individuals who have received special attributes to enable them to fulfil the functions recorded of them in the Scriptures. The Angel, or messenger, mentioned in the Apocalypse by, or through, whom the last message from Jesus Christ was conveyed to John in Patmos appears to be one such. This angel definitely stated that he was "a fellow-servant, and of his brethren the prophets, and of *them which kept the sayings of this book*." (Rev. xxii. 9.) Melchisedec, Enoch, Elijah, and the messenger who delivered the Apocalypse to John, one and all stand relatively in the same class of redeemed ones who will be alive at the appearing of Jesus Christ, and receive the gift of eternal life without seeing death in their own persons; as the Apostle said, "We shall not all sleep, but we shall all be changed, . . . For this corruptible must put on incorruption, and this mortal must put on immortality." When this change occurs, then will be "gathered together in one all things in Christ, both which are in heaven and which are on earth in Him." (Eph. i. 10.) Failure to apprehend the full significance of the Apostle's definition of the method adopted by the Father when speaking of future events is responsible for many false opinions (Rom. iv. 17.) For instance, some may be disposed to account for the pre-eminence of Jesus over Melchisedec on the supposition that the former preceded the latter, but the evidence shewing that Jesus did not exist as a person before his birth of Mary is irrefutable. That of which He was a manifestation always existed. (1st Tim. iii. 16; John i. 1-14.) From the days when Adam by transgression fell, the Father made known this intention to furnish One through whom sin was to be abolished. (Gen. iii. 15, 21.) The typical covering of skins then provided for sin could only have been obtained by slaughter

of animals, whose shed blood typified the sacrifice of the Christ. Hence Jesus is described as the Lamb of God slain from the foundation of the world (Rev. XIII. 8), although His crucifixion occurred *centuries after* the beginning of the ages. Similarly the redeemed are said to be "kings and priests," Rev. I. 6, although they do not enter upon their kingly office until after the resurrection, when they are becomingly fitted for their future position and work. (Matt. XXV. 31, 34; Luke XIX. 12-19; 2nd Cor. V. 10, 4; Matt. XVI. 27; Luke XIV. 14.)

The preparation of the "seed of the woman" is described in Luke :

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 Most High. (Luke I. 31, 32.)

Until instructed, Mary could not understand how a virtuous maiden, as she was, could give birth to a son, hence her question :

"How shall these things be, seeing I know not a man?"

Since no one can dispute this universal law of generation ; since, also, no one can dispute biological facts which shew that the birth of a child is due to the vitalization of one of the many *seeds* which come forth from the womb, it must be admitted that "Jesus was made of a woman" (Gal. IV. 4), and that the man Jesus had no separate existence before the time chronicled by Luke.

The Holy Spirit which came upon Mary was not, and could not be, anything but that which is described as *the power of the Highest* overshadowing Mary (*ibid.* verse 35), and for that reason the babe was called the *Son of God*, otherwise the son of the increate Father, whose power or Spirit existed with the Father from eternity. Thus the manifestation of the Father in a Son commenced when the Father by His Spirit vitalized the seed of the woman, but that fact did not alter his relationship to the human family. Jesus himself recognised this relationship to the body of sin, which, in the providence of the Father, He was destined to destroy (Rom. VI. 6), saying :

I will declare thy name *unto my brethren*, in the midst of the congregation will I sing thy praise. (Heb. II. 12.)

Again it is written :

Forasmuch then as *the children* are partakers of flesh and blood, he also himself likewise *took part of the same*. (*Ibid.* 14.)

For both he that sanctifieth and they that are sanctified are *all of one* : for which cause he is not ashamed to call them brethren. (*Ibid.* verse 11.)

Further, the words used by Jesus before baptism unquestionably shew that Jesus could not have existed before his birth of Mary, viz., "Thus it becometh us to fulfil all righteousness" (Matt. III. 15), an obscure statement unless emphasis is placed on that little word *us*, which signified that Jesus and His brethren were *one* in physical constitution, made of the *same* flesh and blood (Heb. II. 14) and therefore subject to the same temptations. The saying, "thus it becometh *us* to fulfil all

righteousness" could not refer to a pre-existent personality in any sense. It could not refer to the Father, who was not baptized, neither could it have reference to the Spirit of the Father, which was the means of bringing Him forth from the womb, any more than it can be said that the vitalizing power of a human father brings forth a pre-existent son. The pre-existent *character* of a father is often manifested in his offspring, and so it was in Jesus. The *character* of the Father manifested in the Son was shown in the righteous walk of Jesus, who received from John this tribute. "Comest thou to me? I have need to be baptized of thee!" The mind of the Father also shone forth more fully in Jesus when the Spirit came upon Him after baptism, as foretold by Moses, Deut. XVIII. 18; Matt. III. 16; John III. 34; VII. 16; X. 30.

Again, since that little word *us* includes Jesus and his brethren, if *he* were pre-existent then *they* must be pre-existent too! A conclusion too absurd to entertain for one moment.

Now, it is written that "God is love" (1st John IV. 8.) This attribute of the Father was perfected fully in the Son of God, for He gave himself for his fellows. He was God-like in his manifestation of the love of God and in the harmony which existed between the deeds of God and the activities of Jesus Anointed. Thus :

All things the Father has done, or is doing, are for the benefit of His children. So also all things that Jesus did were for the welfare of mankind.

All things the Father has revealed or said are for the benefit of His children. So also all the words spoken by Jesus were for the same end.

The Father never ceases to work for the accomplishment of His gracious purpose in which the highest blessings must come upon the human race. So also Jesus did not at any time slacken his hand for the same object.

The Father has declared that He will not give His glory to another. So also the Son always ascribed precedence to his Father.

This perfection of character and the presence of the Holy Spirit in the Son did not in the least degree release Jesus from the torment to which a righteous man is subject when tempted by an appeal to human instincts, or the impulses of the flesh. On the contrary, the perfect knowledge which he possessed of what was in man, and his perfect conception of that which God required of Him, must have made the conflict between the flesh and the Spirit the more acute. Thus "he was in all points tempted like" unto his brethren, yet "without sin" (Heb. IV. 15.) Though a Son he was required to learn "obedience by the things which he suffered" (Heb. V. 8.) Even the good-tempered man sometimes fails under great provocation, but Jesus did not fail to obey his Father's will under the most trying circumstances. This success was not due entirely to the incident of his birth, nor yet to the bestowal of the spirit at baptism, for at least on three occasions he was given special help from

his Father ; once after the execution of John, when he sought the Father in prayer and afterwards walked upon the sea ; again, in the Transfiguration, Moses and Elijah " conversed with him of the decease which he should accomplish at Jerusalem " ; and yet again, when his quivering flesh caused perspiration to fall from him as blood from a wound, in the request, " Father, if it is possible let this cup pass from me, but not my will but thine be done," then " an angel strengthened him."

In all this one cannot give any credence to the extraordinary theory that the Son who prayed to *his Father*, who confessed that his Father was *greater than himself* (John XIV. 28) and that there was *none good* but God (Matt. XIX. 17) was pre-existent before his birth of Mary.

If further proof is needed that the Son of God was not a third person of a trinity " existent before all worlds, co-equal and co-eternal," it will be found in that bitter cry uttered when the sustaining power of the Father was withheld ; " Eli, Eli, lama sabachthani ? " that is to say, " My God, my God, why hast thou forsaken me ? " In view of such an appeal we may leave " St. Athanasius " in the fog created by his incomprehensible mystery, and regulate our comprehension of what Jesus was by the light of fact illuminated by Scripture.

The question now remains, Why are Sons of Zadok spoken of as " the priests, the Levites " ? The question is capable of only two answers. First, that *section* of the Melchisedec priesthood who will have been redeemed *from among the Levites*, may be selected for service at the altar in the Temple, while the rest of the Sons of Zadok exercise their ministerial office elsewhere ; but since the priesthood is one, and the members of the body of Jesus—the Chief—are one with Him (1st Cor. XII. 12-22 ; Ep. v. 23), another explanation may be given.

In the seventh chapter of the Apocalypse they are figuratively represented as *twelve tribes of Israel* in correspondence with the statement that " He is not a Jew which is one outwardly ; neither is that circumcision which is outward in the flesh ; but he is a Jew which is one inwardly " (Rom. II. 28, 29), and in harmony with the preparation of a people upon the principle of " the righteousness of faith " (*ibid.* III. 21, 22). The Spirit thus representing the redeemed as another Israelitish nation of kings and priests, who are created not after the law of a carnal commandment but by the righteousness of faith (Heb. VII. 16 ; Rom. IV. 13).

A comparison of the *tribes of Israel* enumerated in the Apocalypse (Chap. VII. 4-8) with the heads of the natural descendants of Jacob as given in Chronicles shows important differences, sufficient to indicate that they are not the same people. The one represents Israel after the flesh, and the other, Israel after the spirit. Those mentioned in the Apocalypse are the seed of Abraham and Jacob not by natural descent, but because of belief and obedience. This community comes into existence in consequence of the preaching of the gospel. The

mental reception of the word of the gospel being fitly represented as *sealing in the forehead*. (Chap. VII. 3-8). Now in the Apocalyptic enumeration of these twelve tribes the tribe of Levi is mentioned, which thus becomes representative of those who exercise the functions of priesthood, so interestingly voiced in the Song of the redeemed (Chap. v. 9). Since they are all *one* in Christ Jesus, and the Head of the order of Melchisedec is the Head of the " Sons of Zadok," they also are *one with the immortalized Levites* and may be described as " the Levites, the Sons of Zadok." The high calling of the immortal Levitical order of priests and the pre-eminence of their service in the Temple, must be kept in view when considering the ministrations of the two classes of priests in the central portion of the house. They both serve in the circular range of buildings surrounding the Most Holy, but the one class is inferior to the other.

The **distinction** between the two classes in their official relation is also indicated by the use of different words in Ezek. XLII. and XLIV. In the former the priests are said to be "*near* unto Yahweh," but in the latter it is stated that the sons of Zadok only shall "*come near* unto me to offer the fat and the blood." The *mortal* priests are *near* or *nigh* to that which represents the Father. They are close, or *near*, because they stand between the people and the higher priests in that they do the servile work of the sanctuary. The superior class alone possesses the privilege of "*drawing near*" unto the Lord to do the office of a priest, in the sense of going up to " the altar " in the centre, for they only who have clean hands and a pure heart will be allowed this privilege (Psalm XXIV. 4.) How can it be said that the natural "*sons of Zadok*" possess this attribute ? Nevertheless, they are "*near to Him*" in the sense of ministering in His sanctuary, but they have not equal rank with the distinguished *Sons of Zadok*, neither are they permitted to pass beyond the boundary of the *MOST HOLY*. The function of the two classes also differs in this particular, that while they both do service in the *cellæ* which encircle the inner court, the inferior class do not at all times enter upon that service, but are required to deal directly with the people, in the preparation of their sacrifices, and in the preparation of the feasts. They also may receive the "*meal offering*" (Chap. XLIV. 11-14). Both classes of priests are *near* to Yahweh in their official relations, but one class is expressly excluded from a particular part of the service. Thus we read of the tribe of Levi restored :

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. (Chap. XLIV. 13.)

It may be asked, Why should there be such a combination of the human with the divine ? There must be a reason ; probably it is because, to a certain extent, the Father intends to veil His hand. This has been done in His past dealing with the children of men ; as, for instance, when the angel and Moses conjointly led the

children of Israel out of Egypt (Exod. III. XIV. XVII.) ; or, when there was divine co-operation with Joshua (Chap. V. 14, 15). This higher and divine control through and by human agency is observed in the administration of Israelitish affairs in the time of the Judges (Judges II. 1 ; XIII), while in another aspect it is seen in the attendance of angels on the ministrations of Jesus (Luke II. 8-17) ; XXII. 43). Probably the organization of the Kingdom of God will not differ in this respect from precedent, and when the Judges of Israel "are restored as at first, and their counsellors as at the beginning" (Isa. I. 26) this feature will be an element of that restoration.

In the beginning of this new dispensation, its divine origin and character will be apparent to all, but this aspect of the matter may not be so manifest as time rolls on. The new government will last a thousand years, for it is written :

I saw thrones, and they sat upon them, and judgment was given unto them : and the souls of them that had been beheaded for the testimony of Jesus and for the word of God, such as worshipped not the beast, neither his image and received not the mark upon their forehead and upon their hand ; and they lived, and reigned with Christ a thousand years.

When *the thousand years* are finished, Satan shall be loosed out of his prison, and shall come forth to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to the war : the number of whom is as the sand of the sea. And they went up over the breadth of the earth, and compassed the camp of the saints about, and the beloved city, and fire came out of heaven and devoured them. (Rev. XX. 4-9, R.V.).

Thus a rebellion against this government will arise. Such an occurrence would be unlikely if the administration of the kingdom bore the same divine impress at the end as at the beginning. After a thousand years much that was done in the beginning will be looked upon as legendary. Notwithstanding the fact that human life will be lengthened and longevity be the rule in that age (Isa. LXV. 21, 22), it seems improbable that any mortal will live to see both the erection of the Temple and the revolt against its Divine constructor. Those of the inhabitants of the earth alive at the commencement of the reign of Christ will in all probability be in the grave at its close. Since the mortals alive then may not have witnessed but only heard from their forefathers of those terrible and miraculous acts by which the nations were subdued (Micah VII. 15-18) ; since they may not have seen any other form of government than that which they are then experiencing, even though that experience may go back hundreds of years ; and since during their whole life they may not have seen anything *particularly* Divine about the kingdom and its administration, what more likely than rebellion ? For these divine rulers entering and leaving the Temple in the midst of the inflowing and outflowing multitude will appear like ordinary men, just as the Angels of God, whose equals they are (Luke XX. 36) have often so appeared.¹ The mixture of mortal

and immortal men in the administration of the Temple service would give opportunity for the idea to arise that there was nothing Divine in it. Just as men now deride the idea of the miracles in Egypt when Moses appeared before Pharaoh, or that Jesus the Christ really did the wonderful things set down in the record, so after the lapse of time, infidelity becomes rampant, for

The heart of man is deceitful above all things, and desperately wicked. (Jer. XVII. 9.)

and is not readily accessible to faith founded upon recorded evidence. Man easily finds reason to disregard the law of righteousness. Especially when tired of judicious control, he would easily persuade himself that these supreme rulers of that age do not occupy that position by Divine right, but by usurpation. Do they not all appear like ordinary men ? Do they not see the same individuals who at one time slay the sacrifices teach the people the laws of the Lord in the northern *cella* ? Do they not see others like them go in and out with the rest, joining in song and praise, and talking of God's requirements in the southern *cella* ? Will they not easily confound the two classes, and think they are all human beings like themselves ? Will they not say, "Ye take too much upon you, ye sons of Levi, all the congregation are holy" ? Ah ! we know from past experience, and from the highest witness (Matt. XV. 19) how fruitful of evil is the heart of man, and how history demonstrates this truth in every age. All that is required is time and opportunity. In due time insubordination will take root and grow into open rebellion. Thus it will be at the end of the most perfect government the world will ever see.

IV. SACRIFICIAL ARRANGEMENTS.

Each gate on the north side is provided with four blocks of stone, called "tables of stone,"—two on each side of the entrance at the foot of the steps on the outside of the gates (Chap. XL. 40-42) (n-n Plates IV., V., and VI.) If there are eleven gates, there also must be forty-four blocks or tables. These tables are one cubit and a half square, and one cubit high, or equal to three feet square, and rising two feet above the ground. On these pieces of "hewn stone" the instruments are laid wherewith the burnt offering is to be slain (Chap. XL. 42). This indicates their use in connection with the process of slaughter, for we cannot suppose that solid blocks of stone, such as above specified, would be provided merely to lay upon them the instruments of slaughter. Probably the beasts will be firmly secured to the blocks of stone before the main artery is severed ; for we may be perfectly sure that the divine method of inflicting death

¹ The *three angels* who appeared to Abraham, and who partook of food prepared by him, are styled "three men" (Gen. XVIII. 1-8.) The two *angels* who visited Lot, and who exercised such transcendent power in the destruction of Sodom and Gomorrah, are described as "men" who smote the Sodomites with blindness (ibid. XIX. 1, 10.) These men "laid hold" upon the hand of Lot, "and upon the hands of his wife and of his two daughters," hurrying them away from the doomed city, (ibid. verse 16.) Again, the "man" who "wrestled" with Jacob is described as an "*angel*" by Hosea, Chap. XII. 4. Compare also Matt. XXVIII. 2 with Mark XVI. 5, 6 and Luke XXIV. 4, 23.

by causing the outflow of blood (Deut. XII. 23 ; Lev. XVII. 10-12 ; Gen. IX. 4), which is the life, will be strictly enforced ; not as now, by a stunning blow from an axe, whereby the flow of blood is retarded.

The position of these blocks in connection with the work of slaughter is significant ; the sacrificial animals are put to death "outside the gate"—a fitting memorial of that one sacrifice which took place *outside* the walls of the Holy City.

In the porches of the gates are tables for preparing animals for sacrifice. Thus we read :

By the posts at the gates ; there they washed the burnt offering.

And in the porch of the gate were two tables on this side, and two tables on that side, to slay thereon the burnt offering and the sin offering and the guilt offering.

And on the one side without, as one goeth up to the entry of the gate toward the north, were two tables ; and on the other side, which belonged to the porch of the gate, were two tables.

Four tables were on this side, and four tables on that side, by the side of the gate ; eight tables, whereupon they slew. (Chap. XL. 38-41. R.V.)

These tables are shewn in the porch of each gate (Plate V. 11.) Those in the porches of the outer court gates are for the service of the people, while those in the porches of the inner court gates are for use in connection with the *cellæ* flanking the inner courts, which we have seen belong to the priests. (Chap. XLII. 13-14.) Upon these tables the slaughter processes are completed.

After preparation, those portions of the sacrifices which are to be reserved for food are conveyed into the *cellæ* at the side of the gates, for it is written :

And the hooks, an handbreadth long, were fastened within round about. (Chap. XLII. 43.)

That is to say, the house is furnished *inside* with hooks for hanging the carcase as each is made ready. The most likely place for these will be the lower portions of the *cellæ* at the sides of the gates. Splendid larders they would make, and such will be needed, as we shall see in the sequel.

Now here it will be interesting and instructive to consider in some detail the method provided for offerings for sin under the Mosaic economy, as an indication of methods which may obtain in the Temple service. Offerings were presented at the door of the Tabernacle, or other place appointed, and confession of sin made over the animal sacrificed. Thus we read :

He shall offer it at the door of tent of meeting . . . before the Lord. He *shall lay his hand* upon the head of the burnt offering. (Lev. I. 3-4.)

If one be found slain . . . lying in the field, and it be not known who hath slain him . . . the elders of that city who are nearest unto the slain man shall take an heifer of the herd, which hath not been wrought with, and which hath not drawn in the yoke ;

And the elders of that city shall bring down the heifer unto a valley with running water, which is neither plowed nor sown, and shall break the heifer's neck there in the valley ;

And the priests the sons of Levi shall come near ; for

them the Lord thy God hath chosen to minister unto him, and to bless in the name of the Lord ; and according to their word shall every controversy and every stroke be ;

And all the elders of that city, who are nearest unto the slain man, shall wash their hands over the heifer whose neck was broken in the valley ;

And they shall answer and say, Our hands have not shed this blood, neither have our eyes seen it.

Forgive, O Lord, thy people Israel, whom thou hast redeemed, and suffer not innocent blood unto thy people of Israel's charge. (Deut. XXI. 1-8.)

Thus confession of sin over a sacrifice was required : even on behalf of a community who were quite innocent of transgression or in ignorance of the transgressor, and must also find a place in the offerings of the people of the age to come.

V. STOREHOUSES FOR "THE PRESENT."

A similar arrangement exists on the south side of the sanctuary, for a recognition of Him from whom cometh every good and perfect gift, with this difference, that on that side sacrifices are not prepared, but offerings of a different kind are received. Thus we read :

The first of all the *first fruits* of every thing and every oblation of every thing, of all your oblations, shall be for the priests ; ye shall also give unto the priest the first of your dough, to cause a blessing to rest on thine house. (Chap. XLIV. 30, R.V.)

From this we may premise that *two* kinds of offerings are required at the hands of the worshippers, and since sacrificial tables are specified only on one side of the sanctuary, *i.e.*, on the north side, no doubt the "first-fruits" are to be brought in on the south side, by the south gate, and such portions as are not offered upon the altar deposited within in the recesses of the southern portion of the house. These offerings are more specifically mentioned in the forty-fifth and in the forty-sixth chapters. They need not be referred to in detail here, but a consideration of the *antetypical* offerings of the children of Israel when they came into the land of promise indicates that an opportunity for the recognition of the Father's goodness will be provided in the Temple service when offerings "will be pleasant to the Lord, *as in the days of old* and as in ancient years." (Mal. III. 4.) Concerning "the days of old" it is written :

Thou shalt take of the first of all the fruit of the ground, which thou shalt bring in from thy land that the Lord thy God giveth thee ; and thou shalt put it in a basket, and shalt go into the place which the Lord thy God shall choose to cause his name to dwell there.

And thou shalt come unto the priest that shall be in those days, and say unto him, I profess this day unto the Lord thy God, that I am come unto the land which the Lord sware unto our fathers for to give us.

And the priest shall take the basket out of thine hand, and set it down *before the altar* of the Lord thy God.

And thou shalt speak and say before the Lord thy God, A Syrian ready to perish was my father, and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous ;

And the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage ;

And when we cried unto the Lord God of our fathers, the

Lord heard our voice, and looked on our affliction, and our labour, and our oppression ;

And the Lord brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders ;

And he *hath brought us into this place*, and hath given us this land, even a land that floweth with milk and honey.

And now behold, *I have brought the first fruits* of the land which thou, O Lord, hast given me. And *thou shalt set it before the Lord thy God*, and worship before the Lord thy God. . . .

Then thou shalt say before the Lord thy God, I have brought away the hallowed things out of mine house and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me : I have not transgressed thy commandments, neither have I forgotten them ;

I have not eaten thereof in my mourning, neither have I taken away ought thereof for any unclean use, nor given ought thereof for the dead : but *I have hearkened to the voice of the Lord my God*, and have done according to all that thou hast commanded me.

Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey. (Deut. XXVI. 2-4, 10, 13-15.)

In the foregoing testimonies we have prefigured a proceeding which may obtain when the Temple service is established. But no reference will be made to the deliverance from Egypt ; *that* deliverance will be entirely obscured in the greater event foretold in the book of Jeremiah thus :

I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds ; and they shall be fruitful and increase.

And I will set up shepherds over them which shall feed them ; and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord.

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.

Therefore, 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. (Chap. XXIII., verses 3, 5-8.)

The way in which the sacrificial offerings and gifts may be accepted is suggested in the following section. No doubt all those who assemble in the house to worship will bring an offering or a sacrifice.

VI. SIMULTANEOUS OFFERING.

Considering the extent of the building, and the extensive provisions for sacrifices and offerings, we naturally ask how are these to be presented without confusion, and yet in such a manner that every individual shall take part in the service ; and not only so, but realise

that he does take part, and is individually identified with his offering. We are not without a hint upon the subject, because of the significant and assuring statement that when the "glory of Yahweh" fills the House, henceforth the Most Holy becomes the place of *Yahweh's* throne, as it is written :

Son of man, the place of My throne, and the place of the soles of My feet, *where I will dwell* in the midst of the children of Israel for ever. (Chap. XLIII. 7.)

Now, if Deity dwell with His people after the pattern of ancient times, the method of manifesting sin and unrighteousness and the method of making His presence known will be just as real as formerly, because the polity of Israel served as a type of yet greater things to come. See 1st Cor. X. 11 ; Num. IX. 22-23.

An all-important element was the sign of Divine acceptance, and other unmistakable methods of judgment. Thus when Moses and Aaron erected the tabernacle, Deity signified His acceptance of the sacrifice by fire, which consumed the offering upon the altar (Lev. IX. 24). This sign of divine approval appears not only to have been manifested at the inauguration of the tabernacle and temple service but may have been repeated every year when the high priest appeared before the mercy seat within the veil with the blood of atonement (Lev. XVI. 3, 14, 34). Hence the Psalmist, who was once answered by fire, invokes this manifestation in these words : "Thou that dwellest between the cherubim, shine forth." (Psalm LXXX. 1 ; see also 1st Kings XVIII. 24-28.)

In view of the covenant with David this pleading invocation became a prophetic forecast of a greater manifestation of the divine presence (Heb. VIII. 5 ; X. 1).

Further, the intimate connection which then existed between the people of Israel and the Deity, their God and ruler, is indicated by the way in which disobedience and crime were detected, or made manifest. By "lot" God's displeasure was revealed to Israel, and by this means Achan's secret theft was made manifest. (1st Sam. XIV. 41 ; Josh. VII. 11 ; Prov. XVI. 33). When Deity "restores Israel's judges as at the first, and her counsellors as at the beginning" (Isa. I. 26), we may look for a restoration of these early, divine, and effective methods of rule and judgment. By a very simple expedient, after the method indicated in the examples above cited, every worshipper in the house can participate in the offering, and be made to understand that his own individual share in it is as real and significant, yea, even more so, as if he were placing his hand upon the sacrificial victim, or presenting his oblation, while still "looking unto the rock from which he was hewn, and to the pit from whence he was digged" (Isa. LI. 1) after the historic manner.

Let us now suppose that the appointed rulers are seated upon their thrones between the cherubim in the recesses of the inner portion of the buildings encircling the Most Holy. In front of them is the table before the Lord. As each worshipper arrives at the door of the sanctuary, he finds there a "minister of the house,"

whose duty it is to make himself acquainted with the business of the visitant, to prepare his offering according to the law, or to direct the disposition of his "present." The fat and blood of the sacrifice (Chap. XLIV. 11-15) and that part of the oblation which is to be burnt upon the altar is conveyed for presentation before the judge who occupies one of the thrones of judgment above referred to. Before the judge, if it be a sin offering, he may confess his offence; or if it be a meal offering of first fruits he may place the elements wheresoever directed with a suitable recognition of the author and giver of all things. Each offering is conveyed to the altar. This done, the offerer may adjourn to that part of the house appointed, probably the upper part of the buildings over which the judges sit, awaiting judgment. Gradually the building is filled, and the flow of incoming visitors stops. The work of slaughter is finished. Those portions reserved for food have been placed in the storehouses, and the last of those sacrifices and oblations which are to be burnt, has been conveyed to the altar.

Let us suppose that the acceptance of the offering is signified by the intervention of a divine hand as in the days of old, and that Deity will answer by fire consuming the offerings upon the altars if they are acceptable.

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, 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 J? passes murmuringly from side to side—a huge wave of momentary excitement and fear. But confidence reigns; for in most, the answer of a good conscience removes terror, and everybody knows that one "Achan" is sufficient for the Deity to interpose His judgment of destruction before He gives an answer of peace. The ministers of the house proceed with their appointed task. The lot is taken with simplicity and despatch, nation by nation, tribe by tribe, family by family, member by member, until the transgressor stands discovered and ashamed in the midst of his fellow men. And the question is put, after the historic type: "My son, give, I pray thee, glory to the Lord God of all the earth; and make confession unto Him, and tell me now what thou hast done; hide it not from me." (Joshua vii. 19). The sin confessed as in the case of Achan would not bring pardon. His judgment would have been determined by the Infallible One, through His ministers, and his confession would simply be an attestation of his guilt. The Lord has given His answer, death must ensue, and his carcass cast out as "an abominable branch," probably into that public portion specially set apart for the purpose "in the appointed place without the sanctuary (Chap. XLIII. 21) where the bodies of the whole burnt offering are consumed. Thus we read:

The sinner being an hundred years old shall be accursed . . . 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.

And *they shall go forth*, and look upon *the carcases* of the men that have transgressed against Me; for their worm shall not die, neither shall their fire be quenched, and they shall be an abhorring unto all flesh. (Isa. LXV. 20; LXVI. 23-24.)

Investigation having resulted in the death of the sinner, all is now ready, and every eye again turned towards the altar. Suddenly a flash of light penetrates the mass of fat and blood, upwards the smoke and burning of acceptance ascends: that 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, or acclaim their joy.

This *going forth* from the Temple foretold by the prophet Isaiah to look upon the carcass of the transgressor appears to be arranged in connection with the Temple service for the express purpose of awe-inspiring government, in order that everyone may know the Judgment of God. In the manner indicated the death of the sinner and the cause of his punishment would be made manifest to all peoples because "all flesh" shall assemble at the Temple and therefore "shall go forth from it and look upon the carcases of the men who have transgressed."

Now we have seen that all who enter the Temple must leave it on the opposite side—those entering on the north passing out at the south, and *vice versa*. From considerations hereafter mentioned, all the worshippers reach the Temple from the south; and since they cannot pass the sanctuary on the eastern side (see further on), all must, of necessity, pass the burning refuse on the *western* side, either in going to the Temple or in returning therefrom. Hence when the judgments of the Lord "are in the earth the inhabitants of the world will learn righteousness." (Isaiah xxvi. 9.)

The verses above quoted respecting judgment upon sinners form a part of the prophecy describing the latter day new Heavens and new Earth of Israelitish order wherein dwelleth righteousness (Isa. LXV. 17-25; LXVI. 5-24; 2nd Pet. iii. 13). It is a prophecy concerning the time when:

Jerusalem is made a rejoicing and her people a joy.
When the "voice of weeping shall be no more heard in her."

When "there shall be no more *thence* an infant of days, nor an old man that hath not filled his days;

When one who dies at one hundred years old shall be esteemed a child because of the longevity of the people:

When as the days of a tree are the days of my people.

When the sinner being one hundred years old shall be accursed, or put to death.

This destruction after judgment in the Temple precincts is the kind of retribution which Jesus referred to when warning His contemporaries (Mark ix. 43-48).

It is the *Gehennah*-fire re-established in the very neighbourhood of the valley where fires continually consumed the refuse cast out of Jerusalem, and where it is believed was the place of stoning, and where it may be premised the Temple judgments will be enacted.

Here it may be appropriate to point out that the mention of "unquenchable fire" in the concluding verses of the prophecy of Isaiah above quoted does not support that dreadful doctrine of eternal torture in burning flame, so persistently advocated by a certain class of religious teachers. If the passage in question is interpreted to mean that transgressors will be consigned to a never-ending state of punishment by worms and fire, that involves the existence of *immortal worms* as well as a *continual fire*, a conclusion which the intelligent will hesitate to adopt, and will finally discard as too much out of harmony with the divine attributes of the Creator of heaven and earth. The worms here referred to are not immortal worms, neither are the flames everlastingly operative. The worms live and batten upon the carcass of the killed until there is nothing left to feed upon, and they themselves also perish. Those portions which are burnt will be subject to fire which will not be extinguished until all is consumed. The idea conveyed by the term *unquenchable* is that from which there is no escape. The worms do not die, or cease their work of destruction, until the wicked are consumed. (See Psalm xxxvii. 20; Mal. iv. 1; Matt. xiii. 30.) In common parlance the term is used to describe the fire which destroys a building; we say, It was "unquenchable." Further, it may be noted that the expression "unquenchable fire" is frequently used in the Old Testament to indicate utter destruction, as in Jeremiah xvii. 27, where the prophet predicted that God would kindle a *fire* in the gates of Jerusalem that could not be quenched. This prophecy has been fulfilled, but the fiery judgment which consumed Jerusalem's palaces has gone out long ago, yet it was *unquenchable* in the sense that no power on earth could extinguish it, or prevent the consummation predicted. This pointed meaning of "unquenchable" fire is transferred from the Hebrew to the Greek *Gehennah* in the New Testament writings. The signification of "unquenchable" fire has been misunderstood and sadly misused by religious leaders.

Those who seek to avoid the awful implication against the character of God in the doctrine of "eternal torture," by substituting a "gnawing" conscience instead of actual burning, only remove that implication a little. Just think of it—an eternal consciousness of sin and misery for ever and ever as a punishment for a brief life of sin here!

VII. ARRANGEMENTS FOR FEEDING THE MULTITUDE.

When the distance to be covered by each visitant to the Temple, as delineated on the map of the "Holy Oblation" (see Plate XIV., pp. 143-144) is realised—something like twenty-five miles—the necessity for some provision for feeding the people before leaving the sanctuary

becomes manifest. But apart from the necessity, the Deity has a distinct purpose in this direction, as already mentioned, see the following testimony:

IN THIS MOUNTAIN SHALL THE LORD OF HOSTS MAKE UNTO ALL PEOPLE A FEAST OF FAT THINGS, A FEAST OF WINE ON THE LEES, OF FAT THINGS FULL OF MARROW, OF WINES ON THE LEES WELL REFINED. (ISA. xxv. 6).

The mountain referred to is Mount Zion and Jerusalem where Yahweh is to reign before his ancients gloriously. See the last verse of the previous chapter.

We may be perfectly sure that when the Lord sets His hand to do this, the feast will be a vast and glorious affair. "In the mountain of the Lord it will be seen," and in the service of His Temple.

One item indicating the vastness of these feasts is the immense provision for vine trees, see Chap. v. Section I., pp. 64-69, and the size of that part of the house which may be called the cooking kitchens, *i.e.*, the corner courts, 180 cubits, or 360 feet square. Four of these kitchens are approximately three times the area upon which St. Paul's Cathedral stands. The use of this part of the Temple is thus described:

These are the places of them that boil, where the ministers of the house shall boil the sacrifices of the people. (Ezekiel XLVI. 24.)

In these places also they:

Bake the meat offering (verse 20).

Baking the meat offering must include preparation of *bread* for the service of the sanctuary. There are four of these immense kitchens; they will be needed, although they are so large.¹

But in what part of the house is the eating to take place? Surely, in those delightfully-sheltered galleries in the outer court. In the upper storeys of these buildings which flank the outside wall and the double row of buildings on the western side, ample provision will exist for this part of the programme. These galleries comprise rooms each say one hundred feet in length and about fifty feet wide. Over the porches a terrace, or gallery, extends the full length of the outer court, between the corner courts or kitchens, from whence, along the terraces, the food can be quickly conveyed.² There would be something like 1,776 rooms in each storey of the outer court buildings; half of them, or 888, may be used for feeding the multitude,³ the remaining portion being used for special purposes. If the buildings

¹ In this connection the provisioning for the passengers and crew of one of the Cunard giant liners, the "Mauretania," is interesting, and may help to give some idea of the extensive provisions which will be required for providing refreshment for the people who go up to worship at the Temple. The number of the passengers and crew which the vessel carries is 3,160 persons. The provisions for one journey, which may be taken to equal a fortnight, include: 4,690 ducks, geese, turkeys, fowls, and birds of every sort; 60 lambs; 80 sheep; 10 calves; 40 oxen; and 130 pigs. That which will be required for the Temple worshippers will be immense, as indicated by the above example, and by the enormous kitchen courts constructed in each corner of the Sanctuary.

² The idea of conveying food for consumption from the centre of preparation is not at all Utopian. It has been done by a certain Duke of Portland, who built his kitchen at a great distance from the dining hall, at Welbeck Abbey, the viands being conveyed thence by heated trolley trucks.

³ One row in the outer court, north and south, and probably two rows on the western side.

are three storeys high there would be 2,664 dining halls, each larger than most banqueting halls. In these dining parlours the worshippers may be regaled in that feast which the Deity makes unto all peoples of the earth. We may well forbear to calculate the number of people who could be entertained in such a suite of rooms—at a shrewd guess, we may safely say three or four hundred thousand at one sitting. But the charm of the arrangement is that this immense number thrice told could go up and be served *without the least confusion or crush*. They enter the gates, they pass into the broad outer court. The *oblation*, or portion which each worshipper brings, and which may be used for food, is elevated to the terrace overhead, and conveyed to the kitchens. The worshippers upon returning from the central building after judgment, pass through the lower storeys of the *cellæ* to the lifts at the side of the gateways, they ascend to the dining hall *cellæ* above, and there obtain food prepared and served by the ministers of the house. The lines of traffic are not crossed in all this service. In fact, the plan solves a problem which military men have found difficulty in solving, *i.e.*, how to feed, without confusion, millions of people. Never in the history of man has such a thing been done effectively. Large multitudes, such as a vast army in campaign, may have been provisioned, but not in so small a space. Spread over a wide tract of country, the thing has been done with more or less confusion and breakdown; here it will be different. The boiled meat—probably served cool, the baked meat, the luscious fruit and the cheering wine, will form a repast of exquisite sense, needing nothing further in the way of embellishment or sumptuousness. The modern method of catering for a depraved taste, by which the palate is vitiated, its tone destroyed, and its natural sensitiveness lost, so that the delicate flavour of some cereals is almost unknown or despised, we may be sure will be absent.

We may also be perfectly sure that the “stinking weed” will find no place in such a feast, nor fiery, burning alcoholic drinks. The adoption of primitive temperate and healthful habits will be necessary, so that people may attain to the promised longevity.

The feast will, no doubt, be a feast in a larger sense than that of mere eating and drinking, although the one is an important and necessary element of the other. To eat and drink in company is an exhilarating *stimulus* leading up to the more perfect enjoyment of fraternal intercourse and mental interchange of soul. The basis of this intellectual and moral treat in the Temple will be the occasion of the gathering, and following close upon that, matters of interest to each individual. This “feast of reason and flow of soul” will be qualified but heightened immensely by the evidence of the Divine presence. Ah! how different now. The memorials of the Deity are almost entirely absent in all Gentile pleasure gatherings, which manifest a shameful disregard of Him who is the Author of their being. The writer well remembers visiting the Colonial and Indian Exhibition, held in

London during the summer of 1886 and, so far as outward sign went, with one humble exception, no indication could be found in that assembly directing the mind to the Source and Giver of all things—from whom came the skill, the beauty, the riches, and the life of those present. In the future, all this will be changed, and the essential feature of the whole fabric will be honour and glory to the Creator. This will find expression in the “talk” of the people:

They shall speak of the glory of thy kingdom,
And talk of thy power.

They shall declare thy mighty acts.

And the glorious majesty of thy kingdom.

They shall meditate upon thy wondrous work,

And speak of thy terrible acts.

They shall declare thy greatness,

And utter the memory of thy great goodness.

They shall sing of thy righteousness,

And their mouth shall speak the praise of the Lord.

Psalm CXLV.

All things will be done and said with a new enterprise and motive, while, “the countenance of every man will sharpen that of his friend” (Prov. xxvii. 17). They will all be conscious of their privileges, and the goodness of Him at whose table they are fed. In fact, then will be realised the song of the angels, “Glory to God in the highest, and on earth peace, goodwill toward men.” (Luke ii. 14.)

There the families of the tribes of Israel meet with their neighbours—Egypt and Assyria (Isaiah xix. 23-25); the reproach from Egypt removed, and Assyria no longer desolate.

In that day shall Israel be the third with Egypt and with Assyria.

A blessing in the midst of the land; whom the Lord of Hosts shall bless saying,

Blessed be Egypt My people, and Assyria the work of My hands, Israel Mine inheritance. (Isaiah xix. 24, 25.)

There shall meet the members of every race, and of every nation under heaven. (Gen. xii. 3; xxii. 18; Acts xvii. 26, 31.) But how changed their deportment, and how altered their speech: for at this time Deity will:

Turn to the peoples a pure language, that they may call upon the name of the Lord, to serve Him with one consent.

(Zeph. iii. 9, R.V.)

Without this blessing the house of prayer for all nations would be a memorial of the dispersion instead of the re-gathering of the peoples. A sign of confusion instead of order. The Tower of Babel and a sign of discord, instead of a sign of unity and peace. This is not to be. When all varieties of racial diversity of speech are hushed in silence, and a sweet-toned, full flowing speech (probably Edenic in its origin) is substituted, the peoples will then be able to “Call upon the name of the Lord and serve Him with one consent.” To hear the various members of the human family in friendliness and love relating their diverse experience, in one common gathering, unmarred by difference of language, unpolluted by envy, hatred, or strife, but flavoured with brotherly love, will be a

great joy reserved for "The sons of God." And to see them assemble with that right good will, and brotherly love, and honour to their Creator, now almost absent from the earth, will indeed be a reward which cannot be realized or measured until it comes to pass.

VIII. HOUSES FOR THE LEVITES.

Concerning the corner courts, Ezekiel is told that they are "the places, *i.e.*, the house (*bait*) of them that boil" (Chap. XLVI. 24). This appears to indicate that the upper part of the towers will be utilized for residences. Here the Levites, when serving in the Temple by courses, would be close at hand during the period of service; when they are "off duty," they would retire to their "houses" in the portion set apart for their use, *viz.*, in the Levites' portion in the Holy Oblation (see Chap. VI. Section I.)

But the towers are also said to be "made with chimneys" (Chap. XLVI. 23; marginal rendering), or furnished with suitable arrangements for conveying effluents from the kitchens underneath. These chimneys will probably be at the corners of each tower, forming four blocks at each corner, as shown on the illustrations.

IX. SANITATION.

This is not distinctly specified, but we have a hint upon this feature of the case at the close of chapter forty-two, and in the forty-fifth chapter. Speaking of the wall and the suburbs which surround the house, we read:

It has a wall round about five hundred reeds long and five hundred broad, to make a separation between the sanctuary and the profane place. (Chap. XLII. 20.)

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

From this we learn that the wall on the outside of the house not only encloses it, but also forms a division between the sanctuary and a "profane place." This profane place must be the "suburbs" mentioned in chapter forty-five.

Those acquainted with agriculture will know how suitable the four miles of slope here specified would be for receiving putrescent refuse. It could be done without "polluting the rivers," or unnecessary waste. We are not told what the detailed arrangements are to be, but we may be sure they will be eminently suitable. Incidentally it may be mentioned that a comparison of the two verses quoted above also unquestionably shows that the sanctuary, or Temple buildings are five hundred reeds square. See also Chap. VI., Section I.

X. THE EASTERN SIDE FOR THE PRINCE.

When giving the measurement of the Eastern "gate" Ezekiel speaks of it as the gate of the "coming in" (עִתְּהֹן *ee-thöhn'*, Chap. XL. 15). The word *ee-thöhn'*, which occurs only in this place, is said to be derived from עָנָן (see Isa. XXI. 12). Now we have seen from Ezekiel's description (Chap. XL.) that the gates on the eastern side are just like those on the north and on the south; but although all the gates are alike in every particu-

lar, those facing the east assume a pre-eminence by reason of a transcendent event, the importance of which will be gathered from the details and summary given in Section VI. This wonderful entry into the Temple of "The King of Glory" seems to be foreshadowed by the use of the word *ee-thöhn'* when the length of the east gate is given,¹ for after Ezekiel saw the glory of *Yahweh* enter the sanctuary he was taken to the outside of the building facing the east and found the eastern gate closed (Chap. XLIII. 4; XLIV.), the reason for which is stated as follows:

Then said the LORD unto me, This gate shall be shut, it shall not be opened, neither shall any man enter in by it; for the Lord the God (*Yahweh Elohim*) of Israel hath entered in by it, therefore it shall be shut.

It is for the Prince; He shall sit therein to eat bread before the LORD (*Yahweh*); He shall enter by the way of the porch of the gate, and shall go out by the way of the same. (Chap. XLIV. 2, 3.)

This twice-repeated injunction respecting the closed gate applies only to the *outside* gate of the eastern outer court—strictly speaking, the outer court gate on the eastern side, as indicated in the following verses:

Thus saith the Lord, the gate of the *inner court* that looketh toward the east shall be shut six working days, but on the Sabbath it shall be opened; and in the days of the new moon it shall be opened. And the Prince shall enter by the way of the porch of that gate *without*, and shall stand by the posts of the gate. . . . And when the Prince shall enter he shall go in by the way of the porch of that gate, and he shall go forth by the way thereof. (Chap. XLVI. 1, 2, 8.)

Accordingly the *inside* gate of the court on the eastern side is usually closed, but opened on occasions for the observance of certain ceremonies—to be considered later.

When the gate of the inner court is closed, the outer court and its *cellæ* on the eastern side forms an extensive secluded palace "for the Prince."

This is a question which deepens in interest because He is introduced to our notice in such an abrupt manner, apparently without one word of explanation or comment, and without any previous description by which he may be identified, as though the Prophet took for granted that his hearers knew all about Him. Particularly is it important to notice those statements which refer to the Holy Oblation and the "possession" of the Prince in the land. Thus we read:

And (a portion) for the Prince. (Chap. XLV. 7.)

In the land shall be his possession in Israel (verse 8).

And it shall be the Prince's part to give burnt offerings (verse 17).

The Prince shall enter by the way of the porch of the gate. (Chap. XLVI. 2.)

And the residue shall be for the Prince. (Chap. XLVIII. 21.)

These extracts serve to show how briefly and curiously The Prince is introduced to our notice and

1. If that be not the reason for the introduction of the word *ee-thöhn'*, the only other admissible inference is that there are *two* sets of doors, one at the *entering* end of the gate, and the other adjacent to the porch within.

we assume that evidence exists elsewhere for his identification. Further, respecting an offering which is to be made for the prince, we read :

By the border of Judah, from the east side unto the west side, shall be the offering which ye shall offer of five and twenty thousand reeds in breadth, and in length as one of the other parts, from the east side unto the west side : and the sanctuary shall be in the midst of it. (Chap. XLVIII. 8.)

The meaning of this verse will be understood by referring to the map of the "Holy Oblation," Plate XIV., page 144, which exhibits the detailed division of the Lord's portion. The "portion" as a whole extends across the land from the Mediterranean sea-board to its eastern limits, and, as above stated, is 25,000 reeds wide, that is about fifty miles. This portion occupies a central position with twelve other parallel tribal allocations or cantonments, which likewise extend from east to west across the land (Chap. XLVIII. 1-28) the details of which will be considered later (Chap. VI. Section I.). The specified sub-divisions of the oblation do not detract from its general title of "the Holy Oblation." The whole oblation appears to belong to the Prince, although to a part of it is assigned special use. Thus we read :

Moreover from the possession of the Levites, and from the possession of the city in the midst, *which is the Prince's*, between the border of Judah and the border of Benjamin, shall be for the Prince. (*Ibid.* v. 22.)

So the holy square is the prince's as well as "the residue" ; and this oblation is "The LORD's" portion.

Now, the prophet Zechariah testified concerning the restoration that :

The Lord shall inherit Judah, HIS PORTION in the Holy Land. (Chap. II. 12.)

Here it may be asked, How is the LORD to inherit a "portion in the Holy Land"? If by the word "LORD" in this passage, we are to understand the Increate Deity, we are placed in difficulty ; but if we understand that the Increate Deity is manifest in His Son, and that His Son is heir to the land, the difficulty is removed.

The word translated LORD is יהוה (*Yahweh*), or "He who shall be." Respecting this word the reader has already been referred to a definition of the term in the writings of Dr. Thomas. (See Note, p. 6, *ante*.) Here it may be observed that the word LORD (printed in capital letters throughout the Old Testament) represents a Hebrew word commonly pronounced Jehovah, or, as in this work, *Yahweh*. "Yahweh" is one of the names selected by the Father to remind men of Himself, and of His great purpose in forming the earth. Literally, *Yahweh* signifies "I will be," or "He who will be."¹ The dual signification of the name is indicated in the response to an enquiry by

Moses of the angel of *Yahweh* at the burning bush, and to whom the following answer was given :

I will be that I will be.

This is My name for ever.

This is My memorial unto all generations (or all the race). (Exod. III. 14, 15.)

Here we have indicated both the revelator, and the "I will be" of the revelator, a memorial for all generations.

The Revelator *who will be* is the One who is, the increate Father, out of whom all things are (1st Cor. VIII. 6) and of whom it is written "*Yahweh* our God is *one* and there is none other but He," Mark. XII. 29, 32 ; 1st Cor. VIII. 4. Not "three," or many, but *one*, even the one power of the universe, of whom it is recorded in the book of Isaiah, "Before *Him* there was no god, *El* (El, or power) formed, neither shall there be after *Him*." (Chap. XLIII. 10 ; XLIV. 6.) The term *Yahweh* involves all this, and something more, *viz.*, the purpose and intention of the Father to manifest *Himself* in *others* in such a way that the whole earth shall be filled with *His* glory. (Numb. XIV. 21.)

Even from the beginning when sin entered into the world indications were not wanting that the great *purpose* involved in the memorial name would be accomplished. In some measure this purpose must have been anticipated long before the Flood. Seth appears to have been looked upon as the promised seed of the woman who should put away sin (Gen. III. 15 ; IV. 25) for after the birth of Seth "men began to call themselves by the name of the LORD," or *Yahweh*, the "name" of "Him who will be." (*Ibid.* verse 26.)

Again, Moses appeared to long for the promised One, saying, "Send by the hand of him whom thou wilt send." (Exod. IV. 13.) The time had not then come, but Moses soon afterwards was informed that in due time the coming one would be manifested, thus :

I will raise up unto thee a Prophet from among their brethren, like unto thee, and will put *my words* in his mouth ; and *he shall speak* unto them *all that I shall command Him*. (Deut. XVIII. 18.)

More was comprehended in this promise than in any "revelation" or message which the Father had hitherto given to man, namely, a prophet who in a special sense would receive and speak the words of the Father. Jesus is that Prophet, see Acts III. 18-22 ; VII. 37, for He spake the words of the Father ; thus we read :

My doctrine is not mine, but His that sent me. (John VII. 16.)

I do nothing of myself ; but as the Father has taught me, I speak these things. (*Ibid.* VIII. 28.)

The words that I speak unto you I speak not of myself ; but the Father that dwelleth in me, he doeth the works. (*Ibid.* XIV. 10.)

your God." (Lev. XIX. 3, 4.) The translation I AM THAT I AM (Exod. III. 14) has long been interpreted *I will be that I will be*. The Lord Jesus was the embodiment of the idea expressed by the word *Ehyeh*. He said : "I came down from heaven, not to do mine own will, but the will of him that sent me." (John VI. 38.) The term *Yahweh* may therefore be interpreted, *I am He who wills, and whose will alone is to be done*—"God all in all." [1st Cor. XV. 28.]

1. The original in this place for "I will be" is *Ehyeh*, from the same root as *Jehovah* (R.V.) or *Yahweh*. We find the word *Yahweh* at the commencement of the decalogue, which may be taken to mean, He who wills. (Exod. XX. 2, 3.) The expression occurs at the end of commandments, such as : "Ye shall fear every man his mother, and his father, and keep my sabbaths : I am *Yahweh* your God. Turn ye not unto idols, nor make to yourself molten gods : I am *Yahweh*

Believe me that I am in the Father, and the Father in me : or else believe me for the very works' sake. (*Ibid.* verse 11.)

Again, of Jesus, John said :

He whom God hath sent speaketh the words of God : for God giveth not the Spirit by measure unto Him. (John III. 34.)

These testimonies show that the mind and character of the Father were so effulgent in the Son that Jesus became an exhibition of, or manifestation of, the love of the Father in human flesh. So that when Philip said :

Lord, show us the Father, and it sufficeth us. (John XIV. 8.)

Jesus could say :

Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father ; and how sayest thou then, Shew us the Father ? (*Ibid.* verse 9.)

Now, "no man hath seen God at any time ; the only begotten Son, which is in the bosom of the Father,"¹ hath declared him" (John. I. 18), therefore those who looked upon Jesus *did not* see the Father in person, but they could and might have seen, had their eyes been opened, the love of the Father in him, for "God is love" (I John IV. 8.) The physical manifestation of the Father in Jesus took place later, when that instantaneous change of constitution occurred in the garden of Joseph of Arimathæa. (John X. 17 ; Matt. XXVIII. 9 ; 1st Cor. XV. 50-53.)

In Jesus something more was revealed than the exhibition of the *power* of God in attestation of His mission. In him was manifested the love of the Father in a voluntary initiative culminating in a freewill offering of Himself for the sin of the world, thus it is written :

God was in Christ, reconciling the world to himself. (2 Cor. V. 19.)

The manifestation of the Father *in him* was something quite apart from the physical indwelling of the Spirit of God. This manifestation was brought about by Jesus responding to the behests of the Father in such a manner that in him the love and character of the Father were always present. Throughout all his temptations Jesus held that perfect balance over the dividing line between impulses called into operation by temptation and the revealed will of his Father. Never passing over it to sin, not even in thought, as illustrated in the anguish which came upon him before his crucifixion, when "with strong crying and tears he offered up prayers and supplications unto him that was able to save him out of death" (Heb. V. 7, *Mar. R.V.*) saying, "If it be possible, let this cup pass from me ; nevertheless not as I will, but as thou wilt" (Matt. XXVI. 39). He was triumphant over all impulses of the flesh and did not sin. (I. Peter II. 22.) Thus Jesus in the days of his flesh exhibited only the mind and character of his Father in heaven. He, therefore, used a form of expression denied to the Prophets, whose messages were pre-

faced with, "Thus saith the Lord," whereas Jesus said, "*Verily, verily, I say unto thee,*" thus he could say to his adversaries :

Ye are from beneath : I am from above. (John VIII. 23.)

You do those things which you have seen from your father. (*Ibid.* verse 38.)

I speak that which I have seen with My Father.¹ (*Ibid.* verse 38.)

This important aspect of the manifestation of the Father in Jesus the Pharisees could not understand, they could not see the love of God in him, they could not reply to his arguments, nor appreciate his divine similes, so they crucified the Lord of Glory. (I Cor. II. 8.) Modern theologians do not crucify him—He is beyond their reach—but they nullify the words of John, who defined in what way the Word was made flesh, thus :

We beheld his glory, the glory of the only begotten of the Father, full of grace and truth. (John I. 14.)

Those who can see only a pre-existent second person of a trinity coming down from heaven as an explanation of the sayings of Jesus recorded by the Apostles miss the point, and deprive Jesus of his victory over sin.

Their doctrine of "Immanence," founded upon the theory of evolution² and their learned efforts to harmonise the theory of evolution with their doctrine of the Trinity, destroy the very foundation of the glory which Jesus "had with His Father before the foundation of the world." (John XVII. 5.) That foundation rested upon the voluntary compliance of Jesus with the will of his father, without which there could not have been any glorification. The explanation of many elliptical or enigmatical sayings in the scriptures is very simple. Upon the principle that God speaks of things that be not as though they were (Rom. IV. 17) and upon the principle that His purposes from the beginning are spoken of as though they were accomplished, it is easy to comprehend the meaning of otherwise mysterious statements. For illustration, in the prophet Jeremiah we read :

Before I formed thee in the belly I knew thee ; and before thou camest forth out of the womb I sanctified thee and I ordained thee a prophet unto the nations. (Jer. I. 5.)

Jeremiah known of God before he was *formed*, and yet *given* as "a prophet unto the nations." Here the *intention* of the Father is spoken of as being already done before it is actually accomplished, because with Him all things purposed are as it were accomplished. The above illustration serves to show how parallel forms of speech are to be understood, such as "The Lamb slain from the foundation of the world" (Rev. XIII. 8) ; "The glory which I had with thee before the world was." (John XVII. 5.) As an intended purpose of the Father the

¹ "In the bosom of the Father," a Hebraism, signifying in the confidence of, in the affection of

¹ An elliptical form of speech which seems to imply personal pre-existence, but does not, any more than the words of Jesus implied the personal pre-existence of his enemies when he said 'they did what they had seen with *their* father.'

² See *The Substance of Faith*, by Sir Oliver Lodge, and *What is the Substance of Faith?* a reply to Sir Oliver Lodge, by the author of this work.

glory was just as much in the womb of the future, yet unmanifested, as was the purpose of the Father in providing a lamb for putting away sin. (Gen. xxii. 8, 14.)

The sacrifices at Eden's gate merely pointed to the intention of the Father to provide the sacrificial lamb which millenniums later would really put away sin. So also the glory with which Jesus was arrayed when he rose from the tomb could not, and did not, exist till he, "for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." (Heb. xii. 2.) This may be understood from his parable of the corn of wheat and his prayer just before his crucifixion. Thus we read :

And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. (John xii. 23, 28.)

Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in Him.

If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him. (*Ibid.* xiii. 31, 32.)

At the close of a career in which Jesus glorified the Father by his perfect faith with unfailing obedience to all His precepts, he was now about to achieve that greater glory by death unto sin, and to be the means of delivering from death all those who shall have believed in him. Thus again we read :

I have overcome the world. These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come ; glorify thy Son, that thy Son also may glorify thee : as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. (John xvi. 33 : xvii. 1, 2.)

His prayer was answered. In the resurrection of Jesus this glorious purpose reaches that stage in which Jesus became the means of exhibiting the love and power of the Father. Later that glory will be revealed throughout the whole world, when the glory of *Yahweh* enters the Temple, a feature to be considered more fully in the next section.

¹ When the name *Yahweh* was assumed by the Deity it was for *himself*. It indicated His purpose to be in the future manifested to Israel by a body of mighty ones independent of those who attended at various times upon Abraham, Isaac and Jacob. The implied—yea, all but expressed—purpose was one of *manifestation*. Not that the Deity was going "to be" in the sense of coming into existence, for he was (or *existed*) then and ever had ; but the allusion was to His intention to display His power and glory through *Elohim* of Abrahamic origin. Independent of this the Deity was, is, and ever will be. But independent of this name and testimonies supporting this interpretation there is nothing to show that, except by the revelation of the name, His intention would have been known. That intention was not one of necessity to the Deity. Rather it is an expression of a will of mercy. If there is anything in the Name implied but not clearly expressed it is the idea of manifestation, and we may interpret it "He who will be" [i.e., *He who wills*. H.S.]

The Deity was before he assumed this name, represented at different times by *Elohim* and *Shaddai*—beings of power and might—and that power and might was *HIS OWN*, for they did his work and performed his will. There is a promise of another race of *Elohim*—even the brethren of Christ, who himself is now already of *Elohistic* nature. He was for a time lower than the *Elohim*, but he is now Son of *Ail* in a sense more perfect than the angels ever were. Now, we have found that the strength and the all of the *Elohim* is from the one source of life and power, and that Being is *Ail* or *El*—power. The covenant name—and that is a prophetic name—of *El* (God) is *Yahweh*, and when He is referred to in the sense of a redeemer, or of a Glorious Being of

In Jesus Anointed, we see such a manifestation of the Father that he became the bearer of the *Yahweh* name. The *He* who was to be manifested.¹ The connection between Jesus and "the Lord (*Yahweh*) who is to inherit Judah" may now be readily understood. The land in which is the "holy oblation" has long since been decreed by covenant with Abraham to Jesus the "Christ." Thus we read :

Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward :

For all the land which thou seest to *thee*² will I give it, and to thy *seed* for ever. (Gen. xiii. 14, 15.)

Now to Abraham and his *seed* were the promises made. He saith not, And to *seeds*, as of many ; but as of one, And to thy seed, *which is Christ*. (Gal. iii. 16.)

According to the context in Genesis Abraham must have stood somewhere in the midst of the land, probably at Hebron, when he received this promise. From that central position his eyes would gaze upon *all* land comprised in the Holy Oblation. The land, therefore, in which is *the oblation offered to Yahweh* and in which is *the possession of the Prince* belongs to Jesus the Christ who must Himself also be the Prince.

**Messiah
the Prince.**

Further, in the book of Daniel we read of "Messiah the Prince." The word *Messiah* is an anglicised Hebrew word signifying "The Anointed," just as the word *Christ* is also an anglicised Greek word, having the same signification (John i. 41.) Thus of "*Messiah*" *the Prince*, we read :

Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make *reconciliation for iniquity*, and to bring in everlasting righteousness, and to seal up the vision and *prophecy* (or prophet) and to anoint the most Holy.

Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the *Messiah*, the *Prince* shall be seven weeks, and three score and two weeks : the street shall be built again, and the wall, even in troublous times.

And after three score and two weeks shall *Messiah* be cut off, but not for himself : and the people of the prince

omnipotence, or in several other senses He is called in all parts of the Bible *Yahweh*. Why ? Because that name *Yahweh* refers to a manifestation for the work of redemption ; because it refers to a manifestation for the display of his glory. [And "will." H.S.]

Now, it matters not whether in past or present times the Deity be referred to by this name, for it is all the time *His* name, and is no less and no more so because it declares His purpose. It appears to be used appropriately in almost any connection, because everything the Deity does tends to the elaboration of his scheme, the accomplishment of his purpose—and that purpose results in the realisation of all that *His name* implies. Jesus Christ has, we know, been given the name above every name—the name of the Eternal Spirit—*Yahweh*. The name, however, is no less the distinctive one of the Divine Being.—[By an anonymous correspondent—a prospective Name-bearer.]

² By this promise Abraham must have understood that, *personally with his seed* he would inherit the land. Abraham did not inherit the land during his lifetime, but we are told that he "looked for a city, whose builder and maker is God" (Heb. xi. 10.) Abraham believed in the resurrection from the dead, and the provision by God of a lamb to take away sin (Gen. xxii. 8-14 ; Heb. xi. 19.) He and all others of the faithful of past ages "died in faith, not having received the promise, God having provided some better things for us, that *they* without us should not be made perfect." (Heb. xi. 39, 40.) Abraham, therefore, is not in heaven, but is awaiting the resurrection, when Christ the Messiah appears to re-build Jerusalem, and inherit His portion in the Holy Land. (See further, "Christendom Astray.")

that shall come shall destroy the city and the sanctuary ; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. (Daniel IX. 24-26.) Now history testifies that the Holy Child Jesus appeared among men at the time mentioned ; that he was *anointed* and thus became the *Messiah* ; that he was *cut off* for the salvation of His people (Luke I. 77 ; II. 35), but nothing in him worthy of death (Dan. IX. 26), because he was not a sinner (Heb. VII. 26) : thus was reconciliation for iniquity accomplished (Isa. LIII. 5, 10, 11) ; the most Holy was anointed (Luke I. 35 ; Matt. III. 13-17), and the foundation laid for everlasting righteousness. All this shows that Jesus, *The Messiah*, is *THE PRINCE*. He is the Davidic King, or beloved *shepherd*¹ mentioned in Ezekiel XXXVII. 24, 25, who is to reign over Israel for ever.² This conclusion is supported by the title under which Jesus delivered His last message to the disciples. Thus we read :

Jesus Christ, the faithful witness, the first born of the dead, and *THE PRINCE* of the Kings of the earth. (Rev. I. 5.)

Here the title *prince* assumes a distinction differing from its signification in this country where a prince is but the son of the reigning monarch, having no kingly or governmental power, but is a subject of the Kingdom or Empire. The term *prince* assumed by Jesus ranks higher than the title of any other potentate.

Further, Jesus is spoken of as the *PRINCE OF LIFE* (Acts III. 15) in such a distinctive manner as to exalt the term *prince* above all other titles descriptive of kingship or rulership, thus :

Thou hast given Him power over all flesh, that *he should give eternal life* to as many as thou hast given him. (John XVII. 2.)

For as the Father raiseth up the dead, and quickeneth them, even *so the Son quickeneth* whom He will. (*Ibid.* v. verse 21.)

As the Father hath life in Himself, even so gave He to *the Son also to have life in Himself.* (*Ibid.* verse 26.)

These passages demonstrate that Jesus, the "Prince of Life," is invested by the Father with supreme authority. The title *Prince*, therefore, is indicative of absolute supremacy, as pointedly expressed by the Apostle Peter, thus :

Him hath God exalted with His right hand to be a *Prince and a Saviour* (Acts v. 31).

¹ The word translated David also means *beloved*.

² "The prophets teach that a son of David will reign over Israel and the nations" (Isa. XI. 1 ; Jer. XXIII. 5 ; 2nd Sam. VII. 12) ; and they also declare that Jehovah will be their King and reign in Jerusalem (Hosea XIII. 10 ; Isa. XXIV. 23.) This apparent discrepancy is at an end the moment we see in the Son of Mary God manifest in the flesh. We continue to see the two personages spoken of by the prophets, but are enabled to comprehend how the reigning of the one is the reigning of the other, because the Father by the Spirit is manifest in the Son. So in the Ezekiel vision : though the Prince be one and Jehovah another, in a personal sense, yet by reason of the Prince being "Messiah the Prince," we are enabled to see how "the Prince's portion" is "the Lord's portion," because it is by the Prince that "the Lord" reigns and possesses, not only officially, but as regards the connection and identity of nature subsisting between them in the Spirit. This light comes out of their unity. Yet, because of their duality in the highest view—Jehovah dwelling in heaven while Jesus reigns on earth, in a certain relation they are "both one" ; in another relation they are Father and Son : Jehovah and the Prince.—(Robert Roberts, lately Editor of "The Christadelphian.")

Memorial Service in the Eastern Court. This Prince is to sit and "eat bread" in the outer court buildings on the east. But why is such an extensive palace set apart for his use ? The answer will be found by referring to a promise given by Jesus Christ to the twelve just before he suffered. That promise will also confirm the conclusion that the crucified one is the Prince. Thus we read :

He (Jesus) took the cup, and gave thanks, and gave to them, saying, Drink ye all of it : for this is My blood of the New Testament, which is shed for many for the remission of sins. But I say unto you, I WILL NOT DRINK HENCEFORTH of this fruit of the vine *until* that day WHEN I DRINK IT NEW WITH YOU IN MY FATHER'S KINGDOM. (Matt. XXVI. 27-29.)

That promise is a pledge still awaiting redemption. Many others are interested in that *pledge*. From the day when the twelve assembled in an upper room to eat the passover many many disciples have obeyed the command to eat bread and drink wine (1st Cor. XI. 26) in memory of their Lord. They have partaken of the cup and broken bread in remembrance of him, fully believing that they will at the time appointed for his return partake of the same emblems in His presence. That pledge has cheered their heart and strengthened their faith. Their faithful anticipations will be realized, for it is written :

Blessed are they which are called unto the marriage supper of the Lamb. (Apoc. XIX. 9.)

Blessed is he that shall eat bread in the kingdom of God. (Luke XIV. 15.)

They shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. (Luke XIII. 29.)

It will be readily understood that when Christ and his innumerable brethren (Luke VIII. 19-21 ; Apoc. v. 9-11) attend upon this ordinance that a large place will be required for the service. Here it may be premised that the eastern outer court and its buildings are the magnificent sanctuary provided for the fulfilment of the pledge, and where Jesus of Nazareth, according to his own words, will "gird himself and make his faithful servants sit down to meat and *serve them*" (Luke XII. 37)—a consummation little dreamt of by those who heard the prediction.

Passover Re-instituted. The Prince not only partakes of bread and wine with his disciples as a memorial of his own sacrifice and their deliverance from death, but the passing-over of sin is to be further memorialized by the reinstitution of "the passover," as foretold by Jesus when observing the passover just before his crucifixion. Thus we read :

With desire I have desired to eat this passover with you before I suffer. For I say unto you, I *will not any more eat thereof* UNTIL it be fulfilled IN THE KINGDOM OF GOD. (Luke XXII. 15-16.)

Here it should be particularly noted that Jesus ate of the passover *lamb* with His disciples before He instituted the ordinance by which He is now remembered. The significance of Jesus partaking of the

sacrificial lamb which typified his *own crucifixion* as the *Lamb* of God can only be exceeded by the significance of the promise to again eat *of this passover in the kingdom of God*. According to Ezekiel, it is "the prince" who re-institutes the passover. Thus we read:

And it shall be the prince's part . . . to make reconciliation for the house of Israel. (Ezek. XLV. 17.)

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 the prince prepare for himself and for all the people of the land a bullock for a sin offering. (*Ibid.* verses 21, 22.)

Since Jesus, the Anointed, is the one mediator between God and man he must be the *Prince who makes reconciliation* for the house of Israel. Now, long ago in the days of his flesh, Jesus offered the one sacrifice for sins (Heb. x. 12, 14) by which eternal life may be bestowed, but this self-sacrifice did not effect deliverance for the nation of Israel, although he is styled "the repairer of the breach" (Isa. LVIII. 12) and the one through whom Jacob will be re-gathered. (Isa. XLIX. 1-5; Luke I. 31-33.) In recognition of this deliverance, and the passing over of their sins, from day to day as the Prince may require the people of the land must bring the oblation specified in chapters forty-five and forty-six, and the Prince, *as head of Israel*, takes part in these offerings.

The observance of this passover is a very beautiful and necessary provision when the time comes for the "restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began." (Acts III. 20-21.) Israel after the flesh who beforetime have wandered "without a King, without a Prince, and without a sacrifice" (Hosea III. 4, 5) will need to be reminded of their deliverance by this means. The sons of the stranger also "who join themselves unto the Lord to serve Him" will be made "joyful in the House of Prayer" for all people, and their sacrifices must also be accepted upon His altar. (Isa. LVI. 6-7.) Accordingly Ezekiel speaks of the passover service extending over seven days from the fourteenth day of the first month, and again on the fifteenth day of the seventh month there is to be a like feast for seven days. All who assemble in the Temple are to take part in these passover celebrations, but since no mortal man is permitted to "draw near" (see Sub-Section III. pp. 72-78 *ante*) or officiate as priest, all these offerings must be made by, or through, *The Prince*, as the *one* Mediator between God and man. The position of the Prince and the people during the celebration of these feasts is defined thus:

The gate of the inner court that looketh toward the east shall be shut the six working days; but on the Sabbath it shall be opened, and in the day of the new moon it shall be opened.

And the Prince shall enter by the way of the porch of that gate without, and shall enter by the post of the gate, and the priest shall prepare his burnt offering and his peace offerings, and he shall worship at the threshold of the gate; then he shall go forth; but the gate shall not be shut until the evening.

Likewise the people of the land shall worship at the door of this gate before the Lord in the sabbaths and in the new moons. (Chap. XLVI. 1-3.)

But 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.

And the prince, when they (the people) go in, shall go in, in the midst of them; and when they go forth, they shall go forth. (Chap. XLVI. 1-3, 9-10.)

Compare these verses with the above edict respecting the closing of the eastern outer gate after the glory of the Lord enters the House through it (Ch. XLIV. 1, 2); note also the ordinances requiring the Prince to stand at the posts of the gate and the way in which the people enter the house of prayer for worship (vv. 1-3, 9-10). Thus we find that the Prince goes into the precincts of the outer court on the eastern side through the inner court gates, and not from the outer court gate which, as already explained, is closed after the entry into the Temple of the glory of the Lord.

Accordingly the representatives of the Prince stand at the gates of the inner court to worship there while the offering is made upon the altar. The people also assemble before the entrance at this gate for the same purpose. The significance of verse ten is obscured in the A.V., but to some extent more clearly expressed in the R.V. by the introduction of the word "they."¹ The verse may read thus:

And the *prince* in the midst of them, in their going in, shall go in; and in their departing, *they* shall depart. This implies a plurality of individuals in association with the Prince which can only be explained by the recognition of the fact that the *princely community* comprises the Lord of Glory and his brethren who officiate in the manner described in these verses.

For Jesus Christ *as prince* to take part with his people in such offerings seems almost impossible to those who are misled by prejudice arising out of traditional theology. The idea of an immortalized Son of God being charged with any such business is to them inconceivable. They also may feel equally shocked at the idea of Jesus returning to the earth, and "eating bread and drinking wine." Yet we have seen that Jesus will do this in the kingdom of God, because the pledged word of Jesus cannot be gainsaid.

Accepting His evidence, than which there can be no greater, the Lord Jesus will again eat of the passover lamb which is to be offered by Himself as PRINCE over Israel.

In order to visualize the extent and importance of the scene a glance at the plan on Plate II. will be helpful. The Prince and his immense retinue (Jesus and his disciples) may take their places in the extensive range of buildings on the eastern side, filling its galleries and

¹ "They," *i.e.*, the princely community. R.V.

overspreading its court. The people of the land, also an immense multitude, assemble in the four triangular corners of the inner court, ranged in close, but not crowded companies. From right to left, extending around the three mile circuit, they fill the spaces allotted to them before the "door" of the eastern inner gate, and offer worship through the Lord of glory.

When the people thus assemble before the east gate, they assemble in the presence of the Prince, as *Yahweh*, to whom they render worship. Accordingly it is written :

Everyone . . . shall go up from year to year to worship the King, the *Lord (Yahweh)* of Hosts, and to keep the feast of tabernacles. (Zech. xiv. 16.)

The identification of *Yahweh* with the Prince, and the statement that the Prince's offering is made unto the *LORD (Yahweh)* may appear incongruous, as though *Yahweh* offered to *Yahweh*; but there is no such incongruity when the signification of the term *Yahweh* is understood, and when it is remembered that the altar before which the offering is presented represents the Almighty increate, the Author of all. (See p. 57, *ante*.) Regarding this phase of the subject, the subjoined remarks are appropriate :

"The aspect of a Prince who eating bread before *Yahweh* and yet is the *Yahweh* appears complex but without confusion, just as it was in the days of His flesh when Jesus was at once *the door* and *the shepherd* who entered the door (John x. 1-17); *the offering* and *the priest* (Heb. ix. 11-14). *The Sacrifice* and *the Altar*. (Heb. x. 10; XII. 10; Psa. cxviii. 27.) So hereafter when the Father is revealed on the earth in the Son, that Son, although then *Yahweh* (manifestation of the Father) offereth to the Father who is still memorialized by the term *Yahweh*, "He who will be." The Lord Jesus now is an immortal manifestation of the Father, yet as Prince in the Temple, worships the Father from whom he proceeded. He eats passover bread before *Yahweh* then, just as he ate the passover before he suffered, representative of that true bread of life which he was. In the future it will be a retrospective memorial of the same divine gift.

Indeed the requisition is highly instructive, *viz.*, that the Prince of the Kings should keep before them, and before all people of the earth, the unalterable fact that He himself was once a mortal man though sinless—a man like themselves needing redemption from death. The same necessity arises for this man to offer a bullock, as it was necessary for him, though keeping perfectly the Mosaic law, to be baptized for remission of sins (Matt. iii. 14-15) in order that he might, as he himself said, "fulfil all righteousness."¹

These ordinances show that the creatures of the Father's power will recognise the supremacy of the ONE who is the author of their being. Unless there was some ordinance to serve this purpose the Prince might be

looked upon as very God. At the end of the millennial age there will be no need for such a reminder, for it is written :

Then cometh the end, when he shall have delivered up the kingdom to God, even the Father : when he shall have put down all rule and all authority and power.

For he must reign, till he hath put all enemies under his feet.

The last enemy that shall be destroyed is death.

For he shall put all things under his feet. But when he saith all things are put under him, *it is manifest that he* (the Father) is excepted, which did put all things under him.

And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that

GOD MAY BE ALL IN ALL.

(1st Cor. xv. 24-28.)

XI. THE USE OF THE MOST HOLY.

It may be asked, Is the central open area, whose expanse has already been described (pp. 39-42 *ante*) provided only for a separation between the Altar and the people, or has it any other use?

We have already briefly noticed certain aspects of the answer to this question when considering the cloud-covered glory in the Most Holy, *viz.*, as The place of *the Throne* : The place of *His feet* : where *He dwells* in the midst of His people. (See pp. 52-54 *ante*.) Another phase is indicated in the following quotation from the Psalms :

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.

He shall receive the blessing from the Lord, and righteousness from the God of his salvation. (Ps. xxiv. 3-5.)

Lord, who shall abide in thy tabernacle ? who shall *dwell* in thy *holy hill* ?

He that walketh uprightly, and worked righteousness, and speaketh the truth in his heart. (*Ibid.* xv. 1-2.)

Here "The Hill of the Lord," which unquestionably is the most holy portion of the temple is said to be the *abode* of the righteous. Since the "abode of the righteous" is also the *arena* for the manifestation of *Yahweh's* glory, we may ask, In what way do these features harmonize ? Here we reach a stage in the investigation of the Temple of Ezekiel's prophecy when a somewhat lengthy digression is necessary before the reader will be in a position to realize or to appreciate the crowning feature of the House, *viz.*, *The indwelling of the Glory of the Lord (Yahweh)*. This aspect of the subject will be more fully considered under *Section VI.* (p. 99).

Anticipating a little the meaning of the symbols and figurative language of the visions, it may be well to observe that the increate Father "dwells in light unapproachable" (1 Tim. vi. 16). This must be a heavenly scene of splendour impossible for human eyes to behold. Yet the Father purposes to manifest His glory also upon earth through the corporate body of Christ. Even upon earth the reflection of effulgent light through the medium of his chosen ones will be far too

¹ C. C. Walker, Editor of "The Christadelphian."

dazzling for mortal sight, hence the provision of protection from the light of this glory by an overspreading cloud. The manifestation of this glory is of great extent, filling the whole area comprised within the circle and the expanse above, for Ezekiel saw this glory in the circle when he stood on the outside of the inner house (Chap. XLIII. 1-5), the contemplation of which caused him to say :

Behold, the glory of the Lord filled the House (or place) (*baith*) thereof.

That is to say, the glory filled the *o'hel*, tent, or expanse which the cloud converts into a "Tent."

SECTION III. WATER EVERYWHERE.

WHEN Ezekiel was shown the size of the corner courts and their furnishings, doubtlessly he was taken along the outer courts, commencing his tour at the north-west corner, going eastward, passing through the court on the eastern side, and ending his journey at the south-west corner of the south court (Chap. XLVI. 19-24). (Plate II.) Thus we read :

Afterwards he brought me again into the door of the house ; and behold, waters issued out from under the threshold of the house eastward ; for the forefront of the house stood towards the east, and the waters came down from under, from the right side of the house at the south side of the altar. (Chap. XLVII. 1.)

Since the east side is the "front" of the house, the west would be the "back," and the south the "right" side. Waters issuing from under the threshold of the house on the *right* side, therefore, must mean that waters issued from under all the gate thresholds on the south side. This conclusion is quite consistent with the other statement that the waters issued eastward. They would first flow southward from the altar, from thence pass out under each threshold and, at their exit, turn eastward. Since there are many thresholds (because many gates), there would be many streams ; these all joining into one stream on the outside, would provide a large volume of water as each quota fell into the channel flowing eastward.

Having seen the waters flowing out of the house on the east and from the south side, Ezekiel is taken northward from his position immediately adjoining the tower at the south-west corner :

Then he brought me out of the way of the gate northward, and led me about the way without (or, and caused me to turn round the way without) unto the outer gate, by the way that looketh eastward and behold, waters ran out on the right side (verse 2.)

If the reader with the aid of Plate II. will mentally follow Ezekiel and his guide from north to south as described in this verse, he will pass through the sanctuary in the inner court, having the buildings flanking the inner court on the western side on his left hand, with his face northward. When he has passed through the north gate, he will find himself in the way which looketh eastward, *i.e.*, the way stretching from west to east on

the north side. The gate he has passed through is, of course, behind him. Let him now turn round, as Ezekiel in vision appears to have done, then he will be in a position to understand the last clause of the verse, "Behold, waters ran out on the right side," that is, on the right side of the house, which from the position in which Ezekiel is supposed to be standing, will be the *western side*. Waters from under the thresholds of the house on that side (as well as on the north and south) also appear to issue *eastward*, presumably the half of them on the western side flowing first northward and then eastward, the other half portion flowing south and then eastward, the waters thus turning round the corners of the sanctuary, and passing along the north and south sides of the house ; or they may pass underneath to the east side.

The water which comes from the centre will thus be distributed over the whole area of the sanctuary. The stream which bursts forth from under the altar, on the elevated centre of the Most Holy, must pass round, through, or under the buildings encircling the Most Holy. By suitable channels it may be conveyed all round the circle, passing into the covered openings (L. L. Plate II.), and may also furnish the motive power for actuating the conveyors already suggested for the table of the Lord (Section v. pp. 62-63). Then passing on to each gate may operate the lifts. The volume of water passing out from each gateway must be considerable. According to *Fürst*, Ezekiel sees water "bursting" out or flowing from under the thresholds of the gates. So the sanctuary is furnished throughout its length and breadth with abundance of water for all necessary purposes. On the sides of the temple it forms two broad deep streams, carrying therewith life and health (vv. 8-9). Judging by the effect of these rivers upon the *salt* sea the volume thereof must be immense.

These are the living waters mentioned in the prophecy of Zechariah which in summer and in winter are to flow from Jerusalem when there is *one* King over all the earth (Zech. xiv. 8, 9). It is,

The river the streams whereof shall make glad the city of God.

The holy place of the tabernacles of the Most High. (Ps. XLVI. 4.)

The banks of this river will be adorned with trees of a new genus (verse 7). Thus we read :

On this side and on that side of the two rivers (verse 9, margin) shall grow all *trees for meat, whose leaf shall not fade*, neither shall the fruit thereof be consumed : it shall bring forth *new fruit* according to *his months*, because their waters they issued out of the sanctuary ; and the fruit thereof shall be for meat, and the leaf thereof for medicine (verse 12).

After Ezekiel was shown the waters issuing from the sanctuary, he and his guide appear to have passed through the waters, and particular attention was directed to this feature. Thus we read :

When the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters ; the waters were to the *ankles*.

Again he measured a thousand, and brought me through

the waters; the waters were to the knees. Again he measured a thousand, and brought me through; the waters were to the loins.

Afterwards he measured a thousand: and it was a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over. (Chap. XLVII. 3-5.)

The measurements must have commenced at the north-west angle of the sanctuary, and extended for three thousand cubits in an eastward direction, thus reaching to the north-east corner. The waters for the length of the first thousand cubits were shown to be deep enough to cover the ankles. "Again he measured a thousand and brought me through waters of *knees* (see margin.) Again he measured a thousand waters of *loins*. Afterwards he measured a thousand a river that I could not pass through for the waters were risen, waters of *swimming*," through which Ezekiel could not wade and pass on to the front of the sanctuary.

Ezekiel "could not pass over," as in the case of each of the other reaches of the river. From this we learn that when Ezekiel is brought through the waters, it is *through* in the sense of *crossing* the stream, for he states, in relation to the last measurement, "I could not pass over"; thus clearly defining the direction of his movement through the water.

One of the enigmas of this prophecy is why Ezekiel was required to pass through the waters which issued from the house, and why the following question was addressed to him:

Son of man, hast thou seen this? (Chap. XLVII. 3-6.)

There must be some significant reason. The increasing volume of water into a broad stream, so deep that wading through it is impossible, within a mile of its source does not appear to be sufficiently unusual to arrest attention. What, then, is the import of the question?

Since Ezekiel is a man of sign, one inference is that none will be able to enter the Temple without first passing through the water; what Ezekiel did in figure, others must actually do, thus none will be able to enter the house without washing their feet; in this way the Temple precincts will be kept clean. Such a custom will also benefit those who visit the Temple, who themselves would be refreshed by ablutions after their long journey thither.

But this suggestion does not sufficiently elucidate the object of the question, especially in view of the fact that the measuring angel accompanied Ezekiel through the water. Now we have seen that the expression "Son of man" is particularly related to Jesus Christ, who himself passed through water before His showing to Israel.

Baptism, the Law of Life. When John was baptizing in Jordan, Jesus came to him and demanded to

be baptized of him (Matt. III. 13.) Being acquainted with the holy and blameless life of the one who stood before him, John naturally demurred, saying, "I have need to be baptized of Thee, and comest Thou

to me?" Jesus, however, persisted in his request, saying:

Suffer it to be so now; for thus it becometh us to fulfil all righteousness. (Matt. III. 15.)

Then Jesus was baptized, thus complying with the divinely-appointed way of entry into the kingdom of God, for Jesus said to Nicodemus:

Except a man be born of water and of spirit, he cannot enter into the kingdom of God. (John III. 5.)

Consequently ever since the appearing of Christ, all believers who have become heirs of the kingdom have been baptized. Jesus is the head of the community represented by the line of flax held in the hand of the measurer when passing through the waters with Ezekiel. See Sub-section IV., pp. 8-20 *ante*.

Further, the relation which subsists between immersion in water and the concomitant results arising therefrom is indicated by the words of the Apostle John, thus:

This is he that came by water and blood; even Jesus Christ.

And still further:

There are three that bear record, the spirit, and the water, and the blood. (1 John v. 7, 8. R.V.)

These three important elements (*Spirit—Water—Blood*) must find a place in the temple arrangements when the Kingdom of God is established on the earth, for it is written, the gifts and calling of God are without change. (Rom. XI. 29.) These elements may be tabulated thus:

1. Since "The Spirit took up Ezekiel" and conveyed him into the inner court, the *Spirit witness* of the Father will be there.
2. Sacrificial offerings are slain outside the northern entrances—the *witness* of shed blood will be there.
3. A stream of *water* overflowing sufficiently deep for conveniently *washing feet* or for *immersion* will there *witness* to the means of securing eternal life.

Thus Ezekiel and the measuring angel passing through the water indicates much more than a ceremonial cleansing of the sanctuary.

First, it signifies that just as Jesus was baptized in order to obtain the kingdom, so all his followers will have to come to Him through water.

Secondly, since no one can enter the Temple without passing through water, and under its vapour cloud, the "nations of the earth" will be *nationally* baptized into the Christ, just as the nation of Israel was baptized unto Moses in the cloud and in the sea upon coming out of Egypt (1 Cor. x. 1-2).

But this national cleansing will not bestow eternal life. This must come through individual confession of sin and baptism.

The provision for baptism and the provision for sacrifices in the Temple appear to exist concurrently for passing over sin. This will not be a matter of surprise to those who remember that there are two classes of sins from which the human race need deliverance.

Firstly, those to which men are inevitably related by reason of their physical constitution (Rom. v. 12-14), secondly, individual trespasses. Animal sacrifices may serve for passing over sins which arise from transgressing laws enacted for the regulation of the State. But there are sins which appertain to the conscience for which animal sacrifices are not efficacious (Heb. ix.), because their removal can come only by the destruction of the sin nature through the exercise of faith in the Son of God. Thus we read :

Be it known unto you therefore, men and brethren, that through this man (Jesus) 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 XIII. 38-39.)

In immersion there is recognition of these ; and, by the offering of sacrifice, there is provision for escape from immediate judgment on the sinner. Those who have been subject to cleansing by immersion and who go up to the Temple for worship, will need only to wash their feet :

He that is washed needeth not save to wash his feet. (John XIII. 10),

which means, of course, a careful walk in harmony with the Divine precepts (Rom. vi. 1-6).

If this be the significance of Ezekiel's passage through the water, then there is much to "see" in it. We may well turn again to the question with deepened interest :
"SON OF MAN, HAST THOU SEEN THIS ?"

SECTION IV.

REVIEW OF THE ARGUMENT.

THE last Section brought to a finish the exegetical exhibition of the buildings forming the sanctuary ; other matters in the prophecy have been incidentally touched upon, and there are still others full of interest ; some of these will be briefly explained in a chapter on the "Division of the Land."

At this point it seems convenient to summarise the arguments advanced in support of the exposition now laid before the reader, while at the same time adding a few others in passing.

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

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

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

4. No plan of the sanctuary hitherto drawn can

claim to be in complete agreement with Ezekiel's specification. Some measures are omitted, some do not "fit" ; and, worse than all, some are altered to suit the theory advanced. None of these things can be affirmed of the exposition now submitted.

5. 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 :

6. The building seen by Ezekiel from a distance appeared "Like the frame of a city," *i.e.*, like an ancient city. (See Frontispiece.)

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

8. The outside of the building must be five hundred reeds square if it is to look like a city, and the testimony declares this to be the dimensions.

9. If the building is five hundred 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 five hundred reed wall.

10. All the specifications of the vision are harmonised without contorting the evidence.

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

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

13. 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.

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

15. 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.

16. The specified use of the inner court *cellæ* lends strength to the last argument. They are just in that part of the house which intervenes between the outer and the inner court, where the functions of the officials of the house vary. They pass the place where they wash and change their garments when entering upon the inner or outer court service. This unforeseen

coincidence (so far as the writer is concerned) between the ordinances of the house and its architectural construction, is a strong corroboration that a correct interpretation has been found.

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

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

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

20. 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.

21. The exposition throws light upon specified features hitherto admittedly obscure: such as the palm-trees, the lattice-work, the cherubim, etc.

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

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

24. The order in which the different parts of the prophecy is given helps also to show that a definite plan and method has been followed, although the different details are apparently given in promiscuous disconnection.

25. The evidence furnished by the mathematical equations that the Most Holy is a hill circumscribed by a circular range of buildings in the centre of the House (see pp. 48-49), is in one sense the most convincing proof of all. Yet, quite apart from this unanswerable "argument," the following items prove that the Most Holy is a hill:

(a) This is the law of the house: Upon the top of the mountain the whole limit thereof round about shall be most holy.

(b) This hill, or mountain, must be in the centre of the House of Prayer because it is called the Most Holy.

(c) For the same reason this mountain must be circumscribed so as to form it into the reserved part of the house.

(d) The expression "round about" denotes a circular form for the Most Holy enclosure. Who ever heard of a square mountain?

(e) Since the measurement of the house on the outside is 500 reeds square, and since the measurements of the buildings inward leave an open space within nearly a mile square, this open space must be the top of the mountain specified.

(f) The posts of the building which mark the boundary of the Most Holy are also said to be the expanse of the "tent," a word used to describe the vault of heaven, and therefore indicative of that smaller circular vault formed by the cloud which is to shroud the glory when manifested in the Temple.

(g) Since none "uncircumcised in heart or uncircumcised in flesh are to enter the Most Holy," and since "the righteous nation" is described as "ascending the hill of the Lord," that hill must be an *enclosure* upon the mountain separated from any other portion of the Temple, for the exclusive use of those who become "equal to the angels" at the resurrection, and who "enter into eternal life" when the kingdom of God is established upon the earth. The harmony of the symbol can only be satisfied by the circular form of the Most Holy.

26. The Temple of Ezekiel's prophecy, as exhibited in this exposition, could not be the invention of the writer, because its several features are evolved from the testimony against his own preconceived idea of 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.

27. 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.

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

29. One would think that when Deity sets His hand to build, the building which results 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 this can be affirmed of the building shown in this exposition.

30. By the Ezekiel specifications, as elucidated in this exposition, many passages of Scripture hitherto obscure are made plain. The evident harmony between these passages and the foregoing explanation of Ezekiel's Temple prophecy is evidence of the truth of that exposition, so far as such passages involve the different features of the building.

Some of these testimonies 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. II. 6.—“ Yet have I set my King upon my holy hill of Zion.” *By general consent this prophecy applies to Christ, and undoubtedly refers to the time when Christ will “ reign in mount Zion, and in Jerusalem, and before His ancients gloriously.”*

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

Psa. XLVIII. 1, 2, 9.—“ Great is the Lord, and greatly to be praised in the city of our God, in the mountain of His holiness. Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King. We have thought of thy loving kindness, O God, in the midst of Thy Temple.” *The expression “ sides of the north ” may be rendered “ at the extreme point northwards.” This appears to indicate that in the Olivet earthquake the site of the Temple will be altered so as to cause this magnificent building to be erected on the edge of a ravine, furnishing a picture of beauty and joy. (See Section “ COMING PHYSICAL CHANGES.”)*

B.—Zion and Jerusalem and the Temple one.

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

Psa. CXXII.—“ I was glad when they said unto me, LET US GO INTO THE HOUSE OF THE LORD.

OUR FEET SHALL STAND WITHIN THY GATES, O JERUSALEM.

Jerusalem is builded as a city that is compact together :

Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord.

For there are set thrones of judgment, the thrones of the house of David.

Pray for the peace of Jerusalem : they shall prosper that love thee.

Peace be within thy walls, and prosperity within thy palaces.

FOR MY BRETHREN AND COMPANIONS' SAKES, I WILL NOW say, Peace be within thee.

Because of the house of the Lord our God I will seek thy good.”

Isa. XXXIII. 20, 21.—“ Look unto ZION, the city of our

solemnities : Thine eyes shall see JERUSALEM a quiet habitation, A TABERNACLE that shall not be taken down ; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.” *(The building exhibited in Ezekiel's specifications will be the crowning piece of God's work in connection with the development of the Adamic race, and will last for ever ; i.e., for the Messianic age. It should also be noted that “ Jerusalem ” and the “ Tabernacle ” are mentioned in the above testimony as one.)*

Psa. LXVIII. 29.—“ Because of Thy temple at Jerusalem shall kings bring presents unto Thee.” *(Verses 16, 18, and 22, prove this psalm to be prophetic.)*

C.—Zion and Jerusalem in their future glory a place for Sacrifice.

Psa. LI 18-19.—“ Do good in Thy good pleasure unto ZION : build Thou the walls of JERUSALEM.”

“ THEN shalt thou be pleased with the sacrifices of righteousness, WITH BURNT OFFERING, and whole burnt offering ; THEN shall they offer bullocks upon Thine altar.”

Ezek. XX. 40.—“ For in mine holy mountains, in the mountains of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land, serve Me ; there will I accept them, and THERE WILL I REQUIRE YOUR OFFERING, and the first fruits of your oblations, with all your holy things.” *(Verses 35-38, 41-42, prove this to be yet future.)*

Mal. III. 1, 3, 4.—“ Behold, I will send my messenger . . . and the Lord, whom ye seek, shall suddenly come to His Temple. . . . He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, AS IN THE DAYS OF OLD, AND AS IN FORMER YEARS.”

Isa. LVI. 6-7.—“ The sons of the stranger that join themselves unto the Lord, to serve Him, and to love the name of the Lord, to be His servants. . . . Even them will I bring to My holy mountain, and make them joyful in My house of prayer : *their burnt offerings and their sacrifices shall be accepted upon Mine altar.* FOR MINE HOUSE SHALL BE CALLED AN HOUSE OF PRAYER FOR ALL PEOPLE.”

D.—The Altar and the Most Holy in the Future.

Psa. XLIII. 3-4.—“ O send out Thy light and Thy truth ; let them lead me ; let them bring me unto Thy HOLY HILL, and to Thy tabernacles. THEN WILL I GO UNTO THE ALTAR OF GOD, unto God, my exceeding joy.”

Psa. XV. 1.—“ Lord, who shall abide (or sojourn) in Thy Tabernacle ? who shall dwell in Thy holy hill ? ”

Psa. XXIV. 3.—“ Who shall ascend into the hill of the Lord ? or who shall stand in His holy place ? ”

E.—Christ the High Priest in the Temple.

Zech. VI. 12-13 —“ Behold the man whose name is The BRANCH . . . He shall build the Temple of the Lord : even He shall build the Temple of the Lord ; and He shall bear the glory, and shall sit and rule upon His throne ; and He shall be a priest upon His throne : and the counsel of peace shall be between them both ” *(i.e., between the priestly and kingly office, as manifested in Christ and His bride in the Kingdom of God).*

F.—Christ the Supreme Ruler in the Courts of the Temple.

Zech. III. 6-7.—“ The angel of the Lord protested unto Joshua (Jesus) saying :

“ Thus saith the Lord of hosts : If thou wilt walk in My ways, and if thou wilt keep My charge, then thou shalt

also judge My house, and shalt also keep My courts.”
(*This is affirmed of Jesus, who is the BRANCH referred to.*
See verse 8.)

G.—Christ the Prince who offereth Memorial Sacrifice.

Psa. cxvi. 18-19.—“I will pay my vows unto the Lord now in the presence of all His people, in the courts of the Lord’s house, in the midst of thee, O JERUSALEM.” (*This prophecy cannot be said to have been fulfilled at the first appearing of Christ.*)

H.—Christ and the Saints in the Eastern Court.

Cant. II. 9.—“My beloved is like a roe, or a young hart : behold, he standeth behind our wall, he looketh forth at the windows, shewing himself through the lattice.” (*Spoken of the sons of Zadok in their exalted position in the Temple of the age to come.*)

Cant. v. 1.—“I (Christ) am come into My garden, My sister (Matt. xii. 50). My spouse (2 Cor. xi. 2) ; (Matt. xxv. 1-13).
Eat, O friends (John xv. 14) ; drink, yea, drink abundantly, O beloved.” (*Spoken of Christ and His multitudinous spouse breaking bread and drinking wine in the “inclosed garden” in the Kingdom of God.*)

J.—The Immortal Race in the Temple and on Mount Zion.

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

Psa. xxiii. 6.—“Surely goodness and mercy shall follow me all the days of my life, and I will dwell in THE HOUSE OF THE LORD for ever” (*i.e., David, speaking in spirit, foretold his official connection with the house of God in the age to come. His words, “I will dwell in the house of the Lord for ever,” could not apply to any period of his natural life, for he never dwelt in such a house.*)

Psa. xxvii. 4, 6.—“One thing have I desired of the Lord, that will I seek after ; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and inquire in His Temple.” (*This psalm is also prophetic.*)

For in the day of trouble he shall keep me secretly in his pavilion ; in the covert of his tent (*ohel*) shall he hide me ; he shall lift me up upon a rock.

And now shall mine head be lifted up above mine enemies round about me ; and I will offer in his tent (*ohel*) sacrifices of joy ; I will sing, yea, I will sing praises unto the Lord. (Psalm xxvii. 4-6. R. V.)

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

K.—The desire expressed by the Prophets to see this Temple commensurate with the outcome of the Ezekiel Prophecy.

Psa. lxxxiv. 2, 4, 10.—“My soul longeth, yea, even fainteth for the courts of the Lord.”

“Blessed are they that dwell in Thy house ; they will still be praising Thee.”

“A day in Thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.”

L.—The Resurrection and the New order of Priests in Zion.

Psa. xcix. 1-6.—“The Lord reigneth : let the people tremble : He sitteth between the cherubims ; let the earth be moved. The Lord is great in Zion ; and he is high above all the people. Exalt ye the Lord our God, and worship at His footstool (*the place of His feet*), for He is holy. MOSES and AARON among His priests, and SAMUEL among them that call upon His name.” (*Moses, Samuel and Aaron, raised from the dead, will yet praise God, and worship at His holy hill, and administer judgment sitting between the cherubim.* Verse 9.)

M.—The Entrance of the Glory of Yahweh through the East Gate.

Psa. cxviii. 19.—“Open to me the gates of righteousness : I will go into them and I will praise the Lord : this gate of the Lord into which the righteous shall enter.”

Psa. xxiv. 7.—“Lift up your heads, O ye gates ; and be ye lift up, ye everlasting doors ; and the King of Glory shall come in.” (*See context.*)

N.—Christ and the Altar.

Psa. cxviii. 26-27.—“Blessed is he that cometh in the name of the Lord (Matt. xxiii. 37-39) : we have blessed you out of the House of the Lord. God is the Lord which hath showed us light : bind the sacrifice with cords, even unto the horns of the altar.”

O.—The River.

Psa. xlv. 4.—“There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High.”

Isa. xxxiii. 20-21, R. V.—“Look upon Zion, the city of our solemnities, thine eyes shall see Jerusalem a quiet habitation, a tent that shall not be removed, the stakes whereof shall never be plucked up, neither shall any of the cords thereof be broken. But there the Lord will be with us in majesty, a place of broad rivers and streams ; wherein shall go no galley with oars, neither shall gallant ship pass thereby”

P.—The Fire and Cloud over Jerusalem when Israel is restored.

Isa. iv. 2-6, R. V.—“In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the land shall be excellent and comely for them that are escaped of Israel. And it shall come to pass that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even everyone that is written among the living in Jerusalem. *When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of judgment, and by the spirit of burning.* . . . The Lord will create over the whole habitation of Mount Zion, and over her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night : for over all the glory shall be spread a canopy. And there shall be a pavilion for a shadow in the daytime from the heat, and for a refuge and for a covert from storm and from rain.”

SECTION V.

SHOW THE HOUSE TO THE HOUSE OF ISRAEL.

THE reader has now been “shown the house,” so far as it can be seen by mental eyesight. By the aid of the prophet’s description he has seen “the wall” which was shown to Ezekiel—an extraordinary structure of unusual dimensions surrounding the house in its extent of from four to five miles—and by the aid of this exegetical examination of the prophecy, he may know the reason

of its height and breadth, *i.e.*, he may perceive that the wall is a necessary foundation for the magnificent structure built upon it. He has been taken to the gate, caused to ascend its steps, has crossed its thresholds, and with a glance upwards has passed on through its massive folding doors into the outer court. There he has beheld a vista of majestic pillars, and a broad expanse of galleried buildings which may well inspire the beholder with awe. Such indeed has been the effect upon some who have been shown the large drawings from which the plates in this book are reproduced. He has been made to pass along each side of the sanctuary in the outer court, noting its length and breadth, and the use of all its appointments. He has had a glimpse of those truly "cloud-capped towers" which form an imposing and perfect finish to the mighty structure. He has been told their purpose in the great scheme, and has been permitted to dwell on the character of their construction. He has been taken into the inner court, shown its buildings, and the mystery of its subdivisions. Has he understood the great feature of the house—the tent and the tabernacle of the Most High? Has he realized the magnificence of that circle-building, with its cherubim and its lofty heights, unparalleled in all previous earthly architecture? Does he comprehend why sacrifices at the Altar will be reinstituted? Is he ready to drink of the living stream which issues from the side thereof; and will he (like Ezekiel) go through its waters, and so enter the house?

The Exhortation. If the reader is a son of Abraham after the flesh, this prophecy is an exhortation for such, thus:

Son of man, show the house to the house of Israel, *that they may be ashamed* of their iniquities; and let them measure the pattern. (Chap. XLIII. 10.)

This cannot mean that he is to be shown the actual house in order to bring him to repentance, because the expression, "let them measure the pattern," implies that a *pattern* is before them. This message is from the Father to the chosen race, now outcast because of unbelief, but shortly to be restored to divine favour under the Messiah.

In view of traditional prejudice the contention that Jesus of Nazareth is the Messiah will not be readily received by sons of the favoured race, but there are some passages of Scripture which may weigh in the balance:

Jeremiah affirms that the name of the Messiah will be "*The Lord our righteousness*" (Jer. XXIII. 6). In what way can a man become the *righteousness* of a people? If a man were himself righteous, he does not require *another to be his righteousness*. Now since it is testified (1 Kings VIII. 46) and experience proves that "There is not a man that sinneth not," there must be some hidden meaning in the term, "The Lord our righteousness," implying the appearance of one pre-eminent above ordinary men in this respect, whose righteousness is a covering for others, just as the circumcision of a Jew

covers his wife and the female members of his house. Again, if a nation were itself righteous, there is no necessity for a Messiah to deliver them from the consequences of sin, but fallen Israel, whose iniquities have caused the face of the Father to be hidden from them needs a Saviour and Redeemer. Now under the law of Moses a woman partakes of the privileges and responsibilities which come through the circumcision of her father, though she herself is not circumcised. She stands in a righteous relation to the law yet uncircumcised.

So comparably upon the same principle it is possible for sinful men or a sinful people to partake of, or become sharers in, the righteousness of one who stands in a righteous position. Without question such a Redeemer is promised to Israel in the book of Isaiah:

The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. (Chap. LIX. 20.)

The provision of such a deliverer was also promised through Moses; one more intimately related to the Father than was Moses. Thus we read:

I will raise them up a Prophet from among their brethren, like unto thee, and *will put my words in his mouth*; and he shall speak unto them all that I shall command him. (Deut. XVIII. 18.)

The significance of this promise will be understood by noting the circumstances which obtained when it was given, and observing that the promise was a gracious response to the expressed desire of Israel at Horeb. There the people were alarmed at the audible voice of God, spoken in tones of thunder. They said:

Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not. (*Ibid.*, verse 16.)

Hence the gracious response:

The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken. (Deut. XVIII. 15.)

And it shall come to pass that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him (v. 19).

Here something more was involved than a prophet who should merely *hear* what God said, as Moses did, and retail it to others. In the coming prophet the *words of God* would be *in the mouth* of a righteous one. Accordingly again we read in Isaiah:

Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put *my spirit* upon him; he shall bring forth judgment to the Gentiles.

I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a *covenant* of the people, for a light of the Gentiles. (Chap. XLII. 1, 6.)

Not only was the Spirit of God to be with him in a special manner (verse 1) but, as mentioned in the latter part of the above quotation, he was to be given for a covenant *לברית* (*librit*) of the people (verse 6).

And yet again in the same book:

Listen, O isles, unto me; and hearken, ye people, from far; the Lord hath called me *from the womb*; from the bowels of my mother hath he made mention of my name . . .

Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee : and I will preserve thee, and give thee for a *covenant* of the people, to establish the earth, to cause to inherit the desolate heritages. (Chap. XLIX. 1, 8.)

From the records of the Fathers it seems that *covenants* were ratified by sacrificial offerings (See Gen. xv. 9-11 ; XXII. 14, 18). Therefore to give a *man* for "a covenant" must mean for a *sacrifice*, and that deliverance should come in some way by a human sacrifice, as indicated still further in Isaiah, who pathetically speaks of such an offering thus :

All we like sheep have gone astray ; we have turned every one to his own way ; and the Lord hath laid on him the iniquity of us all.

He was oppressed, and he was afflicted, yet he opened not his mouth : he is brought as a *lamb to the slaughter*, and as a sheep before her shearers is dumb, so he openeth not his mouth.

He was taken from prison and from judgment : and who shall declare his generation ? for he was cut off out of the land of the living : *for the transgression* of my people was he stricken.

And he made his grave with the wicked, and with the rich in his death ; because he had done no violence, neither was any deceit in his mouth.

Yet it pleased the Lord to bruise him ; he hath put him to grief ; when thou shalt *make his soul an offering for sin*, he shall see his seed, he shall prolong his days and the pleasure of the Lord shall prosper in his hands. (Chap. LIII. 6-10.)

The preparation of this reconciling medium was as stated in Isaiah from the womb (Chap. XLIX, 1). The Son who should be born to Israel for this very purpose is mentioned in Chapter IX. 6 :

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.

But the son was to be Son of God as well as son of David (2 Sam. VII. 14). Also, when Abraham was commanded to offer his only son as a *burnt offering*, this figuratively represented one who should be raised from the dead after offering himself as a sacrifice for sin.

Logically it can be shown that in Jesus these predictions were fulfilled, and that when he returns from heaven he will also fulfil all other prophecies appertaining to the Messiahship, and redeem Israel from bondage to reign in glory over them, and over the whole world.

Until He is manifested again, and in power, it is not to be expected that many sons of Israel will accept the evidence showing that the Crucified One is their Messiah. Those who do, will have a position of honour and glory at His appearing. Those who do not, will be filled with jealousy and anguish at the opportunity they have missed, and the position of favour which they have lost.

The instruction, "Son of man, show the house to the house of Israel, . . . let them measure the pattern," and the invocation, "be ashamed of iniquities," is also addressed

to Israel after the Spirit, whether Jews or Gentiles. All, both young and old, the ancient and the honourable, are warned against sin, and particularly the "daughters of Zion" are warned against insidious follies into which they are easily led :

The daughters of Zion are haughty, and walk with stretched-forth necks and wanton eyes, walking and mincing (tripping nicely) as they go, making a tinkling with their feet.

The haughtiness and the wantonness are subtle impulses of the flesh, so silently creeping into the affections as scarcely to be discernible unless compared and considered with the prophet's description of that which is to be destroyed in the day of Christ

The Lord will smite with a scab the crown of the head, and will discover your secret parts.

In the day of the Lord He will take away :

The bravery of your tinkling ornaments, your laces and your tiaras ; the pendants and the bracelets, and the mufflers and spangled ornaments ; the bonnets, and the *ornaments of the legs* : the sashes and the perfume boxes, and the earrings ; the festival robes (or the changeable suits of apparel) and the mantles and the shawls, and satchels ; the hand mirrors, and the fine linen, and the hoods and the veils. And it shall come to pass, instead of sweet smell there shall be rottenness ; and instead of a girdle a rope ; instead of well-set hair, baldness ; instead of a stomacher, a girdling of sackcloth ; and burning instead of beauty. (Isa. III. 16-24.)

Better for all, old and young, to follow apostolic injunctions :

Gird up the loins of your mind, be sober, and set your hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ ; . . . not fashioning yourselves according to the former lusts in your ignorance.

But as he which hath called you is holy, so be ye holy in all manner of conversation. (1 Pet. I. 13-15.)

Pass the time of your sojourning here in fear. . . . Love one another from the heart fervently, . . . putting away all malice and all guile, and hypocrisies, and envies, and all evil speakings. (*Ibid.* II. 1.)

That men pray in every place, lifting up holy hands, without wrath and doubting (or disputing).

In like manner, that women adorn themselves in modest apparel, with shamefacedness and sobriety ; not with broidered (plaited or braided) hair, or gold, or pearls, or costly array. (1 Tim. II. 8, 9.)

Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel. (1 Pet. III. 3.)

Awake to righteousness, and sin not, for some have not the knowledge of God : I speak it to your shame. (1 Cor. xv. 33, 34.)

Cleanse your hands, ye sinners, and purify your hearts, ye double-minded. (James IV. 8.)

BEHOLD, I STAND AT THE DOOR AND KNOCK : if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me. To him that overcometh will I grant to sit with Me in my throne, even as I also overcame, and am set down with My Father in His throne. (Rev. III. 20-22.)

Such will be allowed to enter "the place of his Throne" with Ezekiel, and take part with him in the administration of its ordinances, and, as constituents of

the spiritual house of Israel, it will be their business to "keep all the ordinances of the house, and do them." "They will, in fact, be fellow heirs and of the same body, and partakers of His promise in Christ." (Eph. III. 6) and constituent elements of the "Son of man" to whom "the Lord God" says: "Thou shalt take of the blood of the bullock, and put it upon the four horns of it (*i.e.*, of the altar), and on the four corners of the settle, and upon the border round about." (Chap. XLIII. 20.) They will be of those who, being found righteous, "ascend into the hill of the Lord," and will for ever remain in that glorious condition of immortality into which they have been exalted.

SECTION VI. THE GLORY OF THE LORD.

WHAT did Ezekiel see in the Most Holy? He states that this manifestation of glory was:

According to the appearance of the vision which I saw, even according to the vision that I saw when I came to destroy the city: and the *visions* were like the vision that I saw by the river Chebar. (Chap. XLIII. 3.)

From this we gather that more *than one* vision was required to fully represent the glory in the Most Holy. Upon collating the records of these visions it will be observed that their main features are the same, but that they differ in detail. Now since Ezekiel states that the vision which he saw in the Temple was like the *visions* previously seen, these "visions" must be so correlated and mutually explanatory, that the phase which Ezekiel saw enter the Temple must be a focalization of them all.

Every item in these symbols is full of meaning. Just as in the specification of the Temple not a word is without signification, and its brevity gives no indication of its plenary character, so in these visions of the glory deeply interesting instruction is hidden, requiring much elaboration to unfold and explain. They will be considered under the following heads and their sub-sections:

1. The Unity of the Symbol.
2. The Eye Symbol.
3. The Voice Symbol.
4. The place of His Throne.
5. Four living creatures.
6. The Wing Symbol.
7. The Parable of the Sin-bearer.
8. The twenty-four Elders and four Living Creatures.
9. Four Faces and Four Heads.
10. The Wheel Symbol.
11. Significant periods.
12. Resurrection and Judgment.
13. The transformed Cherub, and Analysis.
14. Summary and conclusion.

The first important feature to be noted is the *fourfold* division of the symbol and its unity. While *four* living creatures are selected to illustrate the glory seen at Chebar, each with four faces, four wings, and four wheels (Chap. I. vv. 5, 6, 16) yet these fourfold aspects are but

sub-divisions of one complete whole, because they are spoken of as *THE LIVING ONE* (*hachaiyah*)¹ (Chap. X 15). This "Living One" is also called a cherub, or cherubim, *ibid*, vv. 2, 4-12.

I. THE UNITY OF THE SYMBOL.

The unity of the symbol is indicated in the following quotation:

They had the likeness of a man. . . .

They had the hands of a man under their wings on their four sides; and they four had their faces and their wings. Their wings were joined one to another, and they turned not when they went. (Chap. I. 5, 8, 9.)

"The likeness of a man" also the "hands of a man under their wings" signifies that the wing-symbols represent one creature, just as the hands of a man are one with the man. Since the wings are stated to be "joined one to another" and that "they turned not when they went" this also indicates the unity of the symbol. Again, since wings are symbolical of movement and are joined the one to the other, they must signify action controlled by a single entity, even as the hands of a man move according to the direction of the owner thereof.

The unity of the symbol is still further shown in the following verse:

Their whole *body*, and their *backs*, and their *hands*, and their *wings*, and the *wheels*, were full of eyes round about, the wheels that they four had. (Chap. X. verse 12.)

Here we have a living creature symbolised by "eyes" in all its component parts.

II. THE EYE SYMBOL.

Since the eye is a symbol of intelligence, and since the body of this "living creature" and all its appendages are said to be "full of eyes" the living creature must be a congregation or assembly of intelligences who hold some specific relationship to the glory which Ezekiel saw enter the Temple.

III. THE VOICE SYMBOL.

This *Living Creature* is not voiceless, for on every occasion when Ezekiel had visions of the Glory he heard voices. He particularly describes the sound of the voice which he heard when the Glory entered the House as like the noise of "many waters." (Chap. XLIII. 2.) Elsewhere "waters" are selected by the Spirit to represent a multitude of human intelligences. Thus we read of a certain woman sitting upon "many waters," which by divine interpretation represents a Meretricious Woman supreme over *Peoples*, and *Multitudes*, and *Nations*, and *Tongues*. (Apoc. XVII. 14, 15.) The introduction of the same figure in Ezekiel, who says, I heard the sound of their wings like the noise of *great waters*, indicates that this Living Creature with wheels, eyes, and wings represents a vast number of intelligent beings. They must be human intelligences because the "hands of a man are under the wings," and also because each living

¹. Dr. Thomas.

creature had the face of a man, and possessed the faculty of speech. We have already seen that this living creature has the likeness of a man (Ezek. i. 26); we now also see that this likeness of a man represents a *multitudinous man*, because *His* voice was the sound of a multitude.

It must not be supposed, however, that the "voice" represented *ordinary* human beings, because "their voice" is spoken of as the *voice of The Almighty*¹ (עֲדַי *Shaddai*) or the voice of powerful ones, a feature for consideration later.

The enigma of *man* in Scripture symbology representing a multitude has already been noted. Here it may be well to cite other instances.

In Exodus we read that when Moses demanded the release of the nation of Israel he was commanded to say: "Thus saith the Lord, Israel is *my* son, even my first-born." (Exod. iv. 22, 23.) Something like six hundred thousand men, besides women and children are spoken of as "the son of Yahweh"—a multitude in one. Again, in the second epistle to the Corinthians, the Church is likened unto a chaste virgin: "I have espoused you to one husband that I may present *you* as a chaste virgin to Christ." (Chap. xi. 2.) Thus a "chaste virgin" becomes representative of the Church of Christ. Since the Corinthian ecclesia, composed of males and females, was likened unto a *chaste virgin*, so also a "woman" of another character represents the unfaithful community that arose in consequence of departure from the faith in the first century. (Acts xx. 29, 31: 1st Tim. vi. 3: 1st John iv. 3: Rev. ii. 20: xvii. 1-6.) The meretricious *woman* stands for apostate Christianity with its peoples, multitudes, nations, and tongues. The chaste virgin for the prospective bride of Christ.

What community, then, does the "living one" represent? Not unfaithful Israel after the flesh, neither apostate Christendom, for the spirit of disobedient Israel and the spirit of the Apostasy is not the spirit of the Glory of Yahweh.² The answer to this question will be gathered from what Ezekiel heard when he saw the glory in the inner court:

Son of Man, the *place of My throne*, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever: and the house of Israel shall no more defile my holy name, neither they nor their kings, by their whoredom, and by the carcasses of their kings in their high places. (Chap. xliii. 7.)

IV. THE PLACE OF HIS THRONE.

The voice addressing Ezekiel from the *place of the throne* as "Son of man" is very significant, because the term "Son of man" appears only in the prophecy of Ezekiel, the allied prophecy of Daniel, and in the Gospels.

In Daniel we read:

I saw and behold one *like unto the Son of man* came with the clouds of heaven, and came to the ancient of days, and they brought him near before him.

And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

The *saints* of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the *people of the saints of the Most High*, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him. (Daniel vii. 13, 14, 18, 27.)

Son of Man in the Gospels

Kingship and rulership and saintship appeared prominently in the discourses of Jesus, who constantly spoke of Himself as "The Son of man." For instance, in the parable of the vineyard he foretold his death and final exaltation to kingship thus:

Last of all he sent his son . . . the heir . . . They slew him and cast him out of the vineyard. . . . The Lord of the Vineyard . . . will destroy those wicked men and let out the vineyard to others. Did you never read in the Scriptures, *The Stone* which the builders rejected, *The same* was made the head of the corner. (Matt. xxi. 37-42.)

Therefore I say unto you, the kingdom of God shall be taken from you, and given to a *nation* bringing forth the fruits thereof (v. 43).

Here it becomes necessary to remember that the "kingdom of God" referred to in this prophecy was the kingdom of Israel comprising twelve tribes, also called "The Throne of the Lord" (1 Chron. xxix. 23), because it came into existence by divine agency (Gen. xv. 18: xviii. 10-14: Isa. i. 2: Acts vii. 53: 1 Sam. viii. 1-9.) In the above passage from Matthew, Jesus refers to the complete subversion of the Throne of the House of David, as foretold in the prophecy of Ezekiel thus:

And thou, profane wicked prince of *Israel*, whose day is come, when iniquity shall have an end.

Thus saith the Lord God: Remove the diadem, and take off the crown; this shall not be the same; exalt him that is low, and abase him that is high.

I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him. (Ezekiel xxi. 25-27.)

The rightful heir of David's throne is Jesus, the crucified, resurrected Son of God, who before Pilate in answer to the question, *Art thou a king then?* answered:

To this end was I born, and for this cause came I into the world. (John xviii. 37. See also Luke i. 31-35.)

He is the corner *stone* which the builders rejected, afterwards to become the "Head of the corner." (Luke xx. 17: Psalm cxviii. 22.)

He is "the tried, precious, corner foundation stone to be laid in Zion." (Isa. xxviii. 16: Acts iv. 10-12.)

Upon the *corner* stone (Jesus Christ)—to use the figures given by the Apostle Paul in his letter to the Ephesians (Chap. ii. 19-20) a vast fabric, called Saints, or the "Household of God," is in process of erection. This *household* comprises both Jews and Gentiles; the latter, who were once afar off from the commonwealth of Israel, have been brought nigh through the blood

¹ See p. 141. ² See also clause 4, sub-section xi., p. 142.

of Jesus anointed (*Ibid.* verses 11-13). Thus we read :

The Gentiles are fellow heirs and fellow members of the body and fellow partakers of the promises in Christ Jesus through the Gospel. (*Ibid.* iii. 6. R.V.)

Now therefore ye are no more strangers and foreigners, but fellow-citizens with the *saints*, and of the *household* of God.

And are built upon the foundation of the Apostles and prophets, Jesus Christ himself being the chief corner stone. (*Ibid.* ii. 19, 20)

Now it is supremely important to know if the statements respecting the *saints* in Daniel, the *righteous nation* in the parable of Jesus, and the *saints* described in Ephesians refer to the same people.

Such misconception obtains respecting Christ and the Saints both generally and ecclesiastically that here it becomes necessary to make a somewhat lengthy digression upon the subject.

Saints and Saintship.

The body of Christ, or the Saints, may be likened to a Vine (John xv. 1-6) whose histological development commenced with Abel, the first Martyr. The roots of the vine, so to speak, were formed anterior to the coming of *The Christ* by faith in the promises appertaining to the mission of Jesus : who is the seed promised to the woman.

Soon after Pentecost the disciples went everywhere proclaiming the gospel in the name of Jesus Christ (Acts viii. 1-12 : Rom. x. 18 : Col. i. 6, 23) which resulted in taking out, or separating, a people from the world for him. (Acts xv. 14 : viii. 12 : iv. 11-12 : Eph. ii. 19.) Writing to the Church at Rome, which came into existence in this way, the Apostle speaks of them as "The called of Jesus Christ" (Rom. i. 6) "sanctified in Jesus Christ, called *saints*" (or *set apart*) (1 Cor. i. 2). The title *saint* in this case is a title descriptive of a relationship then existing, and *not* a title to be subsequently bestowed, as implied by the italicised words (*to be*) inserted in the A.V. by the translators without adequate justification.¹ The moment men and women were baptized into the name of Jesus Christ, they became a separate people, or *saints*, and were spoken of as such in the Apostle Paul's confession before Agrippa, saying : "Many of the saints did I shut up in prison." Acts xxvi. 10. See also how later he with Timothy and "all the saints that were in Achaia" inscribed the second epistle to the Corinthians. These all indite that epistle to the Church at Corinth, an evident proof that they were *all saints*. Again, the Ephesians are addressed as "the *saints* at Ephesus, and the *faithful* in Christ," from which we may conclude that all "saints" are not "faithful." Still further the Apostle addresses the Colossians as "the *saints* and *faithful brethren* in Christ." Here again it will be seen that while all brethren in Christ Jesus are "saints," all saints are not "faithful brethren." (Chap. i. 2.)

A *saint* according to New Testament phraseology is one who believes in "The things concerning the Kingdom of God and the name of Jesus Christ, and who

Elements of the Faith.

has been baptized into the name of Jesus Christ." (Acts viii. 12.) They are exhorted to contend earnestly for the faith which was once for all delivered unto the *saints*. (Jude 3.)

THE FAITH comprises the following elements. Saints believe :

THE SCRIPTURES.

1. "All Scripture is given by inspiration from God." 2nd Tim. iii. 16.
2. "The Mighty God (Heb. *Ail Elohim*) the Lord (Heb. *Yahweh*) hath spoken." Psalm i. 1. "Knowing this first that no prophecy of the Scripture is of *private interpretation*, for no prophecy ever came by the will of man, but men spake from God, being moved by the Holy Spirit." R.V.¹ (or, according to Dr. Bullinger, "no prophecy is of *one's own disclosure*"). 2nd Pet. i. 20, 21.

HE WHO HATH SPOKEN IS THE MOST HIGH.

3. "Melchisedec, King of Salem. . . . priest of the *Most High*." Gen. xiv. 18.
4. "Your God is God of gods, and a Lord of kings." Dan. ii. 47. See also 1st Tim. vi. 15.

THE POSSESSOR OF HEAVEN AND EARTH.

5. "Blessed be Abram of the Most High God, *possessor* of heaven and earth." Gen. xiv. 19.
6. "I am God . . . every beast of the forest is mine, and the cattle upon a thousand hills . . . for the whole world is mine, and the fulness thereof." Ps. l. 7-12.

THE KING OF THE UNIVERSE.

7. "I, Nebuchadnezzar, lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High and I praised and honoured him who liveth for ever, whose dominion is an everlasting dominion, and *His kingdom* is from generation to generation, and all the inhabitants of the earth are reputed as nothing, and he doeth according to *His will* in the *army of heaven*, and among the inhabitants of the earth and none can stay his hand, or say unto him, What doest thou?" Dan. iv. 34-35. See also, Ps. cxlv. 13 ; Isa. xl. 15 ; Prov. xxi. 30.

A REVEALER OF SECRETS.

8. "He revealeth the deep and secret things : he knoweth what is in the darkness, and the light dwelleth with him . . . there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days." Dan. ii. 22, 28 ; Ps. cxxxix. 7-12 ; Isa. xlv. 9, 10.

THE SCRIPTURE REVELATION IS FOR SALVATION.

9. "I commend you to God and to the word of His grace, which is able to build you up and to give you an inheritance among all them which are sanctified." Acts xx. 32.

BELIEF AND BAPTISM NECESSARY FOR SALVATION.

10. "He that believeth (*the gospel*) and is baptized shall be saved, but he that believeth not shall be damned." Mark xvi. 16.
11. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." John iii. 16.

BAPTISM DEFINED.

12. "Men and brethren, what shall we do ? *Repent*, and be baptized every one of you in the name of Jesus Christ for the remission of sins." Acts ii. 37, 38.
"See, here is water ; what doth hinder me to be baptized Philip said, *If thou believest with all thine heart, thou*

¹. Abbreviations used in this analysis :—Heb.—Hebrew ; Gk.—Greek ; A.V.—Authorised Version ; R.V.—Revised Version. Quotations are from the Authorised Version except where otherwise indicated. "Holy Ghost" is always rendered *Holy Spirit* in harmony with R.V. and American Version.

¹. κλητοῖς ἁγίοις according to the context should read "to the called saints," not to those who are named saints.

mayest. And they went down both into the water both Philip and the eunuch ; and he baptized him." Acts viii. 36, 38.

" Know ye not, that so many of us as were baptised into Jesus Christ were baptized into his death ? Therefore we are buried with him by baptism into death." Rom. vi. 3, 4.

13. " 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 viii. 12.

THE "GOSPEL," OR GOOD NEWS, DEFINED.

The things concerning the kingdom are four : a. The territory of the kingdom. b. The Kings or Rulers. c. The subjects. d. Its laws.

a. THE TERRITORY OF THE KINGDOM.

14. " The heaven, *even* the heavens, *are* the Lord's, but the *earth* hath he given to the children of men." Psalm cxv. 16.
15. " The Lord said unto Abraham, after that Lot was separated from him, Lift up now thine eyes and look from the place where thou art northward, and southward, and eastward, and westward ; for all the land which thou seest, to thee will I give it, and to thy seed for ever." Gen. xiii. 14, 15.
16. " For not through the law was the promise to Abraham or to his seed that he should be *heir of the world*, but through the righteousness of faith." Rom. iv. 13.

THE TERRITORY COVENANTED TO ABRAHAM AND TO CHRIST.

17. " Now to Abraham and to his seed were the promises made. He saith not, And to seeds, as of many ; but as of one, And to thy seed, which is Christ." Gal. iii. 16.
18. " I will declare the decree : the Lord hath said unto me, 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 *utmost parts of the earth* for thy possession." Psalm ii. 7-8.
- b. THE KING AND HIS CO-RULERS.
19. " God hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained ; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Acts xvii. 31.
20. " Yet have I set my KING (*the Christ*) upon my Holy Hill of Zion." Psalm ii. 6.
21. " He (*Jesus*) 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." Luke i. 33.
22. " Ye who have followed me, in the regeneration when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel." Matt. xix. 28.
23. " The kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to THE PEOPLE OF THE SAINTS OF THE MOST HIGH, whose kingdom *is* an everlasting kingdom, and all dominions shall serve and obey him." Dan. vii. 27.

24. " When the Son of man shall come in His glory, and all the holy angels with him, then shall he sit upon the throne of his glory : And before him shall be gathered all nations : and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats ; And he shall set the sheep on his right hand, but the goats on his left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father *inherit*

the *kingdom* prepared for you from the foundation of the world." Matt. xxv. 31-34.

THE KING AND HIS ADMINISTRATORS IMMORTAL.

25. " He asked life of thee, and thou gavest it him, even length of days for ever and ever." Psalm xxi. 4.
26. " They that are accounted worthy to obtain that world, and the resurrection from the dead . . . can die no more, for they are equal to the angels." Luke xx. 35-36
27. " Flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption. Behold, I show you a mystery : we shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump. For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal *must* put on *immortality*." 1st Cor. xv. 50-53.
28. " And these (the righteous) shall go into *eternal life*." Matt. xxv. 46.

c. THE SUBJECTS OF THE KINGDOM MORTAL JEWS AND GENTILES.

29. " He (*Jesus*) shall reign over THE HOUSE OF JACOB for ever ; and of his kingdom there shall be no end." Luke i. 33.
30. " After this I will return, and will build again the TABERNACLE OF DAVID, which is fallen down ; and I will build again the ruins thereof, and I will set it up." Acts xv. 16.
31. " Thus saith the Lord God : Behold I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land." Ezek. xxxvii. 21.
32. " Listen, O isles, unto me ; and hearken, ye people from far ; the Lord hath called me from the womb, from the bowels of my mother hath he made mention of my name. . . And now, saith the Lord that formed me from the womb to be his servant, to bring JACOB again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength. And he said, It is a light thing that thou shouldst be my servant to raise up the TRIBES OF JACOB, and to restore the preserved of ISRAEL : I will also give thee for A LIGHT TO THE GENTILES, that thou mayest be my salvation unto the end of the earth." Isa. xlix. 1, 5-6.
33. " All the ends of the world shall remember, and turn unto the Lord ; and all the kindreds of the nations shall worship before thee. For the kingdom *is* the Lord's, and he *is* the governor among the nations." Psalm xxii. 27-28.
34. " For, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people ; and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days ; for the child shall die an hundred years old, but *the sinner* being an hundred years old *shall be accursed*. And they shall build houses and inhabit them, and they shall plant vineyards, and eat the fruit of them. . . . From one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord. And they shall go forth, and look upon *the carcases* of the men that have transgressed against me ; for their worm shall not die, neither shall their fire be quenched ; and they

shall be an abhorring unto all flesh." Isa. LXV. 18-21 ; LXVI. 23-24.

d. THE LAW OF THE KINGDOM—DIVINE.

35. "Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah ; Not according to the covenant which I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt ; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the House of Israel after those days, saith the Lord ; I will PUT MY LAWS INTO THEIR MIND, and write them in their hearts ; and I will be to them a God, and they shall be to me a people : And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord ; for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities I will remember no more." Heb. VIII. 8-12.
36. "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills ; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob ; and he will teach us of his ways, and we will walk in his paths ; for out of Zion shall go forth THE LAW, and THE WORD OF THE LORD FROM JERUSALEM. And he shall judge among the nations, and shall rebuke many people, and they shall beat their swords into plowshares, and their spears into pruning hooks ; nation shall not lift up sword against nation, neither shall they learn war any more." Isa. II. 2-4

The things concerning the name of Jesus Christ also comprise four principal elements : a. His genealogy ; b. His "Messiahship" :—as prophet ; c. As priest and sacrifice ; d. As King and Judge.

a. HIS GENEALOGY—SON OF GOD.

37. "Fear not, Mary ; for thou has found favour with God. And, 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." Luke I. 30-32
38. "Thou art the Christ,¹ the Son of the living God." Matt. XVI. 16.
- b. THE MESSIAH—AS THE PROPHET.
39. "We have found the Messiah, which is, being interpreted, the Christ." John I. 41.
40. "Moses truly said unto the Fathers, A Prophet shall the Lord your God raise unto you of your brethren, like unto me." Acts III. 22.
41. "This is of a truth the prophet that should come into the world." John VI. 14.
42. "Jesus said . . . the word which ye hear is not mine, but the Father's which sent me." John VII. 16.
- c. THE MESSIAH—AS PRIEST AND SACRIFICE.
43. "John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world." John I. 29.
44. "This man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God." Heb. X. 12.

45. "Be it known unto you therefore . . . that through this man is preached unto you the forgiveness of sins." Acts XIII. 38.

46. "Christ glorified not himself to be made an High Priest, but he that said unto him, Thou art my Son, to-day have I begotten thee. As he saith also in another place, Thou art a *priest* for ever after the order of Melchisedec." Heb. V. 5-6.

47. "Called of God a High Priest after the order of Melchisedec." Heb. V. 10.

48. "Wherefore he is able also to save them to the uttermost that come unto God by Him, seeing he ever liveth to make intercession for them. For such an High Priest became us who is holy, harmless, undefiled, and separate from sinners, and made higher than the heavens ; who needeth not daily, as those high priests, to offer up sacrifices, first for his own sins and then for the people's ; for *this he did once* when he offered up himself." Heb. VII. 25-27.

49. "Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building. Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption." Heb. IX. 11-12.

d. THE MESSIAH—AS KING AND JUDGE.

50. "Nathanael answered and said unto him, Rabbi, thou art the Son of God ; thou art the KING of Israel." John I. 49.

51. "Jesus stood before the governor ; and the governor asked him, saying, Art thou the king of the Jews ? and Jesus said unto him, Thou sayest." Matt. XXVII. 11.

52. "Pilate said unto him, Art thou a King then ? Jesus answered, Thou sayest that I am a King. TO THIS END WAS I BORN, and for this cause came I into the world, that I should bear witness unto the truth. Everyone that is of the truth heareth my voice." John XVIII. 37.

53. "The Son of man shall come in the glory of His Father with his angels ; and then *he shall reward* every man according to his works" Matt. XVI. 27.

54. "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." Matt. XXV. 31.

55. "God anointed Jesus of Nazareth with the Holy Spirit and with power . . . and he commanded us to preach unto the people and to testify that it is he which was ordained of God to be the *Judge* of the quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." Acts X. 38-43.

"The Hope" generated by a belief of the things concerning the Kingdom of God and the "name" of Jesus Christ is founded upon FOUR Covenants of promise. They are :

1. The covenant in Eden. (Gen. III. 14-15.)
2. The covenants with Abraham. (Gen. XII. 1-3 ; XIII. 2-17 ; XIII. 14-18.)
3. The covenant with David. (2 Sam. VII. 10-16 ; XXIII. 1-7 ; 1 Chron. XVII. 9-14 ; Ps. CX. 1-6.)
4. The covenant with Israel. (Deut. XVIII. 15-18.)

These comprise those exceeding great and precious promises that by these ye might be partakers of the divine nature . . . escaping the corruption that is in the world through lust. (2 Peter I. 4.)

¹. "Christ," or "Christos," means *Anointed*, the Greek form of the Hebrew word "Messiah," which also signifies "*Anointed*."

They can be clearly demonstrated and fully amplified by quotations from Scripture.¹

**Names Written
in
Heaven.**

Upon belief and baptism the name of a *saint* is written in heaven, because the Father loves, is deeply interested in, and keeps a record of all those who live unto him. (John xvi. 27.) Thus we read in Malachi :

They that feared the Lord spake often one to another ; and the Lord hearkened, and heard it, and *a book of remembrance was written* before Him for them that feared the LORD, and that thought upon his name." (Chap. iii. 16.)

Since this is affirmed of Old Testament Saints, it must also be true of the disciples of Jesus because they belong to Him, and are given to Him by the Father. Thus we read :

For as many of you as have been baptized into Christ have put on Christ.

There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female : for ye are all one in Christ Jesus. (Gal. iii. 27, 28.)

I have manifested thy name unto the men which thou gavest me out of the world ; thine they were, and thou gavest them me ; and they have kept thy word.

Now they have known that all things whatsoever thou hast given me are of thee.

For I have given unto them the words which thou gavest me ; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

I pray for them ; I pray not for the world, but for them which thou hast given me ; for they are thine. . . .

Neither pray I for these alone, but for them also which shall believe on me through their word ;

That they all may be one ; as thou, Father, art in me, and I in thee, that they also may be one in us ; that the world may believe that thou has sent me. (John xvii. 6-9, 20, 21.)

For this cause, no doubt, the Apostle Paul speaks of certain whose names are written in the book of life, thus :

I entreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellow labourers, *whose names are in the book of life*. (Phil. iv. 3.)

In the aggregate they, the *saints*, are described by the Apostle as "The general assembly and church of the firstborn *which are written in heaven*." (Heb. xii. 23.) Their names are also said to be "*written in the book of life of the Lamb*" (Apoc. xiii. 8) because through Jesus, and through Him only, can they have eternal life. Such are *called* to God's kingdom and glory. (1 Thess. ii. 12.) During probation for this high honour their own conduct will determine whether their names remain upon the roll or are blotted out therefrom. If after rising from the waters of immersion they walk not in newness of life (Rom. vi. 4) and presumptuously sin against God, they will be rejected, and excluded from the privileges to which belief and baptism entitle them.

**Saints a
Separate
People.**

Saints are required to maintain the separate condition in which they have been placed by baptism. Hence the Apostle exhorted the brethren to hold aloof from all associations which hamper their liberty and freedom for service to their Lord and Master, thus :

Be not unequally yoked together with unbelievers ; for what fellowship hath righteousness with unrighteousness ? and what communion hath light with darkness ? (2 Cor. vi. 14.)

The beloved Apostle also exhorts them thus :

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. (1 John ii. 15.)

Although prospectively kings and priests, and heirs of the kingdom, rulers in the age to come (1 Peter ii. 9 ; Rev. v. 10 ; 2 Tim. ii. 11, 12), for the time being they differ not from bond-servants (Gal. iv. 1), a position aptly illustrated by Jesus, their Lord and Master, when tribute money was demanded. Peter was prepared to pay at once, but Jesus took occasion to reveal the real position, thus :

What thinkest thou, Simon ? Of whom do the kings of the earth take custom or tribute ? Of their own children, or of strangers ?

Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up ; and when thou has opened his mouth, thou shalt find a piece of money : that take, and give unto them for *me* and *thee*. (Matt. xvii. 25-27.)

The attitude of Jesus, although Son of God, paying tribute to the Roman government is an example which His disciples are to follow. Hence we read :

Let every soul be subject unto the higher powers. . . . For this cause pay ye tribute also. (Rom. xiii. 1, 6.)

Render therefore to all their dues : tribute to whom tribute is due ; custom to whom custom ; fear to whom fear ; honour to whom honour. (*Ibid.* verse 7.)

But this subjection to the powers that be is limited to "rendering unto Cæsar the things that are Cæsar's." The things which belong to God must in no wise be surrendered, an attitude fearlessly adopted by the Apostles, as illustrated by the words of Peter, John, and others, thus :

Whether it be right in the sight of God to hearken unto you more than God, judge ye.

For we cannot but speak the things which we have seen and heard. (Acts iv. 19, 20.)

We ought to obey God rather than men. (*Ibid.* v. 29.)

The test of obedience has often been very severe (Heb. xi. 32-38), but the reward is proportionately great. The disciples through much tribulation (Acts xiv. 22.) must follow in the footsteps of their Lord, who for the joy set before Him endured the cross, despising the shame, and is now set down at the right hand of the throne of God (Heb. xii. 2), but if they fail under trial they will be lost in the end. For what doth it profit if a man gain the world and be cast away ? (Luke ix. 25.) Saints also are required to contend earnestly for the faith

¹. See Appendix and A Declaration of the First Principles of the Oracles of the Deity.

(Jude 3), but if like some who in the days of the Apostles departed from the truth and said "there is no resurrection of the dead" (1. Cor. xv. 12) or that "the resurrection is passed already" (2. Tim. ii. 18) they "take from the sayings of this book" (Apoc. xxii. 19) and will have their names taken out of the book of life (Exod. xxxii. 32-33; Psalm lxix. 28.)

The time when the name of a saint is struck off the roll will not be revealed until all the saints appear before the judgment seat of Christ. Then will they receive "in body" according to their works, thus we read :

For *we* must *all* appear before the judgement seat of Christ; that everyone may receive the things *in body*, according to that he hath done, whether good or bad. (2 Cor. v. 10.)

The reader will observe that the italicised words (*done* and *his*) appearing in the A.V. are omitted. First, because they do not form part of the original text, and have been inserted by the translators without sufficient authority. Secondly, because the insertion of these words not only makes the passage nonsensical, but also implies a denial of the resurrection. Faithful and unfaithful saints are not to receive a present at the judgment of something which *they* have done in the past, and which they appear to have lost according to the italicised words, but they are to receive a reward commensurate with their conduct which will affect them bodily, thus we read :

Whatsoever a man soweth, that shall he also reap.

For he that soweth to his flesh shall of the flesh reap *corruption*; but he that soweth to the Spirit, shall of the Spirit reap *life* everlasting. (Gal. vi. 7, 8.)

In the one case the sentence is described as follows :

Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. (Matt. xxv. 41.)

Whosoever was not found written in the book of life was cast into the *lake of fire*. (Rev. xx. 15.)

This is the *second death*. (*Ibid.* verse 14.)

In the other case the sentence will be :

Come, ye blessed of my Father, *inherit the kingdom* prepared for you from the foundation of the world. (Matt. xxv. 34.)

Again, in the case of those rejected at the judgment they will be beaten with many or few stripes according to their works (Luke xii. 47, 48) that is, suffer punishment *in body* by physical suffering ending in death (Rom. vi. 23), but the righteous receive *immortality* by a change of *bodily* constitution. Thus we read :

WE shall not all sleep, but we shall all be *changed*.

In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

For *this corruptible* must put on *incorruption*, and this *mortal* must put on *immortality*.

So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, *Death* is swallowed up in victory. (1 Cor. xv. 51-54.)

From the above testimonies it will be seen that there are in preparation "saints" to whom is to be given the kingdom (Matt. xxv. 34) and that there are "saints"

who will never attain to this high privilege. Prospectively they all are "children of God" (Luke xx. 36; Gal. iii. 26), "Heirs of God, and joint heirs with Christ" (Rom. viii. 17), "Children of the kingdom" (Matt. xiii. 38), but some only will be finally elected, for many are called, but few chosen. (Matt. xxii. 1-14.)

This distinction between "saints" in their prospective and ultimate relations must be understood and fully apprehended if the connection between "the saints" mentioned in Daniel and those described in the New Testament is to be understood. Further, seeing that a selection is to be made from the called out ones, the distinction between saints and "the people of the saints of the Most High" should be clearly kept in view.

From among the "Saints" collected by the proclamation of the Gospel come "*the people of the saints*" of the Most High to whom

The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given. (Dan. vii. 27.)

Here it may be observed that the seventh chapter of Daniel from which the above quotation is culled depicts the kingly rulership of men under the figure of four great devastating beasts (verses 1-12; 19-20.) The fourth beast system is prefigured by more remarkable symbols than the others, and is particularly distinguished by an assumptious attitude against God and the "*saints of the Most High*," causing a continual conflict between those who believe in the gospel and the powers that be.

During the conflict many of the saints fail under the trials to which they are subjected, others maintain their steadfastness (Matt. xxiv. 12, 13.) These are the *people of the saints* who will be accepted at the judgment seat of Christ, they are :

"The People
of the
Saints."

The *people* of the saints of the Most High.

The *people* who shall hear the joyful sound : "Come, ye blessed of my Father, enter into the kingdom prepared for you from the foundation of the world."

They shall walk in the light of His countenance. (Ps. lxxxix. 15-16.)

They are the people who will be delivered.

They are "written in the book of life." (Dan. xii. 1.)

The prospective relationship of Jesus Christ and His disciples as the Saints of the Most High is still further illustrated by a comparison of the terms of Daniel's prophecy and the New Testament record. In the second chapter of Daniel the kingdoms of men are represented by a composite image, consisting of four principal elements : first, gold ; second, silver ; third, brass ; and fourth, iron ; each element representing some phase of the kingdoms of men. The fourth element in its latter day phase assumes the aspect of clay and iron mixed., *i.e.*, republicanism and autocracy, shown, perhaps, in one of its most subtle aspects, in the silent capture of democracy by autocratic ecclesiasticism, enabling the latter to ride into power thereby. The divine element which is to be established in the place of human rule is represented by "a stone cut out without hands," which,

after smiting the image upon its feet, becomes a great mountain and fills the earth, emblematic of the Kingdom of God.¹ The stone in the second chapter must be the same element as *The Ancient of Days and the Saints* of the seventh chapter, because both are represented as executing judgment upon the dominions of men, and particularly upon the fourth beast dominion in its quasi-kingly phase (chap. II. 40-42; VII. 9, 18, 27.) The Head of this community—the *Corner Stone*—has long since ascended to the right hand of the Father in Heaven in preparation for this future mission, and may be taken to be represented by the *Ancient of Days* of chapter seven. But where are “the people of the saints of the Most High” who are to rule with Him?

For the most part they are sleeping in the dust of the earth, for it is written:

The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. (1 Thess. iv. 16.)

Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. (John v. 28, 29.)

In the book of Isaiah the accepted are represented as the dew of the morning, as “people of *Yahweh*” (Chap. xxvi. 20, 21) and as the *body* of Christ, thus we read (omitting the italicised words):

Thy dead shall live; my dead body shall they arise. Awake and sing, ye that dwell in the dust: for thy dew is as the dew of herbs, and the earth shall cast forth the dead. (Chap. xxvi. 19.)

This beautiful figure associated with the resurrection, when the “*Sun* of righteousness” shines upon the members of the body of Christ, indicates that each one represented by a dewdrop will then reflect his light.² “For as the Father hath life in Himself, even so gave he to the Son to have life in himself,” John v. 26. They are dark earthly bodies till He shines upon them and gives them the light of life. For it is written: “There is a *natural* (earthly) body and there is a spiritual body . . . and as *we* have borne the image of the earthly, *we* shall also bear the image of the heavenly.” 1 Cor. xv. 44-48. From the Garden of Eden onwards the earth was “sown” with man in his earthly state (Gen. II. 7; III. 19; Hosea II, 23; Jer. xxxi. 27-28; 1 Cor. xv. 42). So it is written, “The first man is of the earth earthy” (1 Cor. xv. 47). The believers die in this natural state and are buried, afterwards they come forth from the grave in this *natural* body (Job XIX. 25, 26; 2 Cor. v. 16; John XI. 43, 44). When the Apostle says, “It is sown a natural body; it is raised a spiritual body” (1 Cor. xv. 44) he is referring to a resurrection from the natural state in which man was sown, to an immortal state—*raised* from mortality to immortality. The change from

mortality to immortality does not take place in the grave, because “corruption cannot inherit incorruption,” and because the saints must stand before the judgment seat of Christ to receive the gift of immortality “*in body*.” After judgment he is *raised* from this corruptible condition to an incorruptible nature, because flesh and blood cannot inherit the kingdom of God (1 Cor. xv. 50) (see p. 73-78 *ante*.) The miracle of their deliverance from the grave is exceeded by the still greater miracle of their resurrection, or exaltation from a flesh and blood nature to an incorruptible, immortal nature (1 Cor. xv. 53, 54). They then appear in their true colours, as prefigured in the last book of the bible, where the saints appear as a “rainbow” arrayed upon the head of a powerful angel (Chapter x.) each raindrop representing a saint. This wonderful symbol prefigures the mission of Yahweh and his saints who in their regenerative work, subsequent to the execution of judgment upon the nations “come down like rain upon the mown grass, as showers that water the earth” (Psalm LXXII. 6). A rainbow which is produced by light passing through raindrops, causing them to shine with prismatic colours, is a beautiful figure of the saints in their relation to Jesus Christ in the glorified state. Until their association with Him their excellent attributes are not revealed. Then their sterling character becomes manifest to all, because of their faith and obedience to the requirements of their Father. They are referred to in Malachi, Chap. III. 17, as *precious jewels*. When clothed with divine nature they are a glorified community, flashing forth their beautiful character when the light of the *Sun* shines upon them. They will then shine forth in the kingdom of their Father (Matt. XIII. 43).

When the Lord comes to be *glorified* in His *saints*.

Admired in all them that believe the testimony. (2 Thess. I. 10.)

Three Phases of Glory.

Here it must be distinctly understood that there are at least *three* phases of glory associated with the purpose of the Father. These three phases should be kept in view when considering the symbol before us.

The Apostle Paul speaks of the glory of the ministration of death “written and engraved in stones” as a glory upon which the children of Israel could not look, (2 Cor. III. 7.) The ministration was a “glorious” thing in itself, because the Father was revealing His purpose to men through Moses by miracles, signs, and wonders. This is *one* phase.

These arrangements were the means of causing “glorification” in others reflecting from and to the source thereof. That is *another* phase of the glory.

We have many illustrations of these two phases, for example: In the mission of the Son of God, the Father first glorified Him by the miracles which were performed through him (John II. 11) and by the Transfiguration, when “the excellent glory” was seen. (2 Pet. I. 17.) This manifestation of glory was also accompanied by a reflection from and to its Source when Jesus glorified

¹. Further exposition of this prophecy will be found in *Elpis Israel*, by Dr. Thomas.

². See “Eureka” for more complete description of this figure.

the Father in submitting to the death of the cross, and was afterwards himself glorified by resurrection from the dead, and exaltation to the right hand of the majesty in the heavens. Thus it is written :

The hour is come that the Son of man should be glorified.

Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone : but if it die, it bringeth forth much fruit. (John XII. 23, 24.)

Therefore, when he was gone out (Judas, to betray) Jesus said, *Now* is the Son of man glorified, and God is glorified in him

If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him. (*Ibid.* XIII. 31, 32.)

In like manner these two phases of glory appear when the disciples of Jesus steadfastly follow the example of their Lord. Thus we read :

Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you :

But rejoice, inasmuch as ye are partakers of Christ's sufferings ; that, *when His glory* shall be revealed, ye may be glad also with exceeding joy.

If ye be reproached for the name of Christ, happy are ye ; for *the spirit of glory* and of God *resteth upon you* ; on their part he is evil spoken of, but on your part *He is glorified* (1 Pet. IV. 12-14.)

Let your light so shine before men, that they may see your good works, and *glorify your Father* which is in heaven. (Matt. v. 16.)

Here we have reference, *first*, to the spirit and glory of the Father resting upon those who endure trial. *Secondly*, to the glorification of the Father and the Son reflecting from those who are obedient to the Source from which it came.

There is a *third* phase of glory which is to be manifested at the time when the Lord comes "to be admired and glorified in His saints" (2 Thess. I. 10). Thus we read :

And they shall see the Son of man coming in the clouds of heaven *with power and great glory*. (Matt. xxiv. 30.)

For the Son of man shall come in the glory of his Father with his angels ; and then he shall reward every man according to his works. (Matt. xvi. 27.)

When Christ, who is our life, shall appear, then shall ye also appear with him *in glory*. (Col. III. 4.)

Who shall change our vile body, that it shall be fashioned like unto his glorious body. (Phil. III. 21.)

Having apprehended the three phases of glory above mentioned, and having seen the connection between the saints mentioned in the book of Daniel and the disciples of Christ, we may now resume the consideration of the wonderful figures by which the glory of the Lord is represented in Ezekiel, and other prophecies intimately related thereto.

V. FOUR LIVING CREATURES.

When the fourfold symbols which represent saints in the prophecy of Ezekiel are compared with those which are described by John in the Apocalypse, there is only one possible inference, viz., that they both portray the same people in some phase of their relation to the glory which enters the Temple.

The Symbols of Ezekiel and John.

John saw the redeemed represented by *four* living creatures just as Ezekiel saw the glory of the Elohim of Israel symbolised by a fourfold symbol.¹ Those of Ezekiel had wings, so those of John. Ezekiel's four living creatures had each four faces, viz., that of a man, a lion, an ox, and an eagle, while those of John are distinguished by like symbols. The living creatures of Ezekiel speak of "the place of their throne in Jerusalem," while those of John sing the song of victory and declare that they will "reign upon the earth." John sees the four living creatures in the midst of a "throne set in heaven," while Ezekiel hears the voice of glory from the place of *Yahweh's throne* in Jerusalem. (Apoc. IV. 23 ; Ezek. XLIII. 2-7.)

The *heaven* in which John saw the throne set is that sphere of rulership upon the literal earth which is so frequently described in the prophets by the word "Heaven." The terms *heaven* and *earth* in Bible symbolism signify the whole human fabric of society, comprising the rulers and the ruled, as may be seen from such passages as Deut. xxxi. 30—xxxii. 1, where Moses addresses the *congregation* of Israel under the figures *heaven* and *earth*, the princes and priests being represented by the word "heaven," and the people by the word "earth." Evidently the throne to which John referred is a throne upon the earth, because later he speaks of a Lamb in the "midst of the throne," accompanied by "kings and priests" who are to "reign upon the earth." (Chap. v. 6, 8, 9.)

The four living creatures of Ezekiel must be classed with "the four living creatures round about the throne," mentioned by John, because they are also said to be full of eyes. (Ezek. x. 12 ; Ap. iv. 6.)

The four and twenty elders and the four "living creatures" must comprise one community because they all fall down before the Lamb and together sing :

Thou 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. (Rev. v. 9-10.)

And yet again, the four living creatures together with the four and twenty elders must represent "Saints" because when they thus fall down to praise the *Lamb* "everyone of them has harps and golden vials full of odours (margin, incense) which are the *prayers of the saints*." Therefore the four and twenty elders, and the four living creatures full of eyes both in Ezekiel and John, represent *Saints* in some aspect of their mission, constitution, or development.

Moreover, just as the appearance of the living creatures seen by Ezekiel was like "*burning coals of fire*" and "the appearance of *lamps*" flashing "up and down among the living creatures," running and returning as "a flash of lightning" (Chap. I. 13-14), so in John's descrip-

¹ In the Common Version these four are styled "beasts." The word in the original is *qā* (Zoa), and signifies simply "living ones," and is rendered *living creature* in the R.V. In Ezekiel I. 5, they are styled *חַיִּיִּם* (*haiyoth*), rendered in the R.V. "living creatures."

tion "out of the throne" in the midst of which "were the four living creatures" there proceeded "*lightnings and thunders*," and seven lamps of fire burning before the throne.

The seven lamps in the Apocalypse are said to be the "seven spirits of God." The flashing fire noted by Ezekiel is said to be "The Spirit," Chap. I. 12. Now from Apostolic testimony we know that there is but *one spirit* (Eph. IV. 4), therefore the seven lamps in the Apocalypse must represent this same Spirit in the seven phases under which the work of the Spirit is marshalled in the Apocalypse. Thus we have *seven churches* in Asia, yet *one church or body of Christ* (*ibid.* IV.), *one Spirit* working in the *many* members of the body of Christ (I Cor. XII. 2-30). *One Spirit* giving light and knowledge in the Apocalypse, but the light is exhibited in a seven-fold series of symbols—seven seals, seven trumpets, seven vials, and seven thunders.

Further, we have already seen in the prophecy of Daniel that the "saints" in their prospective relationship to "the kingdom and dominion under the whole heaven" are subjected to war by a presumptuous power called a "beast" speaking "great words against the Most High," Chap. VII. 23, 25. So also in the Apocalypse a "blaspheming beast" is said to make war upon the *saints*, who are represented by four living creatures possessing remarkable similarities to those mentioned in Ezekiel.

From this analysis it will be seen that both Ezekiel, Daniel and John were shown symbols which depict a multitude of human intelligences related to:

1. A divine kingdom which is to be established upon the earth, comprising:

2. A community of *saints* in whom are manifested the glory of their Creator in that kingdom in the day of their redemption.

The above conclusion will be more clearly established when the details of the symbols of Ezekiel and John are fully explained and understood.

VI THE WING SYMBOL.

Each of the four living creatures depicted in the first chapter of Ezekiel had *four* wings (verse 6), while those described by John had six. These wings do not appear to represent flight, but movement of some kind. (See p. 99 *ante.*) Now, in the book of Isaiah (Chap. VI. 1, 2) we read of the Lord (*Adonai*) sitting upon a throne high and lifted up, and his train with "the seraphims" filling the Temple.

Just as the identity of the four-fold symbols of Ezekiel and John is shown by features which they have in common, so the identity of the seraphim seen by Isaiah, with the four living creatures depicted in the Apocalypse, and consequently with those called "cherubim" in Ezekiel, is indicated by the number of their *wings*, each having six (Isa. VI. 2; Apoc. IV. 8) and by their voice. Thus in Isaiah we read:

One cried unto another, and said Holy, holy, holy, is

the Lord of Hosts: . . . the whole earth is full of His glory. (Ch. VI. 3.)

The living creatures described by John also say:

Holy, holy, holy, Lord God Almighty, . . . which was, and is, and is to come. (Apoc. IV. 8.)

Isaiah terminates his sentence differently from John. The different termination is due to the epoch, and the conditions which obtain when the voice thus speaks, but the voices and the wings "full of eyes" show that the prophecies of Isaiah, Ezekiel and John all relate to "saints."

Having seen that the symbols of Isaiah and Ezekiel exhibit some features appertaining to the Saints, why should the term "Seraphim" appear in Isaiah, and why "cherubim" in Ezekiel?

As to the Seraphim, Dr. Thomas says:

"There is no obscurity about the etymology of שרף (*seraph*). It signifies burning, fiery, deadly. The fiery serpents sent among the people (Numb. XXI. 6) are styled by Moses *Seraphim*."¹

Now, as a means of delivering the people from the bite of these fiery serpents, we read that Moses was commanded to:

Make a fiery serpent, and set it upon a pole. . . . And Moses made a serpent of brass, and put it upon a pole. (Verses 8, 9.)

Polished brass glittering in the sunshine would look fiery. Similarly the golden cherubim in the tabernacle and the temple of Solomon would be bright and shining, as also all the cherubim emblazoned in gold upon the walls of the temple.

As to the Cherubim, "the word cherub (כרוב) is said to be a conjunction of the Hebrew prefix כ *ca*, *like*, and רב *rub*, *a multitude*."²

Respecting the "ideal meaning" of the word כרוב Parkhurst observes that כ is indisputably a particle of *likeness* or *similitude*, and suggests that רוב represents "majesty," apparently because the majesty of God was manifested in connection with the tabernacle; Gesenius proposes to transpose the letters and read רבב (*rekeb*), "a chariot." Whatever be the merits of these ideal interpretations, two points appear perfectly clear, *viz.*, (1) that the prefix indicates a likeness to *something*; (2) that something must represent the highest ideal which can be associated with the figures which were formed and placed in the Most Holy in the tabernacle.

From the description of the cherubims in Exod. XXV. 17-20, it will be seen that "they were formed of gold in one piece with the Mercy Seat." They each had wings overshadowing the Mercy Seat and their faces, one toward another, looking toward the Mercy Seat. Now, whatever "ideal" these figures represented they could not represent the angel of Yahweh's presence, who accompanied Israel in their sojourn in the wilderness (Exod. XXIII. 20-23) nor *any* of the angelic host, because of the second commandment. Neither could they repre-

¹ *Eureka*, Dr. Thomas.

² Bannister's *Temple of the Hebrews*, p. 150.

Symbols in
Ezekiel, Isaiah and
John identical.

sent the "ideal of the trinity," as Parkhurst attempts to prove, because *two* figures, having four wings and four faces do not harmonise with any conceivable conception of a "Triune God." Moreover, since the tabernacle and all its furnishings was "a shadow of *good things to come*:" (Heb. x. 1) "figures for the time then present:" the cherubim could not represent anything *then in existence* either in earth or heaven.

Further, since the Apostle speaks of *The cherubim of glory* overshadowing the Mercy Seat, and since we have seen that they formed "one piece" with the Mercy Seat, whatever "ideal" they represent must prefigure something "glorious" connected with the Mercy Seat, towards which they looked. Unquestionably the Mercy Seat prefigured Jesus Christ, because the Apostle Paul, when speaking of justification by faith in the blood of Jesus Christ states that God set Him forth, or "purposed" Him (see margin R.V.) as a "propitiation," or rather as a *mercy seat* ἱλαστήριον (*hilasterion*) Rom. iii. 25, for this same word is translated *mercy seat* in Heb. ix. 5, where the Apostle speaks of the covering to the ark and the "cherubim of glory." Further, in the Septuagint translation the word *hilasterion* answers to the Hebrew כפרת from the verb כפר *to cover*¹, which typifies *Jesus Christ*, because just as the ark covered the testimony, so he (Jesus) became a covering for sin.

Now, out of Christ Jesus as the "mercy seat," a glorified community is to be developed. Thus we read:

Your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. (Col. iii. 3, 4.)

And again, speaking of the Captain of their salvation:

It became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

For both he that sanctifieth and they that are sanctified are all of one: for which cause he is not ashamed to call them brethren.

Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. (Heb. ii. 10-12.)

And again, speaking of deliverance at the appearing of Jesus Christ, the Apostle Peter said:

Wherein ye (saints) greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations.

That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ. (1 Pet. i. 6-7.)

And yet again, the same Apostle wrote:

The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly: not for filthy lucre, but of a ready mind;

Neither as being lords over God's heritage, but being ensamples to the flock.

And when the chief Shepherd shall appear, ye shall

receive a crown of glory, that fadeth not away. (*Ibid.* v. 1-4.)

These testimonies supply the *ideal interpretation* of the word כרוב (*cherub*). The "cherubim of glory" in the tabernacle prefigured a glorious *multitude* "like unto Jesus Christ," who are to be developed in connection with him as the *mercy seat*. "They represented the glorious manifestation of the sons of God at the appearing of Christ." (Rom. viii. 19.)

Further on, it will be seen that the following detailed explanation of Ezekiel's description of the glory which he saw enter the temple, is fully in harmony with this interpretation, and that the symbolical figures overshadowing the mercy seat in the tabernacle are intimately connected with those of Ezekiel. They foreshadowed the same things. The more ample verbal description of the cherubim which Ezekiel saw now takes the place of those in the tabernacle and is given for the enlightenment of all whom it may concern.

The ingenious suggestion of Gesenius to transpose the letters and make the word spell "chariot" is, of course, philologically inadmissible, because the word רכב signifies to *ride*, and is only metonymically understood as chariot in that sense. Thus the word does not describe the cherubim, but the *use* of the cherubim, in which the Father will dwell and on which figuratively he does and will ride. In 1 Chron. xxviii. 18, the cherubim are called the מרכבה, or *chariot* of Yahweh, because instruction from the Father was given from between the cherubim from the mercy seat. See Exod. xxv. 22. Numb. vii. 89. Leviticus xvi. 2. Here we must distinguish between the "rider" and that which is ridden. "The decorum of the symbol necessitates this." The cherubim cannot represent both.

Further, in Genesis we find that the cherubim which kept the way of the tree of life had a *flaming sword* turning every way, or, as Parkhurst renders it, "the burning flame rolling upon itself to keep the way of the tree of life."

Two important features, therefore, are indicated by the association of the terms cherubim and seraphim in the symbolic figures of Ezekiel and Isaiah

First,—The saints are related to fiery judgments, not only affecting them personally (Heb. x. 26, 27; xii. 29) but also in relation to their position as the administrators of judgments coming upon the world, when the Saints are organised as the Militant Hosts for establishing the kingdom of God upon the earth, when in the *calf foot* phase of their mission they tread down the enemies of the Father with the soles of their feet. (See pp. 131 and 140-141.) The importance of the personal aspect will be shown more fully when considering the effect of appearing before the judgment seat of Christ. (Sub-Section xii. pp. 132-137.)

Secondly,—The *brightness* associated with all these symbols indicates the attribute of *light* which will be bestowed upon the saints. The brightness of the serpent fixed upon a pole in the wilderness prefigured burning destruction to the flesh of sin; but at Eden's gate the

¹. Parkhurst.

light flashing out from the cherubim and returning upon itself indicates the presence there of Elohim, shedding forth instruction for those there assembled to offer sacrifice in return for divine guidance. Just as the Elohim of that age dispensed the light of life, so the saints in the age to come will perform a like mission.

The symbols of Isaiah, related as they undoubtedly are to those of Ezekiel and John, not only serve to explain them, but also exhibit additional significant features in connection with the preparation of the saints for their great mission in the world. For instance, although the wings are not intended for flight in the ordinary sense of the term, they must indicate movement of some kind, for the figure is frequently used in the sense of extending, spreading, or covering. Thus we read of Tyre in her overlordship of other people "as a covering cherub." (Ezek. xxviii. 14, 15, 16.) Also in Isaiah we read of the Assyrian invasion of Palestine under this figure, viz., that "the stretching out of his wings shall fill the breadth of thy land, O Immanuel." (Isa. viii. 8.) The wings, therefore, may be taken to represent the overshadowing, or extension of that which the cherub symbolises.

Now, according to Isaiah one *pair* of wings "covered the face" of the Lord (Adonai), one *pair* covered his feet, and with twain he did *fly*.

These may well refer to the period when through the Mosaic system the glory of the Father was revealed. The Apostle Paul, when writing of this manifestation, describes the Mosaic system as a *veil* behind which the glory of the Father was hidden, illustrating his point by referring to the fact that Moses covered his face with a veil when he came out from conversing with the angel of God in the tabernacle (2 Cor. iii. 13; Exod. xxxiv. 33-35), saying:

Even unto this day, when Moses is read, the *veil* is upon their heart. (2 Cor. iii. 15.)

They have a zeal of God, but not according to knowledge. (Rom. x. 2.)

They sought it not by faith, but by the works of the law. (Rom. ix. 32.)

The glorious means of deliverance from sin was there, but "their minds were blinded," or "veiled," a condition foreshadowed by Moses wearing a *veil* after coming from the presence of the Angel in whom was "the name of the Father." (Exod. xxxiv. 29-35.)

Now, just as the wings of the cherub before which Moses appeared spread over the mercy seat (Exod. xxv. 17-22) so also according to the figure in Isaiah, Ezekiel, and John, the *faithful saints* of that period, represented by wings full of eyes were a covering, through which the Father's light shone upon others, overspreading the land of Israel, and beyond its borders to the surrounding nations. (1 Kings x. 1, 24, etc.). Those who, because of their faith, could see beyond the veil, will in due time receive their reward, but the rest "were blinded."

Further, this cherubic manifestation represented by

the two "cherubim of glory," "whose wings overshadowed the mercy seat, was a figure for the time then present." Heb. ix. 5, 9. Now the mercy seat upon which the blood of bulls and goats was offered represented Christ. He was the altar, mercy seat, and offering in one, upon which, as it were, he offered his own blood. (Psa. cxviii. 26-27; Heb. ix. 14; xiii. 10; 1 John ii. 2; Eph. ii. 14-16.) Concerning Him it is written:

I am the good shepherd, and know my sheep, and am known of mine.

As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep.

And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold, and one shepherd. (John. x. 15-16.)

Just as the two cherubim were made of gold of one piece with the mercy seat, so one cherub represents the redeemed from Israel; and the other the redeemed Gentile—Israel after the Spirit. The two cherubim may also be said to be typical of the Father speaking in the Son *between* the Old Testament and New Testament dispensations. For the tabernacle in all its arrangements was typical of good things to come. As Moses heard the directing voice of God from "between the cherubims" (Numb. vii. 89; Exod. xxv. 22), so also the voice of God spoke through Jesus between the Mosaic and the Messianic periods represented by the two cherubim and the fourfold symbols of Ezekiel and John.

Ezekiel not only saw the vision of the "With Twain He Did Fly," glory of *Yahweh* by the river Chebar and at the door of the inner gate of Jerusalem (Chap. viii. 3), but he also saw that the cherubim had departed from the house after the sins of Israel had been portrayed before him upon the "wall" (Chapters viii., ix.). Thus we read:

And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. (Chap. ix. 3.)

These verses indicate that when Israel did not adequately respond to the glorious manifestation of the Father in the form and substance of the Law, He rejected them as the medium of revealing His glory, and turned to the Gentiles. (Acts xiii. 46-48.) Thus the transference of a manifestation of glory from *one people to another*, and from *one place to another*, appears to find expression in symbolical wings with which the cherub is said to *fly* (Isa. vi. 2), and also by the likeness of one of the living creatures seen by John to "a flying eagle." (Apoc. iv. 7.) See Isa. xlix. 6; Luke ii. 32. The period of *flight* appears to extend from the time when the Father ceased to manifest Himself through Israel to the time when He will again, as it were, sit upon or dwell in, the cherubim. Referring to the time during which the Father withheld Himself from Israel, David plaintively and prophetically appeals for the favour of the Father, thus:

Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that sittest upon the cherubim, shine forth, (Psalm lxxx. 1. R.V.)

"With Twain Covered His Feet." In this we are reminded of the place of Yahweh's throne, which is also described as "the place of the *soles of his feet*." (Ezek. XLIII. 7). Since we have seen that the redeemed constituent elements of the wings full of eyes are to assemble in this place, the inference is that here this pair of wings will *cover his feet*, i.e., they represent the "feet" phase of the manifestation of Yahweh.

Referring to this period, David prophetically describes the Father as dwelling in the cherubim when the Lord reigneth over the earth. Thus we read :

The Lord reigneth ; let the people tremble : He sitteth upon the cherubim ; let the earth be moved.

The Lord is great in Zion ; and He is high above all the people. (Psalm xcix. 1, 2. R.V.)

Sitting *upon* the cherubim must mean dwelling in those who comprise the cherubim, for the cherubim do not carry the Father, but the Father carries them. They are the medium through whom the power and glory of the Father is manifested. He "dwells in" the cherubim after the resurrection and glorification of the Saints in Christ Jesus, as indicated in the Apocalypse, thus :

Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out : and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God ; and I will write upon him my new name (Chap. III. 12.)

And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. (Chap. XXI. 3.)

The expression *Holy*, thrice repeated in the Apocalypse and Isaiah, is especially significant in view of the different phases of this cherubaic manifestation of holiness. There are three epoch-marking events in which the Father has laid the foundation for the manifestation of *His Holiness*, and in which from period to period the saints have voiced their relationship to this holiness.

The words Holy, Holy, Holy, may be taken to signify Separate ! Separate ! Separate ! This threefold declaration of separateness may be taken to refer to three epoch-marking events and to the results which followed, viz. :

(1) When the flood came upon the earth the Father divided the wicked from the just. The *effect* of this judgment caused the people of God to voice and to maintain that separation between the sons of God and the children of men which had been violated, and which led to such lamentable results, when only eight souls were saved by water. (Gen. vi. 2, 11, 12, 13 ; XXIV. 3-6 ; XXVI. 34, 35 ; XXVIII. 1, 2.)

(2) Again, when the iniquity of the Amorites had developed to its fulness, the children of Israel were commanded to *destroy* the inhabitants of the land, not to make marriages with them, worship their idols, nor bow down to their images, but to be, and remain a

separate people. (Deut. vii. 2-6 ; Exod. xxiii. 24 ; Numb. xxxiii. 52.) The effect of this judgment caused the cry for "Holiness" again to go forth.

(3) And yet again, when Israel who "had received the law by the disposition of angels and had not kept it" (Acts vii. 53) filled up their iniquity by crucifying Him through whom the Father was manifesting himself, the Mosaic economy was overthrown, their city burned with fire, and the people scattered over the face of the earth. The lesson was not lost—at least for a time—by those who bore the divine testimony to the Gentiles. From this *third* epoch the *voice* of the *saints*, represented by the four living creatures in the Apocalypse, cried without ceasing, "Holy, Holy, Holy, the Lord God Almighty." (Apoc. iv. 8.)

The expression "Lord God Almighty" in the Apocalypse may be taken as the equivalent of the "Lord of Hosts" in Isaiah (see also p. 108) because in the one case obvious reference is made to The *Lamb* sitting on the *throne* in the midst of a community exercising rulership. In the other case the central figure is the Lord (Adonai) whose train filled the Temple. The train representing a multitude of rulers, or the ruling hosts. (Isa. vi. 1-3.)

These invocations to "Holiness" were accompanied by scathing, fiery judgments in harmony with the term *seraphim* used in the symbol of Isaiah. The judgments upon Jerusalem are likened to a fire in the book of Jeremiah thus :

If ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day ; then will I kindle a fire in the gates thereof and it shall devour the palaces of Jerusalem, and it shall not be quenched. (Chap. xvii. 27.)

The fire which destroyed Jerusalem was kindled soon after the disciples commenced the mission committed to them by Jesus. Those who listened to his warning, Matthew xxiv. 15, escaped, others were consumed in the destruction of the city.

The exhortation of the Apostle to the Gentiles shows how this "holiness" was enjoined upon the disciples :

Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing ; and I will receive you.

And I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. (2 Cor. vi. 17, 18.)

The work of separating this community unto the Lord is described in the Apocalypse under the figure of an angel sealing the servants of God in their forehead, thus :

And I saw another angel *having ascended*¹ from the sunrising, having the *seal* of the living God ; and he cried with a great voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we shall have sealed the servants of God on *their foreheads*. And I heard the number of them which were sealed, a hundred and forty-four thousand, *sealed out of every tribe* of the children of Israel.

¹ Having ascended, not "ascending" as in the A.V. Dr. Thomas

Of the tribe of Judah were sealed twelve thousand.
 Of the tribe of Reuben twelve thousand.
 Of the tribe of Gad twelve thousand.
 Of the tribe of Asher twelve thousand.
 Of the tribe of Naphtali twelve thousand.
 Of the tribe of Manasseh twelve thousand.
 Of the tribe of Simeon twelve thousand.
 Of the tribe of Levi twelve thousand.
 Of the tribe of Issachar twelve thousand.
 Of the tribe of Zebulun twelve thousand.
 Of the tribe of Joseph twelve thousand.
 Of the tribe of Benjamin twelve thousand.
 (Chap. vii. 2-8, R.V.)

Here arises a question of vital importance to the reader, *viz.*, What is signified by the "seal" of the living God, and what is it to be "sealed in the forehead"?

Under the heading *The Seal and the Forehead Sealed*, Dr. Thomas wrote as follows¹:

"John says, the angel who had ascended had a *seal*. It was a remarkable seal, and pertained to 'the living Deity.' . . . Of course, it was a symbolical seal he saw, and represented something capable of making an *impression* upon the sealed. Seals were anciently, as in modern times, engraved with devices, that when pressed upon a softened surface the device might be transferred thereto, as the *mark* of the owner of the seal. The Deity has a device which he has himself engraved upon his own seal, the counterpart or mark of which is transferred to the hearts of those who are impressible, and they become his sealed servants. It is written in Job xxxiii. 16, 'The Deity openeth the ears of men and *sealeth their instruction*.' From this we may learn that *sealing* has to do with *teaching*; and, consequently, as the seal of the Deity is applied to a surface capable of thinking, his seal is *that which impresses His ideas*, or '*thoughts and ways upon the brains of His creatures*.'

"Now, all the true servants of the Deity are thus 'sealed in their foreheads' which, hieroglyphically, are symbolical of their intellects and affections. The Chief of these servants, the Messiah or Christ was Himself to be sealed. This pre-determination was revealed by the Spirit to Daniel the prophet in chap. ix. 24. In that place, we are informed that, within the Seventy Weeks, prophetic time, 'the *vision and PROPHECY*' should be sealed, and besides this, 'the holy of holies' should be 'anointed.' Within the period described, Jesus was manifested, and put in his claim to be the PROPHECY: and, from the New Testament we learn that he was both anointed and sealed. 'The Deity,' says Peter, '*anointed Jesus of Nazareth with holy spirit and power*,' Acts x. 38; and, speaking of the Son of man, Jesus said 'him hath the Father the Deity, sealed.' Now, as sealing has to do with instruction we find that Jesus was not only able to do works of power, in 'healing all that were

oppressed of the devil,' but he could speak words of spirit and life which the sealed only can do 'The words I speak unto you,' said he 'are spirit and life.' And, again, he said 'My doctrine is not mine, but His that sent me.' 'I have not spoken of myself; but the Father who sent me, he gave me a commandment which I should say and what I should speak.' 'I am in the Father and the Father in me. The words that I speak unto you, I speak not of myself.' Hence, the discourses of Jesus must be received as the discourses of the Deity or Spirit in him. What he gave utterance to was 'the word,' or teaching of the Spirit—the things sealed or impressed upon his brain by the Deity. To be sealed is, therefore, to be taught of the Deity, and in regard to those who in very deed come to Christ, it is written in the Prophets, 'they shall all be taught of the Deity.' 'Every man, therefore,' saith Jesus, 'that hath *heard* and hath *learned* of the Father, cometh unto me.' The Father teaches men by what he causes them to hear, that they may learn it. 'I have told you the truth which I have heard of the Deity.' 'I speak to the world those things which I have heard from him.' These things spake Jesus. He was sealed by what he heard; and the things spoken to him were *the seal of the Deity* by which he was impressed.

"The seal of the Deity, then, is *divine teaching*. This may be sealed or impressed upon the brains or 'foreheads' of men directly or indirectly. Jesus was sealed directly. He heard in his sensorium what no one heard but himself. 'How knoweth this man letters not having been taught?' said the Jews. 'He knew what was in man,' says John. This was inspiration. Select ones, alone, were sealed thus. 'The Revelation of the Mystery' was sealed upon the foreheads of the Apostles in the same way. 'I have yet many things to say unto you,' said Jesus to the Apostles, 'but ye cannot bear them now.' 'Howbeit, when he the Spirit of truth is come, *he will guide you into all truth*; for he will not speak from himself, but whatsoever he shall hear, he shall speak, and will declare to you the things coming. He shall glorify me.' And, on another occasion he said to them. 'When they deliver you up, take no thought how or what ye shall speak; for it shall be given to you in that very time what ye shall speak; for it is not ye who are speaking, but the Spirit of your Father which is speaking by you.' This was divine sealing direct, without the intervention of any human agency. The Father could have sealed or taught all men in this way. There can be no question of his ability so to do; but it did not so please him. It would have saved mankind a great deal of trouble, and might have saved them from much error. It would have been a system of infallible teaching or sealing, which would have left them nothing to think out;

¹. "Eureka," Vol. II., pp. 290-293.

so that, for want of use, their brains might have become enervated and imbecile. . . . The Father requires men to use 'their foreheads' upon what he causes to be presented to them for faith. He requires them to listen and to understand what the Spirit saith. He hath created them with ears for the purpose of hearing what he hath to say, that by the hearing they may learn the truth and believe it. 'Faith comes by hearing the word of the Deity,' says Paul¹; and it matters not how the hearing gets into our 'foreheads,' so that the word heard effects a lodgment there."

Now, after the resurrection of the "sealed One"—Jesus—he commissioned his disciples to preach the gospel throughout the world. They faithfully carried out His instructions by preaching *The things concerning the Kingdom of God and the name of Jesus Christ*. See pp. 101-103 ante. Such as believed their testimony were baptized into "the name of the Father, and of the Son, and of the Holy Spirit." (Matt. xxviii. 19). In this way the name of Jesus was sealed upon the foreheads of those who believed—"for there is none other name under heaven given among men, whereby we must be saved." (Acts iv. 12.) At the same time the Name of the Father was also "named," or written on their foreheads, for, contemplating this work, Jesus said:

I have manifested thy name to the men which thou gavest me out of the world.

I have given unto them the words which thou gavest me. (John xvii. 6, 8.)

The Sealing Angel.

In this way the disciples became an agency for sealing others in their foreheads with "the Name of the Father and the Son," and so separating them as a people from the rest of mankind. In the Apocalypse the Apostle John describes such an agency as an "Angel having the seal of the living God," the word "Angel" in this case being a noun of multitude indicating a community united in the work of sealing, as interestingly explained by Dr. Thomas:

"The Sealing Angel was not a single individual, but was a symbolic representative of a class of agents engaged in the work of sealing. This is manifest from the terms of the proclamation put into his mouth by Him who invented the hieroglyphic. In his address to the four destroying angels he commands them not to injure certain things represented by grass and trees, 'while that we may seal the servants of our Deity in their foreheads.' Here the 'we' and the 'our' are indicative of a plurality associated in the sealing operation upon the foreheads of men."

The question may be asked, Is there a community now existent able to teach the faith once delivered to the Saints, and thus continue a process of "sealing the servants of God in their foreheads"? The answer is in

the affirmative, because the Apostle Paul said, "we shall not all sleep," 1 Cor. xv. 51, and again, referring to the resurrection, he spoke of those who will be alive at the coming of the Lord (1 Thess. iv. 15), thus indicating that there must be a community of living Saints waiting to receive the Lord Jesus when He returns from heaven. But one must go out of the way of the usual track of religious organization to find such a community. It will not be found in Romanism, which arose from a departure from the faith in the first century¹; it will not be found in Lutheranism, which after the Reformation stopped short of a return to Apostolic doctrine and practice: neither will it be found in the ranks of those who deny the inspiration of the Scripture: the resurrection of Jesus Christ from the dead; the restoration of Israel to the land of their fathers, and the establishment of a Divine autocracy on the earth under the rulership of Jesus with His resurrected brethren; nor will it be found with any of those communities which hold doctrines nullifying the Apostolic Gospel. It will be found with those who preach the same Gospel which Philip made known to the Samaritans, so amply revealed in the word of Jesus, in the Apostolic testimony, and in the writings of the Prophets. The community which still preaches these truths is continuing the sealing process.

John did not see this angel commence the work of sealing. That work began long anterior to his day when the first "saint" was "enrolled" from the east. John was privileged to see that part of the process with which he was contemporary, and to be shown in vision what would happen when the sealing of the saints of God in the forehead (Chap. ix. 4) was complete.

Upon the completion of the sealing, John saw a "multitude gathered out from all nations, before the throne and before the Lamb, clothed in white, and with palms of victory in their hands." (Chap. vii. 9.) These are said also to have come out of great tribulation, and to have washed their robes, and made them white in the blood of the Lamb. (*Ibid.* v. 14.)

Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth upon the throne shall dwell among them.

They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes. (*Ibid.* vv. 15-17.)

Now the community of the sealed ones in their ultimate relationship to the Throne is also represented as "The Holy City, the New Jerusalem which John saw coming out of Heaven—prepared as a bride adorned for her husband" because exactly the same beatitudes appertain in both figures (Chap. vii. 9-12; xxi. 2-4.)

This Holy City—the Lamb's wife—is figuratively said to descend out of heaven because the names of its

¹ Rom. x. 17. M

² "Eureka," Vol. II. page 282.

¹ 2 Thess. ii 3-7. 1 Tim. iv. 1-3.

constituents are enrolled there, and because He who holds the record, namely, the Lamb with His book of life, comes from heaven in order to bestow upon them eternal life, and organise the faithful into the four-square encampment represented by "the Holy City." (1 Pet. 1; 7, 13; 1 Thess. iv. 16-17; Phil. iii. 20-21).

Under the sealing process the Bride is not yet adorned, but when her Lord descends from heaven and raises the sleeping saints and unites them with those who are alive at His coming, they will be *adorned* and ready for eternal union with their Head. Their tried faith "much more precious than gold," will then be seen with all its inwrought glory. The excellencies and beatitudes of their sterling character, prefigured by the flashing brilliants detailed in the marvellous description of the bride, (Chap. xxi. 1) of which it is not now expedient to speak particularly, will then shine in fulness, when "every man shall have praise of God" (1 Cor. iv. 5).

After this digression upon saints, and before reverting to a consideration of the symbols under which their relation to glory is revealed, some reference should be made to the Head of the community as the means whereby the saints attain to this glory. This aspect of the subject is beautifully set forth in Isaiah in what may be called *the parable of the sin bearer*.

VII. THE PARABLE OF THE SIN BEARER.

The beautiful figure contained in the sixth chapter of the book of Isaiah described one whose sin is purged by a live coal taken from the altar (v. 7).

Without question the one referred to must be Jesus Anointed, because he quoted this prophecy in explanation of the use of parables in order that men who were not worthy of receiving the precious gift of divine knowledge should "hear" without understanding, and "see" without perceiving (Matt. xiii. 10-16).¹

Further, the Apostle John quotes this prophecy, Chap. xii. 40 and specifically applies it to Jesus, saying:

These things said Isaiah, when he saw His glory and spake of Him (*ibid.* verse 41).

"He saw his glory," *i.e.*, Isaiah saw the earth full of the glory of him whose sin was figuratively purged by the live coal taken from off the altar, and who also said, "Behold me: send me" (Isa. vi. 8). In this prophecy we have a parabolic representation of the behests of the Father and the response of the Son, a parable not readily understood by those who are influenced by a theory of pre-existence sanctified by hoary tradition. Also the same theory blinds the eyes to the true meaning of the fortieth psalm, which undoubtedly refers to Jesus Christ, because the Apostle Paul in his letter to the Hebrews quotes the words, "Lo, I come (in the volume of the book it is written of me) to do thy will, O God" (Chap. x. 7). The words following in this Psalm also indicate that he who thus speaks was encompassed with iniquities which had taken hold upon him, and therefore he needed purgation therefrom. Thus we read:

I have preached righteousness in the great congregation; lo, I have not refrained my lips, O Lord, thou knowest . . . withhold not thou thy tender mercies from me, O Lord; let thy loving kindness and thy truth continually preserve me.

For innumerable evils have compassed me about: *mine iniquities* have taken hold upon me, so that I am not able to look up; *they are more than the hairs of my head*: therefore my heart faileth me (Psalm xl. 9-12).

Nor is this the only Psalm which represents the Son of Mary in his relation to sin, of which more anon, and consequently sharing the necessity of passing through a cleansing or "purging" process as indicated in the prophecy of Isaiah. For instance, in the eighteenth Psalm we read of an "upright one" thus:

I was also upright before him, and kept myself from mine iniquity (verse 23).

This could not refer to David, because he was not altogether upright before God, and because the upright one is also represented as saying: "Thou hast delivered me from the strivings of the people; and thou hast made me the head of the heathen (verse 43). A prophecy not fulfilled in David, but will be in Christ. Now since the Son of Mary "partook of the *same* flesh as the children," since "he was tempted in all points as they" (Heb. ii. 14; iv. 15) there should be no difficulty in understanding in what way he kept himself from "his iniquity." He knew what was in man (John ii. 24, 25) therefore he must at all times have possessed perfect knowledge of any thought or impulse arising from the flesh contrary to the purpose of His Father, thus leading him to view his temptations as "iniquities" more numerous than the hairs of his head (Psalm xl. 12). While the "iniquity" that took hold of him was *in his flesh*, in which dwelleth no good thing (Rom. vii. 18; Matt. xix. 17) the *character* which he manifested was *perfect* and pleasing to his Father, hence we read in Psalm xviii., "He delivered me, because he delighted in me" (verse 19), and could say, "I do always the things that please him." Nothing can be more truthfully said than as stated in this Psalm: "He kept himself from his iniquity" (v. 23).

Again, the sixty-ninth Psalm must refer to Jesus Christ because the following statements are in the New Testament said to be fulfilled in Him: "For the zeal of thine house hath eaten me up" (verse 9). "They gave me also gall for my meat; and in my thirst they gave me vinegar to drink" (verse 21.) Now, the One whose burden is foreshadowed in this Psalm speaks to the Father thus:

O God, thou knowest my foolishness, and my sins are not hid from thee (*ibid.* verse 5).

The possibility of such an expression and such an aspiration ascending from the Son of God seems unthinkable unless we look at him in the Garden of Gethsemane, and consider him in that agony of mind when he shrank from crucifixion and death. The impulse to escape from that terrible ordeal, and the mental conflict arising therefrom, was in his flesh (Ep. ii. 15), yet in the midst of it all he said:

O my Father, if it be possible, let this cup pass from me, nevertheless, *not as I will*, but as thou wilt.

¹ Compare also Jeremiah, chap. v. 21-25; Prov. i. 22-33.

Here was consciousness of "will" in himself contrary to that of his Father: of a desire to escape the ordeal, but his mind was in absolute submission to his Father, willing to offer himself upon the tree. How often he may have meditated upon this possibility we know not but who can doubt that in the intensity of his trial he felt that perfect hatred for those impulses which he could not prevent arising, and to which he did not yield. In this situation he may have felt towards God just as that weeping woman, in the midst of poignant grief, who looked up through her tears, and said: "I know this is foolish of me, it is right and good for God to afflict those whom He chooses to become perfect under the rod of His chastisement, so that they may be prepared for that great joy which is to be revealed."

In view of such a situation the Psalm literally expresses the mind of Jesus Godward:

O God, thou knowest my foolishness, and my sins are not hid from thee (*ibid.* verse 5).

To recognise this aspect of Him is very different from entertaining the idea that there was in Jesus Christ any thought offensive to God, or that his character was tainted in the least degree by the corruption to which he was related. Had he passed over the line of injunction there would have been sin in the sense of transgression, but he did not err even in thought. The point of the parable in Isaiah is that he who came to do the will of the Father manifested a perfect character in defiled human nature, from which he was ultimately cleansed.

The way in which Jesus was "cleansed from His iniquity," is indicated in the prophecy, "One of the seraphim" having a live coal in his hand taken from off the altar, laid it upon his mouth, and said:

Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged (verse 7).

We have seen that Seraphim are not single individuals, but communities through whom the Father has manifested, or is manifesting Himself by His word (see pp. 99-114). Moreover, we are told that the law was a "schoolmaster." (Gal. III. 24). Now, Jesus appeared during the Mosaic epoch, "made under the law" (Gal. IV. 4). He was ever ready to quote and observe its words. In the sixteenth chapter of Proverbs (verses 27-28) "words" are described as a *scorching fire*. The prophet Jeremiah also said that the word of God in his heart was as it were a *burning fire* "shut up in his bones" (Chap. XX. 9, R.V.). This effect is produced in those who receive the word of God in the love of it. The conscience is stirred until the heart becomes hot within them. "While musing the fire is kindled" (Psalm XXXIX. 3). This fire consumes impulses contrary to the word of God, and causes obedience to the law. This was the result of the operation of the word in Christ Jesus. "He fulfilled the law" (which no other man did) the whole of which was comprehended in *two precepts, first*, "Thou shalt love the Lord thy God with all thy heart, all thy mind, and all thy strength," and, *secondly*, "thou shalt love thy neighbour as thyself." To carry out these precepts involved

a voluntary offering of self; in fact, if those two precepts are observed, to die for others is a necessary corollary. This hot, burning stone—the living fiery spirit of instruction under the law—touched His lips. He magnified the law, and made it honourable. The observance of the law, with its essential attribute of the exercise of faith, led to complete purgation from sin physically as well as mentally, for of Him it is written:

Who his own self bare our sins in his own body on, or to, the tree (1 Pet. II. 24).

Seeing that Jesus could not have borne our personal sins in his own body; seeing that he did not commit sin in the sense of personal transgression, the only admissible inference is that sin was crucified in the *person* of Jesus. This conclusion is supported by the illustration which Jesus himself furnished of his own relationship to sin, saying:

As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up (John III. 14).

Here we have a parallel which may be readily understood by those unspoiled by philosophy.

First, as to the type. The children of Israel sinned. Fiery serpents bit them, and caused death, in consequence of their sin. Those who looked upon a representative, of that which caused death, fixed upon a pole, were healed from the serpent's bite. What then do we see in looking upon Jesus impaled upon the tree? The Apostle Paul shall answer:

Forasmuch then as the children are partakers of *flesh and blood*, he also himself likewise took part of *the same*! that through death he might destroy him that had the power of death, that is, the devil (Hebrews II. 14).

What is it that has the power of death? Again the Apostle shall answer:

The *sting* of death is *sin*: and the strength of sin is the law (1 Cor. XV. 56).

Whence cometh sin? Another Apostle shall answer:

Every man is tempted when he is drawn away of his own lust, and enticed (James I. 14).

These testimonies conclusively show that, physically, Jesus was related to sin just as are all the children of Adam, yet without question, Jesus did not sin, for he was "holy, guileless, undefiled, separate from sinners." (See Heb. VII. 26). But like the High priests under the Mosaic economy he *offered for his own sins*. Thus we read:

Who needeth not *daily*, like those high priests, to offer up sacrifices, first for his own sins, and then for the sins of the people; for *this* he did *once* for all, *when he offered up himself* (Heb. VII. 27).

Now since impulse to sin arises from the flesh (James I. 14) in response to the wiles of the tempter, the motive power of which is provided by the life blood coursing through the arteries of the body, the only way to abolish such impulses is by death, as saith the Apostle:

He that is dead is free from sin.

In this way the source from which sin comes, its fountain-head, is destroyed. This occurred in the crucifixion of Jesus, who not only destroyed the adversary in Himself by dying (Heb. II. 14; Eph. II. 15-16), but will also destroy the power of sin in others (1 John III. 8.)

The connection between the *Sin bearer* and the method appointed by the Father for cleansing the altar upon which the memorials of the sacrifice of Christ are to be offered is significant. Just as under the law any human production was unacceptable unless accompanied with a recognition of the element of sin in man, and the means by which that sin is to be removed,¹ so also this basic principle is to be recognised when the altar in the Temple of the future age is prepared for use. Thus we read :

These are the ordinances of the altar in the day when they shall make it (or, when it shall be made) . . . Thou shalt take the blood (of a young bullock) and put it on the four horns of it, and on the four corners of the settle, and upon the border round about ; thus shalt thou cleanse and purge it. (Chap. XLIII. 18-20.)

Although the altar will be fashioned according to divine specification, the work of man in the construction thereof is only acceptable to the Father when accompanied by the conditions which he appoints. This becomes apparent in the above provision for purging and cleansing the altar. From all time this element in acceptable worship is indicated. In the wilderness when as yet there was not time to prepare an altar of sacrifice, the decree went forth :

An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen : in all places where I record my name I will come unto thee, and I will bless thee.

If thou wilt make an altar of stone, thou shalt not build it of hewn stone : for if *thou lift up thy tool* upon it, thou *hast polluted it*. (Exod. xx. 24, 25.)

The altar must be of earth or of virgin stone, entirely provided by the Father, upon which no human hand hath wrought, thus indicating that men may not each " worship God according to the dictates of his conscience." The first attempts to do so ended in a tragedy, when Cain brought the fruits of his labour instead of a sacrifice (Gen. iv. 2-8). Even Adam and Eve sought to cover their nakedness with their own prepared fig-leaf, but only a covering provided by the Father was acceptable (Gen. iii. 7-21).

The Hebrew word translated "purge" in Ezekiel XLIII. 20., is כָּפַר (*Ka-phar*) elsewhere translated *atone-ment* in at least sixty-three instances out of the ninety-six in which it occurs in the Old Testament. It is also frequently rendered "reconcile" and "reconciliation." We find it is used in connection with the offering of a ram for "covering" a trespass (Numb. v. 8) and used generally with sacrificial offerings in the sense of "a covering." The signification of the word thus used in relation to the purification of the altar must be understood in harmony with these occurrences and with the eternal principles of divine justice, which necessarily differ from the opinions of men, as it is written :

For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. (Isa. lv. 8, 9.)

¹Exod. xxix. 36; xxx. 10; Lev. xvi. 15-20.

In order to understand why the altar in the Temple of the age to come is to be cleansed and purged with blood, one must also be instructed in the means adopted by the Father for deliverance from the consequences of disobedience in Eden. In this connection it is all-important to remember the recorded facts. Adam having transgressed the condition upon which he was permitted the free choice of all the good things in the garden, one inevitable consequence must follow. The penalty for eating of the proscribed fruit, according to the record, was gradual decay ending in death. Thus we read :

In the day that thou eatest thereof, thou shalt surely die. (Mar., dying thou shalt die) (Gen. ii. 17.)

Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it : cursed is the ground for thy sake ; in sorrow shalt thou eat of it all the days of thy life ;

Thorns also and thistles shall it bring forth to thee ; and thou shalt eat the herb of the field ;

In the sweat of thy face shalt thou eat bread, *till thou return unto the ground* ; for out of it wast thou taken : for *dust thou art and unto dust shalt thou return*. (Gen. iii. 17-19.)

From these testimonies it seems we must understand that the moment Adam partook of the forbidden fruit he became a dying creature, just as a man in the dock is "a dead man" the moment the judge pronounces sentence upon him. Hence his sojourn on the earth came to an end before the expiration of *one day* of a thousand years (2. Peter iii. 8). Thus it is written : "All the days that Adam lived were nine hundred and thirty years : and he died." (Gen. v. 5.)

Adam having eaten of the forbidden fruit, a new situation was created in which the unfettered prerogative of the Creator came into operation, except as regards the foretold result of disobedience. In order to establish His word Adam and Eve were expelled from the garden lest they should "take *also* of the tree of life, and eat and live for ever." (Gen. iii. 22.) That significant word "also" implies that Adam had not then partaken of the tree of life even if up to that time the tree had borne fruit. The inference becomes the more apparent when considering a parallel sentence respecting boys unlawfully plucking fruit in a garden. They are discovered while eating the apples, but now the owner expels them from the garden "lest they *also* steal the pears."

In the new situation created by Adam's disobedience two important facts must be borne in mind, *first*—Eating the forbidden fruit must have created desire in Adam and Eve to which heretofore they were strangers, leading to unsanctioned union which resulted in offspring. This inference may be drawn unquestionably from the curse which followed upon discovering their nakedness, expressed thus :

I will greatly multiply thy sorrow and *thy conception* ; in sorrow shalt thou bring forth children. (*ibid.* verse 16.) *Secondly*—Although expelled from the garden, and free access to the tree of life denied, yet Adam was not left

without hope, because God provided a *covering* for their *nakedness* and because :

He placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to *keep the way of the tree of life*. (*ibid.* verse 24.)

Thus indicating the provision of a *way* to the *tree of life*, though carefully guarded.

The condition of children born to Adam and Eve as the result of transgression is aptly described by the psalmist thus :

Behold, I was shapen in iniquity ; and *in sin* did my mother conceive me. (Ps. LI. 5.)

Their relation to *sin* and *death* is thus described :

By one man *sin* entered into the world, and death by sin ; and so *death passed upon all men*, for that all have sinned.

For until the law sin was in the world : but sin is not imputed where there is no law.

Nevertheless death reigned from Adam to Moses, even over them that had not sinned *after the likeness of Adam's transgression*. (Rom. v. 12-14. R.V.)

Verse fourteen is explanatory of verse twelve. "Death reigned from Adam to Moses even over those that had not sinned after the similitude of Adam's transgression." Inversely, therefore, all men may be said to be sinners in Adam, even though they do not sin personally. All are subject to death in consequence of Adam's sin, for a baby, incapable of doing good or evil, dies. If it may be said that "Levi paid tithes in Abraham" because "he was yet in the loins of his father, when Melchisedec met him," so also it may be said that all Adam's descendants sinned in him, for they were yet in his loins when he sinned. Therefore all his descendants are subject to death, and to the same conditions which supervened when he sinned, *i.e.*, they are naturally born in a state of sin and subject to death unless a way of escape is provided by the Father. Yet Adam's descendants are not *penalised* for his sin. As his descendants they are excluded from the privileges which he possessed in Eden. In this respect they may be likened to the descendants of a prince who by some act has abrogated his title to freedom and becomes a slave. In such case his descendants do not suffer a penalty, but the disability of their progenitor descends upon them. They never had what they would have enjoyed had not their father vitiated his title and by his misdeeds led them into slavery. This is their misfortune, not their crime.

The descendants of Adam also suffer all the consequences of his transgression which are transmissible through their physical relationship to him ; much more so than the son of a leper who becomes leprous, or the son of a syphilitic who is syphilitic. By nature they inherit the natural impulses of the flesh set in motion by Adam's disobedience. This would have been an unmitigated evil had not a covering for sin and "a way" to the tree of life been provided.

The Atonement. Sin having entered into the world, and death having passed upon all men (Rom. v. 12),

deliverance from death must be according to the Divine prerogative. Just as one born a slave under State law is only liberated upon the condition which the supreme authority imposes, so deliverance from the *state* or *constitution of Sin* which passed upon the human race from Adam, can only come on the condition, or conditions, prescribed by the Father. Those conditions are defined, implied and illustrated throughout the Bible. Briefly the conditions are chiefly three :

1. Deliverance must come through a descendant of the woman.

2. The deliverer must first suffer death.

3. Just as disbelief and disobedience brought condemnation and death, so also deliverance must be by belief and obedience.

Respecting the *first* condition we read :

I will put enmity between thee and the woman, and between thy seed and *her seed*. It shall bruise thy head, and thou shalt bruise *his* heel. (Gen. III. 15.)

Interpreting the figures here used, the meaning of the passage is that all descendants of the woman who, like the serpent, lie, dishonour God, and disobey His word will perish. (Are they not called serpents, generation of vipers? Matt. III. 7 ; XXIII. 30-33.) And that He who is to finally destroy the power of sin must be a descendant of the woman.

Respecting the *second* condition, in the light of Apostolic testimony, the covering "coats of skins" provided for Adam and Eve and the incident recorded respecting the offerings of Cain and Abel, are significant and instructive. Thus we read that :

In process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord.

And Abel, he also brought of the firstlings of his flock. And of the fat thereof. And the Lord had respect unto Abel and to his offering.

But unto Cain and unto his offering he had not respect, and Cain was very wrath, and his countenance fell.

And the Lord said unto Cain. Why art thou wroth ? and why is thy countenance fallen ?

If thou doest well, shalt thou not be accepted ? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him. (Gen. IV. 3-7. R.V.)

It is not possible that the blood of bulls and goats should take away sins. (Heb. x. 4.)

Without shedding of blood is no remission. (*Ibid.* ix. 22.)

The inevitable inference from these testimonies is that the reason why Abel's offering pleased God was because "the offering of the *firstling* of his flock and the *fat* thereof" exhibited faith in the promise of a deliverer from sin, who *through death* should accomplish that deliverance. This feature was entirely absent from the offering of Cain, who merely brought the results of his own labours on the field, probably also filled with pride over his own accomplishments. We can see the embittered controversy which ensued between Cain and Abel (verse 8) resulting in the typical slaughter of the first martyr and the long history of persecuted sons of God by the seed of the serpent from Abel onward to

Stephen. (Matt. xxiii. 29-35. Acts vii. 51-53.) Now just as the offering of Abel exhibited elements pleasing to the Father, so only will He permit the altar fashioned by man in the temple of the age to come to be used after it has been cleansed and sanctified with blood.

As to the *third* condition, without obedience there could be no deliverance, thus we read :

For as by *one* man's disobedience many were made sinners, so by the obedience of *one* shall many be made righteous. (Rom. v. 19.)

When the Father promised to bring good out of evil, He must have known how weak is human nature, and how incapable of self-deliverance from sin. Under the most favourable conditions provided by the Father man has not been able to save himself (Job xl. 14.) or to redeem his brother (Ps. xlix. 7.) Hence it is written :

There is none righteous, no, not one.

There is none that understandeth, there is none that seeketh after God.

They are all gone out of the way, they are together become unprofitable : there is none that doeth good, no, not one.

Their throat is an open sepulchre ; with their tongues they have used deceit ; the poison of asps is under their lips :

Whose mouth is full of cursing and bitterness :

Their feet are swift to shed blood :

Destruction and misery are in their ways :

And the way of peace have they not known :

There is no fear of God before their eyes. (Rom. iii. 10-18.)

Truly this is a dreadful indictment postulating the question, "How can he be clean that is born of woman?" (Job xxv. 4), and justifying the affirmation that no one can bring that which is clean out of the unclean (Chap. xiv. 4.) Even Job must have been fully convinced that "his own right hand could not save him," when he realised his own "vileness." (Chap. xl. 4.) But that which is impossible with men is possible with God, yet only in harmony with his own inviolate supremacy. Hence it is written :

I, even I, am the Lord : and beside *me* there is no saviour. (Isa. xliii. 11.)

I am the Lord Thy God . . . there is no saviour beside me. (Hosea xiii. 4.)

The living God is the Saviour of all men, especially of those that believe. (1st Tim. iv. 10.)

God (is) our Saviour. (Titus i. 3. ; ii. 10.)

The *Father* sent the Son to be the Saviour of the world. (1st John iv. 14.)

The work was to be accomplished through the "seed of the woman" by God, who long before the appearing of that seed was preparing the foundation for instruction to the man who would have the opportunity of closing the breach between man and God, as foretold in Isaiah :

The Lord 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 an helmet of salvation upon his head ; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloke. (Chap. lxx. 16, 17.)

Here we have one of those delightful passages of Scripture in which is a double flash of light. In this testimony reference is made to Him who delivers and the agency of deliverance, the "right arm" of both securing the end in view.

The initial stage of the preparation of the "seed" commenced with the miraculous conception of Jesus, as related in the Gospel of Luke, Chap. i. 30, 31, 35.

According to subsequent records, the ultimate result in causing the virgin Mary to bring forth a son without the intervention of man, was the production of an *obedient* descendant from the woman—Son of man and Son of God. This was just as much a special provision of the Father, as were the skin coverings for the nakedness of our first parents.

Although the son of Mary was a new creation, yet, being "made of a woman" He was, as it were, a graft into the Adamic stock, and was subject to all the natural impulses appertaining to human flesh, so it is written, "He hath been in all points tempted like his brethren, yet without sin." (Heb. iv. 15. R.V.) Again it is written, "Forasmuch as the children are partakers of flesh and blood, he also Himself likewise partook of *the same*" (*ibid.* ii. 14.)

From childhood the Son of Mary "grew in favour with God and man," was "subject to his parents," whilst also giving heed to higher instruction. (Luke ii. 46-52.) Subsequently, after baptism, he received the gift of the Holy Spirit in fulness, and was tempted of the devil in the wilderness (Matt. iii. 13-17 ; John iii. 34 ; Matt. iv. 1-4.)

Whence came the "obedient disposition" of this Son of Mary, so different from the first Adam? It could not be because of the bestowal of the Holy Spirit, for he manifested a commendable character before receiving it. His divine begetting supplies the answer. But the character he manifested was his own, just as is the character of children who manifest traits similar to that of their progenitors and who take heed to wise instruction. If his obedience was merely due to the operation of the Holy Spirit, then he must have been an automaton, and bereft of all glory for the deliverance of men from sin. Moreover, others who received the gift of the Holy Spirit were not preserved from error thereby. See the record respecting Saul, Balaam, and some who fell away after receiving the Holy Spirit (Heb. vi. 4-6.) The "second Adam" must have been just as much a free agent as the first. The foundation of his obedience was laid in precedent, examples, and in the Holy Oracles, to which he gave heed, and to which he constantly referred in his conflict with temptation, saying :

It is written

"Man shall not live by bread alone, but by *every word* of God."

It is written

"Thou shalt worship the Lord thy God, and *him only* shalt thou serve."

It is written

"Thou shalt not tempt the Lord thy God."

In all things he regulated his conduct so that the Scripture might be fulfilled: for instance, we read:

When the days were well nigh come that he should be offered up, he stedfastly *set his face* to go to Jerusalem (Luke ix. 51.)

Yes, to the very place where he knew he was to be crucified. And again, in the midst of his agony upon the cross remembering the words in Psalm LXIX., "They gave me also gall for my meat; and in my thirst they gave me vinegar to drink" (verse 21.) He said, *I thirst*:

Then they filled a sponge with vinegar and put it to his mouth. When Jesus therefore had received the vinegar: he said: *It is finished.* (John xix. 28-30.)

To fulfil that which was written of Him is the keynote of his character. This trait shone forth in his first temptation, when he said, *Man shall live by every word that proceedeth out of the mouth of God:* and was again exhibited after the close of his trials in his words to the disciples, O fools, and slow of heart to believe *all* that the prophets have spoken; *Ought not Christ to have suffered these things?* (Luke xxiv. 25-26.)

No wonder, then, of him it is testified:

Thou hast *loved* righteousness, and *hated* iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. (Heb. i. 9.)

"Hating iniquity." We have before considered some testimonies which exhibit this aspect of his character, see pp. 114-115. Too much prominence cannot be given to this attribute of the Son of man and the Son of God. Let us, therefore, further consider it.

So fully was he to realize the sinful nature of his flesh that he is prophetically represented in the thirty-eight Psalm as saying:

There is no soundness in *my flesh* because of thine anger; neither is there any rest in my bones because of *my sin*

For *mine iniquities* are gone over mine head: as an heavy burden they are too heavy for me.

My wounds stink and are corrupt *because of my foolishness.*

I am troubled: I am bowed down greatly; I go mourning all the day long.

For my loins are filled with a loathsome disease: and *there is no soundness in my flesh.* (vv. 3-7.)

This Psalm undoubtedly represents the mental attitude to sin and the mental anguish of the Son of God in temptation, because the very words of verse thirteen: "I, as a deaf man, heard not; and I, as a dumb man, opened not my mouth. Thus I was as a man that heareth not, and in whose mouth are no reproofs," portray his actual character. Again the parallel passage descriptive of the sufferings of Messiah in the seventh verse of the fifty-third chapter of Isaiah is definitely ascribed to Jesus Christ by Philip (Isa. LIII. 7; Acts viii. 32.) Our difficulty is to realize in what way the whole of these prophetic utterances could be fulfilled in him, which undoubtedly was the case, for the Scripture cannot be broken (John x. 35.) He could say:

"There was no soundness in his flesh" because he himself said, *the flesh profiteth nothing.* (John vi. 63.) This testimony is amplified by the spirit in the apostle Paul thus:

"In me (that is in my flesh) dwelleth no good thing."

Jesus also could say:

"There is no rest in my bones because of my sin," when realizing fully, as he did, that there could be no freedom from temptation so long as he was of flesh and blood nature, and for this reason—"the blood is the life of all flesh," Lev. xvii. 11-14; Deut. xii. 23, and therefore the cause of all its motions. Until crucifixion, when the life-blood exuded from his wounds, there *could be no release* from those impulses which are aroused by temptation and which were intensely offensive to him, even causing him to resent the well-meant solicitude of Peter, and to say, "Get thee behind me, Satan (*adversary*); thou art an offence unto me for thou savourest not the things that be of God, but those that be of man." (Matt. xvi. 23.) So long as the life-blood was coursing through his veins he must always be amenable to and in conflict with temptation to sin, for only "he who is dead is free from sin." (Rom. vi. 7.) His:

"Iniquities went over his head" and were "a burden too heavy for him to bear" *because* without help *the flesh* was weak and not equal to the conflict, as vividly exhibited when in the midst of his greatest anxiety "an angel" was sent "to strengthen him" (Luke xxii. 43.) Nevertheless, "his iniquities went over his head" and overwhelmed him when he uttered that last bitter regret, "My God, my God, why hast thou forsaken me?"

"His wounds," as it were, "stank of corruption" because of the foolish nature of the flesh. How troubled he was! How bowed down! Possessed of this corruptible nature, this "loathsome disease," this "unsound flesh," he was "mourning all the day long," yet looking for deliverance, as expressed in relation to the outcome of his baptism, saying:

"How am I straitened till it be accomplished." (Luke xii. 49-50.)

From the time he stepped out of the waters of Jordan to the day of his crucifixion the Son of God must have understood the significance of his baptism, *viz.*, that only through death could there be deliverance from temptation to sin. The parallel which the apostle Paul draws between baptism and the death of Jesus justifies this conclusion. That parallel, given by inspiration from God, shews that Jesus died to sin *personally in relation to himself.*

Know ye not that so many of us as were baptised into Jesus Christ were baptised into *his death*?

Therefore 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.

Knowing this, that *our old man is crucified with him*, that *the body of sin* might be destroyed, that henceforth we should not serve sin.

For he that is dead is freed from sin. (Rom. vi. 3-7.)

¹ "My God, my God." Hebrew, *Eli, Eli*,—literally, *My Strength, my Strength.*

After transgression Adam was "a body of sin." This "old man" Jesus and his brethren inherit from him. Physically, Jesus was one with his brethren in this respect—an extension of Adam's being—"made of a woman." (Gal. iv. 4.) Therefore the "*old man* crucified with him that *the body of sin might be destroyed*," is that flesh and blood nature whose impulses led Adam to transgress God's laws, hence Jesus :

Abolished in his flesh the enmity, the law of commandments in ordinances ; for to make in himself of twain one new man, making peace.

And that he might reconcile both unto God in one body by the cross, having slain *the enmity*. (Marg., in himself) (Eph. ii. 15-16.)

Thus a dual result was accomplished in His death, viz., deliverance from the power of sin (Heb. ii. 14.) and the abolition of the law. (Gal. iii. 13.)

The method adopted by the Father for removing the evil which ensued in consequence of Adam's transgression illustrates His *righteousness* and *unchangeableness*. Without abrogating the law of sin and death, the bestowal of the Mosaic law opened the way for the removal of its effects because its precepts brought a curse on Jesus, who fulfilled obedience to its minutest details. In obedience to that law he freely offered himself as a sacrifice, and thus came under its curse, "for it is written, Cursed is everyone that hangeth on a tree" (Gal. iii. 13). Since the law cursed a righteous man, its abolition was justifiable.

He hath taken it out of the way, nailing it to the cross. (Col. ii. 14.)

Sin being crucified in Jesus, "Who obeyed the law and made it honourable" ;

God raised him up, having loosed the pains of death : because it was not possible that he should be holden of it. (Acts ii. 24.)

Thus was introduced another law, viz. :

The righteousness of God by *faith of Jesus Christ* unto all and upon all that believe. (Rom. iii. 22.)

Being justified freely by his grace through the redemption that is in Christ Jesus :

Whom God hath set forth to be a propitiation through *faith* in his blood, to declare *His righteousness* for the remission of sins that are past, through the forbearance of God.

To declare, I say, at this time his righteousness : that he might be *just*, and the *justifier* of him which believeth in Jesus (*ibid.* verses 24-25).

In this we have the most remarkable illustration of the way in which one law may be neutralized by another, after the example of the law of the Medes and the Persians. Mordecai was not permitted to alter the edict given under the King's Seal for the destruction of the Jews, but another edict permitting them to defend themselves brought to nought the evil designs of the enemy. Similarly, "a law" in our members which leads to sin and death is neutralised and its ultimate effects removed in Jesus and in those who are redeemed in Jesus Anointed.

Here it may be observed that Jesus could not have died as a substitute for others. If the sentence of death

due to sin was carried out upon Jesus instead of Adam, the latter should be alive and Jesus should be dead.

Further, since a substitute stands in the place of another, and suffers the penalty or disability of that other, and since we have seen that the penalty for Adam's sin was gradual decay ending in death (see p. 116), the Crucified One could not have died for Adam's sin.

Respecting Adam's posterity, if the sentence due to sin was carried out not upon them, but upon Jesus, that would be in violent opposition to the divine precept :

The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers : *every man shall be put to death for his own sin*. (Deut. xxiv. 16.)

In refutation of the theory that Jesus died as a substitute it may further be said :

1. If Christ died as a substitute, no man after his death ought to die, but they do.
2. If Christ died as a substitute he ought not to have been raised from the dead, unless the punishment due to sin was death for three days ; in such case no saviour was necessary.
3. If Christ died as a substitute, all men, good and bad, should equally share the benefit of his death.
4. If Christ died as a substitute there is no place for forgiveness.
5. If Christ died as a substitute all benefits should accrue from his death alone to those in whose stead He died, whereas the believer is saved by His life. (Rom. v. 10.)
6. Lastly, the words "substitute" and "substitution" are absent from the language of the Bible.

But one may say :

- a. "Christ died *for* the ungodly." (Rom. v. 6.)
- b. "If one died *for* all, then were all dead." (2nd Cor. v. 14.)
- c. "Christ died *for* us." (1st Thess. v. 10.)
- d. "Christ also hath once suffered for sins, the just for the unjust."

The word "*for*" in the above quotations, if used in the sense of substitution, traverses the principle of eternal justice, viz., that "*every man shall die for his own sin*." But there is another meaning to the word "*for*." A man may do a thing *for*, on behalf of another, without necessarily doing it "*instead*" of him. To illustrate this see the following quotations :

God hath raised up an horn of salvation *for us* in the house of his servant David (Luke i. 69), i.e., *on behalf of us*, not *instead of us*.

Christ, who also maketh intercession for us. (Rom. viii. 34.) Obviously not "*instead of*" us.

A substitutional death involves two insurmountable difficulties. The *first*—eternal death of the sacrifice. The *second*, freedom from death of those atoned for. This must be a wrong interpretation of the Scriptures because it would exclude Christ from resurrection and preserve his disciples from ever entering the grave.

Again, one may say, Is it not written, "The Lord hath laid upon Him the iniquity of us all?" Yes, but

in what way? Physically he did not, and could not, as a substitute, bear the suffering of all mankind, for they still suffer, but the Father who loved His only begotten Son put upon him all the chastening and scourging (Heb. XII. 5-6) necessary first to redeem himself (Heb. IX. 12)¹ and secondly to prepare him for the position of a perfect example to his fellow men. "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." (*Ibid.* v. 8, 9.) In fact, in this respect his own personal suffering was not a sufficient and complete exhibition of that which the Father requires all his children to see, for it is written that the apostle Paul was "a chosen vessel unto Christ, to bear his name before the Gentiles, and kings, and the children of Israel" (Acts IX. 15) as an example to "fill up that which is lacking of the afflictions of Christ" (Col. I. 24. R.V.).

This aspect of the sufferings of Jesus Christ, first for his own perfection, and also for promoting and creating the mind of the Father in all his children, may be amplified much. For instance, it is written:

Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

Just so. His griefs are the same as the griefs of his brethren: his sorrows their sorrows likewise. Therefore they are encouraged to be steadfast under trial.

But *he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him: and with his stripes we are healed.*

All we like sheep have gone astray; we have turned every one to his own way; and the Lord *hath laid on him the iniquity of us all.*

He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: *for the transgression of my people was he stricken.*

And he made his grave with the wicked, and with the rich in his death, because he had done no violence, neither was any deceit in his mouth.

Yet it pleased the Lord to bruise him, he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hands. (Isa. LIII. 4-10.)

All the statements italicised in the above quotations may be understood in the sense of suffering as an example or in common with his brethren. If they are interpreted as meaning that Jesus suffered all the evils which came upon him *instead* of those he came to save, then we have the anomaly that many of the children of God suffered *more* than Jesus did, for example, those who were tortured and sawn asunder, stoned and scourged

(Heb. XI. 35-37.) One of them received "stripes above measure," having been scourged *five times*, thrice beaten with rods, once stoned (2nd Cor. XI. 23-25) and afterwards put to death (2nd Tim. IV. 6), and this may be said of many others. If, on the other hand, we recognise that all Jesus suffered in the days of his flesh was put upon Him by the Father (Acts II. 23) for a double purpose, *first*, in order to prepare him for the position of high priest over his own house, and *secondly*, in order to exhibit a perfect example to men, then all things written of him shine with a new light. When we read, "Surely he hath borne our griefs and carried our sorrows," we may say that most certainly he did not bear the afflictions of Israel in his person, but we may say that he did bear their infirmities and sicknesses in the manner described in the following verses:

When evening was come, they brought unto him many *demoniacs*: and he cast out the spirits with his word, and healed all that were sick:

That it might be fulfilled which was spoken by Esaias the prophet, saying, *Himself took our infirmities, and bear our sicknesses.* (Matt. VIII. 16-17.)

Again, when we read, "He was despised and rejected of men," "He was oppressed and he was afflicted, yet he opened not his mouth, etc.," the object to be served in permitting the Son of God to thus suffer, is indicated in the Psalms:

For thy sake I have borne reproach; shame hath covered my face. . . . The reproaches of them that reproach thee are fallen upon me. . . . Remember, O Lord, the reproach of thy servants; *how I do bear in my bosom the reproach of all the mighty people:*

Wherewith thine enemies have reproached, O Lord; wherewith they have reproached the footsteps of thine anointed. (Psalm LXIX. 7, 9; LXXXIX. 50-51.)

In all this we see an *example* of patient suffering under trial so perfect and complete that men everywhere are more or less influenced thereby, and apart from which the righteous ways of God could not have been exhibited. He "became the Author (Gr., *cause*) of eternal salvation unto all them that obey him." (Heb. v. 9.) Thus his example under suffering *is the means* whereby others learn to endure and overcome, for concerning him it is written:

He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many. (Isa. LIII. II.)

These premises indicate that there must be some other explanation of the Atonement than that of a substitutionary sacrifice. That which Daniel wrote foretelling the time when the great work would be accomplished leads to an explanation. Thus we read that:

Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to *make reconciliation for iniquity*, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. (Chap. IX. 24.)

"Reconciliation for iniquity" is illustrated in two incidents preceding the great act of "reconciliation"

¹ The italicised words "for us" in Hebrews IX. 12 are omitted in the R.V. They form no part of the original text. The verb in this case implies that the redemption obtained appertained to himself personally, at the same time he obtained redemption for all those who believe in him.

which brings in "everlasting righteousness." These incidents help us to understand how the sufferings and crucifixion of Jesus became an "atonement," and how His offering becomes available for others.

1. In consequence of the children of Israel sacrificing to the gods of Moab, when also one of the children of Israel unlawfully took a Midianitish woman, God sent a plague in punishment for their sins. It is written that Phineas, the son of Aaron, turned wrath away from the children of Israel so that the plague was stayed, because he made an *atonement* by slaying the Israelite and the Midianitish woman. (Numbers xxv.)
2. The roll call of the fighting men of Israel who made war upon Midian showed that there lacked not one of the twelve thousand who went out to war. This remarkable deliverance so impressed the fighting men that they brought an oblation, or portion of the spoil, as an offering to the Lord. "Jewels of gold, chains, and bracelets, rings, earrings and tablets, all the gold of the offering was sixteen thousand seven hundred and fifty shekels," to make *atonement* before the Lord. That is, they recognised the source of their deliverance from death by a voluntary offering. (Numbers xxxi. 49.)

These two instances appear to exhibit the root principle of Atonement, *viz.*, a basis upon which mercy is shewn, and a recognition that God alone can save.

a. In the case of the slaughter of Zimri and Cozbi, coupled with the destruction of those who perished in the plague when four and twenty thousand were slain, there was a sufficient demonstration against sin to serve as a warning inculcating righteousness. An example had been made, the object of the plague as a means of instruction and deliverance of Israel from sin has been attained, just as the plague which came upon Israel was stayed when David brought *reconciliation* by building an altar unto the Lord in the threshing floor of Ornan the Jebusite. (1st Chron. xxi. 14-22.)

b. In the case of the offering presented in consequence of preservation in the war there was a spontaneous, grateful recognition of the favour received for Him, without whom not a sparrow falls to the ground. This offering is called an *atonement*.

In Jesus crucified we have a complete exhibition of the principle illustrated in the foregoing examples. Just as the act of Phineas brought "reconciliation," saving Israel from threatened destruction, so also because of the sacrifice of the Son of God, man is now permitted to live in hope of ultimate deliverance. Just as a crucified Roman soldier served as an example to his fellows, so Jesus Anointed became an example and a foundation for the exercise of mercy to mankind, but that mercy could not be fully available until the one important condition for its exercise was fulfilled, *viz.*, crucifixion of sin's flesh. In Jesus as in the first illustration, the hand of the destroying angel was not stayed till blood was shed, so not until blood was poured out from

sin's flesh could the power of sin be destroyed. In Jesus also there is an exhibition of faith, without which it is impossible to please God, conjoined with a free-will response in loving recognition of the Father's love to him.

We have already seen how constantly Jesus responded to the behests of his Father, how constantly he refers to his coming crucifixion, which most certainly was a free-will offering in compliance with his Father's wish. This may be gathered infallibly from the following statements :

I lay down my life for the sheep.

Therefore doth my Father love me, because I lay down my life that I might take it again.

No man taketh it from me, but I lay it down myself. (John x. 15-18.)

Greater love hath no man than this, that a man lay down his life for his friends. (*Ibid.* xv. 13.)

Thinkest thou that I cannot now pray to my Father and he shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled that thus it must be? (Matt. xxvi. 53.)

Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone : but *if it die*, it bringeth forth much fruit. (John xii. 24.)

Jesus must have fully understood why his Father required him to die. A reason aptly expressed in subsequent apostolic comment on his sacrifice, thus :

God *condemned sin in the flesh*. (Rom. viii. 3.)

He *hath made him sin* for us who knew no sin

Obviously these two testimonies shew that there is a *state* of sin, or "*constitution* of sin" in human nature, that which leads to sin being described as *sin*. Consequently impulses in man contrary to the will of God are sinful. Does this truth imply that temptation is sin? By no means. There is no law against impulses aroused by temptation if those impulses are resisted, therefore sin is not imputed to those who experience them, otherwise temptation would be *sin*. Of temptations we read :

Every man is tempted, when he is drawn away of his own lust, and *enticed*.

Then when lust hath *conceived*, it bringeth forth *sin* : and *sin, when it is finished*, bringeth forth death. (James i. 14, 15.)

Here reference is made to three processes :

1. Every man is tempted when he is enticed by lust, or desire.

Into this state every man comes involuntarily.

2. When desire hath conceived it bringeth forth sin. (Matt. v. 28 ; 1st John iii. 15) whether the object of desire is attained or not. Thus it is written :

Ye have heard that it was said by them of old time, Thou shalt not commit adultery : But I say unto you that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. (Matt. v. 27, 28.)

"Whosoever hateth his brother is a murderer. (1st John iii. 15.)

These testimonies are startling indications where sin begins, and are sober invocations to righteousness, because Jesus said :

Except your righteousness shall exceed the righteousness of the Scribes and Pharisees ye shall in no case enter into the kingdom of heaven. (Matt v. 20).

Here it may be observed that under the Mosaic law judgment was meted out against overt actions, but those "under law to Christ" will be judged for wicked words and evil thoughts. (See Matt. v. 21-30; Acts VIII. 18-23.)

3. Sin when it is finished bringeth forth death (James 1. 15; Rom. vi. 23.)

In Jesus we see one who according to the first condition was made sin, *i.e.*, was constituted of sinful flesh or of human nature, but never passed into the second state, for he instantly repelled any and every impulse contrary to his Father's will, as illustrated in temptation by the devil, by Peter, and in the garden of Gethsemane. Into the third state he passes voluntarily, not as a penalty, because he never transgressed God's commandments, but in order that he might be delivered from the power of sin in himself, "in that he died, he died unto sin once" (Rom. vi. 10.) and also that he might deliver others, "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time *without sin* unto salvation." (Heb. ix. 28.)

Now since the Mosaic law (Gal. III. 24) is a "school-master" even unto Christ, and was ordained unto eternal life (Rom. vii. 10; Luke x. 25-27.) it may be said that Jesus earned eternal life by his life of perfect faith and complete and whole-hearted subjection to the mind and will of God in loving response to the manifestation of the love of his Father to him. He kept the first commandment, *i.e.*, He loved God with all his heart, soul and strength, always doing that which pleased his father. He kept the second commandment, loving his neighbour as himself by permitting himself to be slain—pouring out his soul (blood) unto death—yea, in anticipation of the event saying, This is my blood, shed *for the remission of sins*, and this is *my body*, broken for you.

Now also it is written that although the law was ordained to eternal life it was powerless to effect that result and to condemn sin because of the weakness of the flesh. "What the law could not do," God did in Jesus (Rom. VIII. 3.) Seeing then that the life blood must be poured out in order to deliver from sin, and seeing that Jesus did not sin notwithstanding the weakness of the flesh, it was impossible for the Father to leave His son in the grave (Acts II. 24) "because he (Jesus) saw the Lord always before his face, he was on his right hand that he could not be moved." Therefore "his heart always rejoiced." Moreover the flesh of the Anointed One "rested in hope," because his father "would not leave his soul in hell, neither suffer *His Holy One* to see corruption." (*Ibid.* vv. 25-27.)

In permitting himself to be crucified, Jesus by his obedience to the law came under its curse; therefore the law which cursed an obedient, righteous man is abolished, and the gift of eternal life becomes available upon the

principle of "the righteousness of faith." Jesus fully exhibited that righteousness, for what greater faith can a man exhibit than permitting himself to be slain believing that God will raise him from the dead? For this reason Jesus becomes a medium for delivering from death those who transgressed under the first covenant. (Heb. ix. 15.)

Yet again, if even the righteous Son of God could not be delivered from the motions of sin in human flesh without dying, the law of sin in our members cannot stand in the way of the bestowal of eternal life to those who do 'not sin after the similitude of Adam's transgression.' For:

God hath set forth (Jesus) to declare His righteousness for the remission of sins that are past through the forbearance of God;

To declare at this time his righteousness: that he might be just, and the justifier of him that believeth in Jesus. (Rom. III. 25, 26.)

Just upon the same principle that death passed upon all men on account of one that sinned, so the righteousness of one brings eternal life upon all that believe in Jesus. (Rom. v. 12-21.) In the one case all men are helplessly involved in the results of the sin of one man, through no fault of their own. (Rom. VIII. 20.) In the other case they become entitled to eternal life through the righteousness of one, by voluntarily confessing their own personal sins and belief in the resurrection of Jesus from the dead. (Acts II. 38; XXII. 16; VIII. 12.)

The idea of a trinity of gods discussing ways and means of saving fallen humanity, and one of the three asking the others to be sent on a redeeming mission would, apart from its tragic consequences, be very comical. For this third party in the trinity to contract and come forth as a babe from Bethlehem, like the genie of some Arabian story, must invite ridicule in those who expect a reason for the hope of the believer. The fact is that God was in Christ reconciling the world to himself (2 Cor. v. 19), so that from the very beginning when sin came into the world by transgression, the means of deliverance was promised to the woman. She was told that her seed would bruise the head of the serpent (Gen. III. 15) and the manner of accomplishing this was foreshadowed in the typical covering of skins obtained from slain animals (*ibid.* verse 21). In due time the medium of reconciliation was manifested. Thus we read:

He (Jesus) made of a woman, a man approved of God by mighty works and wonders and signs, which God did by him in the midst of you . . . Him, being delivered by *the determinate counsel and foreknowledge of God*, ye have taken, and by wicked hands have crucified and slain. (Acts II. 22, 23.)

In this way Jesus became the *Sin-bearer*, the Lamb provided by the Father, for delivering from sin and death those who come unto God through him. Moreover, the deliverance from death through the righteousness of faith precludes any glorifying of the flesh. (1 Cor. I. 29; Rom. III. 20-22.)

For God hath shut up all unto disobedience, that he might have mercy upon all.

O the depth of the riches both of the wisdom and knowledge of God !

How unsearchable are his judgments, and his ways past finding out !

For who hath known the mind of the Lord? or who hath been his counsellor? (Rom. xi. 32-36.)

The foregoing premises and conclusions, may now be summarized :

1. Adam sinned by disobeying one command.

2. He suffered the penalty for his disobedience.

3. His descendants became involved in his transgression, so far as the consequences which follow disobedience, *viz.*, a natural tendency to cherish thoughts contrary to God's commandments, leading to sin and disobedience. Therefore all Adam's descendants are born subject to death, and unable to escape from the power of sin and death, because of the weakness of the flesh. Hence it became a proverb in Israel, "The fathers have eaten sour grapes, and the children's teeth are set on edge." (Ezek. xviii. 2.) This proverb was an unjust accusation against God, which He emphatically repudiated. (*Ibid.* v. 25.) But now in view of the method adopted by the Father for "reconciliation" and "atonement," showing that every man from Adam to Jesus Anointed dies for his own sin, this proverb must pass away.

4. Since the only way in which man could be cleansed from the defilement of the flesh by disobedience was through death, the Father so loved the world that He gave his only *begotten* son for this purpose,—and without question, a father has proprietorship in his children, and in this case absolutely so. This prerogative and this purpose was vividly illustrated in the offering of Isaac by Abraham, indicating that God's promise of deliverance from sin could only be fulfilled by the death and resurrection of His Son from the dead. (Gen. xxii. 2-14; Heb. xi. 17-19.) This was not an exhibition of wrath, but of love to mankind.

5. Jesus, the Son of Mary, through the Eternal Spirit, voluntarily *offered himself* in order to effect this great deliverance.

6. In order to fit His Son for this purpose, and in order to prepare him for the high function which he fulfils, the Father caused him to pass under the rod of affliction, even as a true father so deals with his son.

7. Seeing that Jesus Anointed was perfectly steadfast under affliction, he is to be "exalted above his fellows," as head of the Church which he redeemed to himself as his own possession. (Eph. i. 12-14.)

8. Two principles are rooted in the atonement, *viz.*, without shedding of *blood* there is no remission. Without *faith* it is impossible to please God. These two principles shine forth in every ordinance of the law of Moses, but cannot now be considered in detail. One point, however, should be mentioned, *viz.*, the presentation of blood upon the Ark of the Covenant on the great day of Atonement. According to the Apostle Paul, this *covering* of the Ark was a "mercy seat" and representative of Jesus Anointed (Heb. ix.

4), in whom the Father had placed His testimony (Deut. xviii. 15-18). His shed blood, therefore, became a "covering" for sin. Just as one who converts his brother from error saves a soul from death and "covers a multitude of sins," so Jesus by his example and sacrifice leads many sons to glory, and *covers* over their sins (Heb. ii. 10).

9. He (Jesus), then, was not a substitute or propitiatory sacrifice, but one for whose sake the Father shews mercy to sinners, and offers deliverance from death to obedient believers in Jesus. As saith the Apostle Paul :

"Whom God set forth a propitiatory (Mercy Seat) through faith in his blood, to shew his righteousness, because of the passing over of sins done aforetime, in the forbearance of God."

Rom. iii. 25, R.V.

Those who are obsessed with the traditional doctrine of the trinity will not readily perceive in what way certain elliptical statements respecting Jesus Anointed harmonise with the above evidence concerning his human nature, such as, "He that hath seen me hath seen the Father"; "I and the Father are one." While upon the one hand the flesh of the Lord Jesus was as unclean as the flesh of those he redeems, the same offering for cleansing at birth was made for him as for his brethren (Luke ii. 24.) His *character* was altogether different from others because of the intimate relation which obtained between himself and the Father. When men looked upon him they saw not the image of fallen humanity, but an image of the Father so far as possible for men to behold. While an ordinary man in character is exactly like Adam after transgression, the Lord Jesus Christ was exactly like his Father, because, keeping the flesh in subjection, he always exhibited the character of the Father. There was complete oneness in mind, purpose and action. Hence he said, "I and my father are one" (John x. 30).

This was the only way in which he could then be "the brightness of His glory" and "the express image of His person." As to anything else appertaining to the Father's personality we cannot know what the Father is. His substance defies analysis, in this respect we cannot conceive of him in the least degree. Jesus most certainly did not represent the Father's substance, for he was Son of Man, "made of a woman." Now when Moses asked for particular information respecting God, the Lord said, "No man can see my face and live," but his request was granted so far that the glory of the Lord passed before him, proclaiming his name, "The Lord God, merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin" (Exod. xxxiv. 6-7). All this was exhibited in Jesus. He did not present to his fellow men an "image" like unto Judas, but like unto God. Just as a meretricious woman is the "image" of abandoned desire, so a virtuous woman is an "image" of chastity. If we do not discerningly

distinguish such figures of speech in the Scripture we get befogged, and are unable "to rightly divide" them. For instance, we read that man "is the image and glory of God" (1st Cor. xi. 7) evidently only in some special sense. When the Apostle said that Christ was "the image of God" (2nd Cor. iv. 4) he must have referred to the *character* of Jesus, because of the context in which the expression is embedded. His exhortation to holiness would otherwise be without point. Likewise in the following passages of Scripture :

Put on the new man, which is renewed in knowledge after the *image* of him that created him. (Col. iii. 10.)

For whom he did foreknow, he also did predestinate to be conformed to the *image* of his Son. (Rom. viii. 29.)

We all, with open face beholding as in a glass the glory of the Lord, are changed into the same *image* from glory to glory. (2 Cor. iii. 18.)

Under the operation of the word of God, received without question, apprehended and faithfully observed, the *mind* is changed. Those in whom the light of heaven shines, are changed as it were from one image to another, from glory to glory. Then they glorify their Father in heaven (Matt. v. 16).

As to the oneness existing between Jesus and his Father this must be a oneness of character, for in order that the disciples might not exhibit the impulses common to humanity, but exhibit the character of God, Jesus prayed for His disciples thus :

Holy Father, keep through thine own name those whom thou hast given me, that *they may be one*, as *we are*.

I have given them thy word ; and the world hath hated them, because they are not of the world, even as I am not of the world.

Neither pray I for these alone, but for them also which shall believe on me through their word ;

That *they all may be one* ; as *thou, Father, art in me*, and *I in thee*, that *they also may be one* in us ; that the world may believe that thou hast sent me.

And the glory which thou gavest me I have given them ; that *they may be one*, even as *we are one* :

I in them, and thou in me, that they may be made perfect in one ; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. (John xvii., ii, 14, 20-23.)

Evidently from the above testimony in whatever way Jesus was "one" with his Father, that same *oneness* will obtain between the Father, Jesus, and his disciples who receive and obey his words. Obviously the statement that "I and the Father *are one*" does not imply what Trinitarians usually suppose.

The parable of the sin-bearer interwoven with the six-winged symbols of Isaiah and John when rightly understood helps us to comprehend the relation of Jesus and the saints to the glory which is depicted in the four-fold symbols of Ezekiel, and the visions of Daniel. We may now return to their detailed consideration.

VIII. THE TWENTY-FOUR ELDERS AND THE FOUR LIVING CREATURES.

Having seen that the symbols of Isaiah, Ezekiel and John represent *one* community, why should "the

Saints" be represented by sub-divisions such as "Four and twenty elders" and four living creatures, each having different heads, in the Apocalypse, and by four living creatures, each having four faces, in Ezekiel ?

As to the *fourfold* figure in the Apocalypse, the following from the pen of Dr. Thomas will be instructive :

"Collectively, the saints are an encampment, and are so represented in Rev. xx. 9, where it is stated that the rebel nations at the close of the Millennium go up against their *camp*. As the saints are the 'Israel of the Deity,'¹ and though, by the accident of birth, multitudes of them were once Gentiles, yet by adoption through Jesus were grafted into the Commonwealth of Israel, they necessarily partake of its natural organization. The camp of the saints, then, has its ensigns in conformity with those of the four camps into which the twelve tribes were distributed, whose captains or princes they become. From Numb. ii. we learn that the whole host of Israel was marshalled about four standards : . . . first, the Lion, which symbolised the camp of Judah ; second, the Man, that of Reuben ; third, the Ox, that of Ephraim ; and fourth, the Eagle, that of Dan . . . so all the saints are apocalyptically divided into camps about the throne ; each camp being represented by a living one, and the ensigns of the camp borrowed from the nation they are to rule.²

Between the four grand divisions of the camp of Israel and the tabernacle were pitched the tents of the priests. (Numb. ii. 17.) So also in the Apocalypse which represents the antitypical fulfilment of the things foreshadowed under the law there are *four and twenty elders* round about the throne. (Chap. iv. 4).

The administration of the kingdom and Administrative Organization. dominion under the whole heaven will require untold thousands of agents, for while sacrifices will be offered only at Jerusalem (Zech.

¹ Rom ii. 28-29 ; Gal. vi. 16. ² Eph. ii. 12-13.

² "Eureka," Vol. ii. pp. 41-42.

In the above extract the evidence for the statement respecting the figures upon the four standards under which the camp of Israel was marshalled is not given by Dr. Thomas. Kitto, in his Notes on the Standards of the Tribes, observes :—"The Jews were of opinion that the four great standards were, for Judah, a lion ; Dan, an eagle ; Reuben, a man ; Joseph, an ox." (See Kitto's Bible.) This is confirmed by reference to the following testimonies : Respecting the standard of Judah, the Lion, "Judah is a lion's whelp ; from the prey, my son, thou art gone up ; he stooped down, he couched as a lion, and as an old lion : who shall rouse him up ?" (Genesis xlix. 9).

Of Ephraim (Ox) representing the descendants of Joseph, we read : "His glory is like the firstling of his bullock, and his horns like the horns of unicorns : with them he shall push the people together to the ends of the earth and they are the *ten* thousands of Ephraim, and they are the thousands of Manasseh" (Deut. xxxiii. 17).

Regarding the two other symbols of Reuben and Dan, the man and the eagle respectively, although Dan is described by Jacob as "a serpent by the way and an adder in the path," the selection of a serpent as a sign of Dan would not be appropriate in view of the fact that a serpent ensign was chosen to represent the deliverance of Israel from sin through Jesus Christ. Now, since the work of God with Israel was by, or through, His Spirit, the Eagle becomes a most fitting symbol to have a place in the heraldic representation of the purposes of the Father. This ensign appears to have been allocated to Dan. Some place also in this figurative representation must be found for *Man* who according to the above quotation from Kitto, was the ensign for Reuben.

xiv. 16-19) incense will be offered in every place under the sun. Thus it is written :

From the rising of the sun even to the going down of the same my name shall be great among the Gentiles : and in every place incense shall be offered unto my name, and a pure offering, for my name shall be great among the heathen, saith the Lord of Hosts. (Mal. i. 11)

Now, as an indication of the administration of the kingdom in the age to come we may consult the typical arrangements under the hand of David and Solomon, for God not only gave the pattern of the Temple by the Spirit to David, but He also gave instructions respecting the order of its service thus :

The courses of the sons of Aaron David divided by lot the sons of Aaron (into twenty-four lots under their respective heads) for the governors of the sanctuary, and governors of the house of God. . . .

These were the orderings of them in their service to come into the house of the Lord, according to their manner under Aaron their father, as the Lord God of Israel had commanded him. (1 Chron. xxiv. 1, 3-19.)

Then David gave to Solomon his son the pattern of the porch, and of the houses 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 the Lord, and of the treasures of the dedicated things :

Also for the courses of the priests and the Levites, and for all the work of the service of the house of the Lord, and for all the vessels of service in the house of the Lord. (*ibid.* Chap. xxviii. 11-13.)

These servitors under their twenty-four heads appeared to have served in sets of *twelve* (*ibid.* xxv. 9-31) in monthly rotation, thus we read :

The chief fathers and captains of thousands and hundreds, and their officers that served the king in any matter of the courses, which came in and went out *month by month* throughout all the months of the year, of every course were twenty and four thousand. (*Ibid.* xxvii. 1. See also 1 Kings iv. 7).

A set of twenty-four served one month, and then were free to go on other business for the remaining eleven months. The set of *twenty-four* no doubt provided for service *day and night*, twelve for each half of the day throughout the month of their service.

According to this pattern, twelve sets of twenty-four elders may regulate the affairs of the kingdom when the Temple of Ezekiel's prophecy is erected. The set of twenty-four will probably include the twelve Apostles, who are to rule the twelve tribes of Israel (Matt. xix. 28) and twelve selected Gentiles, as yet unnamed. All these *near* the throne form the centre of administration. Just as David dispersed his captains and judges through Israel, so Jesus will appoint His faithful brethren, under their twenty-four heads, to positions of authority and rulership throughout the earth (Luke xix. 12-19 ; Psalm xlv. 16).

The Powers of the Coming Age.

These future rulers of the world will possess the "heavenly gifts," or "powers of the world to come," of which a *foretaste* was bestowed upon the believers in the first

century (Heb. vi. 4, 5). Just as Jesus in the days of His flesh could read the thoughts of men before they were expressed in speech, and reply to their carnal reasonings, so the faithful saints enrolled under the sealing process will be given the same transcendent powers, being "equal to the angels" (Luke xx. 36).

Such rulers will be eminently fitted to exercise judgment upon the wicked, and administer counsel to the erring ; like their Head they will be similarly qualified, concerning whom it is written : "He shall be 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" (Isa. xi. 3-4). Possessing "the powers of the age to come" (Heb. vi. 5) an example of which was seen in the judgment upon Ananias and Sapphira (Acts v. 1-7) and upon Elymas the sorcerer (*ibid.* xiii. 5-11) their decisions will be speedy and just. There will be no escape from their unerring decisions. Not again will judge, counsel and jury mar the course of justice, but swift and unmistakeable decisions will solve every difficult dispute. Neither will the sinner be permitted to corrupt and destroy ; for then, the sinner shall die in childhood, for in view of the longevity of that age a man "one hundred years old" will still be a child (Isa. lxxv. 20-23).

The arrangement for incense offering in connection with the administration of justice at Jerusalem suggests an interesting explanation of the words of Jesus to Nathanael. In due course the people who daily offer incense in each district throughout the earth must go up to worship at Jerusalem (Zech. xiv. 16). Now, the rulers in each district, before whom the people assemble to offer incense, will be thoroughly acquainted with those who offer. They will possess an intimate knowledge of each worshipper. When in due time these people go up to Jerusalem to worship, their rulers may also go up. They will thus be able to take part in the administration of justice in the precincts of the Temple. If such be the arrangement, there would be a continual going and returning of these rulers, a literal fulfilment of Jacob's dream (Gen. xxviii. 12-16) and of the promise to Nathanael :

Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man. (John i. 51.)

Life Energy Derived.

Since the rulers of the future age are partakers of the life energy of Him who slumbers not nor sleeps (Psalm cxxi. 2-4), their division into twelve sets of twenty-four to each set cannot be for the purpose of sleep ; nevertheless, two purposes may be ensured by such an arrangement : first, during each month twelve sets of twenty-four thousand will always be provided, one set of twelve in each district, and another set administering at the Temple. Secondly, a period for rest and recuperation of energy may be

provided for each set of administrators. Just as the Angels (*Elohim*)¹ rested from their labours on the seventh day (Gen. I. 31; II. 1-3), so also the kings and priests of the future age may require opportunity for recuperation of energy expended in their work. The necessity for repose and recuperation is illustrated in all creation. It is said that even a steel girder will gather strength if released from its burden. So also the discovery of radium and other forms of radio activity tell the same story. We do not live in a falling universe, nor yet is our energy spontaneously self-generated. To postulate the former is to assume that the universe came into existence from some unknown source, and will disappear in the future. To postulate the latter is to assume that energy came out of inertia. The truth is that undervived life, energy and wisdom existed from all time in the Father, out of Whom all things are (I Cor. VIII. 6) and who upholds all things by His power: "in Him we live, and move, and have our being" (Acts XVII. 28). (See also Clause III. p. 103 *ante*.) So notwithstanding the power of an endless life, that power being a derived power still leaves those who possess it dependent for continued sustenance upon the primal source of all energy. Although they cannot lose their life, because the Father has decreed otherwise, the provision for rest and recuperation of energy seems a reasonable inference from the premises.

IX. FOUR FACES AND FOUR HEADS.

We have seen that the four living creatures depicted in the Apocalypse are identical in their main features with the likeness of the glory which Ezekiel saw by the river Chebar, and evidently prefigure the same community. Why, therefore, should the four in the Apocalypse be likened to a lion, an ox, a man, and an eagle, while of the four of Ezekiel each is said to have a likeness of four faces, viz., a man, lion, ox, and eagle?

The similarity of their faces shows that in some vital particular there is a relationship between those who are represented by the symbols of Ezekiel and John on account of the four features, or characters, common to both.

We have already seen that this symbol first relates to the *Son of Man*, and, secondly, to *His brethren*.

More than once the *lion* has been used for executing God's *judgment*, viz., in the case of the prophet who disobeyed the command of the Lord (I Kings XIII.) and again, when a man refused to obey one of His prophets, "a *lion* found him and slew him" (I Kings XX. 36). Moreover, the *lion* was the standard of Judah. When foretelling what should befall his sons "in the last days" Jacob said, "Judah is a *lion's* whelp," from whom the sceptre of the law-giver should not depart (Genesis XLIX. 9, 10). Again

of Jesus, the future King of the world, the Apostle Paul said, "Our Lord sprang out of Judah," also that He "shall *judge* the quick and the dead" (Heb. VII. 14; 2 Tim. IV. 1). From all this we may conclude that the face of the lion represents *Judgment*.

The ox is exhibited as a representative of lust or desire—a sign of sin and corruption—in the following indictment against Israel:

But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook God which made him, and lightly esteemed the Rock of his salvation. (Deut. XXXII. 15.)

Moreover, bullocks were selected as an offering for *sin*; thus we read:

If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young *bullock* without blemish unto the Lord for a sin offering. (Lev. IV. 3.)

The same offering was required when the whole congregation sinned. The bullock in these examples representing *sin*, for both the sinner and the elders of the congregation were required to place their hands upon the head of the bullock before killing it for a *sin* offering.

Just as the golden calf which Moses ground to powder represented the *sin* of Israel, so a bullock representatively stood for the sins of Israel when the hands of the elders were placed upon it. Now, a bullock cannot sin, but is inherently a lustful creature, and may fittingly represent human flesh, which is essentially lustful and sinful. Of it the Apostle Paul said, "In me, that is, in my flesh, dwelleth no good thing," and yet again, "sin dwelleth, in me" (Rom. VII. 17-19), and yet again, "By one man sin entered into the world, and death by sin, and so death passed upon all men, for that all (or in whom all) have sinned" (Rom. V. 12).

In the light of the foregoing premises, the face of the ox appearing in connection with the human face must represent some relation to the *FLESH OF SIN*.

Only one other important element in the representation of the glorification of the Father and the Saints remains to be noticed, viz., the work of the Father by *His Spirit*.

In the beginning of creation the "Spirit of God" (Heb. *Elohim*) moved upon the face of the waters, with the results detailed in the first chapter of Genesis. Afterwards the "*Elohim*" taught Adam his life's lessons (Gen. II. III.). In view of the corruption which subsequently ensued Yahweh said:

My *spirit* shall not always strive with man. (Gen. VI. 3.)

This statement indicates that divine instruction was vouchsafed to man before the flood.

Again, we are told that instruction under the law was by "the dispensation of angels" (Acts VII. 53).

And yet again that the LORD testified against them by His *spirit* in the prophets (Neh. IX. 30).

Further, the work of the Father by His *spirit* with

¹ The word translated "God" in these passages is a plural noun which may express a multitude. Presumably these were the "Sons of God" mentioned in Job who "shouted for joy" when also "the morning stars sang together," when with them the foundation of the earth was laid by *Yahweh*. (Chap. XXXVIII. 4-7.)

Israel is likened to the operations of an "Eagle" training its young. Thus we read :

Ye have seen how I bare you on *Eagle's* wings, and brought you unto myself. (Exod. xix. 4.)

As an *eagle* stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings :

So the Lord alone did lead him, and there was no strange god with him. (Deut. xxxii. 11-12.)

In all their affliction he was afflicted, and the angel of his presence saved them : in his love and in his pity he redeemed them ; and *he bare them*, and *carried them* all the days of old. (Isa. lxiii. 9.)

The face of the *Eagle*, then, may be taken to represent *The Spirit*.

Four Epochs.

Since the Fall, in connection with the purposes of God to fill the earth with His glory, four elements have always been present, viz., the manifestation of the *Spirit* (1) of God in or towards *man* (2), condemning *sin* (3), leading to *judgment* (4). The faces of the cherubim, therefore, indicate the existence of these four elements during the whole of the time of the working out of that purpose, which may be divided into four grand epochs, symbolized by the four living creatures as follows :

1. From Adam to the Flood.
2. From the Flood to the Law.
3. From the Law to the abolition of the Mosaic economy after the offering of Jesus the Christ
4. From the first appearing of Jesus to His second appearing.

Throughout all *four periods* the elements indicated by the Cherubim have ever been present, and will never be absent. Witness :

- (a) The striving of the Spirit of God against the evil imaginations of the heart, and the corruption of God's way upon earth (Gen. vi. 5-12).
- (b) The incidents recorded respecting Abraham and Abimelech, and the destruction of Sodom (Gen. xix. xx., Jude 7).
- (c) The judgment of God upon Israel because of sin (2 Kings xvii. 18, 19).
- (d) The manifestation of judgments against sin by the Father through Peter, Paul and others. Later, at the appearance of Him who will judge the quick and the dead, when the long period of preaching the gospel to the Gentiles is ended, retribution will be rendered to all who disregard God's word, for "judgment begins at the house of God, and if it first begins there, what shall be the end of those who obey not the gospel of God ?" (1 Pet. iv. 17-18).

We may now understand why Ezekiel was shown four living creatures, each with four faces, and why John saw four living creatures having heads corresponding with the faces. These forms and faces serve to indicate the same elements, and the unity of the symbols. The faces and the heads represent the means by which the Father is calling out a people for Himself. The form of

the symbols enriched with many details of deep significance represents those who are called out in their relation to the glory which is to be revealed, from the commencement of their relation thereto up to its consummation. The symbols exhibit the character of the work and its concrete results not only throughout the whole of the four great periods into which that work is divided, but also the completion thereof when the one hundred and forty-four thousand of the redeemed stand with their chief upon Mount Zion in a glorified state.

Prospective Position of the Saints.

In order to understand the full signification of these symbols, it may be necessary to remind the reader here of that prospective and ultimate relationship which the Saints hold to the glory which is to be revealed in the Temple (see pp. 105-107 ante). These symbols not only depict the prospective position of those whom the symbols portray, but also the grand consummation in store for the heirs of the kingdom. This being clearly understood, many other obscure and enigmatical features mentioned in the verses here cited will be the more easily comprehended :

The Terrible Crystal.

Over the heads of the living creatures there was the likeness of a firmament like unto the colour of the terrible crystal, stretched forth over their heads above. . . . And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone ; and upon the likeness of the throne was the likeness as the appearance of a man above upon it. (Ezek. i. 22-26.)

Undoubtedly the likeness of a throne with the appearance of a man upon it above refers to the throne which is to be established in Jerusalem, but the occupants of that throne do not sit upon it until the glorified constituents thereof enter into the Temple as related in chapter forty-three. For the time being they are *under* the firmament, so to speak, in relation to the *heavenly* or *eternal state* into which they enter when elevated to rulership on the throne.

The *firmament* is said to be like the "terrible crystal," or *ice* (verse 22, R.V. margin), a clear white substance indicative of *righteousness*, white being especially the characteristic symbol of the righteousness of the saints (Apoc. vii. 14 ; xix. 8) the head and fountain of which is Christ Jesus, who "of God is made unto us wisdom and *righteousness*" (1 Cor. i. 30 ; Phil. iii. 8, 9) and through whom the saints are able to work out their own righteousness. To use a figure, the saints will be "clothed with their own righteousness" when they are accepted at the judgment seat of Christ, just before their marriage with the Lamb (Apoc. xix. 7-9).

The wings full of eyes, viz., the saints in preparation for the throne, are prospectively related to "the firmament" under the throne, *stretching up to it* as depicted by the wings "stretching up to" the firmament and throne to which the wings will extend when the work of sealing the saints of God is finished. Meanwhile *their eyes* are lifted up to this firmament.

The Interrelation of Four Epochs.

Their wings were joined one to another ; . . . and two covered their bodies. (Verses 9, 11.)

The probable signification of this is that the work of each period is joined unto, or connected with, the others. This is illustrated by the deliverance of Noah and his family, thereby connecting the work of righteousness in one epoch with the next, God never leaving himself without witnesses (Acts XIV. 17). The

Straight Wings.

wings, therefore, of each symbol are joined.

Under the firmament their wings were straight, the one toward the other ; every one had two, which covered on this side, and everyone had two, which covered on that side, their bodies. (Verse 23.)

The word יָשָׁר (*yeshar*) translated "straight" occurs some one hundred and fifty-four times in the Old Testament, howsoever pointed in the text, and nearly always in the sense of *right, rightness, upright, righteous*. The signification of the word in this case may be taken to mean that the wings are *straight* in this sense. Those represented by the "eyes" of the wings are in a straight, or righteous, position, *i.e.*, in the way of righteousness.

Similarly the living creature is said to have "a straight foot." Since a calf's foot is round and cannot be straight in the ordinary sense of the word, this straightness must be understood in the sense in which the wings are straight. Under the symbol of a calf's foot the "saints" have an important function to perform (see further p. 130),

The Cherubim Look and Move Forward.

but the saints will never fulfil that function unless they walk in a straight way.

Their wings were joined one to another ; they turned not when they went ; they went everyone straight forward. . . . And they, The Cherubim, went every one straight forward ; whither the Spirit was to go, they went : and they turned not when they went. (Verses 9, 12.)

The living creatures symbolized by the wings are here said to "go straight forward, whither the Spirit was to go, they went—they turned not when they went." The word translated *straight* occurring in these verses, and in verse 22, Chapter X. is פָּנָה (*panayo*), literally, *in front of*, or *before one's face*, thus indicating a looking forward to something in front of one, or beyond, and going forward to that object. Consequently the saints represented by the living creature go "straight" forward, looking to that which is before them, "whither the Spirit was to go they went ; they turned not when they went." In the epistle to the Hebrews the Saints are exhorted to do this :

Looking unto Jesus the beginner (A.V. margin) and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of God. (Chapter XII. 2.)

Their leader also said :

The sheep follow him : for they know his voice. And a stranger they will not follow, but will flee from him. (John x. 4, 5.)

Their eyes look right on, straight before them, pondering the paths of their feet. (Prov. iv. 25, 26.)

They are said in the Apocalypse to "follow

the Lamb whithersoever he goeth" (Chap. XIV. 4). This will lead them into great tribulation, out of which they are in due course delivered. Faithful saints, or baptized believers, turn not from the word of the Father, nor are they "tossed to and fro" or "carried about with every wind of doctrine" (Eph. iv. 14). On the contrary, they steadfastly fulfil their proper duty, so that "the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love" (*ibid.* verse 16).

The Right and Left Hand.

Their wings stretched upwards ; two wings to every one joined one to another, and two covered their bodies. (Verse 11.)

The two sets of wings which covered their bodies on this side and that side may refer to the right and left hand position before the judgment seat, for "the living creature" in its prospective relationship is composed of faithful and unfaithful saints, who will exist in the "body" till the time comes for the judgment, which is portrayed in a later chapter of Ezekiel, when the right and left hand position is revealed (Matt. xxv. 33), of which more anon. They will be "divided above" or "separated above" (see R.V. margin, A.V. verse 11) after they appear before the Judge, when the throne aspect of the vision is about to be inaugurated.

Lamps of Fire.

In the midst of the living creatures was as the appearance of lamps, it went up and down among the living creatures ; and the fire was bright, and out of the fire went forth lightning. (See verse 13.)

The same feature appears in the Apocalypse in a somewhat different phase. John speaks of "seven lamps of fire burning before the throne, which are the seven spirits of God." In John's days the testimony of the Spirit took the form of a sevenfold Apocalyptic scroll, written within and without, thus covering the period from receiving the Apocalypse up to the second appearing of Christ.¹ Ezekiel's lamps of fire had a wider range portraying the light of the Spirit of God from the beginning, yet the two symbols are one in their interlocking scope. As before noted, the Spirit of God is *one*, not seven. (See p. 108 *ante.*) But the operations thereof may be figuratively divided into seven phases or pillars upon which wisdom builds her house. (Prov. ix. 1).

"Out of the fire went forth lightning." In the corresponding figure in the Apocalypse "lightnings accompanied with thunderings and voices" are said to proceed out of the throne (Chap. iv. 5). Thus, figuratively, the fire comes out of the throne because of that which is determined to be done in connection with the throne. Just as Jesus was the Lamb slain from the foundation of the world in the purpose of the Father long before His offering on the cross, so all things done in relation to the throne are said to come out of it, because

¹ A scroll written within and without may be taken to mean writing in relation to those *within* the antitypical altar court and those *outside*

they are the result of the Father's determination to establish it. All the same, there is a sense in which lightning comes out of the midst of that which is represented by the symbols. Speaking of the two witnesses which stand before the Lord of the earth, we read :

If any man desireth to hurt them, fire proceedeth out of their mouth, and devoureth their enemies : and if any man shall desire to hurt them, he must in this manner be killed.

These have the power to shut the heaven, that it rain not during the days of their prophecy : and they have power over the waters to turn them into blood, and to smite the earth with every plague, as often as they shall desire. (Apoc. xi 5, 6, R.V.)¹.

Now, the Father is very jealous of injury done to His children, saying : " Touch not mine anointed, and do my prophets no harm " (1 Chron. xvi. 22) and " He that toucheth you toucheth the apple of His eye " (Zech. ii. 8). So even now during the absence of Jesus Christ, and during the time when the saints are exhorted to address their prayers to the Father to whom belongeth vengeance, He will not leave His children unavenged, their prayers may cause lightning to proceed as it were from " the midst of the living creatures," as it will certainly proceed from the throne (Jerusalem) when the Lord is established there.

The Soles of
their Feet.

The sole of their feet like the sole of a calf's foot, and they sparkled like the colour of burnished brass. (Verse 7.)

The signification of this figure may be gathered from the prophet Malachi, who uses the same illustration in connection with a very important function or mission which the " living creature " in its glorified state is to perform, thus we read :

They that feared the Lord spake often one to another ; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.

And they shall be mine, saith the Lord of hosts, in the day that I make up my jewels ; and I will spare them, as a man spareth his own son that serveth him.

Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

Behold, the day cometh that shall burn as an oven ; and all the proud, yea, all that do wickedly, shall be stubble ; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.

But unto you that fear my name shall the Sun of righteousness arise with healing in his wings ; and ye shall go forth, and grow up as calves of the stall.

And ye shall tread down the wicked ; for they shall be as ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts. (Mal. iii. 16, 17, 18 ; iv. 1-3.)

This prophecy shows that the righteous constituents of the living creature are nourished in this life like a calf in the stall, because the Father loves them as a father

loves a son, and will in the future commit unto them the execution of judgment upon the wicked in their burnished calf-foot phase. Thus it is written :

The Lord taketh pleasure in his people ; he will beautify the meek with salvation.

Let the saints be joyful in glory ; let them sing aloud upon their beds.

Let the high praise of God be in their mouth, and a two-edged sword in their hand.

To execute vengeance upon the heathen ; and punishments upon the people ;

To bind their kings with chains, and their nobles with fetters of iron ;

To execute upon them the judgment written : this honour have all his saints. (Psalm cxlix. 4-9.)

And yet again in the Apocalypse, when judgment is executed upon the great Apostasy, it is written :

Rejoice over her, thou heaven, and ye holy apostles and prophets for God hath avenged you on her. (Apoc. xviii. 20.)

Since the righteous are to tread down the wicked, who shall be ashes under the soles of their feet, no wonder the calf-like foot of Ezekiel's symbol is said " to sparkle like burnished brass." Brass or copper represents " sin's flesh " (see pages 6-7 ante). Sin's flesh purified and glorified may well be said in this connection to be likened in colour to " burnished brass," a corollary of the whole symbol, which is said to be like " burning coals of fire." When the community of glorified saints accompany their leader in the executing judgment upon the wicked, " the fire will be bright, and out of the fire lightning will go forth " (Chap. i. 13).

Presumably in their glorified state the saints will direct the forces of Israel against their enemies (see Zech. ix. 13, 14 ; x. 3 ; Jer. li. 19, 35). The saints then appear as the *white horse*¹ upon which sits Him who is called " Faithful and True," who, " in righteousness doth judge and make war." They are also likened unto armies which follow Him *upon white horses*, clothed in fine linen white and clean. Presumably also reference is here made to the twenty-four elders, *heads* of the respective hosts of the Israel of God, who accompany their Chief, out of whose mouth goeth the sharp sword, that with it he should smite the nations and rule them with a rod of iron. He thus *treadeth* (with the brazen soles of his feet)² the winepress of the fierceness of the wrath of Almighty God. The *name* upon His vesture is King of Kings and Lord of Lords (Rev. xix. 14-16).

X. THE WHEEL SYMBOL (Chap. X. 1-13).

In one important particular the visions of Ezekiel differ from those of John, viz., the appearance of wheels. The wheel symbol, like that of the wing symbol, does not indicate that the living creatures move by the rotation of wheels. Thus we read :

¹ Those who control the movements of a host are represented as a rider upon a horse, see Zech. x. 3 ; Jer. li. 19-23.

² Re the Saints in the guise of subduing the nations to divine rule under the symbol of brazen feet, see further *Eureka*, Vol. i. pp. 176-181, —Dr. Thomas.

¹ See further as to the two witnesses, *Eureka*, Vol. ii. pp. 607-617. Dr. Thomas.

When they went, they went upon their four sides : they turned not when they went. (Ezekiel I. II.)

Also from the tenth chapter it will be seen that the cherubim is represented as *standing* over the threshold of the house when the command was given to the man clothed in linen to "go in between the *whirling wheels*" (vv. 2-6, R.V.).

Ezekiel states, "the Spirit of *Life* was in the wheels," Chap. I. 20. (See margin, A.V.)

Now, the gift of *eternal life* is to be bestowed upon the children of God after the resurrection, thus we read :

And this is the will of Him that sent me, that everyone which seeth the Son, and believeth on him, may have *everlasting life* ; and I will *raise him up* at the last day. (John VI. 40.)

For as the Father raiseth up the dead, and quickeneth them ; even so the Son quickeneth whom he will. (*ibid.* v. 21.)

Because wings do not convey the idea of eternal life, some other figure was selected to depict this all important feature. A wheel which is circular in form is pre-eminently suitable, because a circle is an unending line, thus fittingly representing eternity. Further, we read :

They four had one likeness : and their appearance and their work was as it were *a wheel in the midst of a wheel*. (Chap. I. verse 16.)

"A wheel in the midst of a wheel" seems an appropriate figure not only of eternal life, but of the source thereof, even of Him who only hath immortality underrived (1 Tim. VI. 16) and of those who have received immortality from Him. The wheel within the wheel thus symbolises immortality—eternal life *derived* from "the King eternal, immortal, invisible, the only wise God," to whom be "honour and glory for ever and ever" (1 Tim. I. 17 ; John v. 26).

In harmony with this interpretation a very significant feature is disclosed in the fifteenth verse, in connection with the wheels :

Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces, . . . when they went they went upon their *four* sides (Chap. I. 15-17.)

This indicates that all the wheels were not at first seen by Ezekiel, but appeared upon the picture of the fourfold face symbol as the prophet contemplated the living creature. First *one*, then *four*. The genealogy of the saints, whose head is the now glorified Jesus, is in harmony with this order. We have seen that Jesus is the only begotten Son of God. That He is the first born from the dead. The first to possess the gift of life. (See Sub-Section II., p.p. 75-76 *ante.*) But he is not to be alone in the possession of this precious gift. He will bring many sons to glory. These also at a *later* period receive the gift of eternal life. Hence *wheels* are seen in connection with *each* of the fourfold symbols

**Dreadful
Rings.**

shown to Ezekiel on the banks of the river Chebar.

As for their *rings* (רָבָּ) they were so high רָבָּ, that they were dreadful ; and their rings were full of eyes round about them four. (Chap. I. 18.)

The word translated *rings* (רָבָּ) has a wider signification than "rings" or "felloes" of the R.V. and is used to signify something round, as the back of an animal, which connotes surface and capacity. Pointed differently it has been translated "vault." It is translated *back* in Chapter X. verse 12. Coupled with the statement that these רָבָּ ("rings") were full of eyes the word must denote something in connection with a corporate body of living ones, or saints in glory. Thus the word may be taken to signify depth, capacity, fulness, which is in harmony with the statement, the rings were "high." The word translated high is רָבָּ and is used relatively to indicate the elevation of the heaven above the earth. Ezekiel sees this community "lifted up" or exalted, who, aforesaid, were not "known of God" (Gal. IV. 9). Since the saints comprise the cherub in which He dwells, or upon which He rides, they stand in a higher relation to the Father than others who are afar off. Ezekiel also sees them "lifted up," or raised from mortality to immortality.

The statement that the "rings" were "dreadful" in appearance may be understood in two senses. *First*, the *dreadful* possibilities associated with a communication from the eternal one, in the sense which caused Jacob after seeing a vision of angels to say, "How dreadful is this place" (Gen. XXVIII. 16, 17). A sense of awe seems always to come upon those who have been thus enlightened, unless like Baalam they wish to serve themselves rather than God. In view of the majesty of the Father when in His exceeding kindness and graciousness (Eph. II. 7, 9) He makes known the truth to His creatures, respect and fear may well be generated even if conjoined with love and gratitude. Gratitude because of the promise of eternal life and an inheritance in His kingdom ; fear lest they should fail of its attainment. Indeed, such are commanded to pass the time of their preparation for glorification in fear. *Secondly*, since the rings with other symbols indicate movement of the hosts symbolized by them against the enemies of God (he bringeth the wheel over them, Prov. XX. 26) they may appropriately be described as "dreadful," just as the "dread" of Israel and the "fear" of Israel came upon the nations destroyed by Moses and Joshua.

When they went, they went upon their four sides ; they turned not as they went, but to the place whither the head looked they followed it ; they turned not as they went. (Chap. X. II.)

Just as the wings indicate that the members of the community which they represent turn not to the right hand or to the left, so the wheel symbol indicates the same obedient character "To the place where the Head looked they followed it." Whithersoever the Head (Jesus anointed) pointed, they follow. This is a leading characteristic of the whole living creature in its fourfold phases for "the four had wheels" (*ibid.* verse 12).

The wheel, like the wings, also depicts a prospective relationship to eternal life, and the realization of it,

Thus the Apostle said : " We are passed from death unto life because we love the brethren " (1 John III. 14). As a matter of covenant relationship, from the moment an immersed believer rises out of the waters of immersion his " faith " is " accounted to him for righteousness," and consequently he is made an heir of those exceeding great and precious promises, by which he will become " a partaker of the divine nature " (Gal. III. 26-29 ; 2 Pet. I. 4.) He may forfeit that which he has gained by his exercise of faith, testified by his obedience to the command, but if he does not, he has, to all intents and purposes, " passed from death unto life." The realization of the gift, however, comes after, not previous to resurrection and judgment.

Subsequently to the vision of the first chapter, Ezekiel sees the same symbolical living creature with a remarkable difference in the appearance of the heads :

Every one had four faces : the first face was the face of a cherub, and the second face was the face of a man, and the third the face of a lion, and the fourth the face of an eagle. (Chap. x. 14.)

In this the face of the ox, representing sin's flesh, has disappeared, the fourth face being the face of a cherub. Now, since the whole representation is by the Spirit, and *the spirit of life* is in it, this can only mean that a change from mortality to immortality has taken place.

This significant change, exalting in its individual aspect, and marvellously stupendous in its corporate manifestation, appears to be heralded by the cry which Ezekiel heard, " O wheel ! " The wheels " called thus in his hearing " also signifies that Ezekiel as the sign man receives the gift of immortality.

The word גלגל (*gal-gal*) translated " O wheel " in the A.V. or " the whirling " in the R.V., signifies much more than it is possible to express in words. Just as a circle represents eternity, so the figure of a revolving wheel in relation to the removal of the symbol of Sin (the face of an Ox) may signify the rolling away of sin in the recipients of immortality. The word is used in this sense in Joshua, v. 9 : " This day have I rolled away the reproach of Egypt from off you. Wherefore the name of the place is called *Gilgal* unto this day." " GILGAL " thus becomes a joyful exclamation from the lips of those who are subjected to that instantaneous change, when " this corruptible puts on incorruption, and this mortal puts on immortality," the equivalent in one word to the exultant exclamation of the Apostle Paul :

O grave, where is thy victory ?

O death, where is thy sting ?

It also connotes the passing away of an age of trouble and evil, and the dawn of a new era.

XI. SIGNIFICANT PERIODS.

The times when Ezekiel received these visions of the glory of the Lord is a very important and significant feature.

According to the dates which preface each vision,

the one recorded in the first chapter was given on the fifth day of the fourth month, in the fifth year of Jehoaichin's Captivity.

The one which concludes the tenth chapter must have occurred in the twenty-sixth year, in the sixth month, on the fifth day of the month, because chapters eight, nine, and ten appear to be all descriptive of one series of events which precede the change in that very important aspect of the vision, viz., a change in the heads of the living creatures. See previous sub-section. Consequently a year and nine months separate the one event from the other. This may indicate the period of judgment. The eighth chapter of the prophecy commences thus :

And it came to pass in the sixth year, in the sixth month, in the fifth day of the month, as I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord God fell there upon me.

Then I beheld, and lo a likeness as the appearance of fire : from the appearance of his loins, even downward, fire ; and from his loins even upward, as the appearance of brightness, as the colour of amber.

And he put forth the form of an hand, and took me by a lock of mine head ; and the Spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north ; where was the seat of the image of jealousy, which provoketh to jealousy.

And, behold, the glory of the God of Israel was there, according to the vision that I saw in the plain. (Verses 1-4.)

Here Ezekiel is represented as suspended " between earth and heaven," or between the earthly state and the heavenly state, for Ezekiel is related to both. (See also p. 136.) From this position he sees the glory of the God of Israel as he had already seen it in the plain, Chapter III. 12, 22, which he also states was like the glory of the Lord shown unto him by the river Chebar (verse 23). From this it appears that we are referred to the record of the vision described in the first chapter in order to understand the way in which the dramatic events recorded by Ezekiel are related to the glory which is to be revealed.

We have already seen that the first chapter as a whole portrays the history of the saints in their fourfold development, but as yet we have not particularly considered the way in which these important elements lead up to the crowning scene of the picture. We may now consider these more particularly.

XII. RESURRECTION AND JUDGMENT.

According to the dates affixed over the prophecies of Ezekiel and Daniel in Baxter's Bible, the former prophecy follows the latter, although that order is reversed in the A.V. Be that as it may, in the region of prophecy Ezekiel should follow Daniel, for the last event referred to in Daniel precedes the first in Ezekiel.

Go thou thy way till the end be ; for thou shalt rest, and stand in thy lot at the end of the days. (Dan. XII. 13.)

But before Daniel can stand in his lot at the end of the days, the community of which both Daniel and Ezekiel are members must rise from the dead. This event is

indicated in two ways. In the visions of God (Elohim) Ezekiel saw :

A whirlwind come out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire. (Chap. I. 4.)

The whirlwind Ezekiel saw would not be an ordinary whirlwind, but like that which carried Elijah into heaven. Elisha saw a chariot of fire, and horses of fire, which parted him from Elijah. Then a whirlwind carried Elijah away (2 Kings II. 1-11). Ezekiel first sees the whirlwind, which brings upon the scene that wonderful display of symbolical figures, so interestingly full of meaning.

“Out of the north.” The word translated north does not *per se* mean north in the geographical sense, literally it signifies darkness, and consequently the dark quarter of the earth in contradistinction to the sunny south. Daniel and his fellows descend into the depths of the earth, or “darkness,” they rise up out of this darkness, *i.e.*, out of the grave. The whirlwind has brought up out of the grave the cloud of witnesses referred to by the Apostle in his letter to the Hebrews (Chap. XI. XII.) and which are more fully described in symbol by Ezekiel.

As Ezekiel contemplated the whirlwind he saw :

A great cloud, with fire infolding itself (or flashing continually, *margin*) and a brightness was about it, and out of the midst thereof as the colour of *amber*, out of the midst of the fire. (Chap. I. 4.)

Fire “is bright like the colour of amber.” According to Parkhurst, “the Septuagint renders the term *חָשָׁמַל* (*hash-mal*) translated *amber* in the A.V. by the word *ἤλεκτρον* (*electron*)¹, a word used by the ancients to describe a mixed metal of gold and silver, celebrated for its beautiful lustre, and when exposed to the fire grows more shiningly bright.” This definition is exactly in harmony with the result which will come from the process through which the saints are to pass into glory, and is aptly descriptive of the community symbolized by the colour of the flashing fire cloud which Ezekiel saw. They are a community who have come through the fire, and have been tested as gold and silver are tested. How vital is this for a saint to understand. For instance, the disciples are exhorted by the Apostle to build upon the foundation laid by Jesus Christ not wood, hay, or stubble, but “gold, silver and precious stones” (1 Cor. III. 10-16). Thus we read that :

A word fitly spoken is like apples of gold in baskets (or filagree work) of silver. (Prov. XXV. 11, R.V.) Again it is written :

I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

For by thy words thou shalt be justified, and by thy words thou shalt be condemned. (Matt. XII. 36, 37.)

So also the Apostle writes of the fire which shall try every man :

Let every man take heed how he buildeth thereupon.

For other foundation can no man lay than that is laid, which is Jesus Christ.

Now if any man build upon this foundation *gold, silver, precious stones, wood, hay, stubble* ;

Every man's work shall be made manifest : for the day shall declare it, because it shall be revealed *by fire* ; and *the fire* shall try every man's work of what sort it is.

If any man's work abide which he hath built thereupon, he shall receive a reward. (1 Cor. III. 10-15.)

Job must have understood the meaning of such a figure :

He knoweth the way that I take ; when he hath *tried me*, I shall come forth *as gold*. (Job. XXIII. 10.)

Contemplating the cherubim, Ezekiel sees this *electron* fire burning brightly, as it has ever done throughout the ages where faith and works exist.

The flash of *Electron* shone forth in the reply of Micaiah when Zedekiah smote him upon the cheek (2 Chron. XVIII. 22-24). Here were *golden* faith and words of *silver*. It shone forth with great brilliance when Daniel refused on pain of death to obey the edict of King Darius (Dan. VI.) and in a host of others of whom only specimens are noted in various parts of the Scripture, and more fully indicated in Paul's letter to the Hebrews. The light of *Electron* still shines in those who refuse to take the sword because the Lord has forbidden them so to do (Matt. XXVI. 51, 52 ; John XVIII. 36), and with more or less brilliance in those who practically observe the precepts of Christ. In each and every case the good works of these glorify their Father in heaven (Matt. v. 14-16), causing men to take note of His word of truth, and seize upon the only means of escape from the frightful destiny of the wicked, when the brazen-hoofed cherubim “destroys the oppressor,” and “sweeps away the refuge of lies” (Isa. XXVIII. 17).

We have already seen that above the head of the living creature is a firmament of *crystal*, indicative of the righteousness of the saints (verse 22). Now above the firmament over their head is the likeness of a throne having the appearance of a “sapphire” stone, and the likeness of the appearance of “a man above upon it” (verse 26). The man upon the throne must be the same man depicted in symbol in the preceding verses, because he is described as having the same characteristic, *viz.*, of :

The colour of *amber* (or *electron*) as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. (Verse 27. Compare with verse 4.)

Even so this man cannot sit upon the “sapphire throne” till the *sapphire* stage, which is to appear at a certain juncture indicated in the vision. The colour of “sapphire,” a pure, clear, cornflower *blue*, is too well known to require further description. Since we are

¹. See also Liddell and Scott. The name “electron” is related to “shining” = “splendour.”

told that "the blueness of a wound cleanseth away evil" (Prov. xx. 30), and that "the wise shall shine as the brightness of the firmament"—*blue* (Dan. xii. 3), the appearance of a *sapphire stone* in connection with the *throne* may be taken to indicate that the multitudinous man symbolized in the vision is sitting upon the throne after being healed of the wounds inflicted upon Him by the ulcer sin and the powers of sin: when it is written:

God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write; for these words are true and faithful.

And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

He that overcometh shall inherit all things; and I will be his God, and he shall be my son. (Apoc. xxi. 4-7.)

The *healing* process comes when the *righteousness* of saints indicated by the *crystal* firmament over their heads (verse 22) has been declared and manifested. (Matt. xxv. 34; Apoc. xix. 8.) Then the brilliancy of their achievements will be revealed. This

The Rainbow. healing process is also indicated by a "rainbow" in connection with the throne:

The appearance of the *bow* that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord. And when I saw it I fell upon my face. (Chap. i. 28.)

The *rainbow* is a wonderful symbol of deliverance, see the record of the covenant with Noah, and the manifestation of the "rainbow" and its parallel figure described in the tenth chapter of the Apocalypse.

Ezekiel appears to have been overwhelmed by the vision of the glory of the Lord, and *falls down upon his face*. This is the mental attitude of anyone convinced of the power of the word of life either by the working of miracles or by the operation of the Spirit word, for he falls down in awe and submission to God (Acts x. 25, 26; I Cor. xiv. 25).

Ezekiel commanded to eat the roll. While prone upon the ground Ezekiel hears one speaking, thus:

Son of man, stand upon thy feet, and I will speak unto thee.

And the Spirit entered into me when he spake unto me and set me upon my feet, that I heard him that spake unto me.

AND he said unto me . . . Son of man, hear what I say unto thee; . . . open thy mouth, and eat that I give thee. (Chap. i. 28; ii. 1, 2, 3, 8.)

Upon receiving this injunction, Ezekiel beheld a hand with a roll of a book therein. The *roll* is spread out before him and the writing thereon is of lamentation, mourning and woe (verses 9, 10). Respecting this roll further injunctions are given, thus:

Moreover he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel.

So I opened my mouth and he caused me to eat that roll.

And he said unto me, Son of man, cause thy belly to

eat, and fill thy bowels with this roll that I give thee. Then did I eat it; and it was in my mouth as honey for sweetness. (Ezek. iii. 1, 2, 3.)

Deeply significant and important to observe is all this, and also all the instructions which follow. Since Ezekiel is a man of sign, it must be understood that he not only rejoiced in the word spoken and had bitter experience on account thereof, but that he will be contemporary with all things involved in the symbols and figures put before him. The roll which he consumed was in his mouth as "honey for sweetness," and no wonder, for immediately afterwards the Spirit took him up, "the noise of the wings which *kissed* each other" (*margin*) and he heard behind him a voice saying, "Blessed be the glory of the Lord from his place" (verse 12), which can only mean that Ezekiel as a man of sign, receives the blessing after eating the roll. The eating process also appears to typify the existence of the Ezekiel class throughout the whole period of the preparation of the saints, viz., for seven days, *i.e.*, seven thousand years (v. 15).

Now, just as John saw a book in the hand of Him who sat upon the throne, **Written within and without.** written within and without, and on both sides thereof (Apoc. v. 1), so the roll handed to Ezekiel contained matters which affect those in the bonds of the covenant of which he was a representative, and those outside the same. The roll contained "lamentations, and mourning, and woe" (Chap. ii. 10), for it comprised predictions of tribulation for the peoples as specially related to the purpose of God, and for those who are not within the bond of the covenant. A glance through the rest of Ezekiel's prophecy will show that he wrote of woe to Israel and woe to surrounding nations.

Now in order that Ezekiel and his fellows may give heed to the things written in the roll, an injunction is given in the form so frequently appearing in this prophecy:

The Injunction. Son of man, all my words that I shall speak unto thee, receive in thine heart, and hear with thine ears. (iii. 10.)

Since "every scribe instructed in the kingdom of God is like unto a man which is a householder, which bringeth forth out of his treasure things new and old" (Matt. xiii. 52), it may not here be necessary to enter particularly into *all* the contents of the roll, but some of the chief points connected with the manifestation of the glory of the Lord must now be considered:

The Spirit lifted me up, took me away, and I went in *bitter hot anger* (*margin*) . . . to them of the captivity . . . that dwelt by the river Chebar, and *I sat* where they sat, and remained there astonished among them *seven days*. (*Ibid.* verses 14, 15.)

According to this "sign" the Ezekiel **Anger and Sin.** spirit of "hot anger and astonishment" at what he saw revealed at the river Chebar concerning Israel must have existed throughout the whole period of the "captivity," for the *seven days* may stand for the *seven times* of Israel's punishment mentioned in Leviticus xxvi. 18-28. The hot anger will

include the wrath of Moses when he saw Israel worshipping the golden calf.

Responsibility of those who sit with Ezekiel. Ezekiel is now particularly warned of his duty to Israel, thus :

Son of man, I have made thee a *watchman* unto the house of Israel : therefore hear the word at my mouth, and give them *warning from me*.

When I say unto the wicked, Thou shalt surely die ; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life ; the same wicked man shall die in his iniquity ; but *his blood will I require at thine hand*.

Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity, but thou hast delivered thy soul.

Again, when a righteous man doth turn from his righteousness and commit iniquity, and I lay a stumbling block before him, he shall die : because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered ; but *his blood will I require at thine hand*.

Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned ; also thou hast delivered thy soul. (*Ibid.* verses 17-21.)

A great responsibility rested upon Ezekiel because of the mission he was required to fulfil. A like responsibility also rests upon all for whom he is a *sign*. This responsibility of the members of the body of Christ towards each other is immutable, from it there is no escape.

The Holy Law and its Obligations. The observance of this obligation under the law of Christ requires the greatest care and circumspection in order that the love of the Father may be fully exhibited towards the erring. The method is fully described in the eighteenth chapter of Matthew and allied injunctions. (See Luke xvii. ; Lev. xix. 16-18 ; James v. 19 ; 2 Thess. iii. 14, 15). To neglect this duty is to risk the loss of eternal life at the judgment seat of Christ, therefore saints should remember the precept :

If thy brother sin against thee¹, go, show him his fault between him and thee alone : if he hear thee, thou hast gained thy brother.

But if he hear thee not, take with thee one or two more, that at the mouth of two witnesses or three every word may be established.

And if he refuse to hear them, tell it unto the church ; and if he refuse to hear the church also, let him be unto thee as the Gentile and the publican. (Matt. xviii. 15-17, R.V.)

"Tell him his fault between him and thee alone."

How often is this sacred obligation disregarded both in fact and in form ! Yet duty impels observance, and love conjoined therewith should seal the lips of a friend. If otherwise, the primary attribute of entreaty is absent.

¹ Some ancient authorities omit *against thee*. Even so we may be sure that the command is not limited to personal offences, because offences *only* become such if contrary to the word of God. To contend that personal offences only require the observance of this careful, kindly treatment is equal to saying that more serious offences against the Father may be passed over as of no importance and of no interest or concern to others. Whereas we are distinctly told that those who keep silence become partakers in other men's sins. (Psalm l. 18 ; Lev. xix. 17. R.V.)

Consequently the erring one may stumble from that very cause.

Surely the serpent will bite without enchantment ; and a babbler is no better. (Eccles. x. 11.)

Whether the object be attained or otherwise, let silence reign ; excepting in so far as the delivered one may agree, or in so far as it be necessary to confer with others.

If he hear not, take with thee one or two more, that at the mouth of two witnesses or three every word may be established. (Verse 16.)

How often is this injunction disregarded, and its obvious intention misapplied. Surely it is not intended that a matter which ought to be an inviolate secret should become public property under the specious plea of "asking advice." Again, heedless tattle may cause the erring one to stumble, a catastrophe which cuts like a two-edged sword, for it is written :

Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. (Verse 6.)

Neither, on the other hand, is it permissible to disregard the definite precept. "If he hear not, take with thee one or two more." This injunction places an immutable obligation upon the saints, for there is no escape from the responsibility resting upon those who in the body of Christ realize their duty. Of the rest one need not speak further than to say that there is no excuse for ignorance.

Respecting the further injunction, "*If he neglect to hear them, tell it to the church*" (verse 17), that is equally binding on the saints. From its obligation there is no escape, and it should *not* be disregarded for any specious reasoning, such as, "He may forsake the assembly." That is not our responsibility. "It will do no good, etc." How do we know what the result will be of doing that which is commanded ? Is not the way of the Father for deliverance from sin and the manifestation of His glory better than ours ? Did not the Son of His love before prescribing this method say ? :

It is not the will of your Father which is in heaven that one of these little ones should perish.

Moreover, if thy brother should trespass against thee, go and tell him his fault between him and thee alone.

Is it not also written ? :

If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my father which is in heaven.

For where two or three are gathered together in my name, there am I in the midst of them. (Verses 19, 20.)

Again it is written :

Whatsoever ye shall bind on earth shall be bound in heaven : and whatsoever ye shall loose on earth shall be loosed in heaven. (Verse 18.)

Here the Lord voiced those eternal verities from which there is no escape. Neglect of entreaty may bind for ever some impenitent sinner, and also bring disaster upon him who neglects to entreat :

Thou gavest him not warning, nor speakest to warn the wicked from his wicked way, to save his life ; the same

wicked man shall die in his iniquity ; but his blood will I require at thine hand. (Ezek. III. 18.)

Let the sinner go on his way his doom is sealed ; but there is a better way :

If any of you do err from the truth, and one convert him ; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins. (James v. 19, 20.)

The Intermediate State. The *third* occasion when Ezekiel sees the similitude of a man and the glory of the Lord commences with the eighth chapter, thus :

And it came to pass in the sixth year, in the sixth month, in the fifth day of the month, as I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord God fell there upon me.

Then I beheld, and lo a likeness as the appearance of fire : from the appearance of his loins even downward, fire : and from his loins even upward, as the appearance of brightness, as the colour of amber (electron.)

And he put forth the form of an hand, and took me by a lock of mine head ; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north ; where was the seat of the image of jealousy, which provoketh to jealousy.

And, behold, the glory of the God of Israel was there, according to the vision that I saw in the plain. (Verses 1-4.)

"He put forth the form of a hand, and took me by a lock of my head, and the spirit lifted me up between the earth and heaven." Since the "appearance" which Ezekiel saw when lifted up by a lock of his head is a symbolical representation of the multitudinous Son of man, his suspension between heaven and earth must be figurative of their relation to the earthly and the heavenly state. After resurrection they are still in a *natural* body, awaiting the bestowal of a *spiritual* body (1 Cor. xv. 44-55). In this state Ezekiel is brought to Jerusalem, to the *door* of the inner gate that looketh toward the north, where is the seat of the image of jealousy, which provoketh to jealousy.

Here "Jerusalem" must be understood in the figurative sense, the mystical Jerusalem, so often used in scripture, and particularly in the beautiful allegory where the Apostle Paul compares Israel in bondage under the covenant of the law from Sinai, and the brethren of Christ under the covenant of promise. In that allegory "Jerusalem" is used in figure to represent both communities, thus :

Jerusalem which now is . . . in bondage with her children.

Jerusalem which is exalted is free. (Gal. iv. 25, 26.) "Jerusalem in bondage" represents Israel after the flesh, in bondage under the law. "Jerusalem which is free" represents Israel after the Spirit, delivered from the law in Christ Jesus (Gal. iv. 22-28 ; Rom. II. 29).

He is now at the "door" of the inner gate, *i.e.*, before him is the door which gives entrance into the eternal state, wherein Jesus now is, and who is the *door* of the sheepfold—

so Ezekiel as a man of sign is now standing before Jesus, the judge of the living and the resurrected dead, all of whom are awaiting judgment before they can be manifested as "Jerusalem, the Holy City." "The elders of Judah sit before him," *i.e.*, the elders of the tribe of Judah, of which Jesus is the head, are there. At the door of the inner gate he sees "the image of Jealousy, which provoketh to jealousy." He is commanded to look, and beholds this image of jealousy at the gate of the altar (verse 5), *i.e.*, in proximity to Jesus, who is the altar of His house. Ezekiel is thus addressed :

Son of man, seest thou what they do ? Even the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary ? but turn ye yet again, and thou shalt see greater abominations. (Verse 6.)

Then he is brought to the door of the **The Wall.** court, and he beholds a hole in the *wall*, and is commanded to dig in the wall. Upon doing this, he beholds a *door*, and is commanded to go in, and "behold the wicked abominations that they do here" (verses 7, 8).

Now we have seen in a figurative description of the New Jerusalem that a wall of 144 cubits is the primary of a cubical measure, representing the saints—the adorned, glorified bride of Christ. (Apoc. xix. 7 ; xxi. 9-17). We have also seen that the "Holy City," new "Jerusalem," represents the same community when glorified, as do the symbols of Ezekiel's prophecy. Further, people individually and collectively are frequently described in Scripture under the term "*wall*." The following are typical examples :

The rich man's wealth is his strong city, and as a high *wall* in his own conceit. (Prov. xviii. 11.)

How long will ye imagine mischief against a man ? ye shall be slain all of you : as a bowing *wall*, a tottering fence (Ps. lxxii. 3.)

What shall we do for our sister in the day when she shall be spoken for ? If she be a *wall*, we will build upon her a palace of silver ; and if she be a door, we will inclose her with boards of cedar. (Cant. viii. 8, 9.)

Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high *wall*, whose breaking cometh suddenly at an instant. (Isa. xxx. 13.)

I will make thee unto these people a fenced brasen *wall* : and they shall fight against thee. (Jer. xv. 20.)

The unglorified saints as prospective constituents of the New Jerusalem may be taken to be the "*wall*" into which Ezekiel was commanded to dig and inspect. To use a figure, Ezekiel "dug in this wall," or laboured in it, having found the door, because by faith he was justified in the coming Christ (Rom. iii. 31). Having become a constituent of the wall, by the Spirit of God, at the resurrection he will be able to see all things *in the wall*, its every form of evil. Thus we read :

I went in and saw ; and behold every form of creeping things, and abominable beasts, and *all the idols* of the house of Israel, *pourtrayed upon the wall* round about. (Verse 10.)

The form in which the sins of Israel are described, or "portrayed upon the wall," also confirms the conclusion

that the wall is representative of the community of which Ezekiel is a member, thus we read :

Son of man, hast thou seen what the ancients of the house of Israel *do in the dark*, every man *in the chambers of his imagery*? for they say, The Lord seeth us not; the Lord hath forsaken the earth. (Verse 12.)

The "chambers of his imagery" are the imaginations of men's heart, which is with the wicked *evil continually* (Gen. vi. 5; Prov. xv. 26; Psalm xxxvi. 1; Psalm x. 4). They come before God with the stumbling-block of their *iniquity* which they had *set up in their heart*. (Ezek. xiv. 3).

This is the image of jealousy standing beside the altar provoking to jealousy, for what can be more provoking than saints who come before the Father through his Altar Son (Heb. xiii. 10-13) with mind and heart filled with their own carnal imaginations

The Men of Sign. instead of presenting sweet incense gathered from *the spices* garnered in the word of God.

And there stood before them *seventy men* of the ancients of the house of Israel, and in the midst of them stood Jaazaniah, the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went up. (Verses 10, 11.)

Just as Ezekiel is a man of sign representing others, so "Jaazaniah the son of Shaphan" with "seventy men, every man having his censer in his hand," are also men of sign representing reprobate Israel. For this Jaazaniah who ought according to his name to have been one "who hears the Lord," and one "who is attentive to the Lord," is said to be "the son of Shaphan." Now the name *Shaphan* signifies rabbit, or wild rat, unclean animals: thus the name fully represents the breaking away from the right way and the uncleanness of Israel.

Moreover, the *seventy elders* of Israel who saw the God of Israel in the mount (Exod. xxiv. 1-10) did not act according to their privilege, but joined with Aaron in idolatry (*ibid.* xxxii.). These also figuratively represented the evil elements in the constituents of the wall. Their thick cloud of incense, conceit and self-praise, obscuring the light of heaven from entering their benighted intellects.

This wall contained "women weeping for Tamuz," the Adonis of the Greeks, who was slain for his iniquity, and whose worship was obscene and accompanied by licentious practices.¹

The wall is thus apostrophized :

Hast thou seen, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger; and, lo, they put the branch to their nose. (Verse 17.)

If in these days the same form of violence and the same form of idolatry do not obtain there are other ways equally opposed to divine instruction as illustrated in the words of Jesus :

Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. (Matt. v. 20.)

Ye have heard that it was said by them of old time, Thou shalt not commit adultery.

But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. (*Ibid.* verses, 27, 28.)

Thus the desire to do what God the Father has forbidden is a form of idolatry, as, for instance, when one *desires* to hold a position in life contrary to divine precept (1 Cor. vii. 39; 2 Cor. vi. 14).

As to violence, and the definition of murder other than by the sword, this has already been referred to in the parable of the sin-bearer (See Matt. v. 22; 1 John iii. 15).

Judgment upon the Wall Having seen the sins of Israel portrayed upon the wall, coming judgment is foretold :

Therefore will I also deal in fury; mine eyes shall not spare, neither will I have pity: and though they cry in mine ears with a loud voice, yet will I not hear them. (Verse 18.)

This judgment, as affecting the household of which Ezekiel is a member, is represented in symbol, thus :

He cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand.

And, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; and *one man* among them was *clothed with linen* with a *writer's inkhorn* by his side: and they went in, and stood beside the brasen altar.

And the *glory of the God of Israel* was *gone up* from the *cherub*, whereupon he was, *to the threshold of the house*. And he called to the man clothed with linen, which had the writer's inkhorn by his side :

And the Lord said unto him, Go through the midst of the city, through the midst of *Jerusalem*, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.

And to the others he said in mine hearing, Go ye after him through the city, and smite; let not your eye spare, neither have ye pity.

Slay utterly old and young, both maids, and little children and women, but *come not near any man upon whom is the mark*; and *begin at my sanctuary*. Then they began *at the ancient men* which were before the house.

And he said unto them, Defile the house, and *fill the courts with the slain*: go ye forth And they went forth, and slew in the city.

And it came to pass, *while they were slaying them*, and *I was left*, that *I fell upon my face*, and cried, and said, Ah, Lord God! wilt thou *destroy all the residue of Israel* in thy pouring out of thy *fury upon Jerusalem*?

Then he said unto me, The iniquity of the house of Israel and Judah is exceeding great, and the land is full of blood, and the city full of perverseness: for they say, The Lord hath forsaken the earth, and the Lord seeth not.

And, behold, *the man clothed with linen*, which had the inkhorn by his side, reported the matter, saying, *I have done as thou hast commanded me*. (Chap. ix. 1-9, 11.)

Here it may be observed that since no manifestation of glory has taken place in connection with the destruction of the *literal city* of Jerusalem, or in connection with the dispersion of its people—Israel after the flesh under bondage—the prophecy of "fury upon Jerusalem" above-mentioned must relate not to the literal city, nor to Israel after the flesh, but to Israel after the spirit.

¹ See Hislop's *Two Babylons* and Kitto's *Pictorial Bible*, etc.

These drastic judgments leave "the City" like gold purified.

Summary. That which Ezekiel saw may be summarized as follows :

1. *The glory of the God of Israel went up from the cherub* (Chap. ix. 3).

In view of the abominations practised by the people through whom the Father was manifesting His glory, whether under the ministration of the law or under the ministration of Christ, the time comes when this phase of the glory ceases and the glory goes up "from the cherub."

At this time Ezekiel "hears a loud voice" commanding those who have "charge over the city" to draw near. He then observes that the glory *had* already gone up, *i.e.*, before the command was issued for the execution of slaughter. The *loud voice* must be the voice of the archangel calling the dead when the Lord descends from heaven (1 Thess. iv. 16; Matt. xxiv. 31). At this time the phase of the manifestation of the Father's glory which comes from persecution for His name's sake (1 Pet. 14) has ended. "The glory had gone up from the cherub." Now the time has come for the glorification of the Father by executing judgment upon the wicked, and in rewarding His servants the prophets and the saints, and them that fear His name, small and great (Rev. xi. 18).

2. *To the threshold of the house* (verse 3).

Figuratively the prospective phase of the glory departs to the threshold of the house in which the glory of the God of Israel will again shortly appear. But before that glory can appear in the house, there must be judgment, so that every man may receive according to his works (Rom. xiv. 10-12).

3. *Them that have charge over the city* (verse 1).

In connection with the Hope of Israel (Acts xxviii. 20) and consequently with the figurative Jerusalem, the Agents of the Father constantly supervise this work (Heb. i. 14; Psalm xxxiv. 7).

4. *And behold, six men . . . and every man with his slaughter weapon* (verse 2).

The six men may be taken to be representative of the six wings full of eyes, which in their relation one to another and to the divine purpose are the foundation according to which judgment will be delivered. (See p. 135 *ante*)

By thy words thou shalt be justified, and by thy words thou shalt be condemned. (Matt. xii. 37.)

The terrible result which may come from neglect of divine precept and inadvisable speech is set forth in the following verses :

Thou hatest instruction, and casteth my words behind thee . . . Thou givest thy mouth to evil, and thy tongue frameth deceit.

Thou sittest and speakest against thy brother; thou slanderest thine own mother's son.

These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes.

Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver. (Psalm l. 17-22.)

BUT

Whoso offereth praise glorifieth me: and to him that ordereth his conversation aright will I show the salvation of God. (Verse 23.)

5. *One man among them clothed with linen* (verse 2).

In the midst of the six winged community stands one enshrouded in linen, and, therefore, the righteous one, who executed judgment—see verse 11. This can be none other than the Lord Jesus Christ. Because there is "a day appointed, in which he will judge the world in righteousness." (Acts xvii. 31). Thus it is written :

The Father hath committed all judgment to the Son. (John v. 22.)

Behold, I come quickly, and my reward is with me, to give to every man according as his work shall be. (Apoc. xxii. 12.)

6. *With a writer's inkhorn by His side, standing beside the brasen altar* (verse 2).

We have already seen that the names of the saints are enrolled in the book of life of the Lamb (Apoc. xiii. 8) by whose record they will be judged. He with the writer's inkhorn "stands beside the brasen altar." We have seen that the brasen altar represents sin's flesh (pp. 6-7 *ante*.) Hence, to use a figure, Jesus stands beside the brasen altar—"Forasmuch as the children are partakers of flesh and blood, He also likewise partook of the same."

7. *Go through the midst of the city, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof* (verse 4).

The process thus figuratively represented has been literally in operation for all time, and is particularly illustrated in the Apocalypse, where the man with writer's inkhorn speaks thus :

I know thy works, and thy labour and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars.

And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.

Nevertheless I have somewhat against thee, because thou hast left thy first love.

Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.

He that hath an ear, let him hear what the Spirit saith unto the churches: to him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God. (Chap. ii. 2-7.)

I know thy works, and tribulation, and poverty (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.

Fear none of those things which thou shalt suffer; behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. (Verses 9-11.)

He that overcometh will *I give* to eat of the hidden manna, and will give him a white stone, and in the stone a *new name written*, which no man knoweth saving he that receiveth it. (Verse 17.)

Unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak : I will put upon you none other burden.

But that which ye have already hold fast till I come.

And he that overcometh and keepeth my works unto the end, to him *will I give power* over the nations.

And he shall rule them with a rod of iron ; as the vessels of a potter shall they be broken to shivers ; even as I received of my Father.

And *I will give him* the morning star. (Verses 24-28.)

Thou hast a few names even in Sardis which have not defiled their garments ; and they shall walk with me in white ; for they are worthy.

He that overcometh, the same shall be clothed in white raiment ; and *I will not blot out* his name out of the book of life, but I will confess his name before my Father, and before his angels.

He that hath an ear, let him hear what the Spirit saith unto the churches (*ibid.* III. 4-6.)

To the angel of the church in Philadelphia write : these things saith he that is holy, that is true, he that hath the key of David, he that openeth, and no man shutteth ; and shutteth, and no man openeth ;

I know thy works : behold, I have set before thee an open door, and no man can shut it : for thou hast a little strength, and hast kept my word, and hast not denied my name.

Behold, *I will make them* of the synagogue of Satan, which say they are Jews, and are not, but do lie ; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

Because thou hast kept the word of my patience, *I also will keep* thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

Behold, I come quickly, hold that fast which thou hast, that no man take thy crown.

Him that overcometh *will I make* a pillar in the temple of my God and he shall go no more out : and *I will write upon him the name of my God*, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God, and *I will write upon him my new name*. (Verses 7-12.)

The mark of the spirit of Christ (Rom. VIII. 9-10) arising from the impress of the precepts of Christ is, as it were marked upon the forehead by Him with the ink-horn. His instruction intellectually, affectionately received, and acted upon, will ensure deliverance from destruction at the appearing of Christ.

8. *Go ye after him through the city and smite : let not your eye spare . . . slay utterly . . . begin at my sanctuary . . . Defile the house, and fill the courts with the slain* (verses 5, 6, 7).

This prediction of appalling, widespread destruction reminds us of similar warnings :—

Behold, the day cometh, that shall burn as an oven ; and all the proud, yea, and all that do wickedly, shall be stubble ; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. (Mal. IV. 1.)

But *who may abide the day* of His coming ? and *who shall stand* when he appeareth ? for he is like a refiner's fire, and like fullers' sope :

And he shall sit as a refiner and purifier of silver : and he shall purify the sons of Levi (sons of Zadok) and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. (*Ibid.* III. 2, 3)

For this reason the Lord said :

Strive to enter in at the strait gate : for wide is the gate, and broad is the way, that leadeth to destruction, and many there be that go in thereat :

Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. (Luke XIII. 24 ; Matt. VII. 13-14.)

While they were slaying them, and I was left, I fell upon my face, and cried, Ah Lord God ! wilt thou destroy all the residue of Israel ? (verse 8).

Here was a pathetic appeal for mercy to Israel, but Ezekiel receives this answer, indicating the justice of such drastic judgments :

The iniquity of the house of Israel and Judah is exceeding great, and the land is full of blood, and the city full of perverseness : for they say, The Lord hath forsaken the earth, and the Lord seeth not.

And as for me also, mine eye shall not spare, neither will I have pity, but I will recompense their way upon their head. (Verses 9, 10.)

The literal slaughter of the innocents by Israel and Judah is but a type of the sins of Israel after the spirit. They, too, shed blood. Not literally perhaps, but the blood of their fellows will rest upon them if they neglect to proclaim all the counsel of God (See Acts XX. 28 ; Ezek. III. 16-21).

9. *Behold, the man clothed with linen reported, I have done as thou hast commanded.*

Thus ends judgment so far as "the saints" are concerned. In the eleventh chapter and onwards other judgments are mentioned, but these appear to relate, not to the household of Christ, but to Israel after the flesh, and to the nations surrounding the land of Israel.

X. THE TRANSFORMED CHERUB, AND ANALYSIS.

Before the commencement of judgment depicted in the ninth chapter, "The Glory of the Lord" mentioned in the third verse, "had gone up from the cherub," as already mentioned in Clause I. p. 138 *ante*. After the man clothed in linen had reported the fulfilment of the commandment to judge His house, Ezekiel "looked" (Chap. x. 1) and saw a change in the cherubim. This change, and other movements symbolized by the cherub, are detailed in the following verses, which are quoted *in extenso*. Words or phrases which call for explanation are italicised.

Chap. x. 1. (a) Then I looked, and, behold, *in the firmament* that was above the head of the cherubims there appeared over them as it were a *sapphire stone*, as the appearance of the likeness of a throne.

Verse 2. (d) And he spake unto the man clothed with linen, and said, Go in between the wheels, even under the cherub, and fill thine hand with coals of fire from between the cherubims, and scatter them over the city. And he went in my sight.

Verse 3. (b) Now the cherubims stood on the *right side of the house*, when *the man went in*; and the *cloud* filled the *inner court*.

Verse 4 (c) Then the glory of the Lord went up from the cherub, and stood over the threshold of the house; and *the house was filled with the cloud*, and *the court was full of the brightness of the Lord's glory*.

Verse 5. (m) And the sound of the cherubims' wings was heard even to *the outer court*, as the voice of *the Almighty God* when he speaketh.

Verse 6. (f) And it came to pass, that when he had commanded *the man clothed with linen*, saying, *take fire* from between the wheels, from between the cherubims; then *he went in and stood beside the wheels*.

Verse 7. (e) And one cherub stretched forth his hand from between the cherubims unto the fire that was between the cherubims, and took thereof, and put it into the hands of him that was clothed with linen: who took it, and went out.

Verse 8. (g) And there appeared in the cherubims the form of *a man's hand* under their wings.

Verse 9. (n) And when I looked, behold, the four wheels by the cherubims, one wheel by one cherub, and another wheel by another cherub: and the appearance of the *wheels* was as the colour of a *beryl stone*

Verse 10. (o) And as for their appearances, they four had one likeness, as if *a wheel* had been in the midst of *a wheel*.

Verse 11. (o) When they went, they went upon their four sides; they turned not as they went, but to the place whither the head looked they followed it; they turned not as they went.

Verse 12. (o) And their whole body, and their backs, and their hands, and their wings, and the wheels, were full of eyes round about, even the wheels that they four had.

Verse 13. (o) As for the wheels, it was cried unto them in my hearing, *O wheel*.

Verse 14. (h) And every one had four faces: the first face was *the face of a cherub*, and the second face was the face of a man, and the third the face of a lion, and the fourth the face of an eagle.

Verse 15. (o) And the cherubims were lifted up. This is the living creature that I saw by the river of Chebar.

Verse 16. (o) And when the cherubims went, the wheels went by them: and when the cherubims lifted up their wings to mount up from the earth, the same wheels also turned not from beside them.

Verse 17. (i) When they stood, these stood; and when they were lifted up, these lifted up themselves also; for the spirit of the living creature was in them

Verse 18. (j) Then *the glory of the Lord* departed from off the threshold of the house, and *stood over the cherubims*.

Verse 19. (k) And the cherubims lifted up their wings, and *mounted up from the earth in my sight*: when they went out the wheels also were beside them, and every one *stood at the door of the east gate* of the Lord's house: and *the glory of the God of Israel* was over them above.

Verse 20. (l) This is the living creature that I saw under the God of Israel by the river of Chebar, and I knew that they were the cherubims.

(a) (Chap. x. 1). *The firmament—the colour of a sapphire stone—the throne*. We have already seen the signification of the glistening white firmament, viz., the righteousness of the saints. This is revealed at the judgment. Now the sapphire (blue) healing stage has

arrived when all wounds are healed and the *righteousness* of those saints declared, "Come, ye blessed of my Father, inherit the kingdom prepared for you"—occupy the throne of glory.

(b) (v. 3). The cherubim now stand as it were on the *right side* of the house. All those on the *left hand* are cast out, with weeping and gnashing of teeth (Matt. XXII. 11-13). *The man* as it were *went in* or is united with his faithful bride. Therefore, also the *cloud* (of "witnesses," Heb. XII. 1) has figuratively filled the inner court.

(c) (v. 4). *The glory of the Lord goes up*. Again the glory of the Lord *goes up from the cherub*, as it were, because now the shadow is lost in the substance, and the *court is full* of the *brightness* of the Lord's glory.

(d) (v. 2), *Coals of fire*. The man clothed with linen "fills his hand with the coals of fire" from "below the cherubims" to scatter them over the city. These are the *fiery judgments* of Him who is appointed judge, which are scattered as it were "over the city," i.e., upon the disobedient members of the household. "For our God is a consuming fire" (Heb. XII. 29.) His hand is filled from "below the cherubim" because all his judgments appertain to the acts of members of his household represented by the cherubim. There will be literal "coals of fire" upon the unrepentant servants rather than the figurative burning of the conscience of Rom. XII. 20; Mark IX. 47-48).

(e) (v. 7). *One of the cherubim and the fire*. We have seen that the community represented by the "living creature" is symbolized by fourfold figures representing four epochs or camps. (See pp. 128, 132 ante.) Now, not until the termination of the period symbolized by the last of the four living creatures can the fiery judgment be manifested. The fire, therefore, is as it were "given" to the man clothed with linen by one of the cherubims, but the fire of judgment appertains to all the others. Fire in the hands of the cherub has also been considered under caption VII. *The Parable of the Sin-bearer*. (See p. 114.)

(f) (v. 6). *Take fire from between the wheels*. Since the wheels signify saints possessed of the spirit of life (see p. 130 ante.) who by their brazen hoofs, when immortalized, tread down the wicked with fiery judgments, this fire is as it were taken from between the wheels. The fire is placed in the hands of Him who cometh to judge. This judgment begins "at the house of God" (1 Pet. IV. 17). It is regulated by the inter-relations of the saints, who have constantly put their case before Him, appealing for His judgment. Again, the saints in their glorified corporate capacity are the rod of His anger against a wicked world. They go forth under His direction to subdue the kingdom of men. "As a wise king he scatters the wicked, and bringeth his *wheels* over them" (Prov. XX. 26). Daniel saw these "fiery wheels" in operation, and describes them thus:

I beheld till the thrones were cast down, and the Ancient of days did sit . . . His throne was like the fiery flame, and his *wheels* as burning fire. (Dan. VII. 9.)

(g) (v. 6). *Then he went in and stood beside the wheels.* Having severed the wicked from the just, the man clothed in linen is now united with the rest of the saints. Thus the whole fourfold symbol appears as the hands of one man (vv 8, 9), of whom Jesus is the head (Eph. iv. 13-16). The wheels comprising the glorified community become one. His "hand under the wings." So he is represented as "standing beside the wheels."

(h) (v. 14). *The face of a cherub.* The most remarkable change in the aspect of the cherubim is the disappearance of the face of the ox, which symbolizes sin's flesh. In place thereof is the face of "a cherub." Now, since the spirit is the *substratum* of the whole cherub, this change of face can only mean that sin's flesh has been eliminated in the change from corruption to incorruption, and that the saints now possess *spirit-nature*, and "cannot die any more, for they are equal to the angels" (Luke xx. 36). But their relationship to the four elements signified by the four faces remains, except that sin's flesh is purified.

(i) (vv. 15, 16). *And the cherubims were lifted up . . . from the earth.* That is to say, they are raised from a mortal constitution to an immortal constitution, for the spirit of life is now in them, as symbolized by the wheels (v. 17).

(j) (v. 18). *"The glory of the Lord departed from off the threshold of the house and stood over the cherubim,* signifies that now the saints are glorified the glory as it were stands over, or is within the whole community, i.e., the glory stands not at the threshold, but is over the household.

(k) (v. 19). *(The cherubim) stood at the door of the east gate of Yahweh's House,* because now the glorified ones stand at the east gate of Yahweh's Temple, the Temple described in the last nine chapters of Ezekiel, ready to enter its precincts.

(l) (v. 20). *I knew that they were the cherubims,* i.e., Ezekiel as a man of sign is a member of the Host represented by the cherubim.

(m) (v. 5). *The sound of the wings of the cherubims heard to the outer court, as the voice of the Almighty God when he speaketh.* First as to the sound "Heard in the outer court." Since judgment is now spread abroad by the wings as it were upon the inhabitants of the earth the sound thereof extends everywhere, beyond the nation of Israel who nationally stand in the inner court in relation to Yahweh. Secondly, as to "The sound is as 'the voice of the' Almighty God." *אלהים El shaddai*, which signifies "Mighty Ones," refers to the saints who now become the antitypical "Sons of Thunder" (Mark. iii. 17). A mighty Host, who will, under the direction of their chief, call down fire from heaven upon the enemies of Israel, or pronounce edicts which will be heard from Jerusalem to the ends of the earth (Isa. ii. 3). See also Chap. II. Section III., *ante*.

(n) (v. 9). *The appearance of the wheels as the colour of a beryl stone.*

In the first chapter the same symbol is described thus:

The appearance of the wheels *and their work* was like unto the colour of a *beryl*. (v. 16.)

Daniel also saw the *same colour* in the *body* of the symbolical Son of man (Chap. x. 6)

According to Parkhurst, "a beryl stone" is of a vivid bright yellow colour. "So called in Greek and Latin from its fine gold yellow colour." We have seen that *tried faith* is likened to pure *gold* refined in the fire. Be it observed that here the *work* of the wheels is likened to this colour—not that the wheels were *made* of gold, but the "*work*" of the community symbolized by the wheels *appears like gold*. Their "*faith*" is accounted unto them for righteousness (Rom. iv. 3). The "*work*" they accomplish is by faith, as saith the Apostle John, "*our faith* overcometh the world" (1 John. v. 4). Also it is testified that "*without faith* it is impossible to please God" (Heb. xi. 6). In fact, the element of faith is the substance and foundation of all that is done in relation to "the hope" set before the saints. Thus we read in the eleventh chapter of Hebrews:

By it (faith) the elders obtained a good report. (v. 2.)

By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous. (v. 4.)

By faith Enoch was translated that he should not see death; and was not found because God had translated him: for before his translation he had this testimony, that he pleased God. (v. 5.)

By faith Noah, being warned of God of things not seen . . . prepared an ark for the saving of his house. (v. 7.)

By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. (v. 8.)

By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God. (vv. 9, 10.)

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. (vv. 17-19.)

By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment. (v. 23.)

By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward. (vv. 24-26.)

By faith he forsook Egypt, not fearing the wrath of the king; for he endured, as seeing him who is invisible. (v. 27.)

Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the first born should touch them. (v. 28.)

By *faith* the walls of Jericho fell down, after they were compassed about seven days. (v. 30.)

Such and such like wrought righteousness, "obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again; and others were tortured, not accepting deliverance; that they might obtain a better resurrection; and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment; they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented." Of whom the world was not worthy—but their *work* will shine forth in glory when they and their brethren are all made perfect (vv. 33-40).

Thus the golden colour of the work of the wheels seems to indicate this element of *faith* towards the Father, in that which he promises to do for his children. When the Son of Man cometh will he find this "faith" in the earth? It is the most important element in the House which the Lord is building,—the foundation of the whole fabric.

(o) (v 10-13, 15-16). Already considered, do not call for further comment.

Before referring to the culminating event foreshadowed by the symbols of Yahweh's glory, the several items we have been considering may now be briefly rehearsed.

XI. SUMMARY AND CONCLUSION.

1. Ezekiel on four different occasions saw a similitude of the glory of the Lord, Yahweh, viz.,

First: in that described in Chapter I.

Second: in Chapter VIII.

Third: in Chapter x.

Fourth: and last, in Chapter XLIII.

2. These similitudes all reflect phases of the glory of Yahweh—the last being a focalization of the other three, and is particularly described as "according to the appearance of the vision which he saw, according to the vision when he came to destroy the city." This does not mean that Ezekiel destroyed the city of Jerusalem literally. Yet as the "Son of Man" he in sign and figure representatively compasses the destruction foretold in the ninth chapter.

3. All the symbols in the prophecies of Daniel, Ezekiel, and the Apocalypse describe the prospective and ultimate relation of a vast number of intelligences, who in the aggregate are called *Saints*.

4. The *Saints forming the community* so symbolised are also described as the "Church of the Living God" (1 Tim. III. 15) or the "Household of Jesus Christ" (Heb. III. 6). They are called out from the world, and separated from it by "faith, belief and baptism."

5. In the aggregate they are styled "The Son of Man." A title particularly applicable first to the Lord Jesus Christ, because *He was* "Son of Man," and

secondly to his brethren, the multitudinous Son of Man, and because they are *in* him (Gal. III. 27).

6. They are, or have been, one and all related to sin and death, and prospectively to eternal life.

7. In their ultimate relation they are delivered from sin and death, being made partakers of the Divine nature of their Creator—Immortal.

8. The earth is the arena of these manifestations, not heaven, except in the case of the Head of the community, who after resurrection ascended to the right hand of the Majesty in the heavens, where he remains until his foes are made the footstool of His feet (Psalm CX.; Acts II. 34-35).

9. The Saints in their prospective relation are in preparation for the position of rulers—"kings and priests" during the Millennium age, when their Prince will sit on the restored Throne of David, and exercise jurisdiction over the whole earth.

10. They are gathered together from every nation under heaven as the chosen, true and faithful. "The excellency of all the nations they shall come,"¹ with whom the house will be filled with glory (Hag. II. 7).

11. Under the direction of their Head, in the last phase of their development, they subject the earth to the rule of Yahweh by subduing the enemies of Israel in battle. Then they stand as a glorified community at the east gate ready to enter *its innermost sanctuary*.

12. They comprise every conceivable "excellency" of character—Justice without partiality—Kindness without weakness—Sweetness without insipidity—Victorious but not vainglorious—Beautiful without vanity—Powerful yet considerate—in fact, they are *altogether lovely*. Adorned not merely with grace of form, but full of good deeds.

13. They are the multitudinous "Son of Man" who will reign on the earth with Jesus their Head. They are "the righteous nation which keepeth the truth" (Isa. XXVI. 2).

Standing at the east gate they cry:

Open to me the gates of righteousness: I will go into them and I will praise the Lord:

This gate of the Lord, into which the righteous shall enter. (Psalm CXVIII, 19, 20.)

Psalm twenty-four proclaims the EXCELLENCY of those

¹ (Dr. Thomas). The A.V. rendering of this passage has led to much misconception. It is generally supposed to refer to the coming of Jesus Christ, which relatively it does, but not because He is the desire of all nations; far from it. The above rendering by Dr. Thomas is in harmony with the great purpose of the Father, namely, to call unto His kingdom and glory those who shall serve to administer justice and righteousness in the age to come. They pass through probationary trial, as already shown, they are for the most part hidden in "the secret place"—the grave—till the resurrection. At the resurrection they are brought forth and united with those alive at the coming of Christ, who selects the *desirable ones* for association with him in rulership and glory. They are the *excellent* of all nations, as voiced in the translation by Dr. Thomas, whose rendering is confirmed in the R.V. by the rendering "the desirable things" of all nations shall come.

² Ecclesiasticism makes a fearful travesty of this Psalm in the ceremonial of a Bishop knocking with his jewelled crook at a cathedral door; neither does Jewish priestcraft upon the opening of a synagogue present a much less piteous and pretentious spectacle.

who enter the TEMPLE with their LORD thus :

They ascend into the hill of the Lord,

And stand in His Holy place.

They have clean hands and a pure heart.

They have not lifted up their soul to vanity.

Nor sworn deceitfully.

This is the generation of them that seek thy face,

O God of Jacob.

Abraham rejoiced to see this day (John VIII. 56).

This is the day which the Lord hath made ;

We will rejoice and be glad in it.

The right hand of the Lord is exalted ;

The right hand of the Lord doeth valiantly (Psalm

CXVIII. 24, 16).

Returning from victory over Yahweh's enemies, assembled before the east gate of the Temple, they say :

Lift up your heads, O ye gates,

And be ye lift up ye everlasting doors,

And the King of Glory shall come in.

Voicing the anticipatory question in twofold measure, they say :

WHO IS THE KING OF GLORY ?

THE YAHWEH STRONG AND MIGHTY.

YAHWEH MIGHTY IN BATTLE.

Lift up your heads, O ye gates,

And be ye lift up, ye everlasting doors ;

And the King of Glory shall come in.

The sweet joy of the nuptial embrace between Jesus and His bride when they enter the Most Holy is inconceivable, unutterable. Who can enter into the clinging love of the queen bee and her faithful host of attendants? No one. Is it not much more impossible to anticipate the love of Christ and His chosen? A veil covers the secrets of the Most Holy. The curtain will be drawn aside for those who enter with their Lord.

Even so the glory will be covered with a cloud to shield its joyous effulgent light from mortal man, yet

"THE EARTH WILL SHINE WITH HIS GLORY."

(Ezekiel XLIII. 2.)

CHAPTER VI.

The Division of the Land—A New Feature : Parallel Cantons—A Portion set apart for the Prince : its Subdivisions and its Extent—The Position of the Sanctuary in relation thereto—The line of Separation between the two Principal Divisions passing through Jerusalem—"The Possession of Twenty Chambers" explained—The Valley of Achor, a Door of Hope—Some remarkable coincidences resulting from the true Delineation of the Holy Oblation—The Inheritance of Abraham, Isaac, and Jacob—The "Right" and the "Left" Hand positions in the Kingdom. "Seven shepherds and eight principal men."

The City "Jehováh Shammáh"—Round about Eighteen Thousand Measures—Reeds—A City of Service, wherein the Hospitality of the People of the Land is extended to all Nations.

The Tribal Cantons—The Boundaries of the Land, North, South, East, and West—The breadth of each portion—Their relation to the Holy Oblation.

Coming Physical Changes—The Great Earthquake—Jerusa-

lem elevated, and rebuilt on "the sides of the north"—The Holy Oblation and a Ravine—The New River, its cleansing power on the Dead Sea—The Mediterranean Gap—The "Through Route theory" inadmissible—Conclusive Arguments—Valley of Shittim to be watered by the Stream which comes from the Sanctuary—A Fresh Water Lake—The Possible Outlet to the Mediterranean—Probable Submergence of the Sites of Chorazin, Bethsaida, and Capernaum, and possible elevation of the Site of Sodom out of the Dead Sea—The Borders of the Land enlarged—The River Nile diverted—the tongue of the Red Sea abolished—New Rivers formed—Desolation—A Sequence of "Convulsions of Nature"—Stone for the Temple—The Erection of the building a merciful provision.

SECTION I.

THE DIVISION OF THE LAND.

Nearly all students of the book of Ezekiel are aware that its concluding chapters describe a new division of the land of Israel. Instead of tribal allotments promiscuously overspreading the land, it is to be divided into parallel portions in regular order. All the tribes, except the tribe of Levi, are to have a portion, and each portion is to comprise a strip of land extending from the "east side unto the west side." A central portion is reserved "for the Prince," in the midst of which is "the sanctuary." The twelve tribes have allotments to the north and south of this central portion, or "Oblation." This is quite a new feature, but the description of it, in spite of some uncertainty respecting details, is so clear that a mere child can see the difference between the patchwork division of the land under Joshua, as illustrated in almost any Bible map, and the new order of things specified in Ezekiel. Approximately, the divisions according to Ezekiel's prophecy are shown in *Plate XV*.

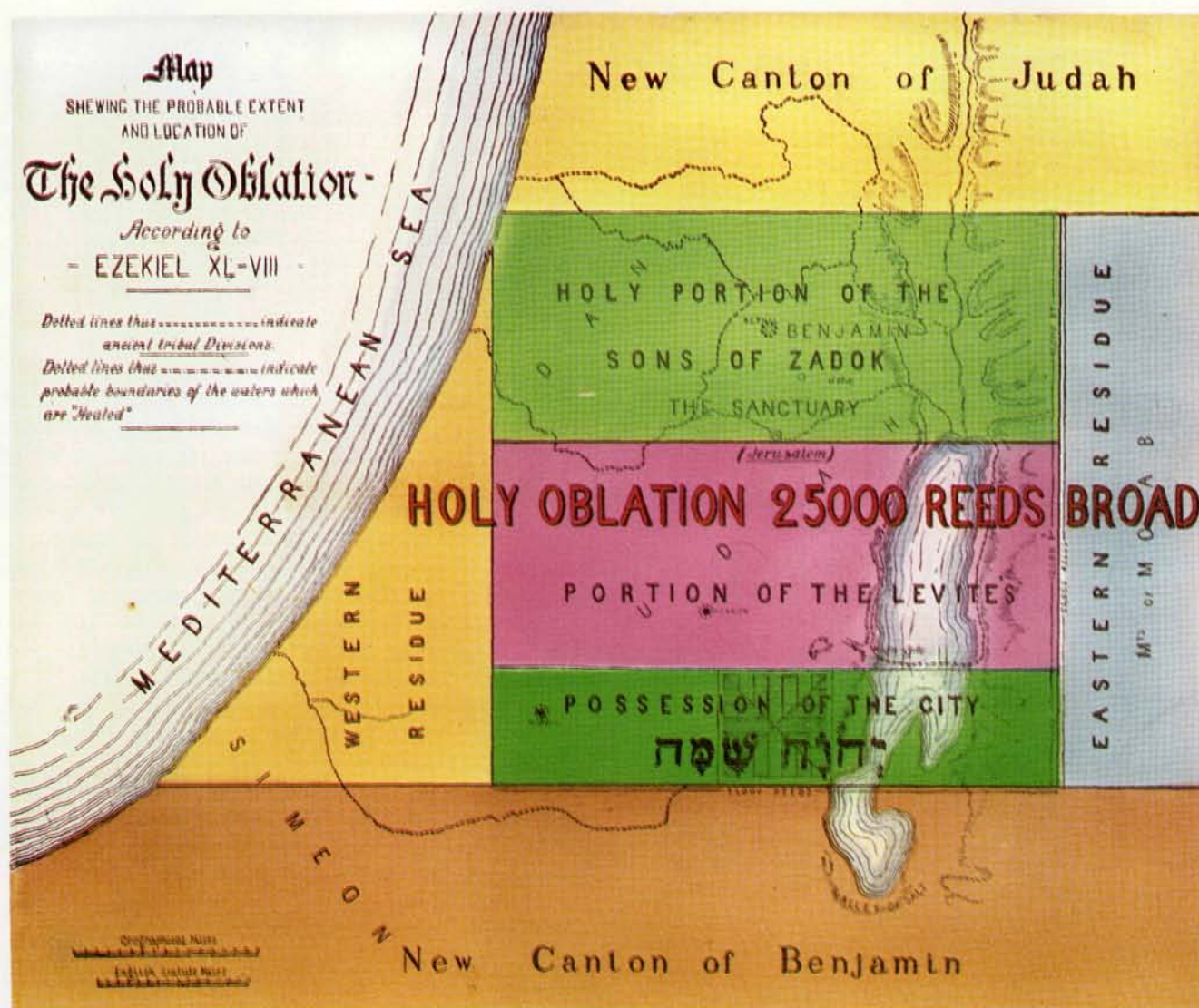
There is some uncertainty as to the exact boundary of the land, because some of the places mentioned in Ezekiel's description have not yet been identified by geographical and archæological experts. Apart from further information and careful critical examination of the evidence, the exact position of these boundaries cannot be defined, nor can the breadth of each allotment be definitely fixed until the exact initial measure of the cubit is determined.

There is one point, however, which can be settled without doubt, viz., the position of the Administrative section in the Holy Oblation, and the position of the Temple in relation thereto. Yet, strange to say, many have mis-read Ezekiel's description, and have supposed that the Temple will not be built upon Mount Zion, and think it will be in the centre of the portion devoted to the Sons of Zadok. We have already considered some evidence showing that the Temple will be erected on Mount Zion, or, speaking generally, in Jerusalem. In addition to what has already been said (see pp. 5-6; 63-64, *ante*), the following passages are quoted in confirmation :

Because of Thy Temple at Jerusalem shall kings bring presents unto Thee (future Ps. LXVIII. 29).

Yet have I set My King upon My Holy hill of Zion and in Jerusalem. (Isa. xxiv. 23.)

PLATE XIV.



MAP OF THE HOLY OBLATION.

So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain; then shall Jerusalem be holy. (Joel III. 17.)

Thus saith the Lord: I am returned to Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the Lord of Hosts the holy mountain. (Zech. VIII. 3.)

It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. (Isa. II. 2, 3.)

To elucidate the force of these testimonies, it should be observed that the terms *Zion* and *Jerusalem* are used

interchangeably in Scripture. Unquestionably, the Temple will be erected upon Mount Zion.

Having shown that the Temple is to be built upon Mount Zion, or, in other words, on the site of ancient Jerusalem, to determine the position of the HOLY OBLATION becomes comparatively easy. The oblation, exclusive of the Prince's residue, is twenty-five thousand reeds square (Chap. XLVIII. 20), and appears to be divided into three sections, viz.:

1. A piece of territory twenty-five thousand reeds long, and ten thousand reeds broad, called "The holy portion for the priests," i.e., the sons of Zadok (Chap. XLV. 1-4; XLVIII. 9-11.) This is the northernmost division of the holy square. See illustration above.

2. A piece of territory of like dimensions on the south of the last-mentioned, devoted to the use of the Levites (Chap. XLV. 5; XLVIII. 13-14.)

3. A strip of land twenty-five thousand reeds long, and five thousand wide (Plate XII.) which is called "The possession of the city" (Chap. XLV. 6).

These three divisions, each twenty-five thousand reeds wide, form the Holy Oblation, thus :

Holy portion of the sons of Zadok . .	10,000 reeds.
Portion of the Levites	10,000 reeds.
Possession of the city	5,000 reeds.

25,000 reeds

The "holy oblation," therefore, is square in form, and measures twenty-five thousand reeds on each side. Thus we read :

All the oblation shall be five-and-twenty thousand by five-and-twenty thousand ; ye shall offer the holy oblation foursquare, with the possession of the city.

In what part of this oblation is the sanctuary ?

We have seen that the portion of the land set apart for the service of the sanctuary is divided into three sections—one in the centre, one north, and one south.

Concerning the northernmost section, omitting the italicised words, we read :

The length is five-and-twenty thousand, and the breadth ten thousand : and in it shall be the Sanctuary—THE MOST HOLY. (Chap. XLV. 3.)

This indicates that the "Most Holy" must be *in some part* of the portion of the Sons of Zadok.

Concerning the middlemost division, we read :

And the five-and-twenty thousand of length, and the ten thousand of breadth, shall also the Levites, the ministers of the House, have for themselves, FOR A POSSESSION FOR TWENTY CHAMBERS, or *cellæ*. (Verse 5.)

This is equal to saying that "twenty chambers" of the sanctuary will be in the Levites' portion. These two verses therefore define the position of the *sanctuary* in the Holy Oblation, and consequently the relation of the latter to the hill of Zion. From the above testimony it seems that "the sanctuary" is not located exclusively in either the northernmost section nor yet in the central portion, but it is to be so situated that while the "Most Holy" part of the Temple is situated in the portion of the Sons of Zadok, twenty chambers of the southern outer court are to be in the Levites' portion. Thus the boundary line dividing the Levites' portion from that of the Sons of Zadok must be drawn so as to place the sanctuary on the northern border of the Levites' portion in such a manner that while twenty chambers are built upon this portion, the Most Holy and the major part of the sanctuary will be erected upon the portion devoted to the sons of Zadok. Since there are ten sets of chambers or *cellæ*, on either side of the southern outer court, these, with that court, will stand within that portion used by the lower order of priests. Verses ten to twelve of the forty-eighth chapter state that the sanctuary shall be in the midst of "the portion of the sons of Zadok," not in the centre of that portion, but presumably "in the midst," *by the border of the Levites*.

If the sanctuary stood in the centre of the northernmost division of the Holy Oblation, it seems that the

purpose for which that portion is set apart must be frustrated, because we read :

The *holy portion* of the land shall be for the priests . . . which come near to minister unto the Lord ; and it shall be a place for their houses, and a *holy place* for the sanctuary. (Chap. XLV. 4.)

Now, how could the district be a *holy place* if it were traversed in its southern half by crowds of people driving cattle up to the Temple for sacrifice ? This would defile, and interfere with all privacy. The inference is, that they will not be allowed to pass through this portion ; which they certainly would have to do if the sanctuary were in the centre of it. But if the sanctuary is placed at the centre of the south side of that portion, this objection is avoided, and privacy is secured for the residential mansions of those holy exalted ministers who wait upon the service of the altar ; while at the same time, the sanctuary is easily approached through the portion set apart for the use of the inferior order of priests who will conduct the pilgrims to their destination.

It has been already shown that the Temple will be built upon Mount Zion, and the probable external limit of its outer walls has been indicated. If the foundation of the outer court on the south side is laid in the valley of Hinnom, the northern part of that valley must form part of the dividing line which is to separate the holy portion of the sons of Zadok from the portion of the Levites. This line continued eastward and westward would form the south border of the portion of the sons of Zadok, and the north border of the portion of the Levites. From Jerusalem as a centre, the boundary will extend twelve thousand five hundred reeds each way, or in the total length, twenty-five thousand reeds. From this boundary as a base line the two principal portions of the oblation can be set out, and from the southern boundary of the part devoted to the Levites "the possession of the city" can be laid down.

Assuming that Ezekiel's reed equals twelve feet, the total measure of the holy square would be over fifty-six miles each way ; this is to be divided into three sections, as before indicated, each of which will be as long as one side of the square. The two portions near the sanctuary will be ten thousand reeds wide respectively (or over twenty-two miles), the southernmost portion being half that width, or over eleven miles. This is "the possession of the city." The general features of the division of the land have been understood by some students who have given attention to the subject, but, so far as the writer is aware, never before the issue of the first edition of this book has it been pointed out that the dividing line between the holy portion of the sons of Zadok and the portion of the Levites must pass through the valley at the south of Jerusalem ; the sanctuary to be partly built on each division. Almost every commentator has been puzzled with the sentence "for a possession for twenty chambers" (Chap. XLV. 5). No one understood, or suggested a feasible meaning. The passage seemed so hopelessly obscure that many attempts have been made

to alter the reading of the original, so as to bring the words into the compass of an intelligible meaning. This exposition unties the knot by showing how the Temple southern courts and the Most Holy will be situated in the Holy Oblation. The position of this boundary line and the consequent disposition of the territory composed in the Holy Oblation is a very interesting feature, and is confirmed by other portions of Scripture. In Isaiah we read :

Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in. (Chap. LXV. 10.) This is spoken by the prophet in relation to the time when the servants of Deity dwell in "the mountain of His holiness" (*ibid* LXV. 9; and Ps. XLVIII. 1). It is a prediction of the future use of the valley of Achor in connection with the Temple service. The nature of this service (requiring sacrifice) involves, as a necessary corollary, that there must be some place in the vicinity of the Temple convenient for browsing flocks and herds. These would be either brought to this valley by the worshippers, and thence taken to the Temple gates, or the Levites would, in this place, exchange them for money with those whose journey by water to Jerusalem would make the bringing of an animal sacrifice over the sea inconvenient. Hence it is also written, "I will give her vineyards from thence, and the valley of Achor for a door of hope."

Now, the valley of Achor is supposed to be the *Wady el Kelt*, a valley running westward from the Jordan, a little to the north of the Salt Sea. (See Palestine Exploration Society's map, illustrating the Old Testament). This is probably its true position; at all events, the valley anciently known as the valley of Achor cannot be far distant from the point in question. A glance at the map shows that this valley, if extended westward, may continue up to Jerusalem in a more or less irregular line, on the edge of the ravine formed by the earthquake, which will be more particularly referred to in *Section IV.*, pp. 151-154. Such a physical change may connect the valley of Achor directly with the Temple. It would also form a natural division between the two portions, one of which is devoted to the use of the sons of Zadok and the other to the use of the Levites.

This is all very beautiful, and sweetly in harmony with the ordinances of the house as an exhibition of the mercy of the Father to a fallen race. *A door of hope*, truly, *are the means* by which any one may enter the divine favour. Journeying up by the shore of the once "dead" sea, but now sparkling with finny hosts, and thence by the living stream passing outward from the Temple, the suppliant anticipating deliverance would find the valley a "door of hope" to him. Upon any other supposition, it is difficult to see how the valley of Achor can be a "door of hope," or for what purpose it is made "a place for herds to lie down in."

**Remarkable
Coincidences.**

Some remarkable coincidences appear to confirm this delineation of the position of the Holy Oblation. Bethel, or Luz, accord-

ing to the Palestine Exploration Society's map, is about eleven miles north of Jerusalem; it must, therefore, be in the centre of the holy portion devoted to the sons of Zadok. Now, *Bethel* is inseparably associated with Jacob, one of the fathers, whose personal experience and future destiny is revealed in Genesis. On his journey northward, fleeing from the face of his brother Esau, he rested at Luz, or Bethel, and, sleeping there, received this promise :

The land whereon thou liest, to thee will I give it, and to thy seed. (Gen. XXVIII. 13.)

At the same time he was shown a remarkable vision of the ascending and descending Elohim. Contemplating this vision, Jacob exclaimed :

This is none other but the house of God, and this is the gate of heaven.

The fact that to Jacob was promised an inheritance in the portion of land which is yet to be assigned to the "sons of Zadok" must have an important bearing upon the statement, "This place is the house of God, and the gate of heaven." Since the saints, Jacob being one of them, are to exercise priestly functions in the age to come, his words prophetically foreshadow the devotion of the territory upon which he rested for a night as the dwelling-place (*house*) of the Elohist "Sons of Zadok" through whose functions at the altar the inhabitants of the new era obtain access unto eternal life, hence this place is "the gate of heaven." After the resurrection, there is little doubt that Jacob's *lot* will be at Bethel. He may supervise the local affairs of the northernmost portion of the holy square.

Another remarkable coincidence is the promise to Abraham. This promise appears to have been given at *Hebron*, not Bethel, as generally supposed. A careful consideration of the thirteenth chapter of Genesis leads to this inference. In that chapter we are told that after coming out of Egypt Abraham took up his residence at Bethel. Previously, on a former visit to Bethel he had erected an altar there, and there he called upon the name of the Lord. Some time after his return from Egypt, after Lot was separated from him, the promise of an inheritance in the land contained in verses 14 and 17 was given. After receiving the promise (see verse 18), "Abraham removed his tent, and came and dwelt in the plain of Mamre, which is Hebron, and built there an altar unto the Lord." Now why should Abraham do this when he already possessed an altar at Bethel, whereat he could worship? The inference is that after he received the promise at Hebron, the place from which he was shown the promised territory, he erected another altar in commemoration of the promise. The idea is strengthened when we remember that Hebron, by reason of the configuration of the country, is a much more suitable eminence from which to view a wide extent of country than Bethel. If at Hebron when the promise was given, we can understand why Abraham removed his tent, and why he there built an altar as a *memorial* of the promise. From Hebron he would be able to "look north, south,

east and west," upon the promised inheritance, and from this centre he would be able to "walk through the land in the length of it, and in the breadth of it," with the lively hope of receiving it in due time according to the promise. In the age to come Abraham will probably reside at Hebron, a fitting place from which to supervise the affairs of the holy oblation. His jurisdiction, probably extending over the whole of that area, may appertain more particularly to the middle portion of the square.

Incidentally it may be inferred that Abraham and Jacob are the two referred to by Jesus Christ when He said :

To sit on My right hand, and on My left, is not mine to give,¹ but for whom it is prepared of my Father. (Matt. xx. 23.)

Christ will give the right and the left-hand position in His kingdom to those for whom it is foreordained. Abraham residing at the *south* of the Temple would be on His (Christ's) *right* hand in the administration of the kingdom, and Jacob on the north would be at His *left*.

Further, the life experience of Isaac also becomes interesting when considered from the position of the Holy Oblation. The Lord said unto him :

Go not down into Egypt ; dwell in the land *which I shall tell thee of*,

Sojourn in this land, and I will be with thee, and will bless thee ; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swore unto Abraham thy father ;

And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries ; and in thy seed shall all the nations of the earth be blessed. (Gen. xxvi. 2-4.)

Isaac was at Gerar when thus addressed, sojourning with Abimelech, king of the Philistines. By a series of incidents, driven from one place in the land to another, he is caused to take up his abode at Beer-sheba. As soon as he does this, the Lord appears to him, and comforts him in his fears, and promises a future blessing. God had previously said, "Dwell in the land which I shall tell thee of," and directly he arrives at the right place the promise of blessing is renewed. Isaac evidently understood the renewal of the promise *on the same night when he arrived at Beer-sheba* as an indication that he had come to the place of his inheritance, for there he builded an altar (verse 25) and called upon the name of the Lord. It was at this place that he pitched his tent after much wandering, and afterwards made a covenant with Abimelech. Probably he lived there during the greater part of his life. Afterwards he had removed to Hebron, possibly, in order to be "gathered unto his fathers" *i.e.*, to be buried in their sepulchres. Since Isaac is a co-heir with Abraham (see verses 2-4) his sojourn at Beer-sheba, and the erection by him of an altar at that place, point to the conclusion that when the promises made unto the fathers are fulfilled, Isaac will have jurisdiction

over the southern portion of the holy square. The exact site of this Beer-sheba seems to be uncertain. No doubt it falls within the holy square in that section of it in which is to be erected the wonderful city called "Jehovah-shammah" (see Section II. p. 149), a city to be served by all the tribes of Israel, a city suitable for a lodging place for worshippers who come up from year to year "to worship the Lord of Hosts in Jerusalem"—a city which will, if the suggestion herein made is realized, have for its governor a prince fitted by previous experience to entertain a multitude of people.

These three immortalised men of extended experience, together with the twelve apostles who are to sit upon the twelve tribal thrones (seven to the north and five to the south of the holy oblation), also fitly prepared for their great functions in the age to come, may be described as "seven shepherds and eight principal men," raised by the Deity and His Son in order to take a prominent part in the deliverance of Israel from the Assyrian invader when he comes into the land. (Micah v. 5). Their Lord being a man in authority, "having soldiers under him" of the faithful and true type, and being able to say to one servant, "go, and he goeth, and to another one come, and he cometh," may select these fifteen men especially to supervise this work. For them, no better chieftain could be selected than Abraham, who proved himself a competent general in the days of his flesh. Upon the return of these princely leaders of Jacob's battle hosts, the antitypical Melchisedek, king of righteousness and prince of peace, is able to bless and feed them with "bread and wine," even as Abraham was blessed when returning from the slaughter of the Elamitish kings (Gen. xiv. 18 ; Ezek. xliv. 3.)

The suggested military exploits of these resurrected ones may appear ridiculous in the eyes of those who have been spoiled by tradition, or tainted with infidelity, but believers in the scripture may readily perceive the meaning of the following testimonies :

Israel is the rod (or is to be) of his inheritance ; the Lord *Yahweh* of hosts is his name.

Thou art my *battle axe* and weapons of war ; for *with thee* will I break in pieces the nations, and *with thee* will I destroy kingdoms ;

And *with thee* will I break in pieces the horse and his rider ; and *with thee* will I break in pieces the chariot and his rider ;

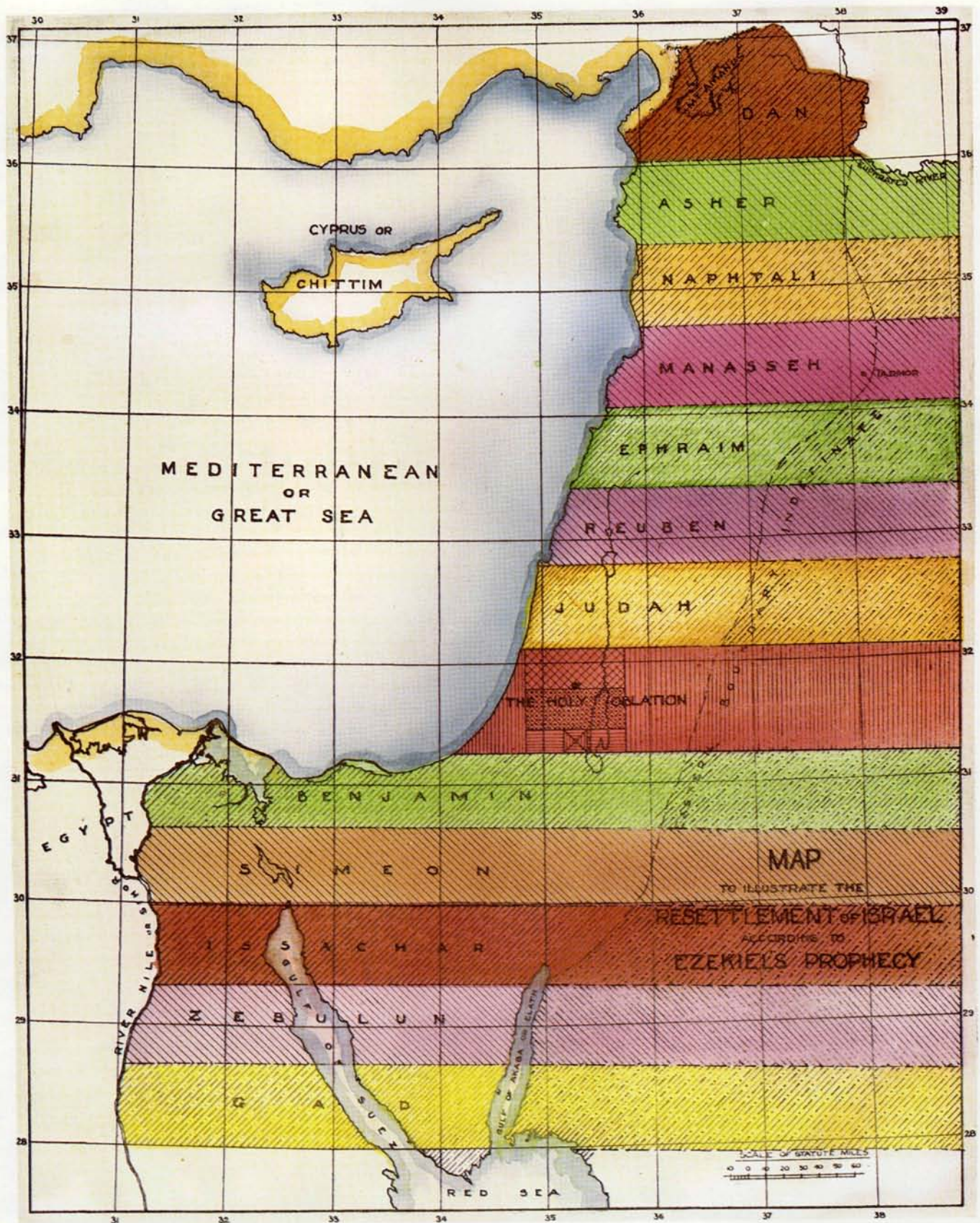
With thee also will I break in pieces man and woman, and *with thee* will I break in pieces old and young ; and *with thee* will I break in pieces the young man and the maid :

And I will also break in pieces *with thee* the shepherd and his flock ; and *with thee* will I break in pieces the husbandman and his yoke of oxen ; and *with thee* will I break in pieces captains and rulers.

And I will render unto Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight, saith the Lord. (Jer. li. 19-24.)

Zechariah by the Spirit speaks of the nation organized for battle under the figure of a horse ridden by *Yahweh*, thus :

¹ The italics in this passage destroy the sense. To Christ belongs the assignment of every position in His kingdom. This is given to Him by the Father, subject to a pre-arranged order.



For explanation of this map see page 148 (3rd Ed.) TEMPLE OF EZEKIEL'S PROPHECY, by HENRY SULLY, ARCHT. NOTTINGHAM, ENGLAND.
[page 149, 4th Edition]

Yahweh of hosts hath visited his flock the house of Judah, and hath *made them* as his goodly horse in the battle. (Chap. x. 3.)

When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man.

And the Lord shall be seen over them, and his arrow shall go forth as the lightning : and the Lord God shall blow the trumpet, and shall go with whirlwinds of the south. (Chap. ix. 13, 14.)

Judah is likened to a *bow* and Ephraim to an *arrow* in the hand of a rider upon a horse going forth to battle under the directions of those who are included in the name of Yahweh *Elohim*. The enemies of Israel will be expelled from the Holy Oblation, and the remaining portions of the land which are to be allotted to the tribes of Israel as described in *Section III*.

SECTION II.

THE CITY (YAHWEH SHAMMAH).

A city of ample dimensions which may be described as the New Central communal city for the whole world, will be erected "in the midst" of the portion especially set apart for that purpose (Chap. XLVIII. 15, 19, 35). Up to this city all who visit the Temple first go :

And these shall be the measures thereof ; the north side four thousand and five hundred, and the south side four thousand and five hundred, and on the east side four thousand and five hundred, and the west side four thousand and five hundred. (Verse 16.)

Surrounding this city are suburbs :

Toward the north two hundred and fifty, and toward the south two hundred and fifty, and toward the east two hundred and fifty, and toward the west two hundred and fifty. (Verse 17.)

According to the initial measure of twenty-four inches to the cubit, these dimensions describe a city over ten miles square, with its suburbs about a thousand yards wide extending to the full width of the portion set apart for the city.

The unique character of the city is indicated by the *specified* use of the "residue" of the city portion and by an allocation of services which must be rendered to it by all the tribes of Israel. Thus we read :

And the residue in length over against the oblation of the holy portion shall be ten thousand eastward, and ten thousand westward ; and it shall be over against the oblation of the holy portion ; and the increase thereof shall be for food unto them that serve the city.

And they that serve the city shall serve it out of all the tribes of Israel. (Verses 18, 19.)

From this it appears that in some way not specifically mentioned the city with its suburbs and its rotatory servitors is to be used for a special purpose. That purpose is indicated by the name bestowed upon it *יהוה שמה* (*Yahweh Shammah*.) The translation, "The Lord is there," in the A.V. implies that the Lord will be there, but we have already seen that the *dwelling place* of the LORD (Yahweh) is exclusively in the new sanctuary in the midst of the Temple and that the portion

in which is the sanctuary is divided from the possession of the City by a wide stretch of country. Moreover, it cannot be said that the "Lord" will dwell in that part of the oblation which is described as a *profane place* for the city. Further, it is distinctly stated that they who "serve the city" shall serve it out of all the tribes of Israel (Chap. XLVIII. 19). This precludes the idea of Yahweh dwelling in the City itself, for if the Levites who went astray are not permitted to be near unto Him, the rest of the tribes of Israel must also suffer a like disability. The statement that servitors for this City will be furnished from all the tribes of Israel indicates a special purpose. The words *יהוה שמה* (*Yahweh Shammah*) may be literally translated *The Lord thither*, a rendering in harmony with the above premises indicating that those who worship at the Temple go up from this city. The city may be likened to a huge garden city hotel in which are received all those who visit the Temple. Here the people who come from all parts of the earth to hear the wisdom of the greater than Solomon, and to pay their vows unto the Most High, would be entertained. The City is large enough for such a purpose, viz., eighteen thousand reeds, or about forty-one statute miles, in circuit. If all go up from it to worship the Lord enthroned in the Temple, its appropriate designation would be "The Lord thither," or, *to the Lord from this place*.

SECTION III.

THE TRIBAL CANTONS.

We have seen that the Holy Oblation approximately covers the area of the kingdom of Judah according to the prophecy of Zechariah, "The Lord shall inherit Judah his portion in the holy land" (Chap. II. 12). See dotted lines on map, *Plate XIV*. This is the portion which is offered unto the Lord as the rightful heir to David's Throne. Much more land is comprised in the covenant made to Abraham. Thus we read :

The Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates. (Gen. xv. 18.)

This covenant, as qualified by the prophecy in Isaiah (Chap. XIX. 24-25), may relate to the immense area bounded by the Mediterranean Sea on the west, the river Euphrates on the north, the river of Egypt on the south, and the Indian Ocean on the east, but from the visions of Balaam (Numb. XXII.-XXIV.) the enumeration of the nations which then occupied the land, as detailed in Gen. Chap. xv. 19, and the boundaries specified in

Ezekiel, Israel's possession appears to relate only to the western section of this area.

Thus saith the Lord God ; This shall be the border, whereby ye shall inherit the land according to the twelve tribes of Israel : Joseph shall have two portions.

And ye shall inherit it, one as well as another : concerning the which I lifted up mine hand to give it unto your fathers ; and this land shall fall unto you for inheritance.

And this shall be the border of the land toward the north side, from the great sea, the way of Hethlon, as men go to Zedad ;

The North Boundary.

Hamath, Berothah, 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. And this is the north side. (Ezek. XLVII. 13-17.)

Here provinces are evidently specified, such as Hamath and Damascus as forming the north border. Similarly, respecting the conquests of David and Solomon, we read:

Jeroboam . . . recovered Damascus, and Hamath, which belonged to Judah, for Israel. (2 Kings xiv. 28.)

Solomon . . . built Tadmor in the wilderness, and all the store cities, which he built in Hamath. (2 Chron. VIII. 3-4.)

And David smote Hedarezer king of Zobah unto Hamath, as he went to establish his dominion by the river Euphrates. (1 Chron. xviii. 3.)

The northern boundary of the canton of Dan, therefore, is shown from the river Euphrates, at that part which turns sharply to the north. See Plate XV.

The East Boundary.

Respecting the east side we read:

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. (Verse 18.)

This specification appears to include all Damascus and Gilead and Bashan, because the land of Israel by Jordan is included. Reference to the wars of David and the history of the kingdom of Israel under his rule and that of Solomon shows that much of the land east of Jordan was included in their dominions, at least as tributary provinces if not under direct rulership (1 Kings ix. 19-20), such as Bashan, Moab, Ammon and Edom, all of which are prophetically assigned to Israel. For it is written:

There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.

And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly. (Numb. xxiv. 17, 18.)

They shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. (Isa. xi. 14.)

I will raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old:

That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord, that doeth this. (Amos ix. 11, 12.)

Saviours shall come up on Mount Zion, to judge the mount of Esau and the kingdom shall be the Lord's. (Obadiah 19-21.)

The above prophetic description of Israel's possessions east of Jordan is also in harmony with the description of the land which Moses viewed from Pisgah, thus we read:

And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho. And the Lord showed him all the land of Gilead, unto Dan.

And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea.

And the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar.

And the Lord said unto him, This is the land which I swear unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither. (Deut. xxxiv. 1-4.)

Moreover the description of the eastern boundary in Ezekiel ceases south of Damascus, due in all probability to the great physical changes which will take place in this region. See Section IV.

This implies an indefinite boundary in the desert on the east and in Egypt on the south. The eastern boundary must be drawn a considerable distance east of Jordan, so as to include all territory lying within Damascus, Gilead, Bashan, Ammon, and Moab. The eastern boundary may start from the Euphrates to Tadmor, including Damascus, and thence southward until the southern boundary is reached. A dotted line, therefore, indicates the eastern boundary on the map showing the division of the land. See Plate XV.

Much misapprehension respecting the southern boundary exists in consequence of supposing that Kadesh-barnea marks the southern limit of the land. The south border is thus described in Ezekiel:

And the south side southward, from Tamar even to the waters of strife in Kadesh, the river to the great sea. And this is the south side southward. (Chap. XLVII. 19.)

According to Sir William Wilcocks¹, there are two places called Kadesh, one situated south of Judah, and the other *Meribah-Kadesh* in the wilderness in the south of Edom. See also Numbers xx. 1-3; xxvii. 14. According to Parkhurst, the Hebrew word תמר, which is rendered "Tamar" in Ezekiel XLVII. 19, signifies *Tadmor*, a city built by Solomon east of the Jordan in the wilderness. In view of these considerations, the southern boundary must include the Sinaitic peninsula and the delta of the Nile (Gen. xv. 18), that is, up to the river of Egypt. The southern boundary, therefore, may be described as from Tadmor, thus:

And the south side southward, from Tadmor to the waters of strife in Kadesh, even to the river of Egypt, to the great sea. And this is the south side southward.

The western boundary is the Mediterranean, which in Ezekiel, Chapter XLVII., verse 15, is called the *great sea*. Thus we

read:

The west side also shall be the *great sea*, from the border till a man come over against Hamath. This is the west side. (Ezek. XLVII. 20.)

The respective cantons of the tribes of Israel are drawn in equal divisions ("one as well as another" Chap. XLVII. 14) from north to south, commencing northward at the river Euphrates. Thus we read:

¹ "The Garden of Eden and the Crossing of the Jordan."

Now these are the names of the tribes. From the north end to the coast of the way of Hethlon, as one goeth to Hamath, Hazar-enan, the border of Damascus northward, to the coast of Hamath; for these are his sides east and west; a portion for *Dan*.

By the border of *Dan*, from the east side unto the west side, a portion for *Asher*.

By the border of *Asher*, from the east side even unto the west side, a portion for *Naphtali*. (Chap. XLVIII. i, 2, 3.)

And so on for seven cantons of equal breadth, extending the full width of the land from east to west.

Then a description of the Holy Oblation is sandwiched between the specification of the seven northern cantons and five others to the south (see verses 8 to 22), in which is described the reservation of the portion for the Prince, viz., the eastern and western residue left over after assigning the Holy Oblation for its special purposes, together with certain restrictions and provisions appertaining to the whole, which need not be considered particularly.

The foregoing evidence indicates that a larger area of the earth's surface will be occupied by the restored tribes of Israel than the area of the British Isles. Keith calculated that from North to South the re-settled tribes would extend at least five hundred geographical miles¹; but even this measure falls short of the full extent of the re-settlement, since according to prophecy these portions are to reach from Euphrates to the Nile.

Here another word may be said as to the absurdity of supposing that the House of Prayer for all People will only be five hundred "cubits" square. If the measure of the Temple is five hundred cubits instead of five hundred reeds, cubits must be read instead of reeds in the above quoted verses, because the dimensions of the Holy Oblation are said to be so many "measures." This "measure" then must also apply to the tribal cantonments. Now, allowing 13 *measures* of 2,500 cubits, twelve for the tribes and one for the Holy Oblation, and allowing the utmost initial measure for the cubit—24 inches, the distance from North to South upon that hypothesis would be only about 107 miles, extending say from Hebron to Mount Carmel, thus leaving half of the land unoccupied. On the other hand, the reed measurement, which is the *measure* governing the specification, just fills up the extent of the land from the Euphrates to the Nile. Moreover on the "cubit" basis of measurement the New City, Jehovah Shammah, would be under two miles square, much less than an ordinary city!

SECTION IV.

COMING PHYSICAL CHANGES.

In connection with the restoration of Israel, and the establishment of one universal Monarchy for mankind, extraordinary events are foretold. In the midst of universal war the "Lord" again stands upon the Mount of Olives, and a "great earthquake" severs the Mount of Olives into

two parts, forming a wide valley through which a copious new river flows out from the hill of Zion in a double stream, one branch passing on to the Mediterranean and the other to the Salt Sea. Thus we read:

I will gather *all nations* against Jerusalem to battle . . . then the Lord shall go forth. . . . And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof 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. And the Lord shall be king over all the earth; in that day shall there be *one Lord*, and his name one. (Zech. XIV. 2-4, 8, 9.)

Here we have astonishing physical changes foretold, which must shake the whole world both physically and politically. The prophecy bears the impress of truth, even apart from supporting collateral evidence. No man would dare to invent such a story, and palm it upon credulity as a divine revelation. Well-known physical features of the district substantiate the prophecy.

A glance at the contours of the ancient hill of Zion, as exhibited in the published drawings of the Palestine Exploration Society, reveals the fact that the city is surrounded by valleys on three sides, east, west, and south, all of which are, to a certain extent, filled up by superimposed materials. On the north the hill of Zion is divided from the northern slope by a ravine which passes through the Haram area. This ravine is not observable from the present surface, but evidence of its existence has been clearly shown by the work of the Palestine Exploration Society. Professor Hull also states¹ that Jerusalem is surrounded by four faults.

Now when the Mount of Olives is divided, half of the mountain removing toward the north, and half toward the south, the site of Jerusalem would be destroyed were it not for the "faults" above mentioned which already separate the Hill of Zion from the surrounding terrain, because the distance from the summit of the Mount of Olives to the eastern wall of Jerusalem is only about half-a-mile. The movement will probably be a *sliding of the upper strata of the mountain upon the lower*, and thus a great valley will be formed. The movement will not affect the Hill of Zion, except as already noted for "He shall touch the valley of the mountains to the place he separated" (Zech. XIV. 5. See marginal rendering). Thus Deity who gave the prophecy respecting the Olivet earthquake has already prepared the site for further physical changes in harmony with the great destiny of the city. In the prevailing conditions it is easy to perceive how the earthquake referred to will separate the city from its sloping declivities on the north and its valleys southward, eastward, and westward. The divided portion then only requires

¹. "The Land of Israel according to the Covenant," by Alexander Keith.

¹. Hull's *Mount Seir*.

"lifting up" in harmony with the terms of the specification prophetically revealed (verse 10).

The hill of Zion will be remodelled so as to accord with the necessities of construction involved in the Temple of Ezekiel's prophecy. Indeed it is difficult to see how suitable frontage lines, one mile in extent, can be otherwise provided for the Temple, so that the entrances to the house can be conveniently approached. While the hill in the centre will be raised, the valley, or territory on the north west probably will be depressed.

In this earthquake all ancient temple foundation masonry will be overthrown, thus completing the prophecy of Christ already partly fulfilled: "Verily I say unto you, there shall not be left here one stone upon another that shall not be thrown down" (Matt. xxiv. 2).

Such a sweeping change is necessary to cleanse the site of *Yahweh's* sanctuary from all the foul accumulations of the ages, both literal and figurative, for it is written:

Shrines Abolished.

The house of Israel shall no more defile my holy name, neither they nor their kings. . . . by the carcasses of their kings in their death, in the setting of their thresholds by My thresholds, or by the carcasses of their kings in their high places. (Ezek. XLIII. 8, 9.)

All such abominable memorials will be abolished.¹ Dead men are no value to anyone. Even a "living dog is better than a dead lion."² Now, a dead lion is wholly harmless; not so with the idolatrous memorials of men. Their shrines are fruitful of evil in the earth. There will be no room for such in the day of Christ, when the name of "*Yahweh of Armies*" is exalted in all the earth. It is fitting therefore, that every site, "traditional" and otherwise, should be effaced, except that one site, viz., the site which *Yahweh* has chosen to place His name there, which is the site where Abraham, by command, offered his son, Isaac; where Messiah, the antitypical Isaac, was crucified, and where will be manifested the glory of *Yahweh*. Upon this site will be placed the altar, a figurative representation of the sacrifice of Christ, through which mankind is delivered from death, and the door opened for access to divine favour.

The Psalmist prophetically refers to the great physical changes which will alter the configuration of Palestine, thus:

The hill of God is as the hill of Bashan; *an high hill* as the hill of Bashan.

Why leap ye, ye high hills? This is the hill which God desireth to dwell in; yea, the Lord will dwell in it for ever.

The chariots of God are twenty thousand, even thousands of angels; the Lord is among them, as in Sinai, in the holy place. (LXVIII. 15-17.)

Some idea of the altitude of Mount Zion after the earthquake may be gathered by adding the difference between the levels of the waters of the Salt Sea and the

¹ One of the most flagrant examples of this kind of intrusion is the sculptured effigy of a certain Bishop kneeling beside an image adorned chancel, with outstretched hands in prayer, thus making idolatry more idolatrous.

² Those who believe in the doctrine of "departed spirits" should carefully note the full import of the scripture from which this quotation is culled: "A living dog is better than a dead lion. For the living know that they shall die, but the dead know not anything." (Eccl. ix. 4, 5.)

Mediterranean to the present altitude of Mount Zion, say, 1,292 feet and 2,527 feet, equal to 3,819 feet.

One result of the earthquake will be to surround the Holy Oblation with a ravine. Thus we read:

The Arabah. surround the Holy Oblation with a ravine.

Thus we read:

All the land shall be *compassed* as a plain (as *the Arabah*) from Geba to Rimmon, south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the King's wine-presses. (Zech. xiv. 10.)

The translation "as a plain" for *קְצֵרְקָה* (*Arabah*) in the A.V. does not express the idea of the original. The meaning is not that all the land will be turned into "a plain," but that a portion of it will be affected by the formation of a valley like the Jordan valley—*the Arabah*, which is well understood to refer to that remarkable depression in which is the Dead, or Salt Sea and the river Jordan. Such a valley is to *compass* (see margin of the A.V.) the land round Jerusalem "from Geba to Rimmon."

Now, Geba is supposed to be about six miles north of Jerusalem, a little to the eastward; and since the Olivet earthquake is to form a "very great valley," it is not unreasonable to suppose that this valley will be wide enough to extend from Jerusalem northward as far as Geba. This supposition is confirmed by a prophecy contained in the forty-eighth Psalm, thus:

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. (Verses 1, 2.)

This Psalm must be a prophecy, not only because Jerusalem is not now on "the sides of the north," but also because of the distinct reference to the immensity of its palaces and towers (verses 12, 13). Situated on the edge of a ravine, on the southern side of the new valley, after the site of the Temple has been prepared by the earthquake "Mount Zion" will be *on the sides of the north*, or literally at the "extreme limit of the northern side."

Rimmon is supposed to be about twenty-eight miles from Jerusalem, in a south-westerly direction. For this point to be joined with Geba in the manner described by a new valley like the *Arabah*, that valley must extend eastward to the Jordan valley and thence southward and again westward, in order to encompass the land about Jerusalem. This implies that the hostel city will occupy a position in the midst of this valley in its southern area, and that this valley will become the Levites' portion and "the possession of the city."

Further, the Olivet earthquake must open an outlet or inlet from the Mediterranean to the Jordan Valley according to the

The New River.

testimonies:

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. xiv. 8.)

These waters *issue out towards the east country*, and go down into the *desert (Arabah)* and go into the sea : which being brought forth into the sea, the *waters shall be healed*.

And it shall come to pass, that everything that liveth which moveth, whithersoever the rivers shall come, shall live : and there shall be a *very great multitude of fish*, because these waters shall come thither : for they shall be healed. and everything shall live whither the river cometh.

And it shall come to pass, that the fishers shall stand upon it from En-ge-di even unto En-eglaim ; they shall be a place to spread forth nets ; *their fish* shall be according to their kinds, as *the fish of the great sea*, exceeding many.

But the miry places thereof and the marishes thereof shall not be healed ; they shall be given to salt. (Ezek. XLVII. 8-11.)

If the fish in the then-cleansed Salt Sea are of the same kind as those in the Great Sea, there must be water communication between the two. The Mediterranean in relation to the Salt Sea is "the great sea" and in relation to the sanctuary must be "the hinder," or western sea, as rendered in the R.V., because the front of the sanctuary faces to the east, and the Mediterranean is *behind* the sanctuary, or at the back thereof. In this relation also the Salt Sea becomes "the former" or eastern sea because it is in *front* of the house, or on its eastern side.

The flow of water from the Temple eastward, and therefore the extension of the valley eastward, is also confirmed by a testimony of Joel, thus :

A fountain shall come forth of the house of the Lord, and shall water the valley of Shittim. (Chap. III. 18.)

Now the valley of Shittim must have been situated east of the Jordan (see Numb. XXV. 1 ; Josh. II. 1-7, III. 1-17) and if the fountain spoken of by Joel passes over to that valley, it must, of necessity, go in the direction of the Jordan valley. Then since this fountain is divided into two branches as it flows out of the Temple, so it continues to the *Arabah* (Ezek. XLVII. 9, margin). The two rivers meander from the Temple to the valley of Shittim, there they appear to go in a southerly and northern direction.

Since the waters from the Temple are to heal the waters of the Salt Sea so that multitudes of fish will thrive therein, the waters must go in a southerly direction from Shittim. Since also the healed waters are to contain fish like those of the Great Sea (or Mediterranean) the waters must flow northward.

Here we approach an interesting question, viz., At what point will these waters enter the Mediterranean? They may go as far north as the canton of Judah, and thus form the boundary between it and the Holy portion of the sons of Zadok, or they may go much further north.

Several suggestions have been made as to a water connection between the Mediterranean and the Salt Sea, one of which, viz., that of Major Scott Phillips, calls for consideration. He suggested that the Olivet earthquake would form a through waterway from west to east, via Jerusalem, the Jordan Valley, the Salt Sea and Arabah. The valley mentioned in Zechariah's description is supposed to reach to "Azal." The advo-

cate of the "through route" theory supposes that Ashkelon, or Askalon, a city on the Syrian coast, is the Azal of Zechariah ; but reliable evidence is wanting to substantiate the idea. There are other objections. If the Olivet earthquake cleft a passage way from sea to sea as suggested, the waters of the Mediterranean, not the waters which flow out of Mount Zion, would rush into the Salt Sea whose waters are some 1,292 feet below those of the Mediterranean, and be the means of cleansing the Salt Sea. Instead of a fountain from the House of the Lord, entering the valley of Shittim, an arm of the sea would be first formed, and wash its shores long before the fresh water stream would reach them.

Further, according to the testimony of Ezekiel (Chap. XLVII. 11) "The miry places thereof (*i.e.*, of the Salt Sea) and the marishes thereof shall not be healed, they shall be given to salt." The suggested new channel would pass over these miry places, to the Gulf of Akaba into the Red Sea.

Further, it is testified that :

Jerusalem (shall be) a quiet habitation, a tabernacle that shall not be taken down.

But there the glorious Lord (will make) unto us a place of broad rivers and streams ; wherein shall go no galley with oars, neither shall gallant ship PASS THEREBY. (Isa. XXXIII. 20, 21.)

This testimony appears fatal to the through route theory

In view of the statement that "The miry places of the Salt Sea and the marishes thereof are not to be healed, but given to salt" (verse 11), some barrier must be formed to prevent the fountain from the house of the Lord overflowing these marshes, when its waters cleanse the sea.

Upon consulting a map the reader will observe that the southern part of the Salt Sea, where are the marshes is somewhat circular in form, and is separated from the upper or northern portion by a narrow channel. Further, Ezekiel states that fishers shall spread their nets from En-ge-di to En-eglaim (verse 10.) *Engedi* is shown some distance to the north of the narrow channel, near the dividing line between the Levites' portion and the possession of the city. (See Plate XII.). Now, if this part of the land were raised, or the cliffs caused to approach each other at this point, a barrier would be formed, dividing the sea into two portions. The northern section would be "healed" by the stream coming out of the sanctuary, while the southern part would be given to salt.

This suggestion appears to be in harmony with one of the alternative renderings of Zech. XIV. 5, when speaking of the earthquake we read (see margin) :

And ye shall flee the valley of my mountains, when he shall touch the valley of the mountain to the place he separated.

In order to secure this result it seems probable that the bed of the Jordan will be raised before any opening is formed between the Mediterranean and the Salt Sea, in order to avoid the inrush of water from the former to the latter.

If the terraine containing the Salt Sea is raised,

say, 1,300 feet, the following conditions may arise as a result of the earthquake. The waters of the new river bursting forth from the hill of Zion pass between the newly-separated peaks of Olivet, flowing into the Salt Sea, filling up the Arabah, or such portions which remain at a lower level after the elevation of the terrain, and pass over to Shittim. The waters press northward. They cannot go south because of the barrier before mentioned. They ascend the Jordan Valley and become a stream reversed in consequence of the elevation of the Salt Sea bed. The waters from the sanctuary gradually fill the basin of the Chinnereth. They still pass northward and engulf the site of the cities of Chorazin, Bethsaida, and Capernaum ; for, be it remembered, that the waters of the sea of Chinnereth are 653 feet *below* the level of those of the Mediterranean. Unless the levels north of the Holy Oblation are materially altered, the above-mentioned results would certainly happen, because of the volume of the waters of the new river which pass out from the hill of Zion. A magnificent sheet of inland water would then be formed, but where is the outlet to the Mediterranean, if there is to be one? Unless at the point already suggested at the boundary of the portion of the Sons of Zadok, possibly it may be at Tyre, for Ezekiel speaks of ancient Tyre as "situated *at the entry of the sea*" (Ezek. xxvi. 3.) If not Tyre, a subsidence of the channel of the river Leontes, or some adjacent valley (a sort of counterbalance of the elevation of the southern portion) would be sufficient to form the new outlet. The waters of the river would then probably flow up to and *gradually* meet those of the Mediterranean without devastation or disaster.

Prophecy Fulfilled.

Should this inland sheet of water be created, a literal fulfilment of Matt. xi. 21-24 will probably be the result ; *first*, by the submergence of the sites of the ancient cities Chorazin, Bethsaida, and Capernaum ; and *secondly*, by the preservation of the site of Tyre and Sidon ; probably also the sites of Sodom and Gomorrah will be elevated and once more be found.

Nile Diverted— Red Sea Changed.

Other physical changes are predicted in connection with the restoration of Israel and the Olivet earthquake. It is written :

The Lord shall utterly destroy *the tongue of the Egyptian Sea* ; and with his mighty wind shall he shake his hand over *the river*, and shall smite it in the seven streams, and make men go over *dryshod*.

And there shall be an highway for the remnant of his people, which shall be left, from Assyria : like as it was to Israel in the day that he came up out of the land of Egypt. (Isa. xi. 15, 16.)

In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians.

In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land.

Whom the Lord of Hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance. (*Ibid.* xix. 23-25.)

According to this, the present outlet for the River Nile will be stopped, and may be diverted to an old channel which is supposed to have entered the sea south of Suez. The destruction of the tongue of the Egyptian Sea must mean a curtailment of its waters on the north, so that "a way" will be made for crossing its ancient bed in order that a convenient highway may be formed from Assyria to Egypt through the land of Palestine. The river Euphrates may also be affected.

The elevation of the plains of Judah must, one would think, affect the Mediterranean littoral. Probably the coast line will be greatly extended westward. Upon consulting a good marine chart it will be seen that for a considerable distance westward from the coast of Palestine the water is very shallow. There is the more reason to anticipate extension of coast line here because the measurement of the Holy Oblation appears to require such an extension in area to find room for the portion reserved for the Prince beyond the Holy Square.

New Rivers.

Other features affecting the desert east of Palestine are indicated in the following verses :

The wilderness and the solitary place shall be glad for them (Israel) ; and the desert shall rejoice, and blossom as the rose . . . in the wilderness shall waters break out, and streams in the desert.

And the parched ground shall become a pool, and the thirsty land springs of water : in the habitation of dragons, where each lay, shall be grass with reeds and rushes. (Isa. xxxv. 1, 6, 7.)

These items seem to imply enormous transformations accompanied by terrific physical upheavals. If the bed of the Salt Sea is to be raised some 1,300 feet the whole world terrain will be affected by it. Even a very small sudden elevation of land, say, 12 to 18 inches, has been accompanied by devastating results. What will happen when the mountains of Palestine are elevated, and the seven streams of Egypt's mighty river stopped in the manner indicated by this prophecy? Possibly every large building in the world will be cast down.

These stupendous upheavals will signify that the Lord "ariseth to shake terribly the earth" (Isa. ii. 19). "Men will go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of His majesty."

When speaking of the new river which is to "make glad the city of the God of Israel," the Psalmist refers to the desolations which will precede the manifestation of his glory, thus :

Come, behold the works of the Lord, what desolations he hath made in the earth. (Psalm xli. 8.)

Convulsions of Nature.

These foretold physical changes will be but a renewal of former disturbances of territory, as geologists are well aware. Such changes have taken place in the past, but except

that of the Flood¹ not in the memory of man. What are called "convulsions of Nature" have occurred, but except in the case of the Flood, they have not been assigned to the direct action of the Creator of all things. From numerous testimonies it may be inferred that all changes in the habitable globe are due to His indirect or direct overruling power. After the Olivet earthquake, and even now by the instructed, the term "convulsions of Nature" should cease to be used, and the presence of providential power recognised. Physical changes all come from Him :

Who hath measured the waters in the hollow of his hand, and meted out heaven with the span.

Who comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance.

Who hath directed the Spirit of the Lord, or being his counsellor hath taught him ?

With whom took he counsel, and who instructed him and taught him in the path of judgment, and taught him knowledge, and showed to him the way of understanding ?

Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance ;

Behold, he taketh up the isles as a very little thing. (Isa. XL. 12-15).

Stone for the Temple The Olivet earthquake will lay bare the finest building material in the world. The city of Jerusalem stands upon splendid building stone. Professor Hull says :

"The rocks . . . around Jerusalem furnish not only a solid and durable white building stone, but marbles of red, pink, and yellow colours, capable of receiving a fine polish ; . . . the beds of stone, locally called 'Misseh,' have yielded large blocks used in the ancient structures of Jerusalem, such as those of the wailing place of the Jews, which have been extracted from the quarries near the Damascus gate."

We see from this that suitable stone is close at hand for the construction of the house. Now, if the hill upon which the altar is to stand is elevated, all the stone requisite for the construction of the house could be taken from the hill, while the new stream of water flowing from its centre could be utilized for conveying the stone to each part of the house.

The Building of the House—a mercurial Provision during a Time of Need Before the kingdom of God is established, Jesus rides forth as a man of war. With Israel for His battle-axe and weapons of war, He breaks in pieces the nations of the earth and subdues the kingdoms, as already noted. (See pages 147-149, *ante*.) This work

of destruction brings great desolation upon the earth, graphically described by Isaiah thus :

Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest ; as with the servant, so with his master ; as with the maid, so with her mistress ; as with the buyer, so with the seller ; as with the lender, so with the borrower ; as with the taker of usury, so with the giver of usury to him. The land shall be utterly emptied, and utterly spoiled ; "FOR THE LORD HATH SPOKEN THIS WORD" (Chap. XXIV. 1-3.)

The reader must dwell upon these words in order to realize their import. All human authority is swept away. All human organization is disintegrated, and all human power is broken. The "earth" is so smitten as to

reel to and fro like a drunkard, and shall be removed like a cottage ; and the transgression thereof shall be heavy upon it ; and it shall fall, and not rise again. (Isa. XXIV. 19-20.)

Picture to yourself, reader, the state of things when these prophecies come to pass. War, revolution, fire and sword, have done their work, society disorganized, all business at an end ; the once busy and crowded city now empty and desolate. Merchant and tradesman, master and servant, lady and maid, are brought to one common level. "The unemployed" no longer parading their hunger-bitten and thinly-clad forms in our streets ; all are unemployed, because there is no work to do :

For before these days (the days of the building of the Temple) there was no hire for man, nor any hire for beast ; neither was there peace to him that went out or came in, because of the affliction. (Zech. VIII. 10.)

All confidence in "the money market" is gone, for there is neither buyer nor seller ; all stocks and shares are worthless ; all "bonds" lost in the general upheaval of society ; all "securities" swept away. No banks ; scarcely any money ; little or no bread ; clothing is scarce ; every household desolate ; and probably not a family in which "there will not be one dead." A terrible state of things, truly. But is the scene altogether desolate like Byron's picture of "darkness," or is there a ray of light leading the disconsolate wanderer to newness of life ? A voice is heard from Zion, sounding through all the earth : Come and build My city. Have not I spoken it ? Are not My people waiting upon the fulfilment of My words :

The sons of strangers shall build up thy walls, and their kings shall minister unto thee. (Isa. LX. 10.)

And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. And strangers shall stand and feed your flocks, and the sons of the alien shall be your ploughmen and your vinedressers.

Hearkening unto the invitation of the anti-typical Joseph :

The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail. (Isa. LI. 14.)

Each able-bodied artificer who has escaped the

¹ The Arabs have a tradition that the Jordan is now a river reversed, formerly flowing northward. This taken in connection with the fact that the Lake Chinnereth is said to contain fish of a species not to be found anywhere except in the great lakes from which the Nile flows suggests an interesting theory respecting the rivers which surrounded the Garden of Eden. Some interesting information as to the Jordan fishes may be gathered from Hull's "Memoir on the Geology of Arabia Petraea, and Western Palestine," p. 109.

scathing judgments of God is drafted off to Jerusalem, there to build the Temple of the Lord. The skilled labourers will then have precedence of their but recently finely-attired and gloved neighbours, who will only be fit to wheel a barrow or carry a hod of mortar. All will be glad to labour for bread. This will be provided out of the granaries of Syria and Egypt by the modern Joseph, who at this period of the world's history is made the saviour of mankind. Into his hands all the riches of the earth will be placed, to be used according to His behests (Isa. lx. 5 ; Matt. xxviii. 18). As the Temple rises from

its foundations, so the number of those employed in its construction will increase. These will be provided, in all probability, by detachments ; for the conquests of the nations of the earth by Christ will surely be a progressive affair, after the pattern of Israel's subjugation of the land of Canaan (Micah. vii. 15-17).

From these premises, it appears that the construction of the Temple will be mercifully manipulated so as to preserve in life those who remain after the fiery judgments are expended which are to be poured forth upon the earth at the appearing of Christ.

FINIS.

“Yahweh's foundation is in
The Word the mountain of holiness. He
of God. loveth the gates of Zion more
 than all the dwelling-places of Jacob.
 Glorious things are spoken of thee, O city of
 Elohim. Selah. This man (the foundation
 stone laid in ZION) was developed there :
 even to Zion it shall be said, The man, even
 THE MAN, was brought forth in her ; and
 HE, the Most High, will establish her. In
 enrolling the peoples, YAHWEH will reckon
 (that) this man was born there. Also *singers*
 as well as musicians (Rev. v. 8-9 ; XIV. 2 ;
 XV. 2-3) there : all My springs are in Thee.”
 Ps. LXXXVII.

¹ Translated by Dr. Thomas.

APPENDIX.

An Amplification of the First Principles of THE FAITH for which the Saints should earnestly contend. (Jude 3.) (Referred to on pages 101-4 *ante*.)

1.—THE BIBLE IS OF DIVINE AUTHORSHIP, AND CONSEQUENTLY INFALLIBLE.

For It Is Written:—

“Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.”

Rom. xv., 4.

“From a child thou hast known the holy scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus.”

2nd Tim. iii., 15.

“We did not follow cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased: and this voice we ourselves heard come out of heaven, when we were with him in the holy mount. And we have the word of prophecy made more sure; whereunto ye do well that ye take heed, (as unto a lamp shining in a dark place, until the day dawn, and the day star arise) in your hearts: knowing this first, that no prophecy of scripture is of private interpretation. For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit.”

2nd Pet. i., 16—21. R.V.

“The scripture cannot be broken.”

John x., 35.

“For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.”

John iii., 34.

“The Holy Spirit whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.”

John xiv., 26.

“Be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour.”

2nd Peter iii., 2.

“Our beloved brother Paul also, according to the wisdom given unto him, hath written unto you; as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.”

Ibid. vv. 15, 16.

2.—MAN IS MORTAL. CONSCIOUS EXISTENCE CEASES WITH THE LAST BREATH.

For It Is Written:—

“His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.”

Psalm cxlvi., 4.

“I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts. For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again.”

Eccles. iii., 18-20.

“The living know that they shall die: but the dead

know not anything. . . . Whatsoever thy hand findeth to do, do it with thy might: for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.”

Ibid. ix., 5, 10.

“Why died I not from the womb? . . . For now should I have lain still and been quiet, I should have slept: then had I been at rest, with kings and counsellors of the earth, which built desolate places for themselves; or with princes that had gold, who filled their houses with silver: or as an untimely birth I had not been; as infants which never saw light. There the wicked cease from troubling; and there the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor. The small and great are there; and the servant is free from his master.”

Job iii., 11, 13-19.

3.—MAN IS SUBJECT TO DEATH ON ACCOUNT OF SIN.

For It Is Written:—

“As by one man sin entered into the world, and death by sin, so death passed upon all men, for that all have sinned.”

Rom. v., 12.

“All things come alike to all: there is one event to the righteous and to the wicked; to the good and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner; and he that sweareth, as he that feareth an oath. This is an evil among all things that are done under the sun, that there is one event unto all: yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead.”

Eccles. ix., 2, 3.

4.—ALL HUMAN FLESH IS SINFUL.

For It Is Written:—

“I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.”

Rom. vii., 18.

“Why callest thou me good? There is none good but one, that is, God.”

Matt. xix., 17.

5.—DELIVERANCE FROM SIN AND DEATH BY RESURRECTION FROM THE DEAD IS OFFERED UPON BELIEF OF THE GOSPEL, AND OBEDIENCE TO HIM WHO HAS BECOME THE AUTHOR OF ETERNAL SALVATION.

For It Is Written:—

“Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.”

Mark xvi., 15, 16.

“Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him.”

Heb. v., 8, 9.

“Since by man came death, by man came also the resurrection of the dead.”

1st Cor. xv., 21.

6.—RECOMPENSE FOLLOWS RESURRECTION, WITH THE BESTOWAL OF ETERNAL LIFE OR ETERNAL DEATH.

For It Is Written:—

“The Father hath given him (the Son) authority to execute judgment also, because he is the Son of man.

Marvel not at this : for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth ; they that have done good, unto the resurrection of life ; and they that have done evil, unto the resurrection of damnation." John v., 27-29.

"Behold, I come quickly ; and my reward is with me, to give every man according as his work shall be."

Apoc. xxii., 12.

"Thou shalt be recompensed at the resurrection of the just."

Luke xiv., 14.

"The righteous shall be recompensed in the earth ; much more the wicked and the sinner."

Prov. xi., 31.

"The wicked is reserved to the day of destruction : they shall be brought forth to the day of wrath."

Job xxi., 30.

"These shall go away into everlasting punishment ; but the righteous into life eternal."

Matt. xxv., 46.

7.—THE INHERITANCE OF THE RIGHTEOUS IS ON EARTH.

For It Is Written:—

"The meek shall inherit the earth."

Matt. v., 5

"The righteous shall inherit the land, and dwell therein for ever."

Psaln xxxvii., 29.

"Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."

Luke xii., 32.

"They shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God."

Luke xiii., 29.

"Thou 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."

Apoc. v., 9, 10

8.—THE WICKED SHALL SUFFER AND THEN CEASE TO EXIST

For It Is Written:—

"Behold, the day cometh, that shall burn as an oven ; and all the proud, yea, and all that do wickedly, shall be stubble : and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."

Mal. iv., 1.

"Fear him, which after he hath killed hath power to cast into hell ; yea, I say unto you, Fear him."

Luke xii., 5.

"The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ : who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."

2nd Thess. i., 7-9.

"For yet a little while, and the wicked shall not be : yea, thou shalt diligently consider his place, and it shall not be."

Psaln xxxvii., 10.

9.—THE DEVIL IS NOT SUPERNATURAL, NOR SUPERHUMAN.

For It Is Written:—

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same ; that through death *he might destroy* him that had the power of death, that is, *the devil*."

Heb. ii., 14.

10.—THE DEVIL DESTROYED IS THE ABOLITION OF SIN AND ITS CONSEQUENCE—DEATH.

For It Is Written:—

"He must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."

1st Cor. xv., 25, 26.

"Death and hell were cast into the lake of fire. This is the second death."

Apoc. xx., 14.

11.—RESURRECTION FROM THE DEAD IS NOT UNIVERSAL.

For It Is Written:—

"This is the will of him that sent me, that every one which seeth the Son, *and believeth on him*, may have everlasting life : and I will raise him up at the last day."

John vi., 40.

"He that believeth not the Son shall *not see life* ; but the wrath of God abideth on him."

John iii., 36.

"Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

Dan. xii., 2.

"Babylon's mighty men are taken . . . her princes, and her wise men, her captains, and her rulers and her mighty men ; and they shall sleep a perpetual sleep, and not wake, saith the King, whose name is the Lord of hosts."

Jer. li., 56, 57.

12.—THE UNJUST WILL COME FORTH FOR JUDGMENT AT THE RESURRECTION AND SECOND APPEARING OF CHRIST.

For It Is Written:—

"Jesus Christ . . . shall judge the quick and the dead at his appearing and his kingdom."

2nd Tim. iv., 1.

"There shall be a resurrection of the dead, both of the just and unjust."

Acts xxiv., 15.

"At the time of the end . . . shall Michael stand up, the great prince."

"Jesus Christ . . . the prince of the kings of the earth."

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

Dan. xi., 40 : Apoc. i., 5 ; Dan. xii., 1, 2.

"There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out."

Luke xiii., 28.

13.—MAN APPEARS BEFORE THE JUDGMENT SEAT OF CHRIST IN A MORTAL STATE AND RECEIVES PUNISHMENT ENDING IN DEATH, OR REWARD IN THE GIFT OF IMMORTALITY.

For It Is Written:—

"As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God."

Rom. xiv., 11, 12.

"Rejoice, O young man, in thy youth ; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes : but know thou, that for all these things God will bring thee into judgment."

Eccles. xi., 9.

"We must all appear before the judgment seat of Christ ; that every one may receive the things *in body*, according to that he hath done, whether it be good or bad."

2nd Cor. v., 10.

"The wicked is reserved to the day of destruction, they shall be brought forth to the day of wrath."

Job xxi., 30.

"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world . . . and these shall go away . . . into life eternal."

Matt. xxv., 34, 46.

14.—KNOWLEDGE RATHER THAN BAPTISM MAKES ONE AMENABLE TO JUDGMENT AT THE RESURRECTION.

For It Is Written:—

"All manner of sin and blasphemy shall be forgiven unto men ; but the blasphemy against the Holy Spirit shall not be forgiven unto men. And whosoever speaketh

a word against the Son of Man, it shall be forgiven him ; but whosoever speaketh against the Holy Spirit, it shall not be forgiven him, neither in this world, neither in the world to come." Matt. xii., 31, 32.

"Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."

Ibid. xxvi., 64.

"Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven, but the children of the kingdom shall be cast out into outer darkness ; there shall be weeping and gnashing of teeth." *Ibid.* viii., 11, 12.

"I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth ; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." Deut. xviii., 18, 19.

"He that rejecteth me, and receiveth not my words, hath one that judgeth him : the word that I have spoken, the same shall judge him in the last day." John xii., 48.

"He that heareth you, heareth me ; and he that despiseth you, despiseth me ; and he that despiseth me, despiseth him that sent me." Luke x., 16.

15.—MORALITY AND SINCERITY ARE NOT EFFECTIVE FOR SALVATION WITHOUT "THE FAITH OF CHRIST," REVEALED IN THE GOSPEL.

For It is Written :—

"By the deeds of the law shall no flesh be justified." Rom. iii., 20.

"If Abraham were justified by works, he hath whereof to glory ; but not before God. For what saith the Scripture ? Abraham believed God, and it was counted unto him for righteousness." Rom. iv., 2, 3.

"The gospel of Christ is the power of God unto salvation to every one that believeth ; to the Jew first, and also to the Greek." Rom. i., 16.

"Without faith it is impossible to please God."

Heb. xi., 6.

16.—CORRECT PRACTICE MUST ACCOMPANY CORRECT BELIEF.

For It is Written :—

"Be not deceived ; God is not mocked : for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption ; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Gal. vi., 7, 8.

"Know ye not that the unrighteous shall not inherit the kingdom of God ?" 1st Cor. vi., 9.

"Without holiness no man shall see the Lord."

Heb. xii., 14.

17.—THE KINGDOM OF GOD IS NOT SYNONYMOUS WITH "THE CHURCH" IN THE PRESENT DISPENSATION.

For It is Written :—

"My kingdom is not of this world : if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews ; but now is my kingdom not from hence." John xviii., 36.

"Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him ?" James ii., 5.

"I saw one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him : his dominion

is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

Dan. vii., 13, 14.

18.—THE MILLENNIUM IS THE PERSONAL PRESENCE OF CHRIST ON THE EARTH.

For It is Written :—

"When the Lord shall build up Zion, he shall appear in his glory." Psalm cii., 16.

"In the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

Matt. xix., 28.

"I saw thrones, and they sat upon them, and judgment was given unto them : and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands ; and they lived and reigned with Christ a thousand years." Rev. xx., 4.

"He must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."

1st Cor. xv., 25-26.

19.—THE LITERAL EARTH ABIDES FOR EVER.

For It is Written :—

"One generation passeth away, and another generation cometh : but the earth abideth for ever."

Eccles. i., 4.

"Blessed are the meek : for they shall inherit the earth."

Matt. v., 5.

"The righteous shall inherit the land, and dwell therein for ever."

Psalm xxxvii., 29.

20.—THE PROMISES TO ABRAHAM INCLUDE MORE THAN THE OCCUPATION OF THE LAND OF CANAAN BY HIS DESCENDANTS.

For It is Written :—

"Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many ; but as of one, And to thy seed, which is Christ." Gal. iii., 16.

"Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old."

Micah vii., 20.

"And now I stand and am judged for the hope of the promise made of God unto our fathers : unto which promise our twelve tribes, instantly serving God day and night, hope to come."

Acts xxvi., 6, 7.

21.—ANGLO-ISRAELISM IS CONTRARY TO SCRIPTURE.

For It is Written :—

"God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. This is my covenant, which ye shall keep, between me and you and thy seed after thee : Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin ; and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised : and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people ; he hath broken my covenant."

Gen. xvii., 9-14.

"I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel."

Hosea i., 4.

"Ephraim is smitten, their root is dried up, they shall bear no fruit : yea, though they bring forth, yet will I slay even the beloved fruit of their womb. My God will cast them away, because they did not hearken unto him : and they shall be wanderers among the nations."
Ibid. ix., 16-17.

22.—BAPTISM, *i.e.*, COMPLETE IMMERSION, IS NECESSARY FOR SALVATION CONSEQUENT UPON BELIEF OF THE GOSPEL.

For It Is Written:—

"Go ye, therefore, and make disciples of all the nations, baptizing them into the *name* of the Father and of the Son and of the Holy Spirit." Matt. xxviii. 19, R.V.

"Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved ; but he that believed not shall be damned."

Mark xvi., 15-16.

"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 iii., 5.

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death ? Therefore we are *buried with him by baptism* into death."

Rom. vi., 3, 4.

23.—AN INTELLIGENT BELIEF OF THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST MUST PRECEDE BAPTISM.

For 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 viii., 12.

"Crispus, the chief ruler of the synagogue, believed on the Lord with all his house ; and many of the Corinthians hearing, believed, and were baptized."

Ibid. xviii., 8.

"As many of you as have been baptized into Christ have put on Christ. . . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Gal. iii., 27, 29.

"They that gladly *received his word* were baptized : and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

Acts ii., 41, 42.

24.—THE APOSTOLIC GOSPEL COMPRISES THE PROMISES MADE TO THE HEBREW FATHERS AND THE THINGS CONCERNING THE DEATH, BURIAL AND RESURRECTION OF CHRIST. THE FORMER IS EQUALLY PART OF THE GOSPEL WITH THE LATTER.

For It Is Written:—

"For the hope of Israel I am bound with this chain.

. . . . And when they had appointed him a day, there came many to him into his lodging ; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening. . . . And Paul dwelt two whole years in his own hired house, and received all that came in unto him. Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ."

Acts xxviii., 20, 23, 30, 31.

"And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God."

Acts xx., 25-27.

"O fools, and slow of heart to believe all that the prophets have spoken : Ought not Christ to have suffered these things, and to enter into his glory ? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. . . . And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me."

Luke xxiv., 25-27, 44.

25.—BELIEF IS AN EXERCISE OF THE HUMAN WILL AND IS NOT DUE TO THE SPECIAL GIFT OF THE HOLY SPIRIT.

For It Is Written:—

"Have ye received the Holy Spirit since ye believed ? And they said unto him, We have not so much as heard the Holy Spirit was given."

Acts xix., 2. R.V.

"When they heard this, they were baptized in the name of the Lord Jesus. And *when Paul had laid his hands upon them, the Holy Spirit came on them ;* and they spake with tongues, and prophesied."

Ibid. vv., 5, 6.

"Simon himself *believed* also : and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. . . . And when Simon saw that through laying on of the apostles' hands the Holy Spirit was given, he offered them money, saying, *Give me also this power*, that on whomsoever I lay hands, he may receive the Holy Spirit."

Acts viii., 13, 18, 19.

26.—PREDESTINATION IS CONDITIONAL ON CERTAIN OBSERVANCES.

For It Is Written:—

"He (Jesus) became the author of eternal salvation unto all them that obey him."

Heb. v., 9.

"God is no respecter of persons : but in every nation he that feareth him, and worketh righteousness, is accepted with him."

Acts x., 34, 35.

"I keep under my body, and bring it into subjection : lest that by any means, when I have preached to others, I myself should be a castaway."

1st Cor. ix. 27.

27.—THE HOLY SPIRIT IS THE POWER OF THE UNCREATE UNITY—GOD.

For It Is Written:—

"One God, the Father."

1st Cor. viii., 6.

"The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee : therefore also that holy thing which shall be born of thee shall be called the Son of God."

Luke i., 35.

"God anointed Jesus of Nazareth with the Holy Spirit and with power : who went about doing good, and healing all that were oppressed of the devil ; for God was with him."

Acts x., 38.

"Suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance."

Acts ii., 2-4.

28.—THE DOCTRINE OF THE "ETERNAL SONSHIP" OR THE PRE-EXISTENCE OF THE SON OF GOD IS CONTRARY TO SCRIPTURE.

For It Is Written:—

"I will be his father, he shall be my son."

2nd Sam. vii., 14.

"Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS."

Luke i., 31.

"The power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." *Ibid.* v., 35.

29.—CHRIST WAS NOT BORN WITH A FREE LIFE, NOR HAD HE AN IMMACULATE NATURE (DIFFERENT FROM HIS MOTHER MARY) NOR DID HE POSSESS THE SAME NATURE AS ADAM BEFORE THE FALL.

For It Is Written :—

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same." *Heb.* ii., 14.

"Wherefore in all things it behoved him to be made like unto his brethren." *Ibid.* v., 17.

"Jesus—"Not an high priest which cannot be touched with the feeling of our infirmities: but was in all points tempted like as we are, yet without sin."

Ibid. iv., 15.

30.—JESUS WAS THE SON OF GOD, NOT THE SON OF JOSEPH.

For It Is Written :—

"I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said." *Matt.* xxvi., 63, 64.

"This is my beloved Son, in whom I am well pleased; hear ye him." *Matt.* xvii., 5.

"We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son." *2nd Peter* i., 16, 17.

31.—JESUS WAS OF ONE NATURE, AND NOT A COMPOUND OF TWO NATURES.

For It Is Written :—

"That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." *John* iii., 6.

"That is not first which is spiritual, but that which is natural; and afterward that which is spiritual."

1st Cor. xv., 46.

"Every man in his own order: Christ the first-fruits: afterward they that are Christ's at his coming." *Ibid.* v., 23.

32.—MARRIAGE BETWEEN A BELIEVER AND UNBELIEVER IS CONTRARY TO SCRIPTURE INJUNCTIONS.

For It Is Written :—

"As many of you as have been baptized into Christ have put on Christ." *Gal.* iii., 27.

"I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ." *2nd Cor.* xi., 2.

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" *2nd Cor.* vi., 14.

"At liberty to be married . . . only in the Lord." *1st Cor.* vii., 39.

33.—TO JOIN THE ARMY OR CONSTABULARY, OR TO TAKE PART IN POLITICS, OR RECOVER DEBTS BY COERCION, IS CONTRARY TO SCRIPTURAL PRACTICE AND INJUNCTION.

For It Is Written :—

"Put up again thy sword into his place: for all they that take the sword shall perish with the sword."

Matt. xxvi., 52.

"My kingdom is not of this world: if my kingdom were of this world, then would my servants fight."

John xviii., 36.

"For our citizenship is in heaven; from whence also we wait for a Saviour, the Lord Jesus Christ."

Phil. iii., 20, R.V.

"The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient."

2nd Tim. ii., 24.

"Be not conformed to this world." *Rom.* xii., 2.

* * * * *

Note.—The foregoing is but a summary which might be indefinitely amplified. There has been a great crop of errors since apostolic times, and the harvest is not yet complete, but for each as it arises, there is its refutation in the words of Scripture.

The Apostle Paul said :—

"The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." *2nd Tim.* iv., 3, 4.

"After my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." *Acts.* xx., 29-32.

The spirit in Isaiah testified :—

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." *Isa.* viii. 20.

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A DECLARATION of the First Principles of the Oracles of the Deity.

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THE MINISTRY OF THE PROPHETS. By Robert Roberts and C. C. Walker. Late and present editors of "The Christadelphian."

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