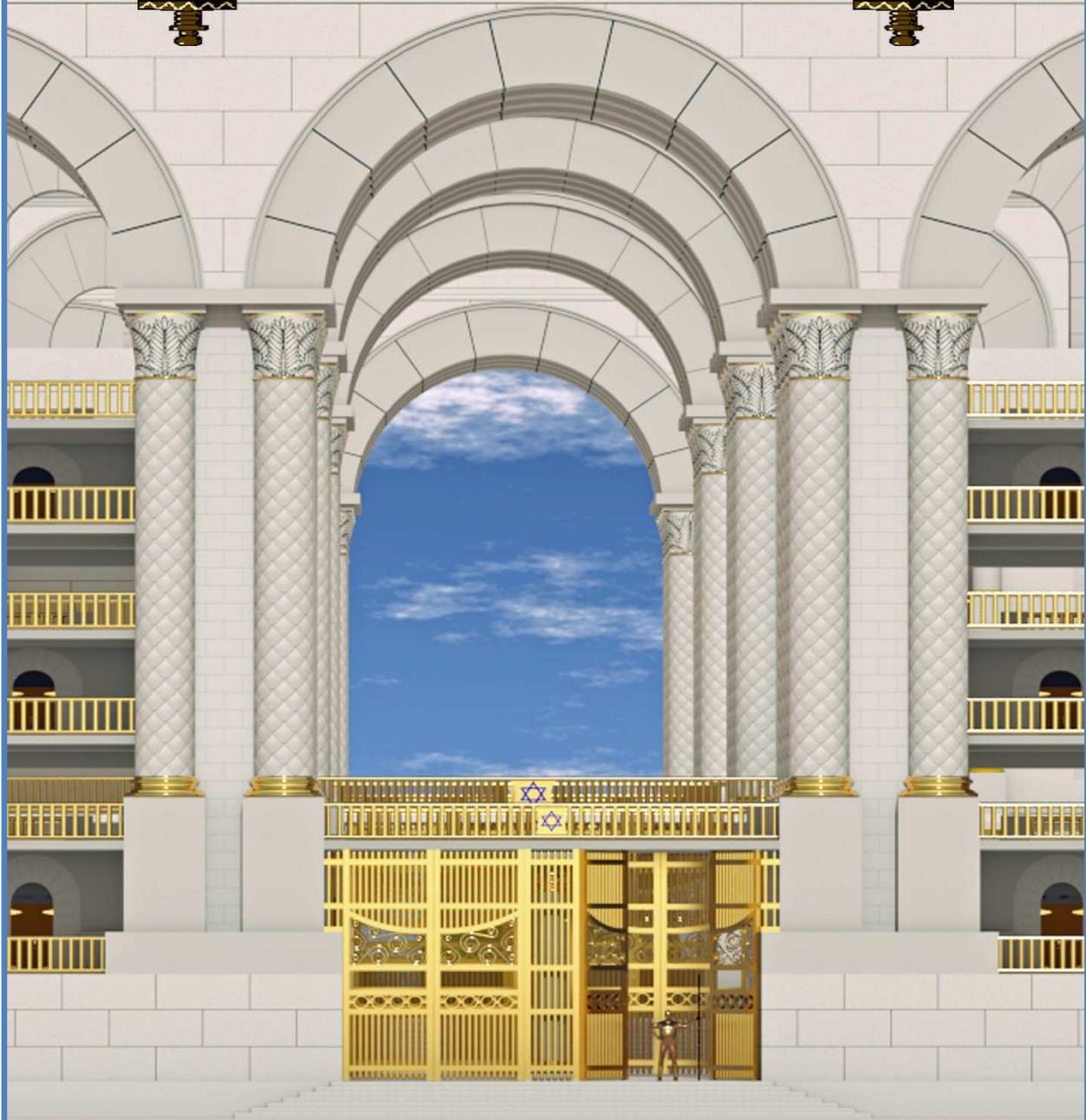


The Third Temple

Frank Shallieu



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The following notes were compiled from a study on Chapters 40–48 of the Book of Ezekiel led by Bible scholar Frank Shallieu in 1989, with additional notes inserted from a 1976 study. The notes should be utilized with the following understanding:

1. Each paragraph that is preceded by **“Comment”** or **“Q”** (an abbreviation for **“Question”**) was introduced by someone other than Mr. Shallieu.
2. The original studies did not follow a prepared text but were extemporaneous in nature.
3. Although the transcriber tried to faithfully, with the Lord’s help, set forth the thoughts that were presented in the study, the notes are not a verbatim rendering and, therefore, should be considered in that context.
4. Finally, Mr. Shallieu did not review the notes for possible errors that may have inadvertently entered the text.

With this disclaimer in mind, may the notes be a useful Third Temple study guide.

THE THIRD TEMPLE (ALSO KNOWN AS EZEKIEL'S TEMPLE)

EZEKIEL CHAPTERS 40–48

By Frank Shallieu

A detailed explanation of Chapters 40–47 awaits the time if and when, in the Lord's providence, a scale model of the Third Temple is constructed. For now it is sufficient to merely express certain principles and general observations.

Ezek. 40:1 In the five and twentieth year of our captivity, in the beginning of the year, in the tenth day of the month, in the fourteenth year after that the city was smitten, in the selfsame day the hand of the LORD was upon me, and brought me thither.

The time setting was the 25th year of the Jehoiachin captivity, which is usually equated to the reign of Zedekiah. Since King Zedekiah reigned 11 years, this was now 14 years after the destruction of Jerusalem and Solomon's Temple, or 592 BC. The emphasis on the *exact* date suggests that it will be significant in the *future*. Notice that it was not only the *beginning* of the Jewish civil year (in the fall) but also the tenth day of the seventh month (Tishri), the Day of Atonement.

Ezek. 40:2 In the visions of God brought he me into the land of Israel, and set me upon a very high mountain, by which was as the frame of a city on the south.

Ezekiel was carried away by a lock of his hair in visions (mentally) to Jerusalem. Ezekiel 8:1-3 explains the procedure by telling how the hand of the Lord lifted him up between earth and heaven. Hence the prophet had the *sensation* of jet travel (of leaving one place and going to another).

The hand of the Lord God brought Ezekiel to Israel, to Jerusalem, in *visions* and set him on a "very high mountain," the future site of Ezekiel's Temple. Because there is no such mountain in Jerusalem today, we know that the time period of the vision is after the earthquake splits the Mount of Olives, rearranges the topography of the land, and elevates Jerusalem with the Temple Mount (Mount Moriah) being the highest mountain (Zech. 14:10; Ezek. 38:19). Since the "frame" (framework) of the city was on the south, Ezekiel was standing north of the city in the proximity of the Temple. From that higher elevation, he was looking down on the city to the south. Incidentally, the Palestinian Rift, a great earthquake fault, is on the edge of the city of Jerusalem. Zion will be exalted above the surrounding hills.

Mount Ophel to the south, the site of the Jebusite city David conquered, was the old city of Jerusalem in ancient times, and it is relatively uninhabited today. Mount Ophel was (and is) at a lower level than the Temple area. Therefore, if all that land were equally elevated – lifted up as if on a platter – the height differential would still exist after the earthquake.

Ezekiel saw only the "frame" of the city to the south; that is, he did not see great details of the future city of Jerusalem in the way that he was subsequently shown particulars for the Third Temple. Being *south*, the city more or less represents the civil, temporal, or political aspect, as opposed to the spiritual aspect, the Temple, where the voice of the Lord will be heard. The

Temple's being to the *north* illustrates the spiritual truth that God is in the *north* with The Christ. Just as with the Tabernacle, the larger *overall* measurements of the Temple are literal as well as symbolic. And Ezekiel's experience of seeing the future Temple in vision was somewhat like Moses' vision of the Tabernacle, John's Revelation visions of the New Jerusalem, and David's vision of Solomon's Temple.

Today two thirds of Jerusalem is west of the Old City. The new Jerusalem will be built on the "heap" of the old (*ancient*) Jerusalem to the south (Jer. 30:18). Actually the Jerusalem of the future – that is, in the Kingdom – will incorporate three parts: (1) present modern Israeli Jerusalem, (2) the current Old City, and (3) the ancient old Jerusalem.

First, Ezekiel described the Third Temple, next the city, and then the land. If one of the three is literal, then *all are literal*. The Temple is the kernel of the new (future) capital of the world. Chapters 40 through 48, the end of the book, are all *one vision*. From the "very high mountain" in the "land of Israel," Ezekiel saw in vision the Temple, the city, and the land of the future.

Ezek. 40:3 And he brought me thither, and, behold, there was a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed; and he stood in the gate.

Ezek. 40:4 And the man said unto me, 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: declare all that thou seest to the house of Israel.

The vision continued with the sensation being *very real*. Ezekiel was shown a man of brass appearance with a line of flax in his hand and a measuring reed, or "yardstick." The man stood in the south gate of the Temple. Since it was the custom for judges to sit in the gate ready to hear disputes, the gate was a place of *judgment*. The vision became progressive as the brass man took Ezekiel on a guided tour of the Third Temple.

Comment: It has been suggested that this man represents Pastor Russell, who, in the seventh period of the Church, gave clues and details of the spiritual Temple, the Church. Brass (or copper) pictures humanity.

Reply: A *human* servant (*singular*) is definitely shown here speaking to Ezekiel, who represents a *class*.

Q: Could this "man" be Jesus, who had brass (or copper) feet in Revelation 1:15?

A: The Revelation description is a reminder of Jesus' former life, when he trod the earth at his First Advent. The brass feet, being very hot as if they burned in a furnace, picture his suffering, which enables him, as High Priest, to succor the consecrated. But here, in Ezekiel 40:3, the man *himself* was copper in appearance, suggesting a *justified human* servant.

Comment: This is the very book that speaks of the man with the writer's inkhorn (Pastor Russell) and the six men, each with a slaughter weapon (the six *Volumes*). With the six, the

Pastor's work was complete. Now another personage informs the Ezekiel class.

This brass man stood in the south gate "with a line of flax in his hand, and a measuring reed." The line of flax (a linen cord), which had a plumb bob at the bottom, was both a tape measure for *long* measurements (later on, 100- and 500-cubit measurements were taken) and a plumb line to establish perpendiculars. "Flax" is linen, a symbol of righteousness. Therefore, the line of flax is a *standard* of righteousness, holiness, justice, and justification. The measuring reed (or rod), used for linear measurements, was like a very long yardstick but without fine delineations, for the measurements were in whole-number cubits.

The measuring rod was good for shorter measurements, such as the length and height of the chambers. For instance, by having a rigid rod, and not just a line of flax, the man did not have to get up on a ladder to measure heights. Of course in this vision, some miraculous things were done, as we will find out.

In the vision, Ezekiel was on the outside of the Temple. After noticing the city to the south, he turned and saw the Temple to the north and a brass man standing there equipped with *measuring* devices; that is, Ezekiel saw a divine measurer or surveyor, as it were. The thought of judgment was also included. The man addressed Ezekiel: "Behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall show thee; ... declare all that thou seest to the house of Israel." In other words, "Pay strict attention and use *all of your senses*. Watch, listen, and set your heart to know *all that I will show you*. Declare *all you see* to the two houses of Israel—fleshly and nominal spiritual Israel." The brass man was set *by God* as a guide for Ezekiel.

Q: Since the brass man is *contemporaneously* on the scene with the Ezekiel class (that is, the feet members), how could he be Pastor Russell? The feet members will have a message to give in regard to the Third Temple.

A: This vision occurred at the *end* of Ezekiel's career, which would indicate the feet members.

Q: If Ezekiel, the feet members, are to declare all that they see to the "house of Israel," would the message be especially to the Jew in order to reach the Holy Remnant?

A: The message will be a little of both: for fleshly Israel and for professed spiritual Israel.

Q: Won't the Great Company deal more with natural Israel than the feet members?

A: Yes, but here *Ezekiel* was told what to do. The Great Company will get their information primarily from the Little Flock class because they lack clarity of vision. Why did the brass man tell Ezekiel to declare all that he saw? The purpose was to shame the house of Israel because of their evil doings (Ezek. 43:10).

The Third Temple will have three gates, all the same size: north, south, and east. In the vision, the east (or main) gate was toward the Dead Sea. Ezekiel was standing before the *south* gate, which would be associated with the world of mankind. The fact that Ezekiel was before this south gate means the information will first be available down here.

At first, Ezekiel did not see the Temple in front of him, just the framework of the city to the south and then the brass man. Ezekiel noticed the man's appearance and what he held in his hand. Then the man spoke to him: "Pay close attention to all that I say and do and what you see, for you have a responsibility to make sure this information is discharged to the house of Israel." After this, Ezekiel noticed the Temple wall, steps, gate, etc.

Q: The Pastor expected that if he wrote the *Seventh Volume*, it would be on Revelation and Ezekiel, so wouldn't he have been aware of this verse to cause him to think along this line? And of course he was taken off the scene before his thoughts were all crystallized, but he did leave some clues behind.

A: What might be confusing to some is that as far as the literal Temple is concerned (the measurements, etc.), the Pastor did not see anything, but he did write on the antitype, the spiritual Temple, giving symbolic meanings to the requirements and measurements. In fact, *Tabernacle Shadows* unlocks the measurements and meaning of Ezekiel's Temple in the final analysis. Even though the structures look quite different, there are similarities. Spiritually speaking, Ezekiel's Temple is the *true* Temple, the *true* Church, which will *never be sullied*. The Temple shows what the requirements are for one to be faithful.

Q: Is the proper thought, then, that we should expect to see a literal Temple with the measurements as given by the copper-appearing man, who instructs the Ezekiel class?

A: Yes, the Third Temple is both literal and spiritual.

Comment: If the Pastor was the brass man, the fact that he saw so much of the plan of God and the earthly hopes for the world raised the spiritual hopes up to an even more elevated plane. The details he gave exalted the hope of the Christian and should bring a corresponding reverence and appreciation of the high standard to be attained by the Little Flock.

Reply: That reasoning would fit the antitype but not the literal description of the Temple.

Comment: This portion of Chapter 40 is showing us something *literal*.

Reply: We will not dwell on the literal at this time for several reasons. We can get a blessing from the spiritual. Ezekiel's Temple is literal, and all the measurements are as literal and mathematical as those of the Tabernacle, but a model is needed for demonstration purposes.

If Ezekiel (picturing a class) learns what the Temple looks like (with perhaps a drawing or a model), he is to tell what he sees and hears. For example, back there, after being mentally transferred to Jerusalem, Ezekiel was to tell the captives all that he had seen. He could draw a schematic and then give lectures. These details are recorded *for us*, upon whom the ends of the age are come; that is, this information, as was the case with the Book of Daniel, is really meant *for our day*.

Of the two houses of Israel, *fleshly* Israel will be the most receptive to the Temple message. The Third Temple will never be defiled, and neither will the priesthood, who must be *loyal to the Lord* in order to serve. It is interesting that Moses *saw* the pattern of the Tabernacle and was

given measurements, and Ezekiel *saw* the Third Temple and was given the measurements.

Shame will be connected with the Temple (Ezek. 43:10). If we repeatedly walked by something beautiful and never saw it because of our prejudice and blindness, wouldn't we be ashamed that we let opportunities go by unheeded? It would mean we were *negligent*. Man shall live by *every word* that proceeds from the mouth of God (Matt. 4:4). The Book of Ezekiel is part of the Word of God, and large portions of this book were not explained by Pastor Russell. In the *Berean Manual*, a Scripture may be used to explain a particular point, but the comment does not explain the context and the chapter where that Scripture is found. Probably not even one third of the Bible has really been explained. A person who is ignorant should not speak with authority on the Lord's Word. It is better to remain silent.

In regard to Ezekiel 43:10, both fleshly and spiritual Israel (those who do not make the Little Flock) will be ashamed. When certain things are revealed and seen, the consecrated who are not feet members will be ashamed for having sat on the truth, as it were. Jesus said to the scribes and Pharisees, "You do not want to go in yourself, even though you have the key to the Kingdom, and you keep others out" (Matt. 23:13 paraphrase). That is a *dangerous* attitude, especially for those who have the key.

Q: If David, a person (*singular*), saw a vision of the Temple of Solomon, and if Moses, a person (*singular*), saw a vision of the Tabernacle, why couldn't a person (*singular*) among the consecrated also see a "vision" of Ezekiel's Temple, that is, understand the measurements?

Comment: When Moses was given the Tabernacle vision, he (an individual) was favored with "all" information – not just the measurements but an understanding of the priesthood, the sacrifices, etc. He was given a complete picture.

Reply: But Moses did not see the *spiritual* aspect. Whether brass or copper, the appearance of the man here in Ezekiel, is usually a picture of justified humanity. To see the physical Temple is one thing, which Ezekiel saw, but what it represents spiritually is another matter – and even more beautiful. The Psalms tell of the righteous nation that will enter into the gate with songs (Psalm 100). When the Temple is literally built, there will be a triumphal procession with the singing of some of the Psalms (Psa. 24:7-10). But the spiritual application is more important, for the Third Temple pictures the Church *in glory*. Ezekiel represents the Church (specifically, the feet members) *in the flesh*. The prophet saw some things in advance of their actual occurrence.

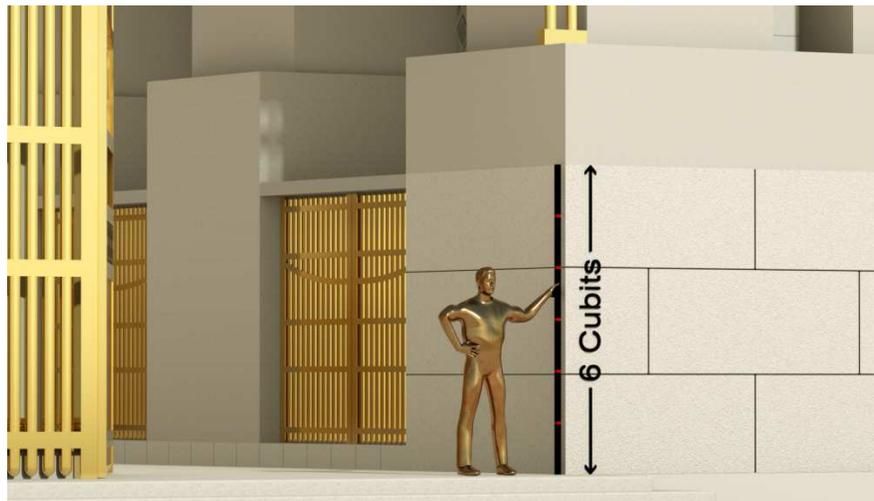
If we carry the thought further of Ezekiel's Temple picturing the Church in glory, we see that Jesus will enter the Temple. Hence the Temple represents The Christ. The Temple picture is complex – it includes the Little Flock, the Ancient Worthies, the Great Company, and sacrifices, among other things.

From Chapter 40 to the end, the Book of Ezekiel is all joy, and it was inspirational to the Jewish contemporaries of Ezekiel. They were encouraged toward rebuilding the city of Jerusalem and the Temple, especially after the tongue-lashings of previous chapters. However, the main thrust is for *our day*.

Ezek. 40:5 And behold a wall on the outside of the house round about, and in the man's hand a measuring reed of six cubits long by the cubit and an handbreadth: so he measured the breadth of the building, one reed; and the height, one reed.



The length of the measuring rod was 6 cubits, but how long was a cubit? The Ezekiel cubit was 1 1/2 feet (18 inches) plus a “handbreadth” (3 inches) for a total of 21 inches. Since the measuring rod was 6 cubits, we multiply 21 inches by 6 ($21 \times 6 = 126$ inches). To calculate feet, we divide 126 by 12 for a total of 10 1/2 feet. Hence the measuring rod was 10 1/2 feet long.



The measuring-reed cubit was a multiple of 7 ($3 \times 7 = 21$) instead of the multiple of 6 for the Tabernacle cubit ($3 \times 6 = 18$). The Tabernacle (6) represents the Church *in the flesh*. The Temple (7) pictures the Church *in glory*.

The Temple “building” that Ezekiel saw was the wall. He was standing in the gate, a penetration in the wall. The

wall was one reed (10 1/2 feet) deep (thick) and one reed (10 1/2 feet) high. This was a *foundation* wall on the outside; it had nothing to do with the Temple proper but was the wall of the Court. The wall was the foundation of the whole structure. Stated another way, the Temple rested on the wall. There were chambers *inside* the wall.

The Temple structure represents primarily The Christ (Head and body). In the Book of Revelation, the Holy City also represents The Christ, but the description is *symbolic only*, as proven by the fact there is no sun or moon. Nor is there a Temple because the city, the New Jerusalem, being adorned like a bride, already represents the Church (Rev. 21:2). The Book of Ezekiel is *both literal and spiritual*, the precedent being the Tabernacle. Although the Tabernacle represents the Church in the present life and the Temple represents the Church in glory, both are literal structures.

The measuring reed represents the *full stature* of a man in Christ Jesus, hence “Christ in you, the hope of glory” (Col. 1:27). Therefore, the reed represents not only Christ but also what we want to be. If we diligently follow the instructions in this structure, we will be of the Little Flock,

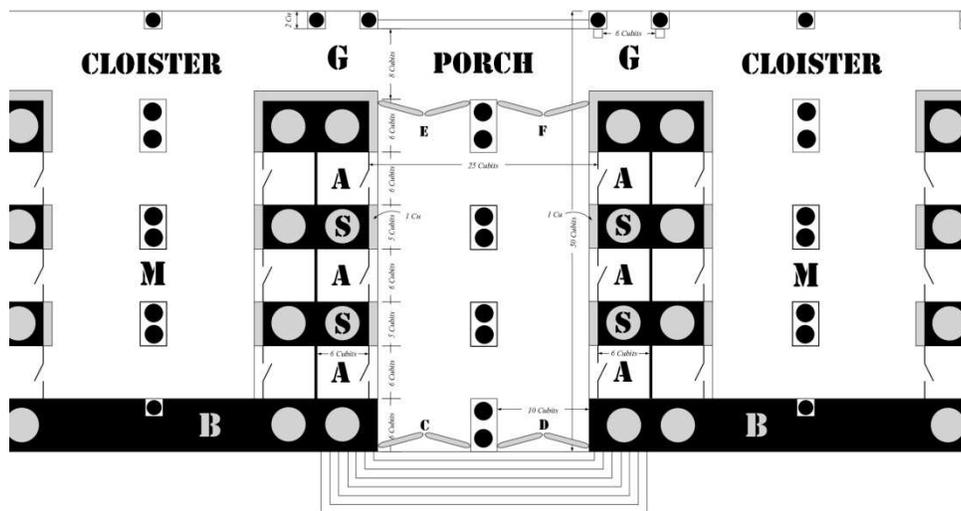
which is our standard, our objective. If we understand this principle, the Temple will be meaningful to us. The first thing we would see in entering the Tabernacle gate is the Brazen Altar, which represents Christ. Here the brass man in the gate shows that the objective is Christlikeness, the full stature of a man in Christ Jesus. Stated another way, the measuring reed pictures God's Word and shows that everything *must square* with that Word. Jesus represents the epitome of perfection, and the Temple conforms to Jesus' perfection, to his life and his teachings. Therefore, God's Word is represented *in a practical sense* by Jesus.

Ezek. 40:6 Then came he unto the gate which looketh toward the east, and went up the stairs thereof, and measured the threshold of the gate, which was one reed broad; and the other threshold of the gate, which was one reed broad. (See Figure 1.)

Ezek. 40:7 And every little chamber was one reed long, and one reed broad; and between the little chambers were five cubits; and the threshold of the gate by the porch of the gate within was one reed. (See Figure 1.)

A TYPICAL GATE

As seen by Frank Shallieu



- | | |
|--|---|
| A - Little Chambers (Ezekiel 40:7,10,12) | E & F - Threshold by Porch (Ezekiel 40:7) |
| B - Wall (Ezekiel 40:5) | G - Porch of Gate Within (Ezekiel 40:8) |
| C - Threshold (Ezekiel 40:6) | M - Outer Court Chambers (Ezekiel 40:17) |
| D - The Other Threshold (Ezekiel 40:6) | S - Palm Tree Posts (Ezekiel 40:14,16) |

Figure 1

Ezekiel next moved to the east gate, to the front or main gate from the standpoint of importance, which faced the Mount of Olives. After passing through the east gate, he went up seven (partially) outside steps, or stairs, that led up to the Outer Court and "measured the threshold of the gate" (verses 22 and 26). The threshold was one reed broad from side to side, left to right. In other words, after going through the gateway, Ezekiel had to walk a little distance before reaching the Outer Court, for the gateway was *thick*, like a corridor. There were two entrances at each gate, both the same size, hence the mention of *two* thresholds. Between

the two sides, or two thresholds, was a divider or a separation, not a wall but an edging. And there were posts and rooms, the rooms being on both sides of the entry. The room size was the same thickness as the wall: 10 1/2 feet. The other gates had the same measurements, number of steps, side rooms, etc.

To explain further: Ezekiel saw three rooms on the right and three rooms on the left as he went through the gateway. The gateway was *double*, with a gate at the beginning of the wall and a gate at the end of the wall. Also, to avoid traffic congestion, each gate had two “entrances”; one served as an entrance and the other as an exit. The word “threshold” indicates the depth of the entrance wall.

The Tabernacle had many measurements that, when put together, have spiritual significance. The same is true of Ezekiel’s Temple. Its many measurements, put together, have spiritual lessons.

The fact that there were steps indicates different levels. One will *ascend* as he approaches the Temple, whereas in the Tabernacle, one progressed forward but *on a level*. Therefore, the Temple will be more beautiful and spiritual, and more complete and complex, furnishing much more information. Spiritually speaking, the area outside the Tabernacle (outside the Court) represented unbelief, and the Court was an area of belief; one moved through the structure by faith. With the Temple, one will go *upward* as he goes forward. Having to go up steps to get into the Court shows effort, exertion, and requirements for entering. The steps indicate that one must have the right heart attitude in order to enter. Those who go in, go in to worship. Revelation 2:27 expresses a similar principle, namely, that Jesus will rule with a rod of iron in the Kingdom. The people will have to be in the right attitude of heart to progress.

The Temple complex will be like a little city. At this point, Ezekiel was not anywhere near the Temple proper, which was way inside. He was simply entering the wall.

Regarding verses 6-15, other Scriptures help us to see the significance of the entryway, or gateway. Symbolically speaking, the rooms are *inspection* chambers. When one goes through the gate, he is being inspected for right motives and sincerity. The point is that requirements have to be met in order to enter the Temple. First, one must ascend the steps to even get into the gateway. Once in the Outer Court, the individual finds another set of steps (eight this time) leading to an Inner Court. The progression is inward and upward to an idealistic level: “The LORD is in his holy temple: let all the earth keep silence before him” (Hab. 2:20). The Lord will enter His holy Temple when The Christ is glorified and reigning. At that time, the door to the east gate will be closed forevermore. (The Pastor explained the closing of the gate from a *spiritual* standpoint.) However, the north and south gates of the Temple will be left open so that the people can enter and exit. Literal sacrifices will be offered with utensils by a priesthood. All of this activity will be subservient to the Temple itself and *God’s presence* there (see Ezekiel Chapter 43).

The solid wall, being 10 1/2 feet thick, provided separation and support. It not only upheld the pillars but also supported several stories. The pillars and rooms alternated: a pillar (or post) supported the roof, next there was a room, then another pillar was followed by another room or cubicle, etc.

Ezek. 40:8 He measured also the porch of the gate within, one reed. (See Figure 1.)

Ezekiel continued to measure the Temple. As we will see, the Third Temple will be *immense*, but at the same time, it will be beautiful and graceful. The dimensions are very big, even to just get into the first Court.

As Ezekiel went through the gateway, he would have been aware of the considerable depth (thickness) of the wall (10 1/2 feet). Chambers, porches, and posts were associated with each gate. Normally a porch is outward, but these porches extended *inward*. Hence Ezekiel went a considerable distance before entering the Court. The chambers, or rooms, have both a spiritual and a utilitarian (practical) purpose.

Ezekiel saw the Temple in a *completed* state. The man with the flax line and the measuring reed was simply measuring what Ezekiel was seeing. The measuring devices were used to convey the dimensions.

Ezek. 40:9 Then measured he the porch of the gate, eight cubits; and the posts thereof, two cubits; and the porch of the gate was inward. (See Figure 1.)

Ezek. 40:10 And the little chambers of the gate eastward were three on this side, and three on that side; they three were of one measure: and the posts had one measure on this side and on that side. (See Figure 1.)

Ezek. 40:11 And he measured the breadth of the entry of the gate, ten cubits; and the length of the gate, thirteen cubits.

The breadth of the opening of the gate was 10 cubits.

Ezek. 40:12 The space also before the little chambers was one cubit on this side, and the space was one cubit on that side: and the little chambers were six cubits on this side, and six cubits on that side. (See Figure 1.)

Ezek. 40:13 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. (See Figure 1.)

Ezek. 40:14 He made also posts of threescore cubits, even unto the post of the court round about the gate. (See Figure 2.)

The posts were 60 cubits high. With the 21-inch cubit, we multiply 21 by 60 for 1,260 inches. If we divide by 12, we see that the posts were 105 feet high. Calculated another way, the six-cubit measuring reed multiplied by 10 results in 105 feet.

Ezek. 40:15 And from the face of the gate of the entrance unto the face of the porch of the inner gate were fifty cubits. (See Figure 1.)

Ezekiel continued to measure the east gate. From the outside entrance gate at the top of the seven steps to the inside edge of the inner gate was 50 cubits or 87 1/2 feet (21 inches to a

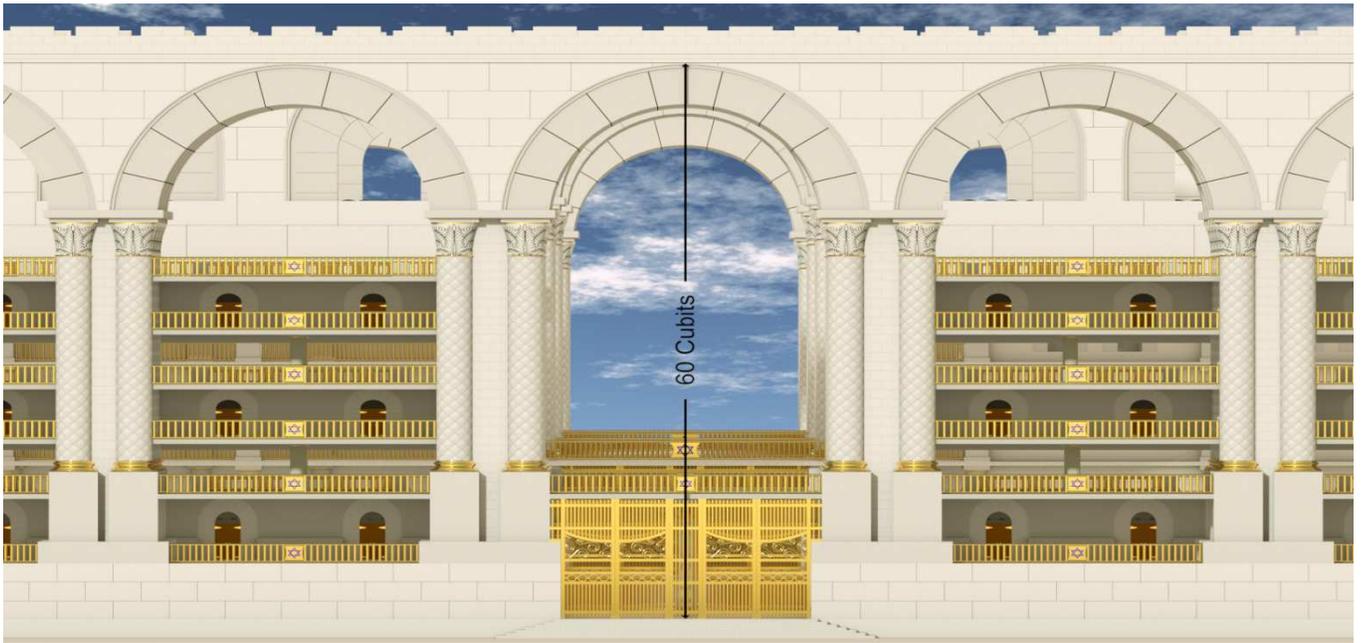


Figure 2

cubit); that is, the depth of the entry was 87 1/2 feet until Ezekiel got to the porch rim and entered the Outer Court. As he went through the entrance in the wall (from gate to gate), there were three rooms on each side (three on the left and three on the right).

Ezek. 40:16 And there were narrow windows to the little chambers, and to their posts within the gate round about, and likewise to the arches: and windows were round about inward: and upon each post were palm trees. (See Figure 3.)



Figure 3

Verses 6-15 present the architectural standpoint. Now, beginning with verse 16, the artistic standpoint is presented.

The many pillars, posts, or columns were decorated to resemble palm trees with bark overlapping like a pineapple. Palm leaves, or fronds, were at the top (or capital) of each post. The palm tree theme is one of *victory*—joy because Jesus will bring the fruits of victory. Messiah will open the doors of life.

Ezekiel saw a network of screening between the arches; that is, the Temple complex will be largely illuminated with natural sunlight or daylight.

At the top were steps and seats, for the Temple will be an amphitheater, a stadium. The Temple complex will be used for religious purposes, with the top floor being like a stadium. The lower floors have several other purposes; for example, some priests will reside there.

Ezek. 40:17 Then brought he me into the outward court, and, lo, there were chambers, and a pavement made for the court round about: thirty chambers were upon the pavement. (See Figure 4.)

Then the man like brass brought Ezekiel into the Outer Court. The distance just to get into the Outer Court was 50 cubits (87 1/2 feet). As he went along, he described the posts, which looked like palm trees with fronds at the top. Now Ezekiel arrived inside the Outer Court and began to describe it.

The 30 chambers, or rooms, around three sides of the Outer Court were uniform in size. They were like 30 buildings, showing that the Temple complex was *enormous* in size. Each building unit contained rooms, or little chambers. Ezekiel was just telling his impression of the *hugeness* of the Outer Court as he surveyed the scene. As a result, we are given a panoramic description. There were neither chambers nor a gate on the west side.

Ezek. 40:18 And the pavement by the side of the gates over against the length of the gates was the lower pavement. (See Figure 4.)

Elevated above the Outer Court and going around the perimeter was a sort of cloister walk. Each gate had a porch or lip. Then the walk continued in either direction around the inside edge of the Outer Court.

Ezek. 40:19 Then he measured the breadth from the forefront of the lower gate unto the forefront of the inner court without, an hundred cubits eastward and northward. (See Figure 4.)

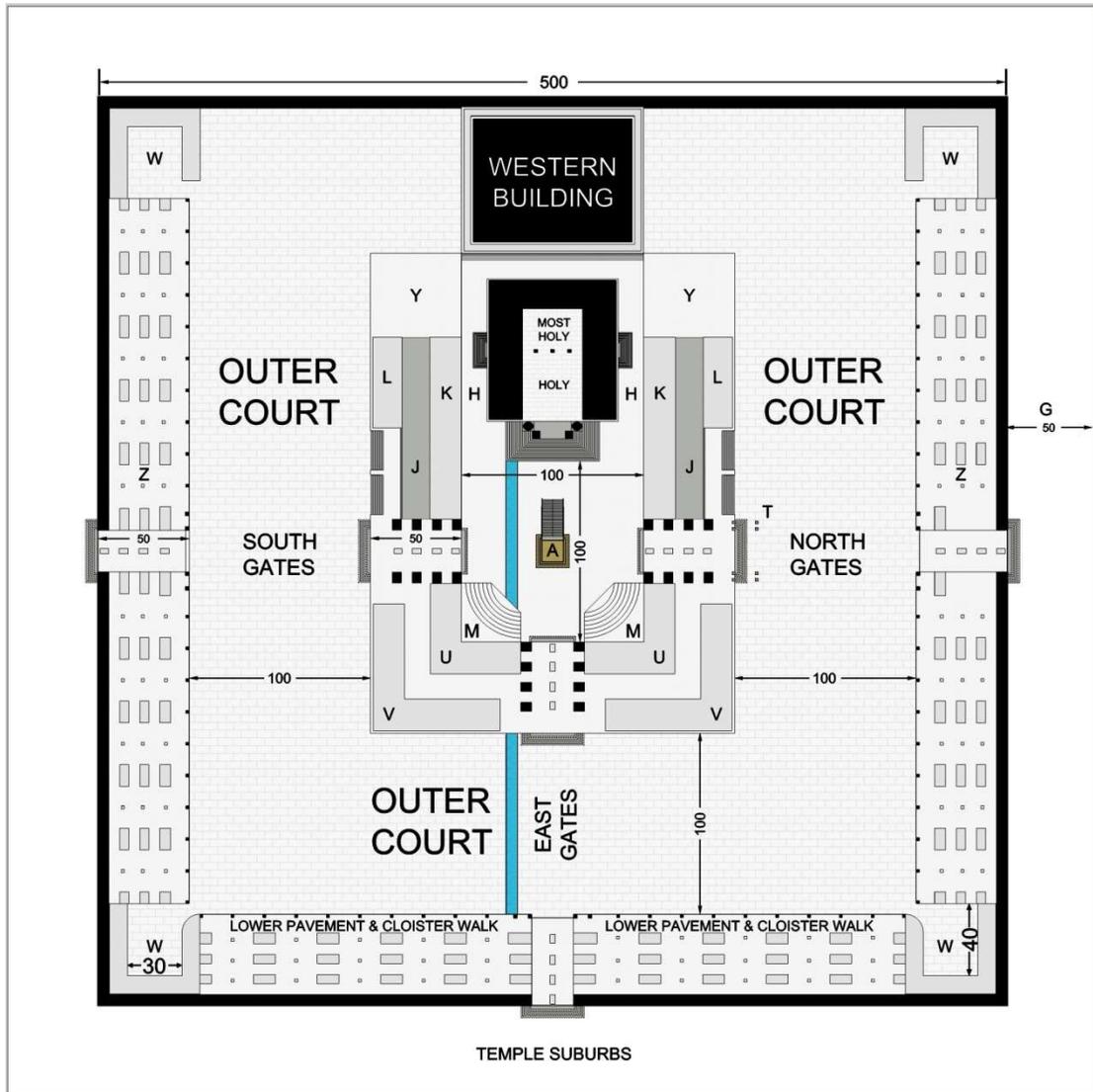
The Temple complex was 500 cubits long and 500 cubits wide. In other words, it was a square.

Ezekiel saw a lower pavement in the Outer Court and an upper pavement in the Inner Court. Hence two destinies are shown: (1) restitution (lower) and (2) spiritual (upper). The distance between the two pavements was 100 cubits.

Depending on the viewpoint, justification is seen in the Tabernacle as either tentative or vitalized. It is *tentative* if we look down at the floor plan and thus view it statically. However, if we move through the Tabernacle from the Court to the Holy to the Most Holy, justification is seen as *progressive and vitalized*. With the Tabernacle and the Levites, the principle is the same.

The Levites can picture either (1) the Great Company, a *final* condition in the next age, or (2) all of the consecrated in a *progressive* sense in the present life.

THE TEMPLE OF EZEKIEL



GENERAL FLOOR PLAN

- | | |
|--|--|
| A – Altar (Ezekiel 43:13-17) | M – Singers' Chambers (Ezekiel 40:44-46) |
| G – Temple Suburbs (Ezekiel 45:2) | S – Entrance (Ezekiel 42:2,9,12) |
| H – Separate Place (Ezekiel 42:1) | T – Sacrificial Tables (Ezekiel 45:39-43) |
| J – Inward Walk (Ezekiel 42:4) | U & V – Chambers (Ezekiel 42:10, 11) |
| K – Holy Chambers (Ezekiel 42:1,13,14) | W – Peoples' Boiling Chambers (Ezekiel 46:19,20) |
| L – Chambers (Ezekiel 42:7, 8) | Y – Priests' Boiling Chambers (Ezekiel 46:19,20) |
| Z – Outer Court Chambers (Ezekiel 40:17) | |

Figure 4

While the Tabernacle Court represents a condition of faith and was used by the priests, others also used it. To get into the Court antitypically means the exercise of faith but not necessarily consecration. However, only the priests could go to the Brazen Altar. The posts that held the

Court curtain were made of copper, indicating that only the consecrated could hold forth the righteousness of Christ. Therefore, both tentative justification and consecration were shown in the Court.

Ezek. 40:20 And the gate of the outward court that looked toward the north, he measured the length thereof, and the breadth thereof.

Ezek. 40:21 And the little chambers thereof were three on this side and three on that side; and the posts thereof and the arches thereof were after the measure of the first gate: the length thereof was fifty cubits, and the breadth five and twenty cubits. (See Figure 1.)

Ezekiel found that the north gate measured the same as the east gate. The repetition is needed for our dull minds, yet there is *minimal* instruction for such a complicated structure. It is amazing that the dimensions and instructions could be condensed into so few chapters.

Ezek. 40:22 And their windows, and their arches, and their palm trees, were after the measure of the gate that looketh toward the east; and they went up unto it by seven steps; and the arches thereof were before them.

The windows, arches, and palm trees were identical for the north and east gates. But then comes an added detail: "They went up unto it by *seven steps*." The east gate also had seven steps, although the number is not mentioned. Likewise, the south gate had seven steps (see verse 26). The additional detail is a reward to the one who diligently searches Scripture. All clues must be combined for a complete picture.

The "seven steps" picture *human* perfection. Works will be required in the Kingdom according to one's ability. The north and south gates represent the next age. When the people enter, they will be required to do certain things in order to have access to and communion with God. These requirements are pictured by the Outer Court, which is as far as the world can go. The Ancient Worthies will have a little more liberty, and the Zadok priests will have still more liberty.

Ezek. 40:23 And the gate of the inner court was over against the gate toward the north, and toward the east; and he measured from gate to gate an hundred cubits. (See Figure 4.)

The measurement was 100 cubits across the Outer Court (from the cloister walk around the perimeter to the gate to the Inner Court). Stated another way, when Ezekiel progressed from the nearest gate of the Outer Court to the nearest gate of the Inner Court, the distance measured 100 cubits; that is, the "yard" was 100 cubits.

In comparing the Tabernacle and the Third Temple, we see that the Tabernacle showed progression as one simply moved through the structure from east to west (no levels were given): (1) Gate (on the east), (2) Brazen Altar, (3) Laver, (4) Door or First Veil, (5) Holy, (6) Second Veil, and (7) Most Holy. In the Temple, which is a far more complex picture that embraces the Kingdom, a third dimension is added: height. Progression is shown by going *upward* as well as onward through the structure. The Tabernacle, the simpler picture of the divine plan, emphasizes the Gospel Age and is aimed primarily at the Church class.

Ezek. 40:24 After that he brought me toward the south, and behold a gate toward the south:

The Inner Court was similar in *framework* to the Outer (“utter”) Court, but there were differences. The entrances and dimensions were similar, but the Outer Court had 30 chambers and the Inner Court had a different type of rooms.

Seven steps led up to the Outer Court level, and then eight steps led up to the Inner Court level. Stated another way, one had to go up seven steps and traverse 50 cubits through a gate just to get to the Outer Court. But then one had to climb eight steps before entering the Inner Court. Since the Outer Court represents the world of mankind when brought to perfection, the seven steps show progression to perfection on a human plane.

“Eight steps” picture perfection on the *spiritual* plane, the eight being one step higher than the seven steps of *human* perfection. However, the difference is not that great as far as the *image of God* is concerned. Although the spirit nature has a broader range of activities, and although we cannot comprehend certain things in the spirit realm, the *perfection of character* of an angel and that of a human being are very close. One is just on a higher (spiritual) level.

Ezek. 40:32 And he brought me into the inner court toward the east: and he measured the gate according to these measures.

Ezek. 40:33 And the little chambers thereof, and the posts thereof, and the arches thereof, were according to these measures: and there were windows therein and in the arches thereof round about: it was fifty cubits long, and five and twenty cubits broad.

Ezek. 40:34 And the arches thereof were toward the outward court; and palm trees were upon the posts thereof, on this side, and on that side: and the going up to it had eight steps.

Ezekiel walked through the Inner Court to the east side and went through the east gate. Architecturally, the east gate was the same as the south gate, and of course there were eight steps again. The Inner Court arches faced the Outer Court arches.

Ezek. 40:35 And he brought me to the north gate, and measured it according to these measures;

Ezek. 40:36 The little chambers thereof, the posts thereof, and the arches thereof, and the windows to it round about: the length was fifty cubits, and the breadth five and twenty cubits.

Ezek. 40:37 And the posts thereof were toward the utter court; and palm trees were upon the posts thereof, on this side, and on that side: and the going up to it had eight steps.

Ezek. 40:38 And the chambers and the entries thereof were by the posts of the gates, where they washed the burnt offering.

In this description of the north gate, we get an added detail in verse 38: “where they washed the burnt offering.” In the Tabernacle, the animals were slain, skinned, divided, washed, etc., in the Court, and there was only one Court. Ezekiel’s Temple will have a building wall instead of a linen curtain. The slaying, washing, and dividing of the burnt offering will take place in the Outer Court, and the Inner Court will be kept clean, inviolate. In other words, the animals will

be slaughtered in the Outer Court and offered in the Inner Court on the Altar. Verse 38 proves *there will be animal sacrifices in the Kingdom*. The fact is clearly stated.

For Solomon's Temple, only fragments of information are given, and there is not enough detail in the Bible to reconstruct it. Almost all literature on a past temple pertains to Zerubbabel's (Herod's) Temple. We would have to understand Ezekiel's Temple first; then we could understand Solomon's Temple in particularity.

Ezek. 40:39 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 trespass offering. (See Figure 6.)



Figure 6

In the porch of the north gate were two tables on each side to slay the burnt offering, the sin offering, and the trespass offering.

Ezek. 40:40 And at the side without, as one goeth up to the entry of the north gate, were two tables; and on the other side, which was at the porch of the gate, were two tables. (See Figure 6.)

Ezek. 40:41 Four tables were on this side, and four tables on that side, by the side of the gate; eight tables, whereupon they slew their sacrifices. (See Figure 6.)

Ezek. 40:42 And the four tables were of hewn stone for the burnt offering, of a cubit and an half long, and a cubit and an half broad, and one cubit high: whereupon also they laid the instruments wherewith they slew the burnt offering and the sacrifice. (See Figure 6.)

Ezek. 40:43 And within were hooks, an hand broad, fastened round about: and upon the tables was the flesh of the offering.

At the sides of the north gate were four tables, two on each side, plus “instruments,” or utensils. Two tables were on a lower level, and two were on a higher level. The tables have both a spiritual significance and a practical purpose. Upon these tables “they slew their sacrifices.” In all, then, there was a total of eight tables: four on the north side and four on the south side — with two on the left and two on the right of each side.

These verses are *literal*, one proof being that *detailed* measurements of the tables are given. And the account mentions slaying “the burnt offering and the sacrifice.” Just as with the Tabernacle, there will be *literal* animal sacrifices that have *spiritual* lessons.

Ezek. 40:44 And without the inner gate were the chambers of the singers in the inner court, which was at the side of the north gate; and their prospect was toward the south: one at the side of the east gate having the prospect toward the north. (See Figure 7.)

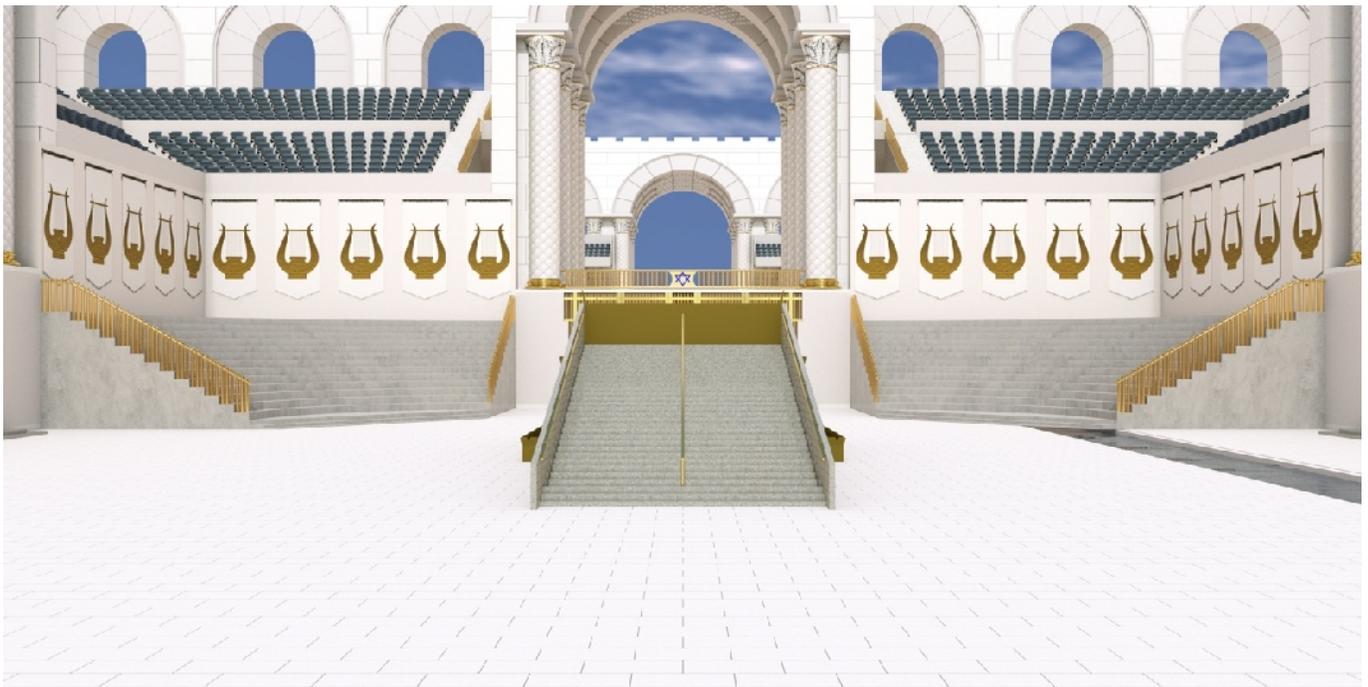


Figure 7

Ezekiel was in the Inner Court, immediately before the Temple structure itself. There he saw two rooms for the singers, for a choir. The Psalms were written to be sung in the Temple. Just as God provided for a *literal* Temple and a *literal* capital in the Kingdom, so He has provided words for the songs that will be sung. Only the music yet needs to be supplied. Some of the music will probably be as David played it. There will be oratorios, responsive singing.

Ezek. 40:45 And he said unto me, This chamber, whose prospect is toward the south, is for the priests, the keepers of the charge of the house.

Ezek. 40:46 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 among the sons of Levi, which come near to the LORD to minister unto him.

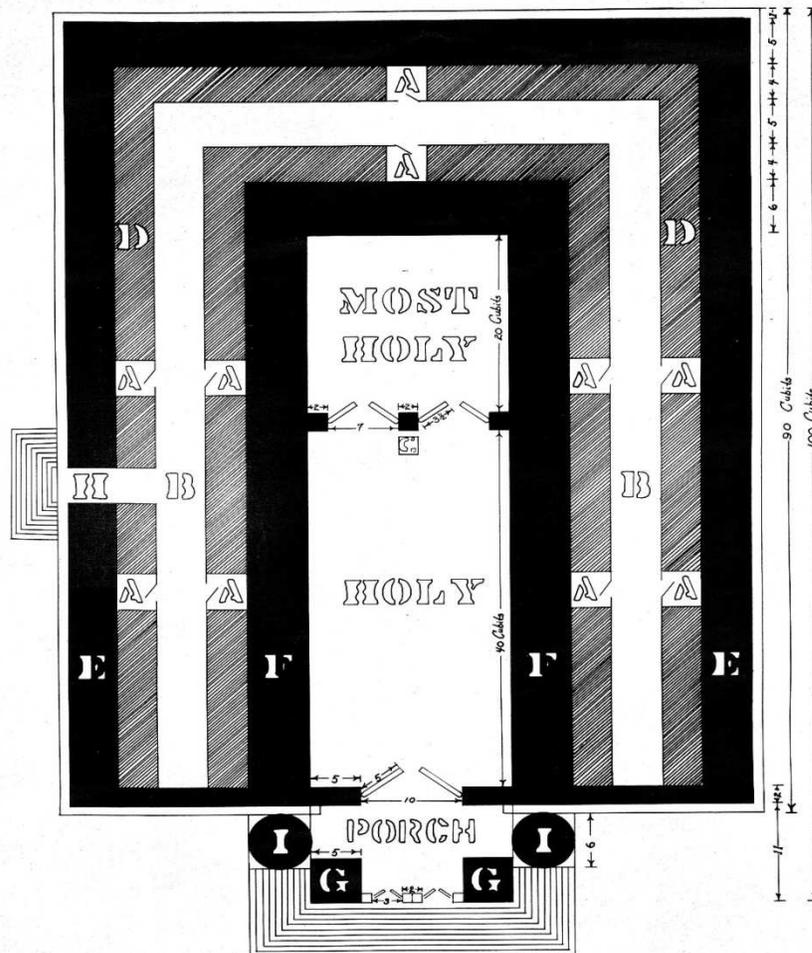
Other chambers in the Inner Court were for the priests. The "house" was the Temple proper. One set of priests will have charge of the Temple proper, and another set of priests will take charge of the Altar – a complicated altar. The Zadok priests will have contact with the holiest part of the Temple. Functions other than just those mentioned here are to be performed. The Zadok priests were Levites of *both* the Aaronic and the Zadok orders.

Ezek. 40:47 So he measured the court, an hundred cubits long, and an hundred cubits broad, foursquare; and the altar that was before the house. (See Figure 4.)

The Inner Court was 100 cubits square.

THE TEMPLE (WESTERN BUILDING)

As seen by Frank Shallieu



- | | |
|--|--|
| A - Side Chambers (Ezekiel 41:5,6,11) | E - Outer Wall of House (Ezekiel 41:9,12) |
| B - Place Left for Hallway (Ezekiel 41:11) | F - Inner Wall of House (Ezekiel 41:5) |
| C - Wooden Altar or Table (Ezekiel 41:22) | G - Post of Porch (Ezekiel 40:48;41:1,5) |
| D - Place Left for Side Chambers - 41:9 | H - Entrance to Side Chambers Bldg (I Kgs 6:8) |
| I - Pillars (Ezekiel 40:49; II Chron. 3:15,17) | |

Figure 8

Ezek. 40:48 And he brought me to the porch of the house, and measured each post of the porch, five cubits on this side, and five cubits on that side: and the breadth of the gate was three cubits on this side, and three cubits on that side. (See Figure 8.)

Ezek. 40:49 The length of the porch was twenty cubits, and the breadth eleven cubits; and he brought me by the steps whereby they went up to it: and there were pillars by the posts, one on this side, and another on that side. (See Figure 8.)

Ezekiel was approaching the Temple structure itself. He ascended steps and stopped on a porch, which was supported by posts. Dimensions are given for the posts and the entrances. There were two entrances to the Holy and to the Most Holy.

The understanding of the Tabernacle, Solomon's Temple, and the Third Temple all complement each other, with some differences and some similarities. The posts in Solomon's Temple were called Jachin (picturing the Church) and Boaz (picturing Christ).

The Third Temple building, embracing the Holy and the Most Holy, will be rectangular, whereas the Inner and Outer Courts are square. The Holy, being rectangular, will be a *reminder* of the past and the Little Flock, who made the grade into the Most Holy.

Ezek. 41:1 Afterward he brought me to the temple, and measured the posts, six cubits broad on the one side, and six cubits broad on the other side, which was the breadth of the tabernacle. (See Figure 8.)

Verses 1-5 are a description of the Temple proper, the innermost part. The prominent measurement is 6 cubits. The post diameter was 6 cubits, or 10 1/2 feet, the same measurement as the width of the wall (Ezek. 40:5).

Contrary to what many may think, the number 6 is not a number of sin. God's Temple and His Holy City are divisible by 6. Even though the basic unit of Ezekiel's Temple is 7, the number 6 is prominently used. The unit 7 is used after the number 6 has been changed, as follows: The 21-inch cubit multiplied by 6 is 126 inches ($21 \times 6 = 126$). When 126 is divided by 18, the result is 7 ($126 \div 18 = 7$). Therefore, if the regular 18-inch cubit is used, there are 7 cubits in a reed (instead of 6). Just as the Tabernacle cubit has to be changed to get the spiritual meaning, so it is with the Pyramid, Solomon's Temple, and Ezekiel's Temple. However, there are also helpful lessons before the measurements are changed.

The "temple" is called the "tabernacle" in verse 1. From certain perspectives, these words are interchangeable. In this chapter, the word "temple" is used instead of "house" as in the last chapter. The word "tabernacle" is used in Revelation 21:3, "And I heard a great voice out of heaven saying, Behold, the *tabernacle* of God is with men." There will be both a temporary and a permanent condition in the future, for from one standpoint, Christ will reign over the world only during the Millennium, but from another standpoint, He will reign forever and ever. He is everlastingly the head under Jehovah, but in another sense, the priesthood is for the Millennium only.

Ezek. 41:2 And the breadth of the door was ten cubits; and the sides of the door were five cubits on the one side, and five cubits on the other side: and he measured the length thereof,

forty cubits: and the breadth, twenty cubits. (See Figure 8.)

Ezek. 41:3 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. (See Figure 8.)

Ezek. 41:4 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 place. (See Figure 8.)

The description in verses 2-4 is a reminder of the Tabernacle, which had a Holy and a Most Holy. The length of the Holy was 20 cubits; the length of the Most Holy was 10 cubits. Thus the overall length of the Tabernacle was 30 cubits ($20 + 10 = 30$). In Ezekiel's Temple, the length of the Holy will be 40 cubits (hence *double* the length of the Tabernacle Holy); the length of the Most Holy will be 20 cubits (*double* the length of the Tabernacle Most Holy). The doubling applies when the *cubit* is used, for of course the Tabernacle cubit was 18 inches and the cubit in Ezekiel's Temple will be 21 inches.

The fact that the basic *nominal measurement* is *double* reveals that Ezekiel's Temple will be *doubly* important and *doubly* glorious. The Tabernacle serves a purpose in the Gospel Age, showing the Church in the flesh, and Ezekiel's Temple will show the Church in glory. Accordingly, the Temple will not be erected until the Church is complete. Whereas the Tabernacle had one Candlestick, Ezekiel's Temple will have none. In fact, the only article of furniture in the entire Temple structure will be a Prayer Altar Table. There will be no Ark of the Covenant, no Candlestick, and no Table of Shewbread because these articles of furniture are connected with the development of the Church in the present age and thus will not be needed in the next age. The Temple services will be primarily *outdoors to the public* and not *secret missions to the Church*. The unconsecrated do not know what is going on today because the Church is in the Holy. For this reason, the true Church is an insignificant Little Flock.

The *Holy* of both the Tabernacle and Ezekiel's Temple is a rectangle. The Holy in the Temple will be 40 x 20 cubits. The *Most Holy* of the Tabernacle and the Temple corresponds in principle, both being a cube. The Most Holy in the Temple will be 20 x 20 cubits.

Ezek. 41:5 After he measured the wall of the house, six cubits; and the breadth of every side chamber, four cubits, round about the house on every side. (See Figure 9.)

Ezek. 41:6 And the side chambers were three, one over another, and thirty in order; and they entered into the wall which was of the house for the side chambers round about, that they might have hold, but they had not hold in the wall of the house. (See Figure 9.)

Ezek. 41:7 And there was an enlarging, and a winding about still upward to the side chambers: for the winding about of the house went still upward round about the house: therefore the breadth of the house was still upward, and so increased from the lowest chamber to the highest by the midst. (See Figure 9.)

Ezek. 41:8 I saw also the height of the house round about: the foundations of the side chambers were a full reed of six great cubits. (See Figure 9.)

Ezek. 41:9 The thickness of the wall, which was for the side chamber without, was five

cubits: and that which was left was the place of the side chambers that were within. (See Figure 9.)

Ezek. 41:10 And between the chambers was the wideness of twenty cubits round about the house on every side. (See Figure 9.)

Ezek. 41:11 And the doors of the side chambers were toward the place that was left, one door toward the north, and another door toward the south: and the breadth of the place that was left was five cubits round about. (See Figure 9.)

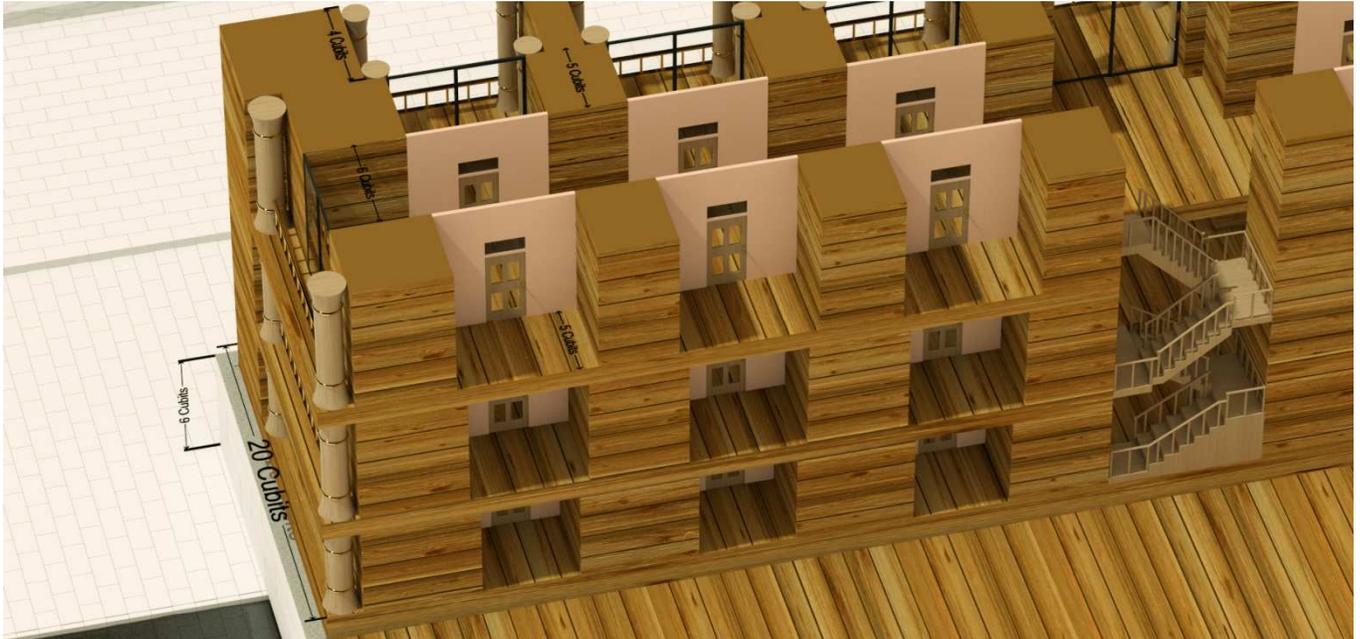


Figure 9

Ezek. 41:12 Now 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.

In considering verses 5-12, we see many similarities with Solomon's Temple. For example, both structures have side chambers. To understand Ezekiel's Temple, we must first derive *general lessons*, for they are the key to the details of the measurements.

Notice that the side chambers do not touch the Temple proper (the Holy and the Most Holy) but are detached from the central part. However, they abut one another so that no space is seen. The chambers are a series of rooms that run along the side of the Temple. Although no distinction can be seen from the outside, they are separate from the Temple. *Symbolically*, the side chambers are not to be confused with the Holy or the Most Holy. The Temple proper is separate and distinct; it is inviolate.

There are three stories on the side (verse 6). Hence the Temple will be quite high with its different floors. "Thirty in order" means that the Inner Court has 30 rooms. In contrast, the Tabernacle Holy and Most Holy had only one floor, but the rooms were long, high, and spacious. The Temple side chambers are small rooms with a hallway or corridor that runs

parallel to the whole building. Off this hallway are doors right and left, as in a hotel.

A number of rooms open opposite each other, north and south, out into the corridor. The number of units on each floor is the same, but the rooms get broader on each lower floor. While the length and the height (from floor to ceiling) stay the same on all three floors, the width of the chambers and the hallway changes, as is described by the phrase “winding about still upward”; that is, the structure has stairwells (verse 7). The rooms are used for dressing, meetings, supplies, and incidental appurtenances. (Examples of appurtenances in Solomon’s Temple were trophies of victory, such as the shield of Goliath and national symbols like David’s spear when he was fleeing from Saul.)

Without these rooms, many things would detract from the service. People will bring money, food, animals, etc., to the priests. Since the priests will get certain parts of these goods, there must be rooms for storage. As soon as the services are over, the Temple will be cleaned so that anyone coming in will see order. The incense and holy anointing oil, etc. – sacred things used to implement the service – will be stored in the side chambers, hidden from view. By this orderly arrangement, the Most Holy will look as it was supposed to – like a *cube* – and these other items will be kept out of sight. The cube represents the *divine* condition, to which the Church gains access as the High Priest did earlier; it is like the Throne Room (see Revelation Chapter 4). The emphasis will be that the Gospel Age is over and that the Little Flock is in glory and is ministering to the world.

Solomon’s Temple was quite similar to Ezekiel’s Temple except that the latter has fewer entrances. Ezekiel’s Temple has three outside and three inside entrances. The Bible does not provide as much descriptive detail about Solomon’s Temple because it will not be rebuilt in the future. Also, since Solomon’s Temple was defiled, it was not intended to have as much spiritual significance as Ezekiel’s Temple, which will not become polluted – not the priesthood, the vessels, the building, or the people who come in. *Nothing shall defile* Ezekiel’s Temple.

The building material for Ezekiel’s Temple is not specified, but it can be learned from studying Solomon’s Temple. And there will be beautiful terrazzo courts plus trees, bushes, and a river. The Third Temple will be *magnificent*.

The 6 cubits are a sacred unit, being the height of the reed in the brass man’s hand (Ezek. 40:3,5). The 6-cubit reed, which represents the stature of the man Christ Jesus, is very prominent in Ezekiel’s Temple because it is the *long* unit. Today we have the inch, the foot, and the yard; Ezekiel’s Temple will have the cubit and the reed, but the cubit can be changed into inches for an additional unit.

Ezek. 41:13 So he measured the house, an hundred cubits long; and the separate place, and the building, with the walls thereof, an hundred cubits long;

Ezek. 41:14 Also the breadth of the face of the house, and of the separate place toward the east, an hundred cubits.

Ezek. 41:15 And he measured the length of the building over against the separate place which was behind it, and the galleries thereof on the one side and on the other side, an

hundred cubits, with the inner temple, and the porches of the court;

Ezek. 41:16 The door posts, and the narrow windows, and the galleries round about on their three stories, over against the door, ceiled with wood round about, and from the ground up to the windows, and the windows were covered; (See Figure 10.)

Ezek. 41:17 To that above the door, even unto the inner house, and without, and by all the wall round about within and without, by measure. (See Figure 10.)

Another material, ornamental wood, is introduced (instead of just stone). The account gives the orientation, or relationship, of the stories to the building, that is, how they face.



Figure 10

Ezek. 41:18 And it was made with cherubims and palm trees, so that a palm tree was between a cherub and a cherub; and every cherub had two faces; (See Figure 11.)

Ezek. 41:19 So that the face of a man was toward the palm tree on the one side, and the face of a young lion toward the palm tree on the other side: it was made through all the house round about. (See Figure 11.)

Ezek. 41:20 From the ground unto above the door were cherubims and palm trees made, and on the wall of the temple. (See Figure 11.)

Verses 18-20 tell that Ezekiel's Temple will be ornamented throughout with alternating palm trees and cherubim. On the walls of the Holy and the Most Holy will be larger-than-life cherubim *carved* in the wood. When one entered the Tabernacle, cherubim could be seen on the curtain on the ceiling (only golden boards were seen on the side walls). Hence not only will

Ezekiel's Temple be double in size, but it will be *doubly* ornamented. The entire wall of wood will be ornamented throughout.



Figure 11

Each cherub will have two faces, the face of a man and the face of a lion. In Ezekiel Chapter 1, each living creature had four faces, showing God's four attributes and thus providing a clue to the meaning of the two faces in the Temple. The man's face pictures the attribute of Love, and the young lion's face pictures Justice. The palm tree is a symbol of *victory*, as palm branches were strewn before a returning *triumphant* king or conqueror.

With the two faces being together, the symbolism shows reconciliation and peace in the Kingdom, when Mercy (Love) and Truth (Justice) will be combined. They will be at peace, one with the other, with the palms of victory. In other words, the *triumph of Love and Justice* is symbolized in the ornamentation.

The whole human race has been dying because of Adam's sin. The penalty shows that God's Justice is irrevocable and unchanging – but so is His Love. The world will not understand the permission of evil until the Kingdom. Now questions are asked such as, "Why do babies die?" At the present time, Mercy and Justice are in opposition to each other. Today, when man is dying, the world does not see God's Love. All they see is Justice from the standpoint that the wages of sin are death. In the resurrection, Love will call man from the grave but *in harmony* with Justice. Janus, the Roman god of January, was two-faced. One face looked back to December, the old year, and the other face looked forward into the new year. The principle is the same here.

The attributes or principles of God are shown in the two cherubim faces. In Egypt, Satan tried to outdo God by copying everything He did. For example, instead of two attributes, Satan had more than 102 false gods on just one wall. He used more color, more pomp, and greater

numbers to distort the simplicity of the meaning. After a while, he was not content with the symbols, so he added personalities. The cherubim, which were not real beings, represented God's attributes, but in time, they were worshipped as personalities. As a result, polytheism developed and corrupted the people. Actually, the basis is Satan's distortion, and disobedience is his vanity – he thinks he can outdo God. He has been successful because the world is impressed with multiplicity. For example, great music can be destroyed by adding flourishes to show off the performer and not the composition. Satan gets the originality from God and then builds on it. Unfortunately, some people do that with truth. They steal truth from one another and then outdo the one who originally showed it; in the process, the simplicity is lost.

Here we find that God has images. The commandment to have no graven images does not mean that the Israelites were forbidden to make creatures and images; rather, it means that they were forbidden to *bow down and worship* the images. Even God Himself had images, and someone had to make them, for example, the cherubim in the Tabernacle curtain. Therefore, in regard to images, the *purpose or intent* is what is important. Things in nature should not be worshipped as an idol, but we can certainly admire the Creator's work in an animal. God even commanded Moses to make a brazen serpent in the wilderness.

Ezek. 41:21 The posts of the temple were squared, and the face of the sanctuary; the appearance of the one as the appearance of the other. (See Figure 8.)

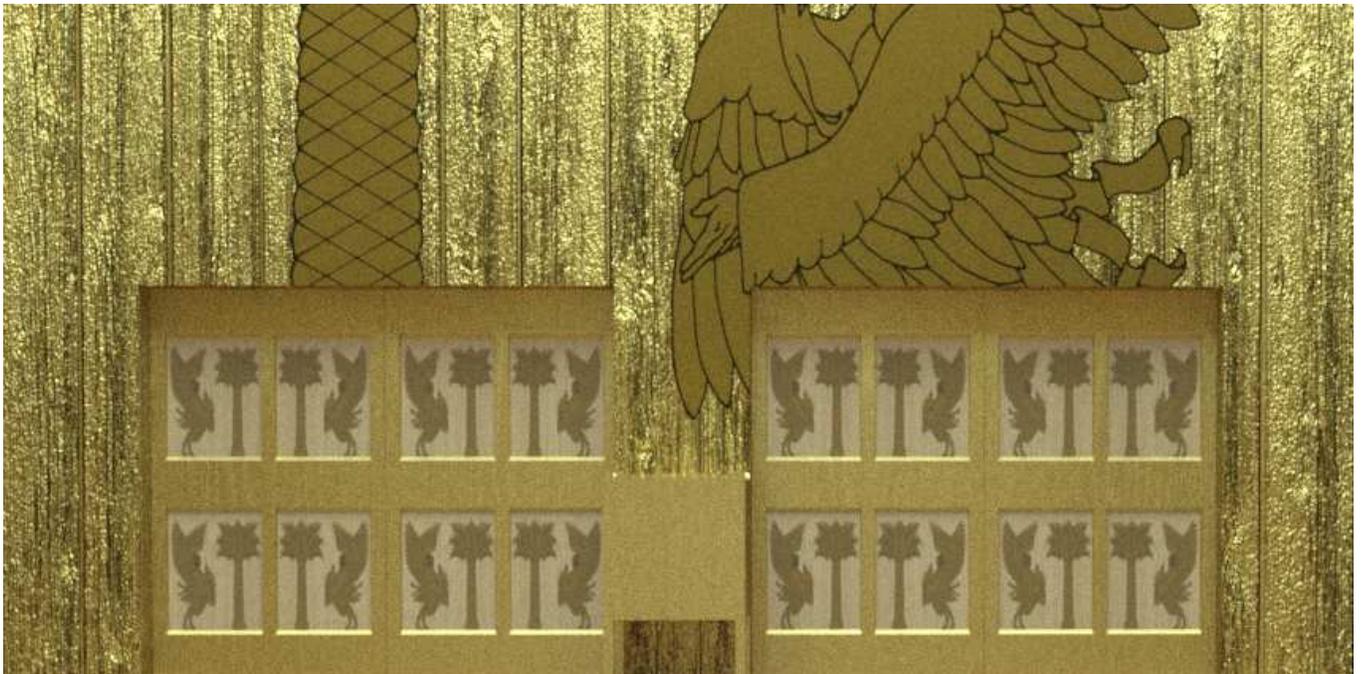


Figure 12

Ezek. 41:22 The altar of wood was three cubits high, and the length thereof two cubits; and the corners thereof, and the length thereof, and the walls thereof, were of wood: and he said unto me, This is the table that is before the LORD. (See Figure 12.)

The "altar," made of wood, will be the only article of furniture in the Holy. Actually an Altar Table, or a Prayer Altar, it will be situated "before the LORD," before His presence, that is, before the Most Holy. The Golden Altar in the Tabernacle arrangement, also called the Prayer

Altar or the Incense Altar, was similarly positioned.

The Table will be undecorated; in other words, it will be *plain*. The first lesson is the *emptiness*, the *lack* of furniture in the Holy. The second lesson pertains to the Altar Table itself.

Ezek. 41:23 And the temple and the sanctuary had two doors. (See Figure 12.)

Ezek. 41:24 And the doors had two leaves apiece, two turning leaves; two leaves for the one door, and two leaves for the other door. (See Figure 12.)

Ezek. 41:25 And there were made on them, on the doors of the temple, cherubims and palm trees, like as were made upon the walls; and there were thick planks upon the face of the porch without. (See Figure 12.)

Ezek. 41:26 And there were 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, and thick planks.

The doors to the Holy and the Most Holy will be double, serving as both an entrance and an exit. The same ornamentation that is on the walls will also be on the doors. Then the narrative describes what Ezekiel saw from the porch: palm trees engraved round about.

Even without the advantage of being able to view a model, certain lessons can be understood in regard to the glorified Church. One question that arises is, Why will Ezekiel's Temple have no Candlestick in the Holy? The Candlestick in the Tabernacle is for the Church, the consecrated, not for the world. That is true also of the "seven golden candlesticks" in the Book of Revelation (Rev. 1:12,13). Even though God's Word has been publicly expounded, only the consecrated hear and understand in the present age. The truth is veiled from all except the called. Stated another way, the purpose of the Candlestick is to enlighten the Holy, not the Court, because we are now living in the nighttime of darkness. In the next age, the "Sun [Son] of righteousness" will arise with healing in his beams to enlighten the Court (Mal. 4:2). The point is that there will be *no illumination* at all in the Holy or the Most Holy of Ezekiel's Temple, for these rooms will not be used in the Kingdom.

The vision of the Temple that the Prophet Ezekiel had may or may not have been real, but it *seemed* real, as did the visions the Apostle Paul had – in fact, so real that he could not tell whether or not they were (2 Cor. 12:1-4). Moses had a similar experience with a vision of the Tabernacle. In the first three paragraphs of *Tabernacle Shadows*, the Pastor emphasized that God put a death penalty on not following the pattern *exactly*, for God took Moses up in the mount and instructed him, "See that thou make the Tabernacle and all the instruments according to the pattern that I have shown thee" (Exod. 25:8,9 paraphrase). Thus Moses saw a model, or pattern, of the Tabernacle before it was made. He was given this privilege so that he could instruct Bezaleel and Aholiab how to proceed. God also gave a vision of Solomon's Temple to David, who gathered materials and donated much money toward its construction – but it was his son Solomon who built the structure.

Ezekiel was told to inform the entire nation of his vision so that the people would be ashamed of all their doings and of the defilement of their previous temples (Ezek. 43:10). Because the

Levitical priesthood became defiled, the priesthood for the Third Temple will come from Zadok's line, or children. Zadok was chosen because he made a vow to the Lord and kept it all his life. Because of his personal consecration, he was made a high priest. There were two high priests in David's day: Abiathar and Zadok. Zadok and his children will handle the priestly functions in Ezekiel's Temple, while others may explain the meaning. Zadok and his children will be the *priests*, and the Ancient Worthies will be the *princes*. "The prince" is a *rotational* office that will be filled by one Ancient Worthy at a time – similar to the rotational priesthood of 24 courses of 15 days each (Ezek. 44:3). That way no one Ancient Worthy will be singled out. The first priest will be Zadok; the first prince may be David. The Psalms and David's music, which God put in his heart, will be sung. Ezekiel was given the privilege of telling about God's Holy City, Temple, and priesthood – an *important* witness.

All of the detail and the measurements are *prima facie* evidence that the structure is literal. Since a temple like this has never been built, the *literal* Third Temple is still future. To discredit the thought of a literal Temple is to deprecate God's Word.

Ezek. 42:1 Then he brought me forth into the utter court, the way toward the north: and he brought me into the chamber that was over against the separate place, and which was before the building toward the north. (See Figure 4.)

Ezek. 42:2 Before the length of an hundred cubits was the north door, and the breadth was fifty cubits. (See Figure 4.)

Ezek. 42:3 Over against the twenty cubits which were for the inner court, and over against the pavement which was for the utter court, was gallery against gallery in three stories.

Several definitions are needed. The "north door" is an entrance way. The word "chamber" signifies a room. The galleries, which are for viewing, will be like a stadium. The expression "gallery against gallery in three stories" indicates they will be three stories high.

The "separate place" is the open space between the Temple proper (the Holy and the Most Holy) and the Inner Court wall. This inner part will be kept separate from God's standpoint – it is like a collar around the Holy and the Most Holy. In other words, the separateness is not included in the symbolism of the Temple. For symbolic purposes, then, the sequence will be Temple (Most Holy and Holy), Inner Court, and Inner Court wall (used for chambers).

Ezek. 42:4 And before the chambers was a walk of ten cubits breadth inward, a way of one cubit; and their doors toward the north. (See Figure 4.)

There will be a 10-cubit-wide walk between the rooms on the Inner Court wall.

Ezek. 42:5 Now the upper chambers were shorter: for the galleries were higher than these, than the lower, and than the middlemost of the building.

Ezek. 42:6 For they were in three stories, but had not pillars as the pillars of the courts: therefore the building was straitened more than the lowest and the middlemost from the ground.

The chambers in the Outer Court wall are different in that they have big pillars (or columns) and arches. In the Inner Court wall, the floors of each story get narrower as the stories go up, the top floor of the three being the narrowest (“straitened,” or recessed). Since these are “galleries,” a function will be served by their getting narrower; that is, more light will be let in (remember, the galleries are for viewing). Also, the chambers in the Inner Court will be lower than the chambers of the Outer Court so that the view will not be obstructed.

Ezek. 42:7 And the wall that was without over against the chambers, toward the utter court on the forepart of the chambers, the length thereof was fifty cubits. (See Figure 4.)

Ezek. 42:8 For the length of the chambers that were in the utter court was fifty cubits: and, lo, before the temple were an hundred cubits. (See Figure 4.)

Ezek. 42:9 And from under these chambers was the entry on the east side, as one goeth into them from the utter court. (See Figure 4.)

Ezek. 42:10 The chambers were in the thickness of the wall of the court toward the east, over against the separate place, and over against the building. (See Figure 4.)

The 50-cubit thickness of the wall will be used for chambers. Thus the chambers are parallel to the inner structure (the Holy and the Most Holy) but in the Inner Court wall.

Ezek. 42:11 And the way before them was like the appearance of the chambers which were toward the north, as long as they, and as broad as they: and all their goings out were both according to their fashions, and according to their doors. (See Figure 4.)

Ezek. 42:12 And according to the doors of the chambers that were toward the south was a door in the head of the way, even the way directly before the wall toward the east, as one entereth into them. (See Figure 4.)

The walls and doors toward the south and the east will be identical to those on the north.

Ezek. 42:13 Then said he unto me, The north chambers and the south chambers, 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.

Ezek. 42:14 When the priests enter therein, then shall they not go out of the holy place into the utter court, but there they shall lay their garments wherein they minister; for they are holy; and shall put on other garments, and shall approach to those things which are for the people.

Verse 13 reviews the first 12 verses, in which Ezekiel described the north and the south chambers. There are chambers in the Inner Court wall, parallel to the Holy and the Most Holy. Both the Outer Court wall and the Inner Court wall are 87 1/2 feet thick, and both walls contain rooms. The progression inward is Outer Court wall (containing rooms), Outer Court, Inner Court wall (also containing rooms), Inner Court, and Temple. The chambers in the Inner Court wall include dressing rooms and clothes closets for the priests. In other words, the Inner Court

wall is the boundary line for the Zadok priests. Priests will wear civilian clothes to this point and then put on holy garments to go from the Inner Court wall inward. Stated another way, to enter further, the priests will have to put on priestly garments, and to exit, they must put on civilian clothes. The priests can come and go, and will even have fields for growing food and houses outside the Temple complex. However, they will also have rooms, or living quarters, in the Temple complex.

As with the Tabernacle, *there will be animal sacrifices*. On the holy days in the Kingdom, animal sacrifices will be performed in the Third Temple. Certain chambers on the north and the south will function as dining rooms, a kitchen, and a food storage room. The chambers will also be used to store animals for the offerings. Hence not only will food to eat be stored in the chambers but also food to sacrifice. The priests will usually eat of the current sacrifices of that day because of the spiritual meaning, and then they will store the excess.

The spiritual lessons are similar to those of the Tabernacle in regard to the priests' eating part of some offerings. (In fact, where the laws for Ezekiel's Temple do not state otherwise, the Law of Moses for the Tabernacle will apply.) In addition, there will be adequate food for those attending the services, just as we now bring food to a convention.

In the Kingdom, the antitypical priesthood will receive certain honors and thanks. God and Jesus will not receive all the honor, but honor will be rendered in the proper order: God first, Jesus second, and the Church third. In the *spiritual* sense, the Church will receive recognition and honor throughout the Kingdom. The sinner will appreciate being able to come to the *literal* priesthood (and hence to the *spiritual* priesthood).

Ezek. 42:15 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 round about.

Ezek. 42:16 He measured the east side with the measuring reed, five hundred reeds, with the measuring reed round about.

Ezek. 42:17 He measured the north side, five hundred reeds, with the measuring reed round about.

Ezek. 42:18 He measured the south side, five hundred reeds, with the measuring reed.

Ezek. 42:19 He turned about to the west side, and measured five hundred reeds with the measuring reed.

Ezek. 42:20 He measured it by the four sides: it had a wall round about, five hundred reeds long, and five hundred broad, to make a separation between the sanctuary and the profane place.

The brass man with the "measuring reed" now measured the east outer gate. (There were two gates on the east, an outer and an inner gate; the same was true of the north and the south sides.) Ezekiel continued to receive this private tour of what God will do in the Kingdom. Through the prophet's writings, we get this "tour" too.

The word “reeds” should have been translated “cubits.” Since the word was supplied by the translators, it should have been italic. We know that “cubits” is correct because 500 “reeds” would be too large for the Temple Mount. In other words, the geography of the land necessitates *cubits*. See verses 16-20 in the Revised Standard Version.

The outer dimension, or perimeter, of the whole Temple complex is 500 cubits square, or 875 feet square; that is, each side of the outer wall is 500 cubits. And, as will be stated later, all the way around the Temple complex, and even beyond the structure, is a semi-holy place. It is as if to say to one approaching the Temple, “Beware, for you are coming to sacred ground.” Actually, then, the holy area is 600 cubits square.

To do the measuring, the man with the measuring reed went out on the east side and laid the rod down approximately 80 times. Ezekiel had to walk with the man all this time. The reed was flipped end over end accurately. To measure the four sides, the reed was laid down 320 times (80 x 4).

The Pastor said nothing about the literal Temple measurements or services, yet these aspects of the Temple prove helpful and are harmonious with some of his teachings. Incidentally, the word “sanctuary” in verse 20 refers to the *whole* Temple complex.

Ezek. 43:1 Afterward he brought me to the gate, even the gate that looketh toward the east:

Ezek. 43:2 And, behold, the glory of the God of Israel came from the way of the east: and his voice was like a noise of many waters: and the earth shined with his glory.

Ezek. 43:3 And it 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; and I fell upon my face.

Ezek. 43:4 And the glory of the LORD came into the house by the way of the gate whose prospect is toward the east.

Ezek. 43:5 So the spirit took me up, and brought me into the inner court; and, behold, the glory of the LORD filled the house.

Ezek. 43:6 And I heard him speaking unto me out of the house; and the man stood by me.

After the brass man took Ezekiel on the tour and gave him measurements and construction details, the prophet was standing outside the east gate “that looketh toward the east” when he saw a vision like that in Chapters 1 and 10 of this same book. He saw the glory of the Lord God come in through the east outer and inner gates and continue on into the Temple proper and into the innermost sanctuary.

“And the earth shined with his [God’s] glory.” This description sounds much like the dedication of the Tabernacle and of Solomon’s Temple. In the latter, following Solomon’s long prayer, the glory of the Lord filled the Temple with smoke so that no one could enter. The people knew what was happening because they could see smoke seeping out the cracks. When the Tabernacle was erected, the glory of the Lord entered by way of the east and filled it with

smoke as an evidence of God's acceptance of the structure with the priesthood acting as mediator between the people and Him. The meaning was the same with Solomon's Temple.

What the account is telling us here is that Ezekiel's Temple is *literal* just as the Tabernacle and Solomon's Temple were literal. And there will be a *literal* demonstration when Ezekiel's Temple is dedicated. The dedication ceremony represents the *people's* recognition that the Temple class is complete. The people will see a literal Temple, but the literal structure will represent the *Church in glory*. When God's glory fills that structure, it will mean that now is the official beginning. The people can communicate with God through the priesthood in the Ezekiel arrangement from that day forward – that is, after certain services take place, as narrated in this chapter.

The dedication and acceptance of the Temple will hearken *back* to the completion of the Church, which will have occurred *previously* and which the *world* will now be made aware of. The spiritual class will know when the door is shut whether they be wise or foolish virgins, but the world will not discern this event until later (Matt. 25:1-13).

Verse 5 tells that the spirit took Ezekiel up and brought him, in vision, into the Inner Court and that the glory of the Lord filled the house. If Ezekiel had stayed in the Outer Court, which was on a lower level, he could not have looked in and appreciated the Lord's glory going into the Most Holy.

Verses 1-6 prepared Ezekiel to receive a message. Chapters 40–42, the measurement chapters, led up to this point where Ezekiel would have an audience with God. Now Ezekiel heard God speaking to him out of the Most Holy, and the brass man stood by Ezekiel (verse 6). God was speaking out of His Temple, as other Old Testament Scriptures testify. For example, Habakkuk 2:20 reads, "The LORD is in his holy temple: let all the earth keep silence before him." This verse will be fulfilled in the future when God speaks authoritatively from the Temple (a symbol of the glorified Christ, Head and body).

Ezek. 43:7 And 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, and my holy name, shall the house of Israel no more defile, neither they, nor their kings, by their whoredom, nor by the carcasses of their kings in their high places.

Ezek. 43:8 In their setting of their threshold by my thresholds, and their post by my posts, and the wall between me and them, they have even defiled my holy name by their abominations that they have committed: wherefore I have consumed them in mine anger.

Ezek. 43:9 Now let them put away their whoredom, and the carcasses of their kings, far from me, and I will dwell in the midst of them for ever.

Verses 7-9 set the stage for the inauguration of Ezekiel's Temple (to occur later). Unlike past temples, which have all been defiled in one way or another, God will not permit Ezekiel's Temple to be defiled, for symbolically it is Jehovah's residence. The terms "*place of my throne [government]*" and "*place of the soles of my feet*" refer to the Third Temple.

With Solomon's Temple, the abutment of tombs and horses caused defilement. The horses,

which usually came from Egypt and which Solomon was forbidden to have, represented the strange doctrines of Egypt (Deut. 17:16). In contrast, Ezekiel's Temple will not be defiled, for a division, the outer wall, will be put between the sanctuary and the profane. The Israelites were familiar with the principle of *separation* even from the days of their wilderness wanderings, for they were not to touch Mount Sinai when Moses went up to receive the Ten Commandments. The lesson for the Christian is not to be too familiar with God. There must be decorum in the house of God. A *habit* of levity is distracting. Only *constructive* jokes should be used and, even then, *only occasionally*.

Both the civil and the religious aspects are represented in the Temple complex. The civil aspect is shown in the Outer Court, where the Ancient Worthies will come while in office. Chambers are there for them.

The question may arise, If the heavens and the earth cannot contain God, how can the soles of His feet be in the Third Temple? On the one hand, we see the greatness of God, but on the other hand, the importance of contact is being emphasized.

Ezek. 43:10 **Thou 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.**

Ezek. 43:11 **And if they be ashamed of all that they have done, show them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them.**

Here Ezekiel was given a commission. When he returned to his people after this vision and explained what he had seen, nothing came of it, for the explanation was above their heads. Nevertheless, this message of hope encouraged the devout Jews in permitting them to see that God would let them have a new Temple which would never be defiled and which would manifest His representation and His authority. Ezekiel related what he had seen, but he was not able to explain the minutiae, the meaning. Similarly, John the Revelator recorded in the Book of Revelation all that he saw, but who understood? Not even John.

Here we are told that when this vision is to be understood, two things shall be kept in mind: (1) If possible, it should be shown. (2) When it is shown, *only those in the proper heart attitude* should be shown further. The details of the ordinances are for the repentant Jew, not for the curiosity seeker. When the vision is first shown, the purpose will be to produce shame – shame that from Christianity, which Jews have spat upon in the past, have come illumination and understanding for Jews. In other words, revelation from an outside source will bring shame. Its significance will be progressive. The principle is the same in the Gospel Age: "He that hath ears to hear, let him hear" (Matt. 11:15). "Neither cast ye your pearls before swine" (Matt. 7:6). The account suggests the possibility that the pattern of the Temple may be seen, to some extent, before the construction.

All of the laws and ordinances are significant. Mostly the construction features of the Temple have been considered so far, but the laws and ordinances for the sacrifices and the duties of

different classes will be treated subsequently. Verse 11 is strong: "If they be ashamed of all that they have done," then let them hear "all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: ... that they may keep the *whole* form thereof, and all the ordinances thereof, and do them." The Jews who survive the Time of Trouble will be a handpicked, repentant class, but verse 11 suggests that some will be ashamed *before* Jacob's Trouble.

If these verses are *spiritualized*, the "house" would be the professed people of God, both true and nominal. "Let them measure the pattern" would then indicate that certain Temple measurements teach spiritual lessons. Ezekiel (representing a class) was instructed to teach the Temple lessons, and God gave the instructions through the brass man with the reed. The channel of instruction is as follows: God, Jesus, the seven angels of the seven churches, and the Church at large. Here God instructs the brass man; the brass man imparts the information to Ezekiel, who represents the *informed* Christian; and Ezekiel, in turn, instructs the professed Church. When those of the professed Church who are rightly exercised see the *high standard* in the spiritual Temple, they will be ashamed and correct their ways. Again the principle applies that the *details* are to be explained *only to those with a hearing ear* ("if they be ashamed"). Jesus used the same principle when he spoke to the multitudes in parables but then subsequently explained the details to his disciples.

With the spiritual application, the measuring rod is the standard of the man Christ Jesus. The unit "6" is used prominently in measuring the Temple, and therefore, it shows those who will measure up and make their calling and election sure, being in the true Church in the final analysis. It shows crystallization in Christlikeness, namely, "Christ *in you*, the hope of glory" (Col. 1:27).

Back to the *natural* application. (1) In Ezekiel's day, by the prophet's saying the Third Temple would never be tarnished or profaned, the people realized that they had polluted Solomon's Temple. Every time they were told of the perfect pattern, they were ashamed. (2) At the end of the age, after the Church is glorified, the Holy Remnant will be enlightened to realize that Jesus was pictured by Israel's animal sacrifices. The realization will make them ashamed. William Miller based his commission to teach on Ezekiel 43:10,11 and another Scripture. A nucleus of Jews (a minority) will have this experience before the Temple is literally built.

Ezek. 43:12 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.

At present, the Mount of Olives and other mountains are higher than Mount Moriah, but the topography of the land will be changed in the future by a great earthquake. The *whole top* of Mount Moriah will be occupied by Ezekiel's Temple. Jerusalem will also be on a hill, but on a *lower* hill. Thus the Temple will be glorified through *elevation*. And even within the Temple itself, there will be gradations of elevation, the Temple proper being the holiest and the highest. The clause "this is the law of the house" is repeated to show that this *most holy ground* will be dedicated only to the Temple complex. Ezekiel 40:2 confirms the changed topography of the land. There Ezekiel was sitting, in vision, on a very high mountain and looking down on the city to the south; that is, he was looking down on Jerusalem, which was lower and to the south.

Ezek. 43:13 And these are the measures of the altar after the cubits: The cubit is a cubit and an handbreadth; even the bottom shall be a cubit, and the breadth a cubit, and the border thereof by the edge thereof round about shall be a span: and this shall be the higher place of the altar.

Ezek. 43:14 And from the bottom upon the ground even to the lower settle shall be two cubits, and the breadth one cubit; and from the lesser settle even to the greater settle shall be four cubits, and the breadth one cubit.

Ezek. 43:15 So the altar shall be four cubits; and from the altar and upward shall be four horns.

Ezek. 43:16 And the altar shall be twelve cubits long, twelve broad, square in the four squares thereof.

Ezek. 43:17 And the settle shall be fourteen cubits long and fourteen broad in the four squares thereof; and the border about it shall be half a cubit; and the bottom thereof shall be a cubit about; and his stairs shall look toward the east.

The *specific* measurements indicate there will be a *literal* Altar and Temple. In fact, the altars of the Tabernacle, Solomon's Temple, and Ezekiel's Temple are all literal. The Altar in Ezekiel's Temple will have *four levels*, but the top part determines the whole. Settles will be below the top part. The "border" would be an edge or ledge, that is, ornamentation.

The Altar for Ezekiel's Temple will be *much larger* than the Brazen Altar of the Tabernacle. Of the four levels, the *smallest* dimension, 12 cubits square, will be at the top, the area being 12 x 12 = 144(000). The Altar will have four horns, horns being a symbol of power.

"So the altar [Hebrew *Harel*, meaning 'the mountain of God' – King James margin] shall be four cubits; and from the altar [Hebrew *Ariel*, meaning the 'lion of God'] and upward shall be four horns." Why is the Hebrew word for "altar" *Harel* one time and *Ariel* another? In the Hebrew language, "altar" can be taken either way. "H" indicates the article "the," as in a title. For example, Armageddon can be Harmageddon. *Har* or *Hor* means "mountain." The "lion" definition helps to identify the attribute, which is Justice. The hearth, or horizontal plane on the top of the Altar, is the *Ariel*, the lion (Justice) of God. Because of, or out of, the satisfaction of Justice, God is able to help the sinner with mercy and forgiveness. God must first be just; then He can be generous.

In comparing Ezekiel's Temple and the Tabernacle of Moses, we see both radical differences and remarkable similarities. The differences show that the Temple will be for a *new* age with *new* conditions. For example, the Temple Altar will have a stairway of ascent on the east side. Stairs were a violation under the Mosaic Law, but the new age will be an age of *works*. In contrast, the Gospel Age, pictured by the Tabernacle, is an age of *faith*. (If the Gospel Age were an age of works, we would not be under grace.) The steps in Ezekiel's Temple show that in the Kingdom, the people will attain various steps of progress and development according to their works. Because the Tabernacle and Ezekiel's Temple are the two most important structures in their respective ages, both are described *with exactness* in Scripture, with *detailed* measurements. In the Tabernacle arrangement, the Brazen Altar was ascended by a ramp made of sand that led

up to the grillwork; that is, the means of ascent was not tooled by man.

Ezek. 43:18 And he said unto me, 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.

Ezek. 43:19 And thou shalt give to the priests the Levites that be of the seed of Zadok, which approach unto me, to minister unto me, saith the Lord GOD, a young bullock for a sin offering.

Ezek. 43:20 And thou shalt take of the blood thereof, 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.

Ezek. 43:21 Thou shalt take the bullock also of the sin offering, and he shall burn it in the appointed place of the house, without the sanctuary.

Verses 18-21 refer to the *day of dedication* of the *Altar*. In the day when the Altar is made, blood will be sprinkled on it, and there will be burnt offerings. Different artisans will cooperate to make the Altar, and certain ordinances will have to be followed in order to consecrate it. Burnt offerings (plural) will be put on the Altar; that is, after the Altar is consecrated, the people will come with their offerings, especially the prince.

The priesthood of Ezekiel's Temple will still be related to the Levites but from Zadok on – a distinction that occurred in David's day, a much later date than Aaron's day. Just as Aaron was the head of the Levites who served in the Tabernacle, so Zadok will be the head of the Levites who serve in Ezekiel's Temple. In other words, in Ezekiel's Temple, no priests prior to David, including Aaron, will serve in that capacity because Zadok will be the first chief priest (followed by a rotation of *subsequent* priests). The Levitical (or Aaronic) lineage narrowed down when Zadok was faithful in David's day.

The consecration and purging of the Altar will occur in a symbolic ceremony. On the first day, there will be just a sin offering – “a young bullock for a sin offering” – which pictures Jesus in the antitype. The death of the bullock will point out the redemption and cleansing effected by Jesus. Blood from the bullock will be put on the tips of the four Altar horns, on the four corners of the top settle, and around the ornamental border; that is, the *top* level of the Altar will be consecrated because that is where the sacrifice will be laid.

The bullock will be burned in the “appointed place ... without [outside] the sanctuary” on the Altar. (In the Tabernacle arrangement, the bullock for the sin offering for *national* sins was burned outside the camp.) This future treatment of the bullock in Ezekiel's Temple will memorialize what happened during the Gospel Age in regard to Jesus and the Church. As the Tabernacle pointed *forward* to things that would happen in the future, so Ezekiel's Temple will point *back* to the sacrifice of Jesus and the Church.

The emphasis is on the necessity for the blood being offered. Inner organs are not mentioned because we are supposed to know the lessons and the precedents – the ABC's – of *Tabernacle Shadows*. In other words, the hooves, hide, dung, and all of the inner organs (except the select

organs – the kidneys, the caul above the liver, etc.) will be burned outside the sanctuary just as in the Tabernacle arrangement. The burning outside shows that the Christian consecrates his heart, his energy – his all – in service to God, but since that calling will be over when the Kingdom is established, the emphasis will then be on the blood *previously sacrificed* in the past. Ezekiel's Temple will give the *people's* perspective. However, the people will never *fully* appreciate what Jesus and the Church went through in the Gospel Age. Their interests in the Kingdom will be to make their *own* calling, and oral instructions will be given according to the Law that goes forth from Zion through the Ancient Worthies in Jerusalem. The New Covenant will be similar to the old Law Covenant with certain added details and changes apropos to the Kingdom Age.

The first day, with the young bullock, will memorialize *Jesus alone*, which is the *primary* lesson. The Church will be pictured subsequently and secondarily. The emphasis and sequence follow the actual order; namely, the death of the "bullock" took place before Pentecost, and then came Pentecost and the Church's offering.

Ezek. 43:22 And on the second day thou shalt offer a kid of the goats without blemish for a sin offering; and they shall cleanse the altar, as they did cleanse it with the bullock.

Ezek. 43:23 When thou hast made an end of cleansing it, thou shalt offer a young bullock without blemish, and a ram out of the flock without blemish.

Ezek. 43:24 And thou shalt offer them before the LORD, and the priests shall cast salt upon them, and they shall offer them up for a burnt offering unto the LORD.

Ezek. 43:25 Seven days shalt thou prepare every day a goat for a sin offering: they shall also prepare a young bullock, and a ram out of the flock, without blemish.

Ezek. 43:26 Seven days shall they purge the altar and purify it; and they shall consecrate themselves.

Although these offerings are different from past sacrifices, they are similar in principle to the offerings of Leviticus 16. In the Tabernacle arrangement, the blood of the bullock was taken into the Most Holy, as was the blood of the Lord's goat later. In the future, the blood will not be taken into the Most Holy because Ezekiel's Temple tells what *previously* was done by Jesus and the Church. Instead, on the second day, a goat for a sin offering, picturing the Church, will be treated exactly like the bullock on the first day (see verse 20). Blood from the goat will be put on the Altar but not taken into the Most Holy. Remember, there will be no Ark of the Covenant in the Most Holy.

Also, the people in the Kingdom will *view* these sacrifices. If the blood were taken into the Most Holy, viewing would not be possible. Moreover, the service would not fit the antitype. In the Tabernacle arrangement, the priesthood was in the Holy eating bread, lighting the Candlestick, and using the Prayer Altar, but in Ezekiel's Temple, those activities will all be *passé*. *Only a Table* will be in the Holy. Nor will the Holy or the Most Holy have any illumination because of the symbolic meaning.

These offerings are so significant that their symbolic meaning bears repetition and further

explanation. The bullock to be offered as a sin offering on the first day of the dedication of the Altar corresponds to Jesus at Jordan. The goat for a sin offering on the second day corresponds to Pentecost, the time the Church was officially recognized. From the second day on, a young bullock and a ram were offered for a burnt offering. The bullock points to Christ (the bullock offered as a sin offering on the first day), and the ram points to the Church (the goat offered as a sin offering on days 2-8). Stated another way, the goat offered on the second through the eighth day is part of the cleansing of the Altar, which the bullock accomplished on the first day. (The procedure sounds like the Day of Atonement in the Tabernacle arrangement where the blood of the goat was treated the same as the blood of the bullock earlier.) The acceptance of the goat sin offering is pictured by the burnt offering of the bullock and the ram. If understood, the goat sin offering in the Ezekiel's Temple arrangement is the *most forceful teaching* of the Church's share in the sin offering. The offering of a goat for seven days pictures the seven stages of the Gospel Age, from Pentecost on (verse 25). The goat will be repeated for seven days because it has taken 2,000 years for the development of the Church, whereas Jesus' sacrifice was accomplished in just 3 1/2 years.

This important subject bears still more repeating. For seven days (days 2-8), a goat will be offered as a sin offering. The seven days picture the seven stages of the Gospel Age. Day 1 represents before Pentecost. Days 2-8 picture the Gospel Age, from Pentecost on. This service teaches the Church's share in the sin offering far easier and much clearer than the Tabernacle arrangement. However, it is the Tabernacle that opens up the understanding of Ezekiel's Temple. The Tabernacle *pointed forward* to Jesus and the Church, whereas Ezekiel's Temple will *look back* to Jesus and the Church.

In addition, a young bullock and a ram will be offered for a burnt offering on days 2-8. The young bullock pictures Jesus, and the ram, a smaller animal, pictures the Church. Depending on what chapter of the Bible is being discussed, sometimes the burnt offering preceded the sin offering and sometimes it followed the sin offering. Here the emphasis is on the importance of the sacrifice that had to be laid down first (Jesus) before anything else was done. Hence the sin offering occurs first and the burnt offering follows. The account is showing that the world must be apprised of the reason for the 2,000-year delay in the establishment of Christ's Kingdom with peace on earth.

The goat, the primary offering on days 2-8, will be followed each day by the burnt offering, showing that the goat was the primary offering *only because Christ's acceptance preceded it*. The association of the ram *with the young bullock* makes the goat acceptable as a sin offering. Thus the profound lesson of the Church's share in the sin offering is beautifully and simply taught.

The one-day offering plus the seven-day offerings will purge and purify the Altar, showing Jesus as the *basis* of the cleansing and the Church's share in that cleansing—for the *people*. There is a double picture here. (1) Of course what Zadok will do at that time, in the Kingdom, will not consecrate the Altar. Rather, the Zadok priests will perform the service to show what Jesus and the Church had *previously* done. (2) But Zadok also represents the Church *in glory*. The picture is simple with no breastplate, etc., because the real glory of the Church will be seen only in heaven by spirit beings. When The Christ operates on other planets, the world will be relatively ignorant of what is happening. Hence the glory aspect is low-key regarding the sacrifices and the priesthood, although the Temple itself will be very beautiful. The public will see the outer

shell but not the inner glory, as it were.

The young bullock and the ram will be offered *with salt* for a burnt offering (verse 24). Salt pictures zeal and enthusiasm. These offerings will show the *people's* recognition of God's acceptance of the sin offering, whereas the Tabernacle arrangement many times showed the *Christian's* appreciation that his offering is acceptable to God. The young bullock and the ram will be offered "before the LORD," that is, on the Altar in the Inner Court eastward, before the face of the Temple porch. Similarly, the Brazen Altar of the Tabernacle arrangement was "before the LORD" in that it was in front of the Tabernacle proper on the east side.

Meat or food that is not salted may lack flavor or zest. And so from *God's* standpoint, the Christian makes an acceptable offering not when *duty service* is performed (as important as that is) but when *cheerful, willing self-sacrifice* is rendered. That little pinch of salt may be the difference in a person's making the high calling, as opposed to being in the Great Company. The Great Company may do great works *outwardly*, but God is primarily looking for work done *inwardly*, in one's character. Without the *inner* work, the *outer* work is stagnant.

Even though salt is mentioned only twice, *all* Tabernacle offerings were accompanied by salt (Lev. 2:13; Num. 18:19). The salt indicates that those who get life on *any plane* will have to make an acceptable offering. Here in Ezekiel's Temple, salt shows the acceptance of the Little Flock as a sin offering. A consecration must be sincere in order to be acceptable and for one to get life.

"And they shall consecrate themselves" (verse 26). Before the Zadok priesthood can render public service, they will have to offer these sacrifices for seven days plus the sacrifice on the first day. After these sacrifices are performed, the priesthood can accept the people's offerings.

Ezek. 43:27 And when these days are expired, it shall be, that upon the eighth day, and so forward, the priests shall make your burnt offerings upon the altar, and your peace offerings; and I will accept you, saith the Lord GOD.

"Upon the eighth day" after the first day – that is, on the ninth day – the people can offer sacrifices (1 + 7 + 1 = 9). These sacrifices will be offered the first week or so after the Temple is completed. In other words, this service is the ceremony of dedication. The dedication will happen only once – it is never to be repeated – but other offerings will occur subsequently.

The eighth day of the dedication of the Altar pictures the Kingdom Age. The preceding seven days, which picture the Gospel Age, *cleanse* the Altar in preparation for the future Kingdom work. One lesson is to show the necessity for the shedding of blood for the remission of sins (Heb. 9:22). On the eighth day forward, the nations will have to go *representatively* and offer token *literal* offerings on the Altar. The services will be like a convention in principle, and the animals will provide food for the many people in attendance.

The *cleansing* of the Altar is connected to the *sin* offering. The Altar in Ezekiel's Temple takes the place of the Mercy Seat in the Tabernacle. In the present age, the Mercy Seat is in *secret* in the Most Holy, but in the next age, the Altar will be out in the open, in *public* view. In the Gospel Age, the blood is put on the Mercy Seat; in the Kingdom, the blood will be put on the Altar. It is interesting that the Altar will be in the *exact mathematical center* of Ezekiel's Temple.

Where this service differs ceremonially from the services under the old Law Covenant is self-evident. Therefore, when the account of Ezekiel’s Temple is silent, we should inject the ceremonial features of the old Law, for example, in regard to the peace or thank offerings. Moreover, just as the Book of Revelation draws on the rest of the Bible, so the Temple draws on what we have already learned. When the people offer sacrifices later on, their offerings will be like the subsequent services in the Tabernacle arrangement; these will be *representative* offerings to show the nations’ harmony with the Lord’s arrangement.

The following table sets forth the offerings for the eight days of the dedication of the Altar:

Day 1	Day 2	Day 3	Day 4	Day 5	Day 6	Day 7	Day 8
Bullock	Goat						
Sin offering	Sin offering	Sin offering	Sin offering	Sin offering	Sin offering	Sin offering	Sin offering
	(1)	(2)	(3)	(4)	(5)	(6)	(7)
Day 9							
Kingdom							
8th day after goat offerings							

Ezek. 44:1 Then he brought me back the way of the gate of the outward sanctuary which looketh toward the east; and it was shut.

Ezek. 44:2 Then said the LORD unto me; This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the LORD, the God of Israel, hath entered in by it, therefore it shall be shut.

Ezek. 44:3 It is for the prince; the prince, he shall sit in it to eat bread before the LORD; he shall enter by the way of the porch of that gate, and shall go out by the way of the same.

Ezekiel went to the outer east gate, which will be closed and locked permanently because God will enter in by it. We do not know God’s purposes millions of years into the future, but in regard to humanity on *this* planet, the high calling will end, as shown by the closed outer east gate. In fact, for all we know, God may enlarge His family in the future. Ezekiel’s Temple pertains to God’s communication with man on planet Earth only.

If the outer east gate is closed, how will the prince get there? He will go through another outer and inner gate (either north or south) and then out the east inner gate, across the Outer Court, onto the porch, and sit on the inside of the closed outer east gate. The gate is very deep – it is a building in itself. In other words, the prince will enter the outer east gate from the *back* side, in reverse order, that is, from the *inside*.

Something miraculous will happen when Ezekiel’s Temple is dedicated, as was true at the dedication of the Tabernacle and Solomon’s Temple. The details are not given, although Ezekiel saw God’s glory earlier.

The “prince” is the particular Ancient Worthy who will preside at a given time. He will represent Christ in *civil* matters, while Zadok shows the *priestly* aspect. Stated another way, the prince and Zadok picture two aspects of The Christ. In the Kingdom, church and state will be combined, whereas in the Tabernacle arrangement (picturing the present life), church and state

were separate. Only a *proven*, glorified Church should meddle in “politics.”

The “prince” (singular) shows a rotational office with one Ancient Worthy at a time officiating. For the following reasons, David may well be the first prince, even though Moses was superior in some respects. (1) David’s preeminence would emphasize the “sure mercies of David” (Isa. 55:3). (2) David wrote most of the Psalms, which will be sung in the Temple. (3) David saved his money and gave a fortune for the building of Solomon’s Temple. He even had the materials prepared, but Solomon was given the privilege of building the Temple. Hence it would be appropriate for David to be so honored with regard to Ezekiel’s Temple.

In the outer east gate, the prince will face the inner part of the Temple and sit as a *judge*. God has promised, “I will restore thy *judges* as at the first, and thy counsellors as at the beginning” (Isa. 1:26). The “prince” will be a counselor, a magistrate, and a judge. Of all those in the flesh in the Kingdom, the Ancient Worthies will be the closest to the Zadok priesthood. In Revelation 21:12, the “twelve angels” shown symbolically sitting in the 12 gates are the Ancient Worthies, who will assist the people into the Holy City in the Kingdom. And how will the prince “eat bread before the LORD” (verse 3)? The Ancient Worthy on duty will make an offering to God.

Notice that the glory of God will enter the Temple *before* the dedication of the Altar (Ezek. 43:1-6). In the antitype, the Church will be glorified *before* the literal Temple is built. Ezekiel’s Temple shows the Church *in glory and power*.

In the Tabernacle arrangement, there was only one Court, and it served the public. On all days other than the Day of Atonement, the people could enter the Court to bring offerings. The princes of the people also gathered there for special purposes. In Ezekiel’s Temple, the people will enter the Outer Court, which corresponds to the only Court of the Tabernacle. They will never be allowed to go into the Inner Court of Ezekiel’s Temple. Therefore, the *inner* east gate was not shut because the people could not use it anyway.

In this age, spiritually speaking, the east gate of the Temple (and the Tabernacle) is open, and the north and south gates are closed. In the next age, when the high calling has ended, the east gate will be closed (and the Tabernacle gone), and the north and south gates of the Temple will be open. Ezekiel’s Temple will *replace* the Tabernacle when the Church is complete. When God adopts the Church and abides in them in the *finalized* sense, Ezekiel’s Temple will be the house of rest, as shown by verse 2, which states that God “entered.”

There are two ways to study the Tabernacle. (1) We are in the Most Holy viewing the Tabernacle from God’s standpoint and see men approaching from the world to the Court to the Holy to the Most Holy. (2) We are on the outside, which is man’s experience, and approach God by making our way into the Tabernacle arrangement. Ezekiel’s Temple can also be studied from these two standpoints. As with Noah’s Ark, God shuts the door. He will come in to consummate the arrangement and exalt the Church. When the Bride is all seated with Jesus, the Kingdom will be inaugurated. As servants wait expectantly for a wedding, so we should anticipate and watch for Jesus. The lesson is to be alert and enthusiastic and to *WATCH!*

The gates are to be composed of grillwork that opens and closes. The gates are symbolic of the fact that God can shut out the disobedient.

Ezek. 44:4 Then brought he me the way of the north gate before the house: and I looked, and, behold, the glory of the LORD filled the house of the LORD: and I fell upon my face.

The glory of the Lord entered the east gate and ended in the Most Holy. Ezekiel was brought in by the north inner gate, so he had a side view for seeing the Lord's glory enter the east gate, go west to the sanctuary, and fill the Temple. Verse 2 states that the Lord *had entered* (past tense), but now we see that Ezekiel had time to enter the north inner gate and actually *see* (present tense) the action take place. The Temple was being dedicated at this point. God's acceptance of the Temple was thus shown in the vision, as well as the dedication of the Altar and the sin and burnt offerings (called the "ordinances of the altar" in Ezekiel 43:18).

When "the glory of the LORD filled the house," that glory was *very bright*. It was an effulgence of supernatural light on the outside and smoke on the inside. Perhaps there were even sound effects. God shrouds Himself in a cloud like a cloak, for otherwise, the brightness of His glory would be too great for man to view. What was Ezekiel's reaction? He fell on his face.

In the Tabernacle arrangement, the Israelites followed the cloud. When the Tabernacle was erected, the cloud attached itself to the Most Holy by a foot, and God was in that cloud. The procedure will probably be similar with Ezekiel's Temple in that an external cloud (that is, external light plus smoke) will come down from above. Four times in Scripture, God's glory is said to enter a structure: (1) the Tabernacle (Exod. 40:34), (2) Solomon's Temple (1 Kings 8:10,11), (3) Ezekiel's Temple, and (4) the symbolic temple in Revelation 15:8.

The following are just a few of the numerous Scriptures that mention Ezekiel's Temple.

"Because of *thy temple* at Jerusalem shall kings bring presents unto thee" (Psa. 68:29).

"For thus saith the LORD of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; And I will shake all nations, and the desire of all nations shall come: and I will fill *this house* with glory, saith the LORD of hosts. The silver is mine, and the gold is mine, saith the LORD of hosts. The glory of *this latter house* shall be greater than of the former, saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts" (Hag. 2:6-9). Haggai admonished the Jews who had returned from Babylonian exile to get busy building the Temple of Zerubbabel. When they saw that the Temple was only half the size of Solomon's, they were sad. Proof that the fulfillment of these verses is *future* are the two clauses "I [God] will shake *all* nations" and "in this place will I give *peace* [to all nations]."

"Thus saith the LORD; Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwellingplaces; and the city shall be builded upon her own heap, and the *palace* shall remain after the manner thereof" (Jer. 30:18). *Volume 3*, page 259, clarifies the word "palace" as Ezekiel's Temple.

In *Reprint* No. 3624, entitled "The Life-Giving Stream," the Pastor referred to Ezekiel's Temple, as follows: Ezekiel "first sees the Temple and then beholds the glory of the Lord entering the Temple through the eastern gate, and that gate closed after the Lord. This represents the closing of the door at the end of this age, as our Lord portrayed it in the parable of the ten virgins. The

door will be shut, the glory of the Lord will have entered into the Temple.”

Ezek. 44:5 And the LORD said unto me, 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.

God told Ezekiel to write down the admonitions regarding (1) the ordinances, (2) the laws, (3) the entering, and (4) the exiting of the Temple. Ezekiel was to “mark well” (“set thine *heart*,” King James margin), behold with his *eyes*, and hear with his *ears all that God had to say* on these matters. He was to pay careful attention to the ordinances and laws peculiar to the services of the Temple. Not only was he to absorb the information himself, but he was to transmit it to others, to the rebellious house of Israel.

The Inner Court is for the priesthood, and the Outer Court (the People’s Court) is the large outer area for the people. Cooking will take place in the little square courts in the corners of the Temple complex. Why was Ezekiel told to “mark well the entering in of the house, with every going forth of the sanctuary”? In entering and exiting the Temple in the Kingdom, the people who enter the south gate will be required to exit the north gate and vice versa. This procedure will cause them to go past the Altar on the east (or front) of the Temple proper before leaving the structure. The people will be required to genuflect before the Altar, thereby reflecting on the meaning of the Altar (Jesus).

Ezekiel’s Temple will not be polluted. “In that day shall there be upon the bells of the horses, *HOLINESS UNTO THE LORD*; and the pots in the LORD’S house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be *holiness* unto the LORD of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be *no more the Canaanite* in the house of the LORD of hosts” (Zech. 14:20,21). Since a “Canaanite” was one not in harmony with God, the term “Canaanites” can refer to a specific people or to all the peoples (Hittites, Amorites, etc.) who occupied the Promised Land when the Israelites entered. Descendants of Ham rather than of Shem, they were enemies of the Jews and did not worship the true God. Later on, “Canaanite” came to mean “trader,” signifying that religion has been an instrument to filch the people. Religion on the whole has been corrupted. In the future, there will be no more bargaining, no more making God’s house a house of merchandise. Jesus rebuked the money changers for this very practice, saying, “My house *shall be called* the house of prayer” (Matt. 21:13). In his zeal, Jesus threw out the money changers, for they were making a mockery of the “church” of Jehovah.

When the people come to the Temple to worship, they will also eat (they will “seethe” in their pots). They will gather for fellowship, for meditation on God and His Law and ways, for the singing of hymns, etc. The Ancient Worthy on duty in his rotational office will speak. When it is David’s turn to preside, he will probably sing and play his harp as well as talk. Psalm 118:19,20 refers to the gates of Ezekiel’s Temple and the righteous entering in. “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.”

Ezek. 44:6 And thou shalt say to the rebellious, even to the house of Israel, Thus saith the

Lord GOD; O ye house of Israel, let it suffice you of all your abominations,

Ezek. 44:7 In that ye have brought into my sanctuary strangers, uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it, even my house, when ye offer my bread, the fat and the blood, and they have broken my covenant because of all your abominations.

Solomon's and Herod's Temples were polluted and sullied. Beautiful Solomon's Temple was one of the wonders of the ancient world (though not so named), but God allowed it to become sullied to picture the deterioration of the nominal Church. In time, the people got puffed up in regard to the Temple. In fact, King Ahaz of Judah had a duplicate *Syrian* altar erected in Solomon's Temple for the people to use, and then he took the official altar for his personal use (2 Kings 16:10-16). Moreover, King Uzziah went into the Most Holy and got leprosy for his disobedience (2 Chron. 26:16-21). The point is that God's ordinances are supposed to be respected. King Solomon put stables under the Temple, and kings were buried in the Temple area, that is, on holy ground. In the antitype, corpses have been put in Westminster Abbey and Roman Catholic churches.

There was laxity in regard to who could serve. If one had an abnormality – for example, six fingers on one hand – he was barred from being high priest. However, he could serve in another capacity. The restriction was given because the high priest was a public image of the nation. The same principle applies to the President of the United States; if he gets too common and palsy-walsy, he lowers the standard of the office. An example in the antitype is the practice of simony whereby for a sum of money, a person could buy privileges such as being made a cardinal.

Contrary to God's instruction, "strangers" (foreigners) were brought into the inner part of Solomon's Temple. Hence they knew of the Temple treasures and could loot them. Non-Jews were not supposed to enter the Temple. The prohibition regarding the "uncircumcised in heart" applies to the nominal Church as well. For example, when Roman Catholicism wanted to gain converts, the dates of pagan holidays were used for the Christian holy days, and the Memorial became Easter. Various practices were adopted and deleted in order to gain influence over the people. Also, there has been a looseness in allowing "strangers" to enter at the time of service, whereas the Scriptures show the unconsecrated should not partake of the Memorial and should not be recognized on the same plane of fellowship as the consecrated. Only the consecrated should be addressed as "brother" and "sister."

To be "uncircumcised in flesh" in the type meant that literal circumcision had not been performed. In the antitype, the reference is to the need for a cleansing of the Christian's daily walk in addition to spiritual cleansing (circumcision) of the heart.

The "bread" of God was "the fat and the blood," neither of which was to be eaten. When the meat was prepared, the excess fat was trimmed because it was symbolically God's food and represents our zeal for Him. We are to love Him with all our heart, mind, soul, and strength. However, the people disobeyed and ate the fat, thus polluting Solomon's Temple. In the antitype, the consecrated partake of Jesus' blood, whereas the world in the Kingdom will "eat" only his flesh. He will be "bread from heaven" to the people in the Kingdom.

Ezek. 44:8 And ye have not kept the charge of mine holy things: but ye have set keepers of my charge in my sanctuary for yourselves.

The Israelites made their own appointments instead of following God's procedure. The "keepers" of God's charge were *man*-appointed, not *God*-appointed. The same principle applies to those who get into heaven – they are those whose "names are written *in heaven*," not those who are declared saints by other living *human* beings (Luke 10:20; Heb. 12:23). *God* will determine who gets the divine nature, which is a well of life unto itself. "Ye have not kept the charge of mine holy things" refers to the Israelites' neglect of the tithing system for the Levites.

The Israelites were to be made aware of their dereliction in religious duty and service. That is one reason why Ezekiel was told to write these things down – to mark them, to behold them, and to hear them (Ezek. 44:5). The Jews will have to admit their sins. In time, they will realize Jesus is the Messiah and see their responsibility as a people in rejecting him. Ezekiel 43:10 expresses the principle: "Thou son of man, show the house [Temple] to the house of Israel, *that they may be ashamed of their iniquities*: and let them measure the pattern."

Ezek. 44:9 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.

Ezek. 44:10 And the Levites that are gone away far from me, when Israel went astray, which went astray away from me after their idols; they shall even bear their iniquity.

Ezek. 44:11 Yet they shall be ministers in my sanctuary, having charge at the gates of the house, and ministering to the house: they shall slay the burnt offering and the sacrifice for the people, and they shall stand before them to minister unto them.

Only the consecrated will be allowed to enter Ezekiel's Temple. To even enter the *Outer Court*, one will have to be circumcised in heart (not be fraudulent). The seven steps of ascent to the *Outer Court* represent the purification process and a standing of justification. "Ministers" must be circumcised in heart and flesh, that is, wholly sincere and pure in heart. In addition, they must be Levites. The Zadok portion of the Levites have an even higher service with the priests being able to enter the Temple proper.

There will be "strangers" (foreigners) resident among the children of Israel, but there will be no "stranger" in the Temple. Natural-born Palestinians – whether Jew or Arab – will have a right to reside in Israel in the Kingdom Age but under the terms of the New Covenant.

The Levites did not strictly adhere to the ordinances of service but introduced innovations, thus sullyng the services. They will be allowed to serve in the future, but they will be barred from the priesthood and access into the *Inner Court*. Note, however, that this is a *repentant* Levite class (verse 9), for they must recognize their past wrong deeds and be circumcised in heart and flesh. *Gross* misdeeds would bar them from this future service. As proof, Jesus said to the scribes and Pharisees, "Ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out" (Luke 13:28).

Consider the antitype. There has been a *professed* Christian Church throughout the Gospel Age.

Many have been Christians in name only and thus were tares, or *fake* wheat. The Parable of the Wheat and the Tares says that while the apostles slept in death, the Adversary sowed erroneous seeds in the same wheat field. The tares and the wheat grew up together, looking alike until maturity, when the heavy wheat head bowed. Jesus said to let the wheat and the tares grow together until the end of the age lest in the rooting out of the tares, the wheat would be rooted out too. During the Gospel Age, true and nominal Christians were in the same professed Church. Now, and since 1878, the Master Reaper is saying to come out of the systems and to gather around the Harvest message.

Some wheat and mostly tares were advanced in the nominal system as priests and bishops. Christians who differed were persecuted, especially during the Inquisition. The persecutors, unless they realized what they had done and were subsequently converted like the Apostle Paul and were faithful, are responsible for their actions. Their future is very uncertain. Others were weak; they served the system but did not persecute. They were sincere but did not teach the *whole* gospel or counsel of God. Because this class thought they were doing right, they are not as culpable. In the Kingdom, they will be humbled and demoted, yet allowed service to some degree because of the sincerity of their consecration. For example, if there was an honest pope who did not realize what he was doing, he would not be as responsible. The “heretics” will be elevated and the persecutors cast down. The principle is the same with the Levites. Not priests, they still participated in the service, but in Ezekiel’s Temple, they will be barred from the Inner Court unless they are of the Zadok line. Depth of consecration and the degree of responsibility incurred determine where one will stand in the future.

Comment: An elder has used verses 10-14 to prove that one who is consecrated in the Gospel Age can commit willful sin yet be of the Great Company. Hence, according to his reasoning, we should not cast off such sinners.

Reply: That is a *dangerous* teaching. Many Scriptures refute such a thought and teach that repentance is essential. Any who *practice* willful sin and do not repent lose their Spirit begettal. They would no longer be considered truly consecrated. Matthew 5:19 reads, “Whosoever therefore shall break one of these *least* commandments, and shall teach men so, he shall be called the *least* in the kingdom of heaven.” To break a greater commandment bars one from the Kingdom. If one teaches by example and word that we should not worry so much about sin, the results are serious.

If providence favors an individual so that he comes in contact with divine truth he hitherto did not know or think upon, that honor and blessing constitutes a call. However, what the person does with the call is another matter – that would be sitting down and counting the cost.

After consecration, we receive stripes in the present life through God’s providence, in His way, *only in proportion to our willfulness*. Sins due to Adamic or genetic weakness are forgiven through Jesus, and God knows to what extent we are personally responsible. “By reason of use,” we should have our “senses exercised to discern both good and evil” (Heb. 5:14). As we mature through exercise of the mind, we can more and more determine right and wrong.

In verses 9 and 11, if the word “sanctuary” is referring to the Temple structure proper, the restriction applies to the Levites. If “sanctuary” refers to the whole complex, it applies to the

people at large. In either case, *sincere consecration* is a prerequisite.

As mankind come forth from the grave, they will have to bow the knee to Jesus. Those who refuse to hear the voice of “that prophet” will be cut off (Acts 3:23). The hearers will be given step-by-step knowledge and instruction. As they grow, more will be expected, for progress must be made to get life.

Verses 9-11 refer to the time of Solomon’s Temple, when the great majority of Levites served. The Levites went astray, especially in the days of Jeroboam, the northern kingdom. Many of the Levites went as far north as Dan instead of serving in the Temple at Jerusalem.

The Levites will be ministers in Ezekiel’s Temple (verse 11). In the antitype, the Great Company will have services and participation in a *servant* capacity in the Kingdom. God will extend kindness to the Great Company, rewarding them for their consecration, in spite of their failure to make the high calling. The Levites’ “having charge at the gates of the house” are a reminder of David’s words, “I would rather be a doorkeeper in the house of my God than dwell in the tents of wickedness” (Psa. 84:10 RSV).

The Levites “shall be ministers in my sanctuary, ... and they shall stand before them [the people] to minister unto them.” In the type, the Levites served but not as priests (Num. 16:9,10). Therefore, to be “ministers” does not necessarily mean to be priests. The ministers in the Third Temple will have a subordinate role.

Ezek. 44:12 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.

In regard to idols, if an Israelite saw another Israelite worshipping a heathen god, the guilty one was to be put to death. An eyewitness who failed to report was also to be put to death. Today there are also “idols” – distracting influences. Examples are riches, popularity, flattery, power, and the worshipping of “angels” (respecting individuals inordinately). Some *blindly* follow a leader, whereas we should exercise discrimination and follow others *only in proportion as they follow the Lord*. If another deflects, we should proportionately remove our affection. To worship a literal idol such as Molech brought *grave* responsibility and death. “Idols” of the heart, which the Christian can have, are more subtle. The words of a hymn are applicable: “Jesus calls us from the worship of the vain world’s golden store, from each idol that would keep us, saying, ‘Christian, love Me more.’”

The Levites allowed unauthorized practices to enter the religious services. Because they did not protest, they will be demoted in the future Temple. Both Abiathar and Zadok were Levitical priests, but Abiathar deflected and sided with Adonijah, whereas Zadok remained faithful to David (1 Kings 1:5,7,8). Therefore, Abiathar was demoted, and Zadok will be honored in the future. Zadok’s children took Nazarite vows.

The Levites “shall bear their iniquity” in having an inferior role. Those who winked at wrong practices in the past were being chastised here. *If faithful*, they would have *rebuked* the people and the king for these wrong practices.

Ezek. 44:13 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: but they shall bear their shame, and their abominations which they have committed.

Ezek. 44:14 But I will make them keepers of the charge of the house, for all the service thereof, and for all that shall be done therein.

The animals will be slain and flayed in the Outer Court, but the burning of the prepared organs will take place in the Inner Court, as performed by the priesthood. Hence the unfaithful Levites of the past will be barred not only from the priesthood but also from handling the holiest things. They will be gatekeepers, or doorkeepers. Previously they had a more honorable position; now they will bear their shame. Incidentally, the gates will be closed at the end of the day and opened at the beginning of the day.

In other words, the Levites will not be priests and cannot go into the Inner Court because of their unfaithfulness – they will be able to go only to the wall of that court. In the antitype, only the spiritually minded ones will get either the chief or the secondary spiritual reward. Natural man gets natural rewards. The Levites will do the more laborious features of the work.

Animal sacrifices under the Mosaic Law taught Israel that without the shedding of blood, there is no remission of sin (Heb. 9:22). The animals represented what the coming Savior had to do – he had to die – and their blood (merit) was brought into the Most Holy and applied on the Mercy Seat, also called the Seat of Justice. Annually, on the Day of Atonement, the blood propitiated the sin of the nation (*national*, not individual sin). When Jesus died, he died for *the* sin of the *world*.

The Levitical sacrifices pointed *forward* to Christ. Future sacrifices will point *back* to Christ. Only a portion of the animal went on the altar; the balance was eaten. The animals were killed by a severing of the jugular vein, which caused them to lose consciousness and die quickly and painlessly.

Ezek. 44:15 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:

Ezek. 44:16 They shall enter into my sanctuary, and they shall come near to my table, to minister unto me, and they shall keep my charge.

The priesthood is to come from the Zadok line of the Levites; that is, those Levites from Aaron up to Zadok (but not including Zadok) will be excluded from the priesthood in Ezekiel's Temple. The Zadok line will stand before God to offer the fat and the blood. Verses 15 and 16 prove there will be animal sacrifices in the future, and of course they will be accompanied by an explanation of the symbolism. The Altar dimensions will be different from those of any previous altar in Israel's history (Ezek. 43:13-17).

The "table," which will be the only piece of furniture in the Holy, is comparable to the Golden Altar in the Tabernacle arrangement. Since the Zadok priests will go into the Holy only on

special occasions, the Prayer Table will be seldom used. The furniture in the Tabernacle pushed one *forward*. In the antitype, the sinner first recognizes his need for redemption at the Brazen Altar in the Court. Next the sinner washes at the Laver. Consecration, or the death of the will, takes place at the First Veil. Study of God's Word is represented by the Table of Shewbread. The Candlestick furnishes enlightenment, and the Golden Altar is the place of prayer. At the Second Veil, the death of the body takes place. The Ark of the Covenant, sometimes called the Church's hope chest, represents obtaining the crown. The Holy is the call to royalty; the Most Holy is the objective. Since, in Ezekiel's Temple, the high calling for the Church will have ceased, there will be only *one* piece of furniture in the Holy and no furniture in the Most Holy.

"They shall keep [obey] my charge." The Zadok priesthood will faithfully perform the services. After describing the future city of Jerusalem, the Book of Ezekiel ends with, "The LORD is there" (Ezek. 48:35). The Third Temple will never be polluted.

In this chapter, both the Levites and the Zadok line of the Levites are called "ministers." The Levites will minister to the people (verse 11); the Zadok priests will minister unto God (verses 15 and 16). Both are related to the sanctuary, but those of the Zadok line are more specialized; they will serve in a *higher* sense.

Ezek. 44:17 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, whiles they minister in the gates of the inner court, and within.

When the Zadok priests enter the Inner Court – that is, when they are *in service* in the Inner Court or in the sanctuary (the Holy or the Most Holy) – they must wear *pure* linen garments. The garments cannot contain any wool, which would cause perspiration, whereas linen breathes. In the open-air Temple, sweat would not be offensive to the people, but symbolically and spiritually, it would be offensive to God because perspiration is considered a lack of purity. Body cleanliness is imperative in public ministry so that none are offended. Now, while all are of Adamic stock, the antitypical priesthood cannot help but offend in some way or other, but in the future, they will have to be blameless.

Leviticus 19:19 states that wool and linen should not be mixed in the same garment: "Neither shall a garment mingled of linen and woollen come upon thee." The symbolic reason for the prohibition is that there should be openness of profession, no hypocrisy. For the same reason, men are to dress in men's clothes, and women in women's clothes.

God will be represented in the priesthood in the Kingdom. The priesthood will perform *visibly* as His representatives. Now we have only prayer to alleviate our problems, but in the Kingdom, the people will be able to go to the priests for the healing of their ills. At the end of the Millennium, all who pass the test in the Little Season will walk with God as Enoch did and communicate as Adam did (Gen. 5:22,24; Rev. 20:3).

Ezek. 44:18 They shall have linen bonnets upon their heads, and shall have linen breeches upon their loins; they shall not gird themselves with any thing that causeth sweat.

The Zadok underpriests will wear linen bonnets and linen breeches (like knickers tied just

below the knee and somewhat balloon-shaped). Similar instructions were given to the Levitical priesthood. Hence the New Covenant will be much like the old Law Covenant. In fact, with Ezekiel's Temple, the Mosaic Law will be carried out *unless otherwise specified*.

Since there will be only one high priest, the sons of Zadok will be the underpriests and wear the linen bonnets and breeches. The high priest will wear a robe, but the underpriests, who will be engaged in *activity*, will wear breeches so that they will not stumble and their clothing will not drag on the ground and get soiled. Of course the underpriests will also wear an upper garment to cover the upper body. The linen garments will be worn not only for practical purposes but also to cover anything unseemly. The linen bonnets show they are *underpriests* and *subservient* to the high priest.

The arrangement of the high priest and the underpriests signifies that the headship, the rules, and the regulations are from Jesus and God's Word. The Christian is figuratively beheaded, obedient to God's will. The linen represents the *personal righteousness of the Church* in their service to the world of mankind in the Kingdom. At that time, the Church will have an *inherent* righteousness of their own, not the imputed righteousness of the present life. Thus the activities of the Zadok priesthood will be pictures of the invisible Church in glory.

Ezek. 44:19 **And when they go forth into the utter court, even into the utter 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 garments.**

When the Zadok priests leave the Inner Court (and sanctuary proper) at the end of their term of service and go into the Outer Court (and beyond, to their homes), they will have to remove their sacrificial linen garments and wear regular garments. The reason is so that they will "not sanctify the people with their garments," for to wear priestly robes among the people would justify them. But the question can still be asked, Why? There is something mysterious about the laws of health that we do not fully understand. For example, from a beneficial standpoint, when a handkerchief was blessed and carried to an ill one in the days of the apostles, the sick individual recovered. The same mechanics are used in the occult world with voodoo art when a coin, jewel, or other object is cursed and given to someone whom the individual wants to become ill. The curse is carried with the article, and the person who innocently accepts it becomes ill. Thus the extremes are healing and blight. Along spiritual lines, in order to be blessed of God, there are certain requirements – for instance, consecration for an individual and the ecclesia arrangement for the Church. We should accept the will of the ecclesia unless it is against conscience (it is possible for an ecclesia to be wrong), yet we do have liberty apart from the ecclesia.

If priests walked out to the public in their holy garments, they would lower the standard of the Lord's service and make it commonplace, thereby losing reverence. A sinner should go to a particular place to be healed, or if away from the house of worship, he should pray in that direction. Therefore, to wear holy garments commonly among the people would reduce their need to go to the Temple.

There has to be a separation between the people and the priesthood. With the Christian too,

there is to be a separation between the clean and the unclean, between the consecrated and the unconsecrated. Carrying the principle further, we are not to cast our “pearls before swine” (Matt. 7:6). Truth is meant only for those who are searching for God. The true Christian should be very careful in fraternizing with the unconsecrated – and especially with those who are not meditating in that direction. There should be a measure of reserve in deportment, for “evil communications corrupt good manners [conduct]” (1 Cor. 15:33). With Ezekiel’s Temple, the people in the Outer Court will presumably be consecrated, but if the priests wear priestly garments when they *leave* the Temple complex entirely, they will be sanctifying the unconsecrated – and thus be casting their pearls before swine.

The same principle prevents the Church in glory from materializing and coming down here in the Kingdom, for to do so would vitiate the office of Divinity. Instead the priesthood and the “princes” (Ancient Worthies) will be used – as manifestations of God in the flesh.

The very fact that the Adversary will be able to gather a host in insurrection against “the camp of the saints” shows there will be some not in the right heart condition (Rev. 20:9). *All* will have the opportunity to partake of the water of life freely, but *each individual* must take the step and consecrate *voluntarily* (Rev. 21:6). *All* will be made to hear, but *to obey* is up to each individual. The disobedient will be cut off. Harmful things will be kept away lest they hurt the righteous.

Ezek. 44:20 Neither shall they shave their heads, nor suffer their locks to grow long; they shall only poll their heads.

No extremes in hairstyle will be allowed, that is, no shaving of the head and no long hair. The Zadok priests will just poll (trim) their hair. Long hair is effeminate. Men should clearly be men and women should be women in hairstyles and clothing.

In the Kingdom, the antitypical priesthood will already have proven faithful; the Church will be in glory forever. Since shaving the head is a symbol of mourning or of uncleanness whereby the old hair is cut off, it will be unnecessary. In addition, hair will not be allowed to grow long because long hair would be shameful and effeminate. The priests will trim their hair only.

Ezek. 44:21 Neither shall any priest drink wine, when they enter into the inner court.

The Zadok priesthood cannot drink wine when going into the Inner Court. In public life, the priests will be able to drink wine but not when their service approaches, for they must be alert. Nadab and Abihu were struck dead for having too much wine when they entered the Tabernacle service (Lev. 10:1,2). The lesson is that in religious matters, sobriety is the wise course. Wine leads to levity, to a loosening of the tongue, and of course the excessive use of wine is prohibited. Jesus drank wine but *in moderation*. In that day, getting clean water was a problem. Wine can make one happy and thus prevent a sober consideration of a matter. Happiness and joy are fine but *in their place*.

Ezek. 44:22 Neither shall they take for their wives a widow, nor her that is put away: but they shall take maidens of the seed of the house of Israel, or a widow that had a priest before.

Verse 22 proves there will be marriage in the Kingdom for a while; that is, the people will marry and remarry for a time, probably covering several generations. The Zadok priests will be allowed to marry either a virgin or a widow who was married to a priest in the former life. Stated another way, the Zadok priests can marry a widow *only if* she has a priestly background; otherwise, they must marry a maiden (a virgin). These prohibitions carry forth from the previous life.

Moreover, not every Zadok priest of the present life will be a Zadok priest in the next age. Only the *faithful* posterity of Zadok will be eligible and selected to be the priesthood. In the Gospel Age, as a result of the Diaspora and the persecutions of Titus, Vespasian, and Hadrian, the lineage records were lost. Out of the Aaronic and Zadok lines (all Zadok priests were Aaronic priests), the faithful ones will be picked to serve in Ezekiel's Temple. God has accurate records of the priesthood and their lineage. The faithful Zadok priests will be raised with the Ancient Worthies.

In time, marriage will cease. Luke 20:35,36 tells that beyond the Millennium, there will be no marriage; neither will the people die anymore. The people will become whole, as Adam was. Their body chemistry will change so that they will not need physical relations.

Ezek. 44:23 **And they shall teach my people the difference between the holy and profane, and cause them to discern between the unclean and the clean.**

The Zadok priests are to teach moral doctrine: the difference between holy and unholy (ordinary), between clean and unclean. "Profane" means that which is civil or common, not religious; that is, religious matters should be kept separate from civil matters. The separation of the two is shown by the distinction in garments. Also, there will be a boundary line outside the Temple to distinguish between holy and unholy ground, showing that as one is approaching the Temple, he should be in the right heart attitude. The principle of clean and unclean was taught in the Mosaic Law in regard to leprosy (health), which animals could be eaten (diet), and moral principles.

Ezek. 44:24 **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.**

The Zadok priests are to be obedient and to judge according to *God's* judgments, keeping *His* laws and statutes, and hallowing *His* sabbaths.

Ezek. 44:25 **And they shall come at no dead person to defile themselves: but for father, or for mother, or for son, or for daughter, for brother, or for sister that hath had no husband, they may defile themselves.**

The Zadok priests are not to go to or even near a dead person and thus defile themselves except for immediate family. Verse 25 proves there will be death in the Kingdom. However, it does not say that all of these dead are incorrigible and that they cannot be awakened again from the sleep of death—the account is just silent. In the Kingdom, righteousness will predominate (as evil does now), but that does not mean there will be *no* evil (just as there is some righteousness

now).

The Kingdom will be a time of rectification. The people will not be under the New Covenant until they consecrate. Also, the generations will come back in waves, not all simultaneously. "He that hath the Son hath life" (1 John 5:12). The curse of death will remain on an individual until he consecrates, and at that point, his trial for life begins.

Those who are resuscitated will be the same in age and appearance as when they went into the grave, and they will be placed in the area where they lived most of their previous life. They will be raised with a duplicate body, either earthly or heavenly, depending on the present life. We shed one tabernacle and are clothed upon with another body (2 Pet. 1:13,14).

Ezek. 44:26 And after he is cleansed, they shall reckon unto him seven days.

A seven-day period will be reckoned following defilement and cleansing. The requirement is similar to that of the old Law Covenant for cleansing from death. In this instance, one of the Zadok priesthood requires cleansing. In the antitype, the "seven days" of cleansing represent the Millennial Age, a complete period of time. Those who pass the final test at the end of the seven "days," or periods of time – that is, at the end of the Kingdom – will have everlasting life; their characters will be proven. The tree of life will not be accessible to mankind until after the Millennium, when the faithful have been tried and proven.

Ezek. 44:27 And in the day that he goeth into the sanctuary, unto the inner court, to minister in the sanctuary, he shall offer his sin offering, saith the Lord GOD.

When the priest returns to service after touching a dead person, he must offer *his own personal* sin offering.

Ezek. 44:28 And it shall be unto them for an inheritance: I am their inheritance: and ye shall give them no possession in Israel: I am their possession.

The Zadok priests get no inheritance in the land, for God is their inheritance. Just like the Ancient Worthies, the Zadok priests who serve in Ezekiel's Temple will have proven faithful in the present life. Hence they will be raised with and included under the Ancient Worthies. The Zadok priests will serve in a religious capacity in the Kingdom, and the Ancient Worthies will serve in a civil capacity. (The Melchisedec priesthood represents church and state combined.) The prince represents the state aspect alone, and the Zadok priesthood represents the church aspect alone.

Verse 28 is a reminder of the injunction to the Levites in Numbers 8:18,19. The priests were dedicated to God, and the Levites were dedicated to the priests. "And I have taken the Levites for all the firstborn of the children of Israel. And I have given the Levites as a gift to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel: that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary." The Book of Ezekiel has limited detail on the Levites compared to Leviticus and Numbers because there will be television and representative sacrifices in the Kingdom to

instruct the people.

Ezek. 44:29 They shall eat the meat offering, and the sin offering, and the trespass offering; and every dedicated thing in Israel shall be theirs.

Ezek. 44:30 And the first of all the firstfruits of all things, and every oblation of all, of every sort of your oblations, shall be the priest's: ye shall also give unto the priest the first of your dough, that he may cause the blessing to rest in thine house.

Ezek. 44:31 The priests shall not eat of any thing that is dead of itself, or torn, whether it be fowl or beast.

The oblations in verse 30 are similar to those under the old Law Covenant. Also, whether or not an animal or fowl was considered clean, if it died of itself or was torn, it became unclean.

The ordinances pertain to the priesthood, showing that they will not be personally perfect but will simply represent the Church. Until the Millennium ends, the Ancient Worthies and the priesthood will be under the New Covenant. The oblations and voluntary offerings by the public will be accepted by the priests as an inheritance.

Verse 30 is a hint that Kingdom life will be different from today; it will be more pastoral, closer to nature. Every man shall sit under his own vine and fig tree (Mic. 4:4). Life will be agrarian and pleasant, not onerous. Moreover, after the Millennium, the Temple will be used for song festivals and ceremonies but not for sacrifices.

Ezek. 45:1 Moreover, when ye shall divide by lot the land for inheritance, ye shall offer an oblation unto the LORD, an holy portion of the land: the length shall be the length of five and twenty thousand reeds, and the breadth shall be ten thousand. This shall be holy in all the borders thereof round about.

In Israel in the Kingdom, the land will be measured out. As Chapter 48 shows, the land will be sectioned off in parallel strips for the 12 tribes. From north to south, there will be seven parallel strips, next the Temple, and then five more parallel strips. The description begins here with the "oblation unto the LORD, an holy portion of the land"; that is, a holy oblation of land will be set aside for the Temple. This special spot will not belong to any of the tribes but will be sandwiched in between the seven and the five tribes.

The word "reeds" should be "cubits," with each cubit being 21 inches (see the Revised Standard Version). We know "reeds" is incorrect, for such an exorbitant measurement would not fit. Remember, each reed is 6 cubits, or 21 inches x 6 = 10 1/2 feet. Therefore, a length of 25,000 reeds would be 262,500 feet, or approximately 50 miles, and the breadth of 10,000 reeds would be 105,000 feet, or approximately 20 miles. In actuality, the holy oblation will be about 8 miles long by 3 1/3 miles wide.

The word "oblation" means "offering." This holy district in Israel will be dedicated to the Lord. It is considered holy because the Temple will be there. Incidentally, the "camp of the saints" will be where the Ancient Worthies live in the holy oblation (Rev. 20:9).

Ezek. 45:2 Of this there shall be for the sanctuary five hundred in length, with five hundred in breadth, square round about; and fifty cubits round about for the suburbs thereof.

The sanctuary proper (the Temple) will be 500 cubits square inside the plot of land that is 25,000 by 10,000 cubits. And there will be 50 cubits all around the sanctuary. Also considered holy, the 50-cubit surrounding portion will get the people in the proper somber, reverent frame of mind as they approach. In other words, there will be degrees of decorum. The sanctuary will be the holiest part of the holy oblation, just as the Most Holy was the holiest part of the Tabernacle and Court arrangement. Walls will enclose the sanctuary.

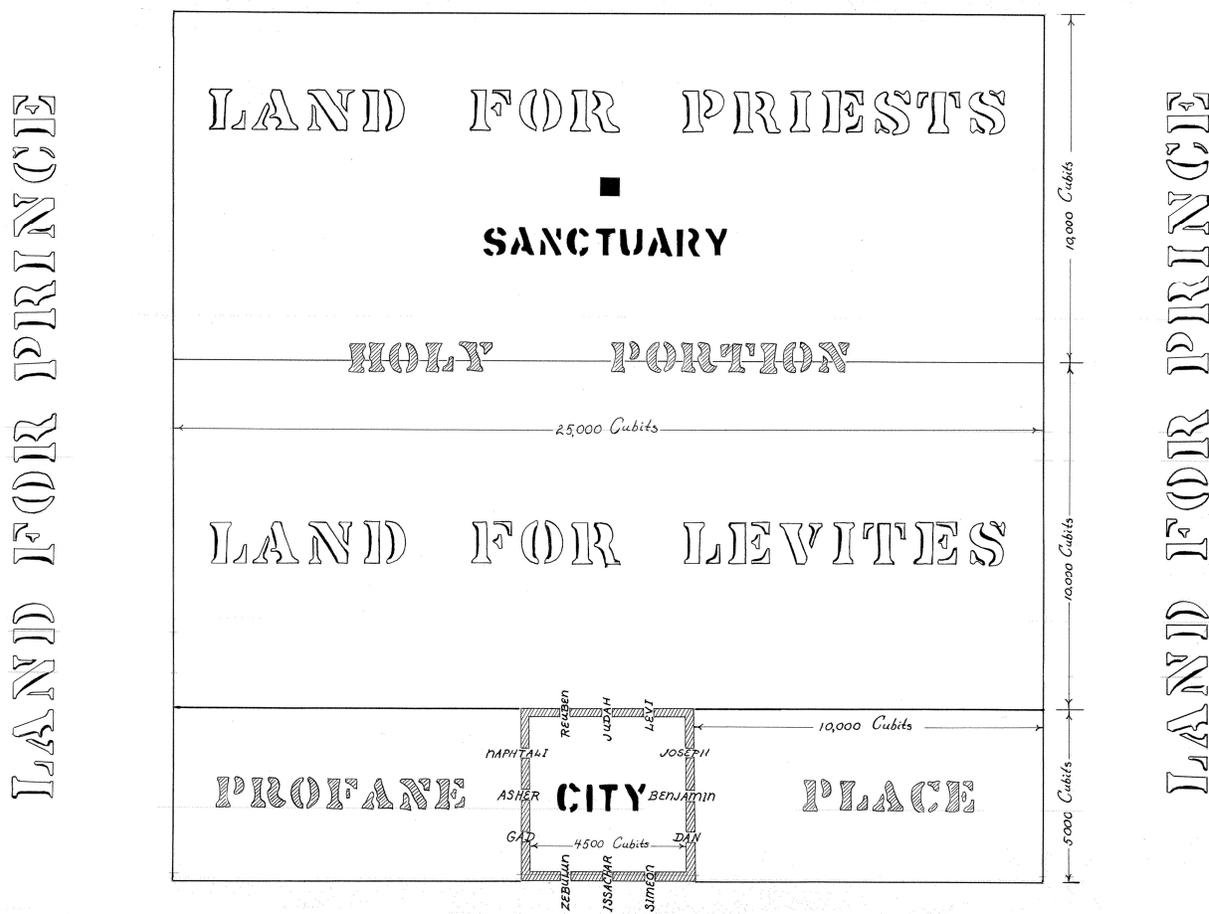


Figure 13

Ezek. 45:3 And of this measure shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand: and in it shall be the sanctuary and the most holy place. (See Figure 13.)

Just as the Court, the Holy, and the Most Holy were part of the Tabernacle, so there will be distinctions with regard to Ezekiel's Temple.

Ezek. 45:4 The holy portion of the land shall be for the priests the ministers of the sanctuary, which shall come near to minister unto the LORD: and it shall be a place for their houses, and an holy place for the sanctuary. (See Figure 13.)

Adjoining the Temple and the 50 cubits will be property for the priests to have their houses and crops. To date, Jerusalem has never been laid out like this. God condescendingly put repetition in the account because our prejudices make understanding difficult.

Ezek. 45:5 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. (See Figure 13.)

Adjoining the sanctuary property will be two districts, one for the Zadok priesthood and one for the Levites, who will have 20 rooms, or chambers. They will live there in permanent dwellings. The Zadok priests will be “ministers of the *sanctuary*,” whereas the Levites will be “ministers of the *house*.”

Ezek. 45:6 And ye shall appoint the possession of the city five thousand broad, and five and twenty thousand long, over against the oblation of the holy portion: it shall be for the whole house of Israel. (See Figure 13.)

If the Temple were only spiritual, then the city would also be spiritual, but the city is *literal* and is for the *people*, the Jews, the nation. Future Jerusalem will be small, somewhat like the Old City in size.

When verses 1-6 are considered together, we see that the whole is a square: 25,000 cubits square. The northern sector, 10,000 cubits broad, will be for the priests so that their dwellings will adjoin the Temple complex. The next 10,000-cubit-broad sector, which is to the south, will be for the Levites. The southernmost sector (5,000 cubits broad) will contain the city. The portions of land on the east and west sides of the square will be for the princes, the Ancient Worthies, who serve in Israel.

Ezek. 45:7 And a portion shall be for the prince on the one side and on the other side of the oblation of the holy portion, and of the possession of the city, before the oblation of the holy portion, and before the possession of the city, from the west side westward, and from the east side eastward: and the length shall be over against one of the portions, from the west border unto the east border. (See Figure 13.)

Ezek. 45:8 In the land shall be his possession in Israel: and my princes shall no more oppress my people; and the rest of the land shall they give to the house of Israel according to their tribes.

To the east to the Dead Sea and beyond, and to the west to the Mediterranean Sea – on each side of the 25,000-cubit holy oblation – the land will belong to the princes (the Ancient Worthies). There will be one prince at a time in the rotational office in the Temple, but others will be in the Jerusalem area, while most will serve in their assignments in various territories throughout the earth. Moreover, the Zadok priesthood will be divided into and serve in “courses” just as in David’s day, for there will be too many to serve all at one time (1 Chron. 23:6; 2 Chron. 8:14).

Present Jerusalem will have to be leveled in order for this arrangement to be carried out. The earthquake of Zechariah 14:4,5 will accomplish the leveling, affecting a diameter of 30 miles.

The city will be made as a plain, and the Mount of Olives will flee north and south.

The “rest of the land,” which is for the nation, does not include the holy oblation. God is working *outward*, starting with the Temple. Jews will go to the city of Jerusalem for business, for instruction, for broadcasting, etc., and visiting legations will meet there. The city will be too small to live in – it will be like executive offices – so the tribes will live and work in the “rest of the land.”

The Feast of Tabernacles, the main feast, will be mandatory. Whereas the Day of Atonement pictures the world’s being made aware of Christ and the Church, the Feast of Tabernacles pertains to the *world’s benefits*.

“My princes shall no more oppress my people.” There will be no more oppression in the Kingdom because *God* will select the rulers, that is, the Ancient Worthies. Not only will the Psalms be the “hymnbook” for the world, but also the city, the Temple, the land, the crops, and the offices are all specified in advance.

Ezek. 45:9 Thus saith the Lord GOD; Let it suffice you, O princes of Israel: remove violence and spoil, and execute judgment and justice, take away your exactions from my people, saith the Lord GOD.

Verse 9 starts in a derogatory sense because Ezekiel was addressing the elders (the “princes”) who were captives in exile in Babylon. He was describing things of the future, but in this verse he referred to the false balances and unjust practices they had used on the people in his day. This was a *general* admonition to cease from violence and greed and to be just and fair along all lines: in morals, in obeying and applying the Law, in settling grievances, etc. Ezekiel’s words were a sideline comment – they do not apply to the Ancient Worthy “princes” of the future.

Ezek. 45:10 Ye shall have just balances, and a just ephah, and a just bath.

In the Kingdom, “just balances” (fair scales) will be used – scales that register and/or weigh properly. The hanging scales had two pans. Weights were placed on one pan and the commodity being purchased was put on the other pan, or there was a needle in the middle to indicate the weight and a screw adjustment. The point is that the unjust seller tampered with the scales by using either improper weights or an inaccurate screw adjustment.

The “ephah” is a dry measure, and the “bath” is a liquid measure. The terms “just ephah” and “just bath” mean that the receptacle for measuring will be the proper size and not smaller than it is purported to be.

Ezek. 45:11 The ephah and the bath shall be of one measure, that the bath may contain the tenth part of an homer, and the ephah the tenth part of an homer: the measure thereof shall be after the homer.

In the Kingdom, the ephah will equal the bath – wet and dry measurements will be the same – *in volume*. Both the ephah and the bath are one tenth of a homer; that is, the homer will be the standard, and the bath and the ephah are each a fraction (one tenth) of a homer. Stated another

way, there are 10 ephahs in a homer and 10 baths in a homer. One-tenth part of a homer is a more practical size (such as we would use a pint or a quart). Thus in the Kingdom, one standard of measure will prevail *worldwide*: the homer, the ephah, and the bath.

Q: Will these measures be by weight or by volume?

A: They can be either. For example, we have both 16 fluid ounces and a pound of 16 ounces. The type of liquid determines the weight. For example, mercury weighs more than other types of liquid. Each commodity in its container should be honestly marked and weighed because the volume varies. Or, depending on the commodity, the perspective can be according to volume. In Ezekiel’s day, the measures were usually calculated by volume. The main point is that all measurements – whether by weight or by volume – will be honest. There is to be no defrauding of the customer.

Ezek. 45:12 **And the shekel shall be twenty gerahs: twenty shekels, five and twenty shekels, fifteen shekels, shall be your maneh.**

Just as our money now is in nickels, quarters, dimes, etc., so there will be standard currency (the “maneh,” or “mina”) in the Kingdom. Not only does God inform us in advance about the land, the tribes, the priests, and the measures, but also He tells us about the money that will be used. Gerahs, the lowest monetary unit, are like our pennies.

20 gerahs = 1 shekel 60 shekels = 1 maneh (or mina)
Therefore, 1,200 gerahs = 1 maneh

These units also relate to weight. In addition to the 60-shekel maneh, the Bible mentions a 50-shekel maneh. One type of shekel pertains to commodities; the other, to silver and gold. Just as we have the standard avoirdupois weight (16 ounces equal one pound) and troy weight (12 ounces equal one pound), so there are two types of maneh, one with 50 shekels and the other with 60 shekels. Daniel used the 50-shekel maneh in interpreting the handwriting on the wall at Belshazzar’s feast (Dan. 5:25-28). A conversion of the money amounts to the common denominator of gerahs shows the prophetic time period of 2,520 years, marking the end of Gentile Times. (The Chaldean “mene” was similar to the mina, or maneh.)

20 gerahs = 1 shekel 50 shekels = 1 maneh

Mene, mene (2 manehs) = 2,000 gerahs (50 x 20 = 1,000) (1,000 x 2)	2,000 years
Tekel (shekel) = 20 gerahs	20 years
Upharsin (1/2 maneh) = 500 gerahs	<u>500 years</u>
	2,520 years

In ascending order, the monetary units were gerah, shekel, maneh, and talent. Therefore, based on the 60-shekel maneh, one talent was the equivalent of 3,000 shekels or 50 manehs.

It was not unusual to express the value of a maneh as “twenty shekels, five and twenty shekels, fifteen shekels” instead of just saying 60 shekels. Daniel 9:25 uses this method in regard to the 70-week prophecy: “seven weeks, and threescore and two weeks,” that is, 69 weeks.

Note: The Revised Standard Version has 50 shekels for verse 12. Either way – with either 50 or

60 shekels – the kernel of the lesson is that *measures should be accurate and fair*. We have uniform nickels, quarters, and other coins. Because there were no standard coins in the past, weights were used for the irregular shapes, and dishonest weighing shortchanged the people.

Ezek. 45:13 This is the oblation that ye shall offer; the sixth part of an ephah of an homer of wheat, and ye shall give the sixth part of an ephah of an homer of barley:

This verse begins a section on oblations and tells the responsibility of the common people in the Kingdom. All of the people are to give one sixth of an ephah of a homer of wheat and one sixth of an ephah of a homer of barley. This requirement is similar to the firstfruits 10 percent (1/10) offering across the board for the Levites under the Mosaic Law, but here the people are to give the offering to the prince (verse 16). In other words, one sixth of every homer will go to the prince (a *small* quantity). The prince will use these offerings “to make reconciliation” (verses 15 and 17).

Ezek. 45:14 Concerning the ordinance of oil, the bath of oil, ye shall offer the tenth part of a bath out of the cor, which is an homer of ten baths; for ten baths are an homer:

Verse 14 proves that the bath is a *liquid* measure because it is a “bath of *oil*.” In contrast, the ephah will measure *dry* barley, wheat, with a “cor” being equal to ten baths, or one homer.

Ezek. 45:15 And one lamb out of the flock, out of two hundred, out of the fat pastures of Israel; for a meat offering, and for a burnt offering, and for peace offerings, to make reconciliation for them, saith the Lord GOD.

The requirement will be to give one lamb out of 200 lambs as an offering. The term “*fat pastures of Israel*” shows that the land will abundantly support an agrarian society, so that out of the abundance of the flocks, an offering will be made. This 0.5 (or 1/2) percent offering is much lower than the 10 percent tithe required under the old Law Covenant for the Levitical priesthood. A herd of 200 is reasonably sizable; therefore, to give one lamb to the prince, the ruler, will not be inordinate.

Ezek. 45:16 All the people of the land shall give this oblation for the prince in Israel.

All of the people are expected to give one out of 200 lambs to the prince.

Ezek. 45:17 And it shall be the prince’s part to give burnt offerings, and meat offerings, and drink offerings, in the feasts, and in the new moons, and in the sabbaths, in all solemnities of the house of Israel: he shall prepare the sin offering, and the meat offering, and the burnt offering, and the peace offerings, to make reconciliation for the house of Israel.

To make reconciliation, the prince will have to give offerings to the priests from one of two standpoints: (1) as a personal offering and (2) as a representative of the people. In the Kingdom, the prince, a rotational office, will represent the people.

The emphasis is that the *prince* “shall prepare ... offerings, to make reconciliation for the house of Israel.” How will the prince prepare the offerings? First, he will provide them. Normally, the priests had the duty of preparing the sin, burnt, peace, etc., offerings. The priests will still have

that duty in the Kingdom, but verse 17 can be misunderstood. The prince will select and bring the required number of animals to the Outer Court, where there is a platform just before going up the steps into the Inner Court. On this platform, the animals will be flayed, quartered, and prepared for the Altar in the Inner Court. This procedure is much different from that used in the Tabernacle and Solomon's Temple, where the animals were prepared near the Brazen Altar. Here the priest will still put the animals on the Altar and apply the blood, but the prince first provides the right number of animals and oversees that they are prepared properly. However, the prince will be prohibited from going into the Inner Court.

To explain the procedure again, the thought is that the animals will be burnt on the Altar in the Inner Court. However, all dressing and preparation will be done outside the Inner Court but *up to* the Inner Court gate. Hence the Zadok priests will be like *functionaries* (like the ceremonial queen of England), and the presiding Ancient Worthy (the prince) will *do the work* (like the prime minister). The prince will have more authority and do the administration. The Ancient Worthies will be judging the people and dealing with their problems, while the priesthood will handle the sacrifices. The Church will work through and directly communicate with the Ancient Worthies. In other words, the prince will be more vital, more important, than the priesthood. In the Kingdom on earth, the civil and religious functions will be kept separate, whereas they will be combined in the Melchisedec priesthood.

There will be sin, burnt, and peace offerings. A drink or a meal offering will accompany some of these offerings as a subsidiary or complementary offering. A sin offering is for sin. A burnt offering shows acceptability or the desire to be in harmony with God. A peace offering procures peace with God. These offerings can be slanted either toward God or toward the offerer depending on the context.

The holidays will be the same as under the old Law Covenant except that the Feast of Tabernacles will be the most important, whereas now the Feasts of Passover and Pentecost are more important. The passing over applies particularly to the passing over of the firstborn.

Ezek. 45:18 Thus saith the Lord GOD; In the first month, in the first day of the month, thou shalt take a young bullock without blemish, and cleanse the sanctuary:

On the *first* day of the *first* month (Abib, Nisan), the priest will take a young bullock without blemish to cleanse the sanctuary.

Ezek. 45:19 And the priest shall take of the blood of the sin offering, and put it upon the posts of the house, and upon the four corners of the settle of the altar, and upon the posts of the gate of the inner court.

The priest will take the blood of the bullock sin offering and put it on the posts of the Temple, on the four corners of the settle of the Altar, and on the posts of the inner east gate of the Inner Court (toward the east). The people will stand before this east gate at the time of the offering. Of course the prince will have to be aware of the feast days, sacrifices, and other requirements in order to arrange for the animals to be there.

Ezek. 45:20 And so thou shalt do the seventh day of the month for every one that erreth, and

for him that is simple: so shall ye reconcile the house.

On the *seventh* day of the *first* month, the same procedure will be followed regarding a young bullock for a sin offering, but this time it is offered “for every one that erreth, and for him that is simple” in order to reconcile the Temple. The difference between the two first-month offerings is that the first-day offering is for the *nation* and the seventh-day offering is for the *individual*. The first-day offering shows *general* concern; the seventh-day offering shows *special* concern—it is for those more in need than the general populace.

When the first- and seventh-day offerings of the bullock are complete, the sanctuary (“house”) will be fully cleansed. It will be “reconciled” for both the nation and the people. A new or fresh beginning is signified.

“Seven days” are used in Scripture as a trial period, as with the leper, for example. After seven days, the leper returned to the priest for examination. Even if the pronouncement was favorable, the person had to go through another seven-day quarantine period. In the antitype, there are periods of judgment and progress reports for the Christian in the Gospel Age, as well as for the world of mankind in the Kingdom. At present, guardian angels submit progress reports.

On the first and seventh days of the first month, the Kingdom will be *introduced* from a *ceremonial* standpoint. Thus the first week is introductory. With the introduction taking place in the beginning of the year, signifying a fresh start, it will be, in principle, like the Day of Atonement. Rules and regulations will be made plain. There will be *one impartial standard for all*. As the people come into the Kingdom arrangement, they will receive orientation so that the requirements will be understood. The Prophet Isaiah tells us that even “fools” will not err therein (Isa. 35:8). Obedience will be required under Messiah’s rule, and penalties will be attached for disobedience. Each person in his own level (mentally, morally, and physically) will be instructed and expected to obey *according to ability*. Jesus will rule with an iron rod, and all will know it. The *simple* service of just a young bullock being offered for a sin offering on the first and seventh days of the first month pictures Jesus the Messiah, the Prince of Peace.

National atonement for all who err will thus be attained on the first and seventh days of the first month. (Previously the Day of Atonement was on the tenth day of the seventh month.) Since Ezekiel 43:18-27 did not specify a day and a month, this information in Chapter 45 supplements Chapter 43.

Ezek. 45:21 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.

On the 14th day of the first month (still the month of Nisan, Abib, in the spring), the Passover will be held followed by “a feast of seven days,” the Feast of Unleavened Bread.

Ezek. 45:22 And upon that day shall the prince prepare for himself and for all the people of the land a bullock for a sin offering.

Again the prince will provide “a bullock for a sin offering” — this time on the 14th day. The

bullock sin offering, picturing Jesus, will be for the prince and the people.

Ezek. 45:23 And seven days of the feast he shall prepare a burnt offering to the LORD, seven bullocks and seven rams without blemish daily the seven days; and a kid of the goats daily for a sin offering.

In addition, the prince will provide for each of the seven subsequent days a burnt offering of seven bullocks and seven rams, unblemished, and a kid of the goats for a sin offering. This feast lasts seven days, from the 15th through the 21st day. The 14th-day portion is only three hours long on the day before, from 3 p.m. to 6 p.m., when the bullock is offered for a sin offering. Then come seven full 24-hour days because the Hebrew day started in the evening.

A noticeable difference readily becomes apparent between the Gospel Age and the Kingdom Age Passovers. For the Gospel Age picture, a *lamb* was slain in the type to represent Jesus. In the Kingdom, a *bullock*, the primary animal, will be slain to picture Jesus. Another difference pertains to the burnt offering. Normally the burnt offering followed the sin offering right away, but in the Kingdom the burnt offering(s) will take place the next day.

A bullock for a sin offering (representing Jesus) will be omitted on the 15th through the 21st days because it is offered on the 14th day and is the *basis* for any offerings that follow, including the goat sin offerings. Stated another way, the bullock slain for a sin offering on the 14th day will introduce other offerings, which start on the 15th day. On each of the seven days of subsequent offerings—that is, on days 15 through 21—a *goat* will be the sin offering.

Burnt Offerings

7 bullocks represent Jesus	}	Showing 7 stages of Gospel Age
7 rams represent the Church	}	already completed

If we compare Ezekiel 43:23 in regard to the *inauguration* or dedication service of the Temple, we see a correspondency; namely, the bullock burnt offering pictures Jesus, and the ram burnt offering pictures the Church.

The world will realize that Jesus and the Church had to be sacrificed to be prepared as priests for the Kingdom. Hence the burnt offerings of Ezekiel 45:23 will show the world's recognition of what already took place with The Christ. The seven bullocks versus the seven rams for a burnt offering, and the one bullock versus the seven goats for a sin offering, show the Church is accepted *only because Jesus preceded and covered it*. The Church's share in the sin offering is strongly shown. Jesus' sacrifice extended from Jordan through Calvary. The Church's sacrifice covers from Pentecost through the near future; that is, it is still going on.

The animals are a throwback to Jesus and the Church. *Now only Jesus* is the Passover Lamb, which the "church of the firstborn" (the Little Flock and the Great Company) eat (Heb. 12:23). In the Kingdom, a goat will be included to show that the Church had to be passed over *before* the passing over of the world in the Red Sea. *Each day* of the seven days, a ram and a goat will be offered, for *throughout* the Gospel Age, the goat was offered.

Ezek. 45:24 And he shall prepare a meat offering of an ephah for a bullock, and an ephah for a ram, and an hin of oil for an ephah.

The fact that the meal offerings for the bullock and the ram are to be of the *same* quantity (an ephah for each) shows that God views the Church and Jesus as *one sacrifice*, even though the Church is *nothing without Jesus*. The relationship can be expressed as follows. Jesus is the money in the valise (the Church). The money is the basis of the Ransom, but it comes in a container. With the Ransom price (the money) being the real value, the Church is privileged to be associated with Jesus.

The Feast of Pentecost is not mentioned because it will be combined in the Passover (in the Kingdom, both the Church and Jesus will be emphasized in the Passover). Thus there will be only two feasts in the Kingdom: Passover and Tabernacles. The Feast of Tabernacles will be joyous, whereas the Feast of Passover will be solemn. The Feast of Tabernacles, which is the most important, will be mandatory. The Feast of Passover will remind the world of the *basis* for their salvation.

A "hin of oil" will accompany each ephah (each dry measure offering). The hin of oil represents the Holy Spirit.

Ezek. 45:25 In the seventh month, in the fifteenth day of the month, shall he do the like in the feast of the seven days, according to the sin offering, according to the burnt offering, and according to the meat offering, and according to the oil.

On the 15th day of the *seventh* month, the Feast of Tabernacles (also called the Feast of Seven Days, the Feast of Harvest, and the Feast of Ingathering) will begin. The offerings are identical to those on the 15th through the 21st days of the first month. In each case, there is a feast of seven days.

All things being equal, the New (Law) Covenant will be the *same* as the old Law Covenant *except where otherwise noted*.

Ezek. 46:1 Thus saith the Lord GOD; 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.

God continues to give us secret information through the Prophet Ezekiel about how He will conduct the religious services in the Kingdom. As Christians, we have shown a keen interest in the Tabernacle, particularly Chapters 8, 9, and 16 of Leviticus, and here we have explicit information as to how God will arrange affairs in the Kingdom.

Since the *outer* east gate will always be closed, verse 1 is referring to the *inner* east gate, which will be open only on certain feast days in addition to the general stipulation here regarding the sabbath day each week and the new moon on the first day of each lunar month. In other words, on days 1 to 6, the workweek, the inner east gate will be closed, and on day 7, the day of worship, the inner east gate will be open all day long until the evening.

Chapter 46, then, opens up with the observation that, generally speaking, the east gate of the Inner Court will be open only one day a week. A certain principle is being laid down, for the gate will also be open for other holidays that will not necessarily fall on the sabbath.

Ezek. 46:2 And the prince shall enter by the way of the porch of that gate without, and shall stand by the post of the gate, and the priests 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.

“And the prince shall enter by the way of the porch of that [inner east] gate without.” The disposition of the gates in the Outer Court is very much as we picture them in our minds, but the entrance into any of the three outer gates is backward from the standpoint of the porch being on the inside, whereas with the inner gates, the porch is on the outside. The gate is a combination vestibule and porch. In this case, the porch is “without,” that is, facing the Outer Court. The prince of Israel will walk up the eight steps of that porch to go into the inner gate. Thus he will enter toward the inner east gate by walking up eight steps and going on the porch and threshold to the inside portion of that gate, which is like a vestibule; that is, the gate is deep, like a hallway with a gate at each end. The prince can go in that hallway to *near* the Inner Court, but he *cannot enter* the Inner Court.

In other words, the prince will enter the inner east gate by going up eight steps and then proceeding to the inside portion of the inner gate, which is like a vestibule, or hallway. The gate has a depth of many cubits. At one end of the vestibule is the gate nearest the Outer Court, and at the other end of the vestibule is the inner east gate. Stated another way, the long vestibule has doors at each end.

“The prince ... shall stand by the post of the gate.” The prince will be at the prominent spot by the post. Based on Old Testament customs, the post represented authority. The practice of anointing a priest or a king at a pillar (or post) showed that a certain prominence was attached to the post. For example, the anointing took place by one of the two pillars of Solomon’s Temple. Also, the judges of the past did their work by a gate and the *post* of a gate. Here in Ezekiel’s Temple, prominence will be associated with the *post*. Since the prince could not go into the Temple, he went to an elevated spot at the post closest to the people so that they could see him.

At this point, the prince will just be starting to go in because the place where the burnt offering and peace offerings are prepared is on the side of the long vestibule, that is, on the side nearest the Outer Court. In other words, on the side first approached will be a sort of porch with tables, on which the sacrifices are prepared. (The flaying, cutting, etc., of the animal will not be done in the Inner Court, as was the case in Solomon’s Temple.) On some occasions, as here, the prince will provide an offering for himself, and at other times he will provide offerings for the people as their representative. The priests will prepare the offerings.

To explain the disposition of the porches again, the porch for the outer gate faces *inward*, and the porch for the inner gate faces *outward*. Hence the porches face each other, and one standing in the Outer Court can see both porches.

“The prince shall enter by the way of the porch of that gate without, and shall stand by the post of the gate.” What would be today’s equivalent of the posts? For instance, if the President were going to give an address, he would stand on a dais, a *raised* platform, to face and speak to the hearers from an elevated position. Accordingly, the people will see the prince, God’s

representative, as he instructs them in leading the worship service – not as a priest but as one of them, only in a higher capacity. The prince will have the privilege of walking *up* into the inner gate, while the people remain below.

“The prince ... shall worship at the threshold of the gate: then he shall go forth; but the gate shall not be shut until the evening.” Although the gate remained open all day, the prince was not required to stand there all that time, but he had to be there to fulfill the service. In other words, the prince will open the gate and then leave so that the people can look in all day and view what is happening.

The Lord will make sure that the people do not think the Kingdom is a democracy. They will have to respect the position and authority of the Ancient Worthies. The people will not be allowed to do things of their own initiative without, first, humbly waiting for the Lord’s leading – and even then there will be prescribed limits. An example of this required respect is the incident with Elisha in 2 Kings 2:23,24, where young men came “out of the city, and mocked him [an Ancient Worthy], ... [saying], Go up, thou bald head; go up, thou bald head.” Elisha turned back and cursed the young men, “and there came forth two she bears out of the wood” and killed them. Thus deference must be given to the Ancient Worthies.

When the prince enters the gate, he will stand by the post of the gate. The priests will prepare the prince’s burnt offering (singular) and peace offerings (plural). (The animals are slain and prepared outside by the priests and then brought inside to one of the tables on the side of the vestibule farther in the gate.) The prince shall worship at the threshold of the gate and then go forth, with the gate remaining open until evening. This procedure will be followed for the weekly sabbath and the monthly new moon.

The “threshold of the gate” is up eight steps and on the porch before the gate. When the prince walks up the eight steps and enters the inner east gate, he will be in a position of elevation or prominence, for the people will gather at the foot of the steps. Thus the prince will have some special privileges not available to the people. Another example is that the prince (the presiding Ancient Worthy) will have special communication (perhaps audible and visual instruction) with the Church in glory, whereas the people will not.

Ezekiel’s Temple will be beautifully arranged with a very practical floor plan that has spiritual lessons.

Ezek. 46:3 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.

“Likewise the people ... shall worship at the door [not the threshold] of this gate before the LORD in the sabbaths and in the new moons.” On the sabbath and the new moon, the prince’s offerings will be first, and the people’s offerings will follow. The people will worship below, at the foot of the eight steps, described as “at the door of this [inner east] gate.” Thus the people will be looking *up* and *ahead*.

From a natural standpoint, the purpose of opening the gate will be to give the people a better view of the Altar. When the gates are closed, any ornamentation or bars obscure, to a fairly

large extent, a view of the Altar, which is fairly high, being up eight steps to a higher platform. The Altar itself consists of various levels, and it will be right in front of the Holy and Most Holy of the Temple structure. Therefore, the Altar will appear large from the level where the people are looking. The primary purpose, then, of opening the gate is cognition of the Altar.

On the day of worship, the people will gather *in front* of the *eight steps* before the east gate to the *Inner Court*. (There will be *seven steps* before the east gate to the *Outer Court*.) The eighth step pertains to spiritual things, which the people will not have access to. Since the inner east gate will be the prime place for seeing the Temple proper at these times, the *closer* one gets to the inner east gate, the happier he will be.

On certain occasions, the *representatives* of the people will be able to get even closer than the east gate to the Inner Court of the Temple. A precedent occurred in Moses' day among the elders, who represented the people. At such times, the curtain to the gate was drawn aside, and the people could see the Tabernacle.

With the Third Temple, the people will be located in the *Outer Court* with the *outer* east gate (always closed) behind them and the inner east gate in front of them. Of course, to enter the Outer Court, they will have to come in the north or south outer gate.

Spiritually speaking, why will the inner east gate be open only on the *sabbath*, and not on days 1-6? In the antitypical "sabbath" (the last 1,000 years of a 7,000-year period), the people will get blessings. Even though the Jewish sabbath begins at 6 p.m. the evening before, the sacrifices will take place between 9 a.m. and 3 p.m. the next day. Therefore, the people will go to the Temple on the sabbath day but at the time of normal service hours, not the night before in the dark. We are already in that "sabbath," for the Millennial Day began in 1874, but the day has not "*dawned*" yet with the establishment of the Kingdom. Yes, it is still nighttime, but at precisely "9 a.m.," the Kingdom will begin just as God preordained, for *God is not tardy!* The Kingdom will start with *real power and glory* at the moment God has ordained, but the antitypical Sabbath Day, in which this will take place, starts earlier. Thus the Millennial Day came in 1874, but the establishment of the Kingdom and the New Covenant are still future.

The east gate will be the most important gate because it faces the Temple direct. Here the people will worship the Lord in a personalized way. Verses 1-3 tell more or less about the regular holidays, the new moons primarily, for when the stadium is filled to capacity, the people cannot all be by the inner east gate. But during normal spiritual holidays, the congregation will not be as large as on special occasions. Where possible with the weekly sabbaths and the new moons, the people will want a front seat, as it were. Therefore, being close to the inner east gate is a prime spot for observation because of closeness to the Altar in the Inner Court and being able to see the Ancient Worthy who is officiating.

"The people of the land shall worship at the door of this gate before the LORD in the sabbaths and in the new moons." They will worship at the entry of the Inner Court, at the forefront, at the east gate. The primary purpose will be to look into and face the front of the Temple—this would be like facing God direct. (To go behind the Temple would be disobedience and disrespect.) Where, then, will the people be standing? They will be standing in the Outer Court—as near as they can get to the front of the Temple structure. There will be a gate behind

them and a gate in front of them. The gate behind them, the east gate of the Outer Court, will forever be closed and locked. Thus the people have to come into the Outer Court from the two sides, through the north and south gates, and go through the middle.

The prince “shall worship at the threshold of the gate: ... [and] the people ... shall worship at the door of this gate.” The threshold will be up the eight steps, where the people cannot go. When the prince went up on the porch, that was the threshold. Once he went over the threshold and entered, he went into the gate proper.

Ezek. 46:4 And the burnt offering that the prince shall offer unto the LORD in the sabbath day shall be six lambs without blemish, and a ram without blemish.

Ezek. 46:5 And the meat offering shall be an ephah for a ram, and the meat offering for the lambs as he shall be able to give, and an hin of oil to an ephah.

Verses 4 and 5 pertain to the prince’s offerings on the *sabbath*, that is, to his weekly offerings. He will worship the Lord and then offer a burnt offering, which consists of six lambs (picturing the Church) and one ram (representing Jesus). A lamb (in contradistinction to a ram) is immature and young, usually of the first year. Furthermore, $6 + 1 = 7$ (the number of perfection and completion). Similarly, the Candlestick of the Tabernacle had six branches plus a seventh higher central branch. The six, three on each side, pictured the Church. The higher central branch represented Jesus. Again, $6 + 1 = 7$, showing that the Church is complete or made possible by Jesus. And 6 working days + 1 sabbath day = 7.

The order of the offerings is stated *backwards*, for the ram is the most important animal and the six lambs are incomplete without the seventh animal, the ram. The *primacy* of Christ is pictured by the ram. As the Head, he makes the six complete. Jesus died first and then the Church, but the Church (the six lambs) precede Jesus (the ram) in the service here. One reason for this sequence is so that the burnt offering will be similar to the new moon burnt offering (see verse 6) with a bullock preceding. Another reason that God stated this service backwards is to alert us, for sometimes repetition is ignored – just as the setting sun can seem commonplace because of repetition. Jesus often used a similar technique by inserting an unusual statement into his parables in order to call attention to the lesson.

Ezek. 46:6 And in the day of the new moon it shall be a young bullock without blemish, and six lambs, and a ram: they shall be without blemish.

The new moon burnt offering will be one young bullock (picturing The Christ) plus six lambs (symbolizing the Church) and one ram (representing Jesus).

The antitypical sabbath is the seventh 1,000-year period, the Millennium, the Kingdom (generally speaking). The six working days represent the 6,000 years, or the six 1,000-year days from Adam. In other words, the last Creative Day, like the earlier six Creative Days, consists of 7,000 years. After Adam sinned came six 1,000-year days followed by the Millennium, and 6,000 years of evil from the fall of Adam bring us to 1874.

The seventh 1,000-year day is like a normal day in some respects. Our day starts at midnight,

but since people are sleeping, the day, to all practical purposes, does not start until dawn, when the awakening comes. The Hebrew reckoning is from 6 p.m. to 6 p.m. (for example, the Parable of the Penny began at 6 a.m. and ended with the 12th hour expiring at 6 p.m.). One day is 24 hours long, but the daylight period is only 12 hours of that time.

When God begins to work with the people in the Kingdom, raising the dead after the Time of Trouble, it will be dawn, a new beginning, the dawning of the antitypical Sabbath Day. The *epiphania* and the *apokalupsis* pertain to the world, to *their* awakening. The “new moon” refers to the New Covenant – the New (Law) Covenant.

In the Kingdom, the sabbaths will be *weekly* and the new moons *monthly*. The principles will be the same as the old Law Covenant, but the details are different. The 30-day “month” emphasizes a new beginning with Christ, for he was 30 years old when his ministry began. Hence the people will be kept aware of Jesus. The new moon signifies the new month. Throughout all eternity, certain cycles will be perpetuated – even when the sacrifices terminate. The sabbath will always be the sabbath, and the new moon will always be the new moon. The sabbath represents a “rest,” or relief, from the toil or burden of sin. The new moon represents a *new era* or a *new beginning*. Jesus is pictured by the number 30.

Ezek. 46:7 And he shall prepare a meat offering, an ephah for a bullock, and an ephah for a ram, and for the lambs according as his hand shall attain unto, and an hin of oil to an ephah.

Accompanying the respective sabbath and new moon burnt offerings will be supplemental smaller offerings proportionate to a hin of oil for each ephah. “Meat” means meal, cereal. The cereal offering for the six lambs will be a voluntary freewill offering prorated *according to ability* (“as he shall be able to give” – verse 5). More will be expected of the Ancient Worthies, for example. The larger the animal, the larger the quantity of meal and oil. Of course the Temple must be dedicated and the Lord’s acceptance manifested before all of these offerings can take place. A bullock was more expensive than a ram, and a ram was costlier than a lamb.

Whether or not mentioned, supplemental meal offerings also accompanied burnt offerings under the old Law Covenant, and there were other supplemental offerings as well, such as salt and oil offerings. Salt showed that the Lord will not accept perfunctory offerings; *heart* desire makes the offering acceptable. Salt, a seasoning, pictures zeal, discernment, love, wisdom, and constraint.

The same ephah measure will be used for the bullock and the ram (*male* animals). The oil and the meal are both a *full* measure, not fractional, but with the six lambs, the quantity is not a rigid law. With the meal offering, where the nature of an offering indicates the *primacy* of Christ, a *full* measure will be required. In other words, the people will use their own judgment for the meal offering with the lambs (*female* animals) but not with the bullock or the ram.

The Christ is perfect – but only because Jesus is there as the Head. The fullness of the bullock is attributable to the Head. Hence the breakdown is given of the ram (Jesus) and the six lambs (the Church).

A function of the Ancient Worthies will be to explain and assure that those who so desire will

comply properly. The Book of Ezekiel is the textbook of the Kingdom, and the main objective is the salvation of the people. Beyond the Kingdom, the people will examine all details of the past: the Bible, the Tabernacle, Solomon's Temple, etc.

Ezek. 46:8 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.

The prince will enter by way of the porch of the east inner gate, and after he has worshipped, he will exit by way of the same east inner gate. However, he will stay in the Outer Court, for he has additional responsibilities for the people. With the prince entering and exiting the *same* way via the *east* inner gate but the people entering on the north and exiting on the south (or vice versa), a *distinction of honor* will be manifested.

Ezek. 46:9 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.

There will be festivals other than the sabbath and the new moon. For example, the Passover and the Feast of Tabernacles will be observed annually. People who come to worship will have to enter either the north or the south gate and then exit through the opposite one. There will be only two outside entry gates because the third, the east gate (on the front side), will be permanently closed when the Lord enters it, and there is no rear gate (on the west). The purpose of entering at the north gate and exiting at the south gate (or vice versa) is to cause the people to pass by and thus see the Altar, which will be in the center of the Temple; that is, they will recognize the sacrifice of Christ (represented by the Altar). The east gate is the ceremonial and the instructional gate. Moreover, orderly passage will result from the north and south gate rules. Each gate, or door, will be double so that the people can stay to the right and not bump into others who enter in the opposite direction.

In the Kingdom, the prince, the presiding Ancient Worthy, will be the privileged authority, having the chief honor. Not only will he be prominent every day of the week, but also he will be above the people (up the eight steps) in the observances of the sabbath and the new moon. As the *visible* representatives before men in a *civil* capacity, the Ancient Worthies will be the administrators in the Kingdom underneath The (*invisible*) Christ, Head and body. The priests will be the *visible* representatives before men in an *ecclesiastical* sense.

Ezek. 46:10 And the prince in the midst of them, when they go in, shall go in; and when they go forth, shall go forth.

The prince will go out with the people, but the account does not say that he goes out the north or the south gate. Why not? The reason is that the Ancient Worthies have already proven faithful. They will still need some education and polishing, however, for they never saw Christ, but having perfect minds and bodies, they will learn rapidly.

The prince will be able to go out either gate because he has proven faithful. In other words, the prince will have certain liberties just as Moses did in the Tabernacle service. For instance,

Moses could enter the Most Holy. Moral principles of right and wrong hold for all, but with the ceremonial features of the Law, Moses back there and the Ancient Worthies in the future have certain liberties. Nevertheless, the prince cannot enter the Inner Court but will have to stand at the threshold.

The prince will enter first, and the people will follow him. In earthly conduct, the prince will representatively be the people's leader, their *visible* mediator, their lawyer or advocate, their deputy. On the other hand, the Church in glory will be *invisible* "kings," judges, and executives. They will perform no labor but will give mental assistance and instructions. Jesus will get only the more difficult cases.

Ezek. 46:11 And in the feasts and in the solemnities the meat offering shall be an ephah to a bullock, and an ephah to a ram, and to the lambs as he is able to give, and an hin of oil to an ephah.

Ezek. 46:12 Now when the prince shall prepare a voluntary burnt offering or peace offerings voluntarily unto the LORD, one shall then open him the gate that looketh toward the east, and he shall prepare his burnt offering and his peace offerings, as he did on the sabbath day: then he shall go forth; and after his going forth one shall shut the gate.

When the prince offers a voluntary burnt or peace offering on any day of the week other than a feast day, the inner east gate will be opened for him. But here is a difference: *As soon as the offering is finished*, the gate will be closed after him; in other words, it will not be left open until even (3 p.m.).

The gates are designed so that the Altar can be seen even when they are closed, although there will be some obstruction in the grillwork. Since the prince will have more intimate communion with heaven than the people, he will be able to go closer to the Altar. The east inner gate will be opened for him, whereas the people will get only into the Outer Court. There will be a similar gate opening for the prince on the sabbath days.

Ezek. 46:13 Thou shalt daily prepare a burnt offering unto the LORD of a lamb of the first year without blemish: thou shalt prepare it every morning.

Ezek. 46:14 And thou shalt prepare a meat offering for it every morning, the sixth part of an ephah, and the third part of an hin of oil, to temper with the fine flour; a meat offering continually by a perpetual ordinance unto the LORD.

Ezek. 46:15 Thus shall they prepare the lamb, and the meat offering, and the oil, every morning for a continual burnt offering.

Verses 13-15 pertain to the "continual burnt offering" in the Temple in the Kingdom. Under the old Law Covenant, the continual burnt offering consisted of *two* lambs, one in the morning (at 9 a.m.) and one in the evening (at 3 p.m.). In the Kingdom, there will be *only one* daily burnt offering, a lamb at 9 a.m. — an important distinction. The priests will offer this daily burnt offering, not the prince. The prince will *prepare* the lamb offering each morning from the lambs "in stock," that is, from what had previously been given to him. Then the priests will put the animal on the Altar.

The continual burnt offering will be a *daily* reminder of Jesus' sacrifice; it will take place *every day* including sabbaths, new moons, and other feast days. The continual burnt offering will be the opening service of each day. (Under the old Law Covenant, the continual burnt offering closed the day as well.) The symbolism of having just the morning sacrifice signifies that there will be no "night" in the Kingdom, for truth will be clear. The light will increase and increase and increase and be sevenfold by the end of the Kingdom. Unlike the spiritual calling of the Gospel Age, death will not be required for *earthly* blessings in the Kingdom.

The continual (daily) burnt offering of the lamb in the Kingdom is "a *perpetual* ordinance unto the LORD." *If* offerings are perpetuated beyond the Millennium, this would be one such offering. The continual burnt offering emphasizes *Christ*.

As with other sacrifices, the daily burnt offering will be accompanied by a meal offering mingled with oil. The meal, which is *fine* flour, shows the perfections of Jesus or the experiences of the saints. The oil will be special oil. The prince will prepare the one-sixth part of an ephah of meal and the one-third part of a hin of oil. Since the prince will be busy, the rotational office is a practical arrangement. As already pointed out, the New Covenant will be similar to the Mosaic Law unless otherwise stated.

Ezek. 46:16 Thus saith the Lord GOD; If the prince give a gift unto any of his sons, the inheritance thereof shall be his sons'; it shall be their possession by inheritance.

Ezek. 46:17 But if he give a gift of his inheritance to one of his servants, then it shall be his to the year of liberty; after it shall return to the prince: but his inheritance shall be his sons' for them.

Ezek. 46:18 Moreover the prince shall not take of the people's inheritance by oppression, to thrust them out of their possession; but he shall give his sons inheritance out of his own possession: that my people be not scattered every man from his possession.

Verses 16-18 explain the difference between the prince's giving a gift to a son and his giving a gift to a servant. The Ancient Worthies will have quite extensive land on either side of the holy oblation. Any land given to a son becomes a permanent inheritance.

Eventually, at the end of the Kingdom, the Ancient Worthies will get a spiritual resurrection. In regard to the Abrahamic promise, the three patriarchs – Abraham, Isaac, and Jacob – did not inherit the land in their lifetime. The fact that Abraham even had to *purchase* a burial plot for Sarah proves they were sojourners in their own land. In the Kingdom, Abraham, Isaac, and Jacob will get land in the holy oblation. Genesis 17:8 states that God will give the land "unto thee, and to *thy seed* after thee." When the Ancient Worthies receive their spiritual inheritance at the end of the Millennium, they will leave behind the earthly inheritance to their children (their "seed"). At that time, when the Ancient Worthies get their spiritual reward, all earthly offices will cease, for everyone who gets life here on the earth will be a king with crystallized moral qualities.

As in Old Testament times, a "year of liberty," which is a year of Jubilee, will occur every 50 years. However, the conditions will be different in the Kingdom, for the Jubilee will be mainly

ceremonial and will pertain to gifts out of the Ancient Worthies' own personal inheritance – the gifts will be real estate, property, and goods. Any land given to a servant for an inheritance will return to the original owners in the year of Jubilee. The old Law Covenant contained the same provision. In other words, a prince can give a gift to a servant for good service, but in the year of Jubilee, the land will revert back to the prince (or to his children if the Ancient Worthy is not present). Incidentally, the word “servant” indicates a chain of command going in descending order from Ancient Worthies to sons to servants.

In the present life, the Christian gets an “earnest” of his future inheritance; that is, he gets samples through current blessings of what is in store for him beyond the veil if he is faithful. The principle is the same with the world. Mankind will get an “earnest” in the Kingdom, a foretaste of what lies ahead. Once they enter the age beyond the Millennium, they will have the reality.

Verse 17 proves there will be servants in the Kingdom too. As under the old Law Covenant, if someone is not pulling his own weight (if he is indolent), he will find himself in need and will have to become indentured to another – until the year of Jubilee. What a good lesson in discipline! Each person will not get his own vine and fig tree in the full sense until the age beyond the Millennium. The land will simply become vacant as some go into Second Death during the Kingdom Age.

Verse 18 will be a comfort to the people. “Moreover the prince shall not take of the people's inheritance by oppression, to thrust them out of their possession.” The Ancient Worthies will have great power but will not use it selfishly. Each Ancient Worthy will be assigned a specific place. Like those comprising the Church in glory, each will have his own jurisdiction. The Law is designed to protect the poor of the land. However, since the Ancient Worthies will be perfect, they would not practice oppression anyway.

Ezek. 46:19 After he brought me through the entry, which was at the side of the gate, into the holy chambers of the priests, which looked toward the north: and, behold, there was a place on the two sides westward.

Ezek. 46:20 Then said he unto me, This is the place where the priests shall boil the trespass offering and the sin offering, where they shall bake the meat offering; that they bear them not out into the utter court, to sanctify the people.

In the outer wall of the Inner Court, there will be a place for the priests to boil the trespass offering and the sin offering and to bake the meal offering. These activities will occur in the Inner Court so that the priests will not sanctify the people. The next several verses make the distinction of the corner courts.

The trespass offering will be the priests' share of the people's offerings. Part of the offering goes to God, part to the priests, and the remainder to the offerer and his family.

Ezek. 46:21 Then he brought me forth into the utter court, and caused me to pass by the four corners of the court; and, behold, in every corner of the court there was a court.

Ezek. 46:22 In the four corners of the court there were courts joined of forty cubits long and

thirty broad: these four corners were of one measure. (See Figure 4.)

In each corner of the *Outer Court* (that is, between the Outer Court and the outer wall of the whole Temple complex) will be a small court. Thus there will be four corners and four small courts, each court being 40 by 30 cubits. The boiling chambers (kitchens) in the Outer Court will be for the people, who will cook their own offerings. In other words, in the Kingdom, the people will bring and prepare their own food.

The situation will be the same in the *Inner Court* except that there will be only *two* small courts in two corners – westward (verses 19 and 20). Since the front of the Temple complex will be on the east, “westward” means the two back corners. In the Inner Court, a path (or conduit) will lead into each of the two back courts; this walkway is for the priests. Also, the boiling chambers in the Inner Court will be for the priests.

In the two back courts, the priests will prepare their food for consumption. Chambers in that area will be used as a “restaurant” for the priests and their families. Food will be stored and cooked in the chambers, and dressing rooms will also be there so that the priests can remove their priestly garments before going out into the Outer Court among the people and beyond. For the priests to wear priestly garments among the people would (1) pollute the garments and (2) sanctify, or ceremoniously cleanse, the people. An example in the antitype is a priest who lowers the standard by going to a dance in his priestly garments; in addition, his presence justifies the conduct of the people there. The Temple is to have a reverential, sobering, sanctified atmosphere.

Boiled food is not as appetizing as other ways of cooking, but there is a spiritual significance; namely, the world of mankind will not be expected to sacrifice *unto death*. Yes, they will have tenderizing experiences, but they will sacrifice *unto life*. (A sacrifice burned in entirety shows consummation unto death.) The Ancient Worthies have already done their sacrificing. The people will get the nutritional value but not the taste. Roasted (“burnt”) food will be reserved for the Altar; thus the Altar will be emphasized by eating another way. Boiling water ameliorates the extremity of the heat in the “burnt” method. The boiled offerings will be a throwback to what Christ and the Church did during the Gospel Age. Generally speaking, the Ancient Worthies will eat of the people’s offerings, and the people will eat of their own offerings.

Meat will be eaten at least to the end of the Kingdom. Beyond the Millennium, the people will literally have access to the tree of life – probably on each person’s own private property. Fruit will be the *main* diet plus the tree of life, a particular tree with its own kind of fruit.

Ezek. 46:23 And there was a row of building round about in them, round about them four, and it was made with boiling places under the rows round about.

Ezek. 46:24 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.

The Levites – not the priests – will be the go-betweens, the gatekeepers, the ushers directing the crowds, etc. They will be ministers of a lesser order than the priests, who will perform the Inner Court functions. Hence the Levites will be able to go out into the outer perimeter under certain

circumstances, which the priests cannot do. Incidentally, stoves, bathrooms, and other necessities will be included in the Temple.

The offerings for the world in the Kingdom Age will be *boiled* food versus *roasted* meat for offerings in the Jewish Age (and antotypically in the Gospel Age). When meat is roasted by fire, it comes in direct contact with the fire – there is no mollifying factor. When meat is boiled, however, the water symbolically changes the situation – there is a modifying factor. Meat roasted by fire signifies that the Gospel Age sacrifices are *unto death*. Meat boiled in water signifies that the world’s sacrifices in the Kingdom are *unto life*. A *burnt* offering is *wholly* consumed; a *boiled* offering is eaten (it is a *food*). Just as boiling tenderizes food, so the experiences of the world in the Kingdom will tenderize them but will be a sacrifice *unto life*.

Ezek. 47:1 *Afterward he brought me again unto 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 toward the east, and the waters came down from under from the right side of the house, at the south side of the altar. (See Figure 14.)*

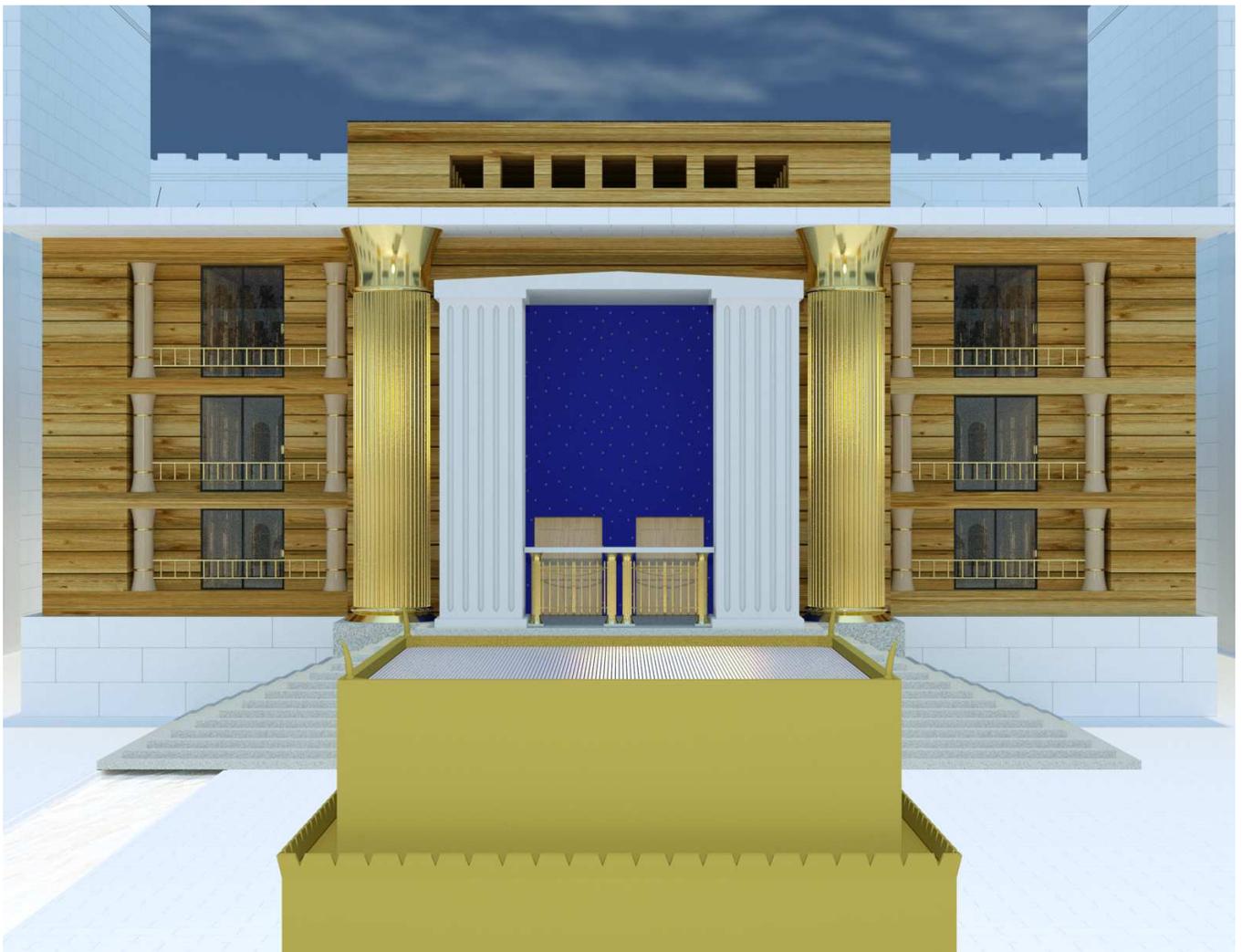


Figure 14

Ezek. 47:2 Then brought he me out of the way of the gate northward, and led me about the way without unto the utter gate by the way that looketh eastward; and, behold, there ran out waters on the right side. (See Figure 15.)

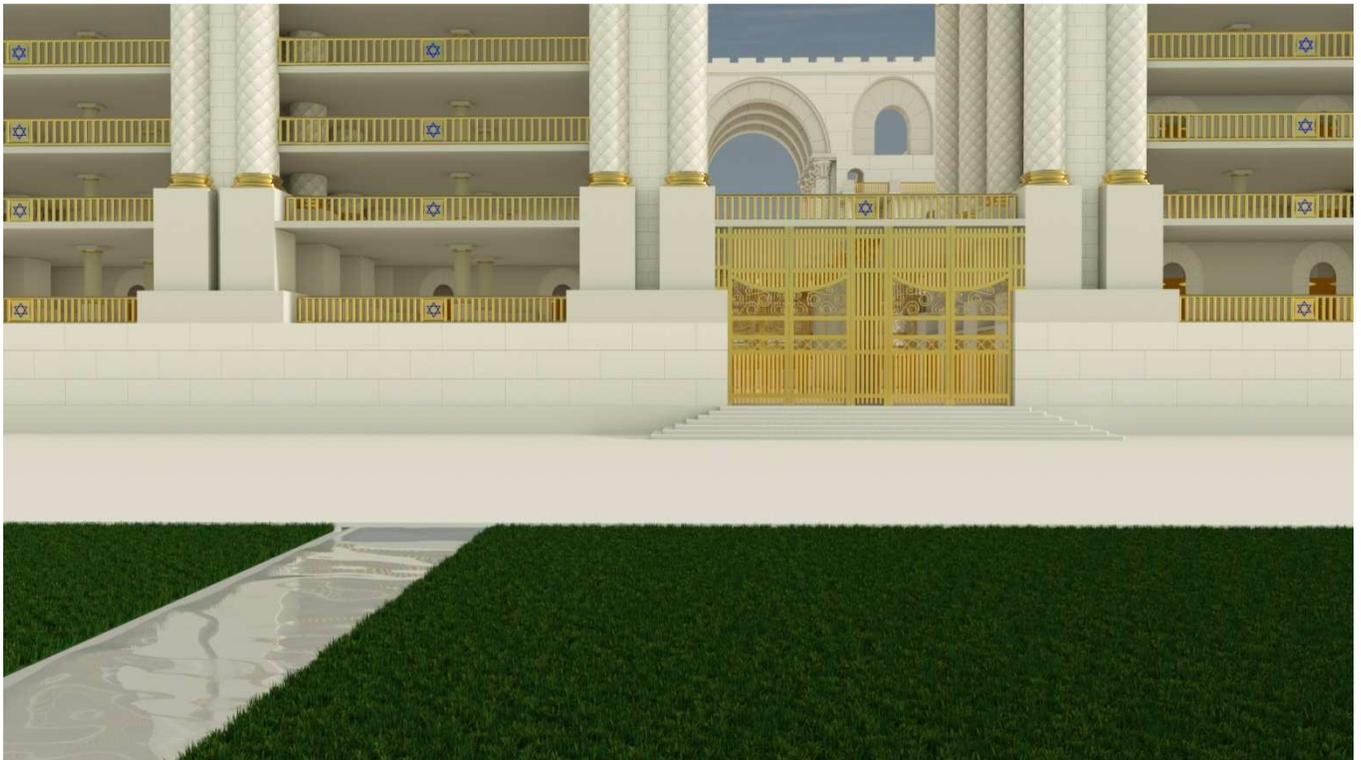


Figure 15

The brass man with the measuring line continued to conduct Ezekiel, bringing him again to the “door of the house.” Ezekiel was in the Inner Court near the entrance to the Holy. After getting the architectural details, he saw water issuing forth “out from under the threshold of the house eastward.” The waters were coming from the rectangular Temple proper, which was on a platform.

Steps will be necessary to get up the height of the platform to enter the porch of the Temple proper. The water (a spring) will come out from under the platform and flow eastward and from the right (or south) side of the Temple to avoid hitting the steps in the center. A channel will be designed so that the water emanates from the right side of the Temple as one stands on the Temple porch. Water will go through the whole Temple complex and exit toward the east, which faces the Mount of Olives and the Dead Sea. In other words, the water will follow a relatively straight line until it gets out of the Temple. It will come out of the structure and drop almost like a small waterfall. *Reprint No. 3624, entitled “The Life-Giving Stream,”* mentions the possible opening up of a channel from the Mediterranean Sea to the Dead Sea.

Ezekiel was taken out the north inner and outer gates and then around to the east side to look at the water. The water will stay on the south side of the Altar all the way under the Temple complex. However, originally the water will come from the west or back side of the Temple, from the area of the Most Holy, which is where God, Jesus, and the Church will be, spiritually speaking. Stated another way, there is no exit on the west side because that is where God is.

The source of the water is from heaven, that is, from God and The glorified Christ. There is a spiritual correspondency with Revelation 22:1 in regard to the “river of water of life, clear as crystal,” which proceeds out of the throne of God and of the Lamb. The water of truth and of life *for the world* will issue forth after the marriage of Jesus and the Church. (The Temple chapters in the Book of Ezekiel, which are both literal and spiritual, are more comprehensive than the Book of Revelation, which is only spiritual.) The preview Ezekiel was given is like the preview Moses had of the Tabernacle on Mount Sinai. The rock under the Dome of the Rock will be under the Altar in Ezekiel’s Temple.

“The waters came down from under from the right side of the house, at the south side of the altar.” South is the opposite of north, and in a favorable sense, it pertains to the natural Kingdom, as opposed to the spiritual or heavenly Kingdom. Hence south pertains to restitution *for the world*.

Ezek. 47:3 And 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.

Ezek. 47:4 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.

Ezek. 47:5 Afterward 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.

Outside the Temple complex, Ezekiel saw the brass man, “the man that had the line in his hand,” measure 1,000 cubits (the water was ankle deep), 1,000 more cubits (the water was knee deep), 1,000 cubits again (the water was loin or waist deep), and another 1,000 cubits (the water was over Ezekiel’s head). Thus four distinctions in water depth are mentioned – “a thousand” cubits is mentioned four times. In other words, as the water exits the Temple complex, it will get progressively deeper and wider. At the 4,000-cubit mark, the water was too deep for Ezekiel to continue the measurements.

These verses are a spiritual confirmation of the Ezekiel *cubit*. In the Tabernacle arrangement, the spiritual unit of measurement is in *feet*. For instance, the Brazen Altar was 5 cubits square (that is, 5 x 4 cubits for the perimeter), or 30 feet, the number of Jesus and his earthly ministry. In Ezekiel’s Temple, the 4,000 cubits equal 7,000 feet. (The 21-inch cubit equals 1.75 feet; therefore, 4,000 x 1.75 = 7,000.) This is the river of *truth*, and the four measurements indicate that truth will eventually cover the earth as the waters cover the sea (Isa. 11:9). The light of truth will be *sevenfold* in the Kingdom.

The measurements also point back to the creation of man and extend to the end of the Millennium – a 7,000-year period. The water of truth began in the Garden of Eden. God gave a ray of hope by promising that the seed of woman would bruise Satan’s head and by clothing Adam and Eve with animal skins. These two faint glimmers of hope were “ankle deep,” as it were. The four measurements show the *progression of truth* until the truth covers the earth as the waters cover the sea. Thus the fact that Ezekiel could no longer fathom the bottom of the river when he got to the 4,000-cubit mark shows *progression*.

A practical way of measuring the cubit, etc., in Old Testament times was as follows:

Cubit = from elbow to tip of middle finger (18 inches)

Handbreadth = width of four fingers (3 inches)

Palm breadth = fatness of hand (4 inches)

Therefore, the Ezekiel cubit was 21 inches (18 + 3 = 21 inches).

The 18-inch cubit is a multiple of 6 times 3. Thus the number 18 is divisible by 6, a holy number on *this side* of the veil, that is, in the *present* life. The number 21 is divisible by 7, the number of perfection, which would be on the *other side* of the veil.

The Great Pyramid cubit is a multiple of 5 (5 squared), which is an *earthly* number.

Accordingly, the Pyramid will be a witness to the world. Christ's Kingdom, the *fifth* universal empire on earth, will occur when the stone grows and fills the whole earth (Dan. 2:34,35). In summary, then, the Tabernacle cubit is a multiple of 6, the Ezekiel's Temple cubit is a multiple of 7, and the Great Pyramid cubit is a multiple of 5.

We should keep in mind that Ezekiel saw this vision in advance of the *literal* Temple and the *literal* stream that will exist in the Kingdom. In the vision, the brass man stretched the "line," which corresponded to a tape measure, and Ezekiel saw a "flag" saying "1,000." Then the brass man beckoned Ezekiel on to the next 1,000-cubit mark, and so forth. The river will get wider, deeper, and faster as it goes eastward to sweeten the Dead Sea so that fish can live in it. Symbolically, the river will bring life to the dead world ("sea") of mankind.

Ezek. 47:6 And he said unto me, Son of man, hast thou seen this? Then he brought me, and caused me to return to the brink of the river.

Ezek. 47:7 Now when I had returned, behold, at the bank of the river were very many trees on the one side and on the other.

From the middle of the river, where he was floundering and could not cross, Ezekiel was instructed by the brass man to return to the bank, or edge. There, at the 4,000-cubit mark, he looked around and noticed an abundance of trees ("*many trees*") on both sides of the river. These will be *literal* trees in the Kingdom.

The trees are a reminder of the trees of life in Genesis (the Garden of Eden) and Revelation, the first and last books of the Bible (Gen. 2:9; Rev. 22:2). "Trees" are a symbol of human nature, of mankind. They are green, their leaves represent professions of faith, and their fruits picture character development (by the Holy Spirit). Ordinary grass represents *small* development, immature individuals, compared to the mature development of a tree, that is, compared to a developed, mature character. The objective of the world will be to become kings (trees).

Ezekiel looked back up the river toward the Temple. The trees in this account represent the Ancient Worthies, the agents of the Church in glory, and the leaves picture instructions for the people. The fruit represents the character development of the Ancient Worthies that will benefit the world. It can be said that the river comes from "heaven" (from God and The Christ) and then flows down past the trees (the Ancient Worthies) to the Dead Sea (the world of mankind). Eventually, as mankind respond, they will become like the Ancient Worthies. When the faithful

of mankind reach perfection, the Ancient Worthies will get a spiritual change.

Ezek. 47:8 Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed.

Ezek. 47:9 And it shall come to pass, that every thing 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 every thing shall live whither the river cometh.

Ezek. 47:10 And it shall come to pass, that the fishers shall stand upon it from En-gedi 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.

The narrative suggests that the river will supply life, especially at its lower level. Wherever the river goes, it will bring fertility to the soil. The river will empty into the Dead Sea, which is the lowest part of the earth. Today no fish live in the Dead Sea, but in the Kingdom, the water will sufficiently dilute the saline content of that body of water so that fish will be able to live in the northern portion, just as they now live in the ocean. In fact, fish are already at En-gedi, and the Jordan River empties into the Dead Sea but not with enough water flow to freshen it. A miracle will occur in the future to bring enough water to sweeten the Dead Sea.

We are reminded of the 12 kinds of trees on both sides of the river of life in the New Jerusalem (Rev. 22:1,2). Of course the New Jerusalem is symbolic, whereas the Temple chapters in the Book of Ezekiel are both literal and symbolic. At the end of the Kingdom, the trees of life will be made available to the world through transplantation from the Garden of Eden.

The “trees” of verse 7 represent the Ancient Worthies as mature human beings. Although one can be mature either in evil (shown by the green bay tree in Psalm 37:35) or in uprightness (shown by the palm tree in Psalm 92:12), here the mature individuals are the Ancient Worthies, the instructors of mankind in the Kingdom.

The water will start from the Temple proper, that is, from God’s throne and The Christ. “And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely” (Rev. 22:17). The instruction of The Christ is likened to a river that flows from heaven (the throne) to benefit the world. The Ancient Worthies (the “trees”) will be the earthly instruments of instruction.

Aside from the spiritual lessons, a literal river will flow from the Temple, and there will be literal trees. Other Scriptures show that the Temple will have literal plants and beautiful tile as well. The river will flow south of the Altar; hence it will miss the eight and the seven steps that go up to the Temple. A bridge will cross over the river channel in the Outer Court so that the people will be able to see the river but not fall into it. Since the Temple will be built on the top of a mountain, the river will get deeper as the land levels out into more of a plain and eventually goes down to the Dead Sea. Moreover, the flow of water will be constant so that the river will maintain its depth at all seasons – and thus preserve the symbolism.

The symbolism is as follows. The south side of the Altar pictures mankind, whereas the north side of the Altar represents divinity, the Pleiades, promotion, the throne of God, etc. (Psa. 75:6). The south represents the recipients of the divine blessing from an earthly standpoint. Water courses through earth's society.

Progression is shown – and the time element too – as the river gets deeper. As the Kingdom progresses, the knowledge of God will increase. The sunlight will symbolically be sevenfold, and the knowledge of the Lord will cover the earth. Each generation will be gradually enlightened as the prisoners of the tomb, of darkness, are called forth into the light. It will be a healing process.

When the Dead Sea is healed, a *great multitude* of fish will live in it. The fish picture humanity brought to life. Accordingly, when the tombs are opened, *many* “fish” will come forth.

“Every thing shall live whither the river cometh” – fish, trees, grass, etc. – for the river will be a source of life. The 144,000 will be *wells* of water, *well springs* of life; that is, they will have the ability to give life to others and will have life within themselves.

En-gedi and En-eglaim exist today. Fish will be caught and nets dried at En-gedi. In other words, approximately the upper half of the Dead Sea will have life. The lower half, which will still be too saline despite the water pouring in, will be used for potassium, bromine, etc.

“And it shall come to pass, that every thing that liveth ... whithersoever the rivers [*plural*] shall come, shall live” (verse 9). The Hebrew for “the rivers” is “the *two* rivers” (see King James margin). Waters from the Mediterranean will empty into the Dead Sea. Hence the fish in the Dead Sea will be in kind like those in the Mediterranean Sea (“the great sea” – verse 10). The lesser salinity of the Mediterranean water coming in will help to dilute the Dead Sea, along with the freshwater river issuing forth from under the throne of God in the Temple. A channel will be built in the Kingdom to connect the two. The river coming from the Temple will be relatively small compared with the volume of water coming from the Mediterranean Sea, but the combination of the two will affect and freshen the Dead Sea, a big and deep body of water (about 1,300 feet deep). The river from the Temple is symbolic as well as literal; the Mediterranean Sea will be a practical connection.

Q: Will the earthquake play a part in establishing the water flow to the Dead Sea?

A: It may be, but the river will not spring up from the Temple until the structure is built. There is water under the southern part of the Temple Mount today, always flowing, that goes into the Pool of Gihon. The water is under the Dome of the Rock and a little to the north; it is under Solomon's Quarry, under the northern part of the city and near the Mosque of Omar.

When the Temple is finished, what will cause the water to come forth? There will be some kind of visible striking. The striking and the water issuing forth will be similar to the incident in the Wilderness of Sinai when Moses struck the rock and water came forth.

The earthquake will push up the land, including the water underneath. The land will be pushed up as a plain, or platform, on which the Temple will be built. Thus when the water

issues forth, it will come from a *height* downward, with gravity causing a rapid flow. The Church goes *upstream* (the way of sacrifice) in the Gospel Age, whereas the world will go *downstream* in the Kingdom.

The Temple, which pictures The Christ, will be built where Abraham offered up Isaac. The city of Jerusalem represents the government of Christ on earth with the Ancient Worthies holding the main role and a ceremonial Zadok priesthood performing priestly functions.

Ezek. 47:11 But the miry places thereof and the marshes thereof shall not be healed; they shall be given to salt.

The southern end of the Dead Sea, which will be used for the extraction of salt and minerals, will remain highly saline and lifeless. It pictures Second Death, which will always exist as a principle. God will always have the prerogative of executing an evildoer.

Now the Dead Sea has no outlet, and evaporation is rapid. In the Kingdom, the Dead Sea will have an outlet with the bulk of the water flowing out, but a residue will remain with evaporation continuing.

Ezek. 47:12 And by the river upon the bank thereof, on this side and on that side, 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.

Literal trees will grow on both banks of the river, providing food (fruit) and medicine (leaves). Because of the waters that issue from the sanctuary, the “leaf [of the trees] shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months.” Fruit will be available continually, year-round, for both food and medicine. The fruit will be eaten, but it will keep growing and replenishing and supplying fruit *all year long*. The trees will be fruit-bearing continually. Since the leaves will not wither, the fruit trees will be like evergreens, having green leaves as well as bearing fruit all year.

The Book of Revelation is spiritual, whereas the Ezekiel account is both natural and spiritual. “And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations” (Rev. 22:1,2). The Revelation account is talking about 12 kinds of fruit, the spiritual symbolism being that the character development of the Church will benefit others. The Ezekiel account simply says that the trees will bear fruit year-round. The thought is that each tree will bear *one kind of fruit* all year long, but there will be *several different kinds of (fruit) trees*. The spiritual meaning is that the Church will be productive throughout the Kingdom (the “one year,” or 12 months). It will be a *mixed grove* of various kinds of trees—just as in the Garden of Eden. Adam was forbidden to eat the fruit of just *one kind* of tree. The term “in the midst” in Genesis 2:9 means “within that *mixed grove*.” “And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst [within that *mixed grove*] of the garden, and the tree of knowledge of good and evil.”

The “sanctuary” of Ezekiel and the “throne of God” in Revelation are the same. The Temple itself, figuratively speaking, is God’s throne. The life-giving qualities are credited to the source: the sanctuary. “Their waters ... issued out of the sanctuary.”

There will be 12 kinds of trees, with each tree bearing fruit all year long. At the end of the Millennium, paradise will be restored. The diet during the Kingdom will be similar to what we have now, but at the end of the Millennium, the diet will probably return to that of Eden. (Man began to eat meat by authority after the Flood – Gen. 9:3. Meat was permitted for strength at that time.) At the end of the Millennium, the tree of life will be added to sustain life for the obedient, who will live everlastingly. The tree of life (that is, the *grove* of trees) will be transplanted to Ezekiel’s Temple either at the beginning, the middle, or the end of the Kingdom. Incidentally, if an individual could eat of the tree of life in Eden even now, he would live forever despite his imperfect state.

A scriptural example of the healing quality of leaves is Isaiah’s use of fig leaves to cure King Hezekiah. “For Isaiah had said, Let them take a lump of figs, and lay it for a plaster upon the boil, and he [Hezekiah] shall recover” (Isa. 38:21). Herbs are also medicinal.

Since the trees picture the Ancient Worthies, the trees will also picture perfect humanity, who will just keep replenishing themselves. That is why Jesus, when he laid down his life and experienced all the feelings of fatigue, had a revival of strength each night. He healed thousands and he *felt* it – it *cost* him something. The remarkable thing with both Jesus and Paul is that no matter what they suffered personally, they kept *repeating* the experience. *Nothing* dampened their ardor.

Ezek. 47:13 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.

Verse 13 begins a description of how the land of Israel will be divided among the 12 tribes in the Kingdom – they will be divided according to the 12 sons of Jacob. However, when the land is inherited in the future, Joseph will get a double portion through his two sons, Ephraim and Manasseh. The two sons will replace Joseph and Levi.

The residents of each “tribal” strip will not necessarily have to be of that tribe in the Kingdom because the lineage got mixed over the years. The people will be raised where they lived much of their lives. In other words, all Jews will live in Israel, and except for Jews who were born and lived in other lands, they will be put in the area they are familiar with.

Since 1878, when the sleeping saints were raised, the Church in earth’s atmosphere has been getting schooled about the billions of humanity, both the dead and the living. The Church will have to decide in advance where each individual will live.

Ezek. 47:14 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.

The clause “And ye shall inherit it, one as well as another” is translated in the Revised Standard Version, “And you shall divide it equally.” Originally Joshua divided the land *irregularly*. In the

Kingdom, the land is to be divided in *regular*, orderly fashion – in parallel east-to-west strips. In succeeding verses, the perimeter of the land is described, but the east-to-west lines go *parallel*. The strips will be proportioned equally from north to south, but the acreage will vary because of the irregular border and coastline on the east and west, respectively. However, the principle of *equality* is important spiritually.

Ezek. 47:15 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;

Ezek. 47:16 Hamath, Berothah, Sibraim, which is between the border of Damascus and the border of Hamath; Hazar-hatticon, which is by the coast of Hauran.

Ezek. 47:17 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.

The Kingdom borders of Israel will be examined from a broad standpoint. First, the northern border is described.

Certain identifiable points help us to get a perspective of the whole. The Book of Numbers also describes the northern border and mentions Zedad but, in addition, introduces Mount Hor, which is north of Lebanon (this is not the Mount Hor on which Aaron was buried). “And this shall be your north border: from the great sea ye shall point out for you mount Hor: From mount Hor ye shall point out your border unto the entrance of Hamath; and the goings forth of the border shall be to Zedad” (Num. 34:7,8). Hence Israel in the future will include all of Lebanon. In Solomon’s day, Israel went up to the Euphrates, but then the land kept shrinking.

Hamath is mentioned in both Ezekiel and Numbers. Here a visual sighting is being taken, as if one is standing at a particular point and saying, “That mountain is part of the northern border.” The account is giving a thumbnail description of the future borders of Israel. The description is purposely vague so that it will not be too well understood at present by the world. Moreover, many of the names have changed. Hauran is Haran, which is up in Turkey and a little north of Syria, going toward the Euphrates. Of course Damascus is in Syria. The northern border will be close to Syria, going from the Mediterranean Sea on the west to Haran on the east.

Israel will eventually be on both sides of the Jordan River. This description includes both sides but in a way not easily detected. The seas are identified as follows:

The “great sea” is the Mediterranean Sea (verse 15).

The “sea” is the Sea of Galilee (verse 17).

The “east sea” is the Dead Sea (verse 18).

Ezek. 47:18 And the east side ye shall measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel by Jordan, from the border unto the east sea. And this is the east side.

Verse 18 describes the future eastern border of Israel. Haran and Damascus are far apart, and Gilead is across the Jordan River. Syria will be left as a nation but with very changed borders. The Dead Sea is mentioned. Joshua, Moses, Ezekiel, and Abraham all gave information about Israel’s future borders. The accounts appear somewhat confusing partly because some of the

descriptions pertain to different time periods, but the details can be harmonized.

The description of the eastern border is Damascus to the Jordan River to the Dead Sea. Roughly speaking, the eastern border will follow the Jordan River, but in the final analysis, Israel will get Gilead, which is far east of that river. Later the many inhabitants will tumble over into Gilead.

Ezek. 47:19 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.

Now comes a description of the southern border. The “river to the great sea” is considered by some to be the Wadi El Arish, but it is probably the Suez Canal, an artificial “river” that was originally a wadi. The debate is whether the southern side crosses over to a wadi or goes into Sinai. It is probably the latter. Kadesh-barnea is the site from which the spies were sent forth (Num. 32:8,9).

Ezek. 47:20 The west side also shall be the great sea from the border, till a man come over against Hamath. This is the west side.

There is only a brief description for the western border, for the Mediterranean goes all the way north to Hamath, which is inland.

Ezek. 47:21 So shall ye divide this land unto you according to the tribes of Israel.

Ezek. 47:22 And it shall come to pass, that ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall beget children among you: and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel.

Ezek. 47:23 And it shall come to pass, that in what tribe the stranger sojourneth, there shall ye give him his inheritance, saith the Lord GOD.

In the Kingdom, non-Israelite people (Canaanites, Philistines, Arabs, etc.) will live in Israel if that is where they dwelled for all or most of their present life. In other words, the resuscitated people will more or less live where they did in the present life. Those *born* in Israel will live there in the future when they are brought out of the grave. They will have equal civil rights with the Israelites, but the names, descriptions, and leadership will be Israelitish. Verses 22 and 23 show how the Arab situation will be handled in the Kingdom. Those who previously lived there and were displaced can move back.

“Ye shall divide it by lot.” The word “lot” means “plot,” an assigned piece of land. God has ruled where each tribe will be, but the subdivisions or territories will be assigned by lots, or plots. Ezekiel Chapters 47 and 48 show how the borders of Israel will start in the Kingdom, but later, as the population increases, they will burgeon out to the Euphrates, Gilead, the Suez Canal, etc.

“Ye shall [sub]divide it [the parallel land strips] by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall beget children among you.” Children will be

born in the Kingdom but only in the *early* part. Then childbearing will phase out.

Interplanetary travel will probably be permitted beyond the Millennium. The physical planets are meant to be inhabited by physical beings, and such travel will permit witnessing and testimonies. Travel will occur not only in our solar system but also elsewhere, and man will be able to travel faster than light. *Outside* our universe, the laws of science, math, etc., can be entirely different. Therefore, vehicles and people will be able to travel more than 25,000 miles per second without burning up. The problem is to get outside earth's atmosphere and outside our universe. Our sun, as the nearest *star*, affects our gravitation. As man gets away from the sun, its power will become less and less, and other suns will have more influence.

Ezek. 48:1 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.

The narrative now begins to list the territory to be allotted to each tribe, starting with Dan. The wording is similar to the description of the northern boundary of Israel because Dan will be the northernmost tribe, the northernmost east-to-west strip. In other words, the northern border of Israel will be the northern border of the tribe of Dan.

Common factors for the territories of all the tribes are (1) they are described from east to west, and (2) they border the Mediterranean Sea. In addition, they are all parallel strips of the same dimension from north to south with the exception of the north boundary of Dan (the northernmost tribe) and the south boundary of Gad (the southernmost tribe), which will be irregular because of the extreme borders of the nations adjoining them. Of course the distances will vary from east to west because of the irregular coastline. Therefore, the acreages of the tribes are not equal, but the north-to-south distances are the same. In the final analysis, the tribal divisions of the Kingdom will be spiritual.

The sequence of the tribes from north to south, as listed in verses 1-29, is Dan, Asher, Naphtali, Manasseh, Ephraim, Reuben, Judah, the holy oblation, Benjamin, Simeon, Issachar, Zebulun, and Gad. The closer a tribe is to Jerusalem, the more favorable the position. Seven tribes will be north of the holy oblation, and five tribes will be south of it. The tribe of Judah will be just north of the holy oblation.

Ezek. 48:2 And by the border of Dan, from the east side unto the west side, a portion for Asher.

Ezek. 48:3 And by the border of Asher, from the east side even unto the west side, a portion for Naphtali.

Ezek. 48:4 And by the border of Naphtali, from the east side unto the west side, a portion for Manasseh.

Ezek. 48:5 And by the border of Manasseh, from the east side unto the west side, a portion for Ephraim.

Ezek. 48:6 And by the border of Ephraim, from the east side even unto the west side, a

portion for Reuben.

Ezek. 48:7 And by the border of Reuben, from the east side unto the west side, a portion for Judah.

Ezek. 48:8 And 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.

Ezek. 48:9 The oblation that ye shall offer unto the LORD shall be of five and twenty thousand in length, and of ten thousand in breadth. (See Figure 13.)

Ezek. 48:10 And for them, even for the priests, shall be this holy oblation; toward the north five and twenty thousand in length, and toward the west ten thousand in breadth, and toward the east ten thousand in breadth, and toward the south five and twenty thousand in length: and the sanctuary of the LORD shall be in the midst thereof. (See Figure 13.)

Between the tribes of Judah and Benjamin will be the holy oblation with specific dimensions. The supplied word “reeds” should be “*cubits*.” Verses 8-10 describe the land for the Temple, the city, the priests, and the Levites. This strip, called the holy oblation, will also extend east to west, and it will be 25,000 cubits square excluding the land for the princes. The Temple will be in the midst of the holy oblation going east to west but in the upper portion going north to south.

Ezek. 48:11 It shall be for the priests that are sanctified of the sons of Zadok; which have kept my charge, which went not astray when the children of Israel went astray, as the Levites went astray.

Notice that the priests’ land “shall be [only] for the priests that are sanctified of the sons of Zadok.” Not all of the sons of Zadok will be priests – just the “*sanctified*” ones. The ones selected of the Zadok lineage will be those the Lord designates. Because Nathan and Zadok were faithful to David when the majority supported Adonijah, Zadok and his descendants will be honored. The same principle that applies to the Levites will operate with the nominal Church, whose members will have an inferior position in the Kingdom. By singling out Zadok and his descendants, the number of priests will be just right – not too many and not too few.

Ezek. 48:12 And this oblation of the land that is offered shall be unto them a thing most holy by the border of the Levites.

Ezek. 48:13 And over against the border of the priests the Levites shall have five and twenty thousand in length, and ten thousand in breadth: all the length shall be five and twenty thousand, and the breadth ten thousand. (See Figure 13.)

In the Kingdom, the Levites will have land for houses and gardens. Information about the holy oblation is mentioned twice in order to have two witnesses. This information is important because it pertains to the future world’s capital.

Ezek. 48:14 And they shall not sell of it, neither exchange, nor alienate the firstfruits of the land: for it is holy unto the LORD.

Ezek. 48:15 And the five thousand, that are left in the breadth over against the five and twenty thousand, shall be a profane place for the city, for dwelling, and for suburbs: and the city shall be in the midst thereof.

Ezek. 48:16 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.

Ezek. 48:17 And the suburbs of the city shall be 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.

Ezek. 48:18 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.

For verses 15-18, see Figure 13. The holy oblation is a square, 25,000 cubits on each side. From north to south, there are two strips of 10,000 cubits, leaving a strip of 5,000 cubits ($10,000 + 10,000 + 5,000 = 25,000$). The future Jerusalem is in the 5,000-cubit lower strip. The city itself is 4,500 cubits on each side. To get the 5,000 cubits all around, there is a 250-cubit-wide strip around the perimeter for suburbs. Crops will be grown on both sides of the city. The future Jerusalem will not be a big city; it is to be built upon the heaps (ruins) of today's Jerusalem (Jer. 30:18).

The holy oblation will be about 8 miles square. The city of Jerusalem, a little more than a mile square, will be an international place of assemblage. The sanctuary will be in the center of the priest's portion of the holy oblation. When not on duty, the priests will live in the land surrounding the Temple. The land for the Ancient Worthies is on the east and west sides of the 8-mile-square holy oblation. In comparison to the land of the priests, the Temple will seem very small.

In Ezekiel Chapter 40, when Ezekiel first had the vision, he could see the Temple on top of a mountain to the north and the city to the south. The future earthquake will lift up the land to make the Temple site higher than the surrounding hills, which is not the case now. Thus the Temple will be like a beacon on a hill in the Kingdom. Literal Zion, the *physical* representation of the Church in glory, will be beautiful and elevated and look like a jewel.

Within the 25,000-cubit-square holy oblation will be the "most holy" oblation, as it were, containing the 25,000-by-10,000-cubit rectangular portion of land with the Temple in the center. The southern boundary is the land for the Levites.

Just as at the end of the Gospel Age, Gog and Magog will be destroyed, so at the end of the Millennial Age, when Satan stirs up people from all over the earth to go up to Jerusalem, God will intervene and destroy them with fire. Hence there are two Gog and Magogs: (1) the natural, soon to occur, and (2) the spiritual at the end of the Millennium in regard to Satan.

Ezek. 48:19 And they that serve the city shall serve it out of all the tribes of Israel.

Those who “serve the city” in a minor capacity – that is, as civil-service employees – will come from the various tribes. Therefore, the tribes will have a sense of participation and feel that their offerings are accepted. The service will probably be done on a rotational basis, and those who are serving will use the available facilities for their term of service; they will live in the city for the tenure of their office.

The Temple will abide forever – beyond the Kingdom – but certain changes will occur when the atonement between God and man is fully effected.

Ezek. 48:20 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.

Ezek. 48:21 And the residue shall be for the prince, on the one side and on the other of the holy oblation, and of the possession of the city, over against the five and twenty thousand of the oblation toward the east border, and westward over against the five and twenty thousand toward the west border, over against the portions for the prince: and it shall be the holy oblation; and the sanctuary of the house shall be in the midst thereof.

Ezek. 48:22 Moreover from the possession of the Levites, and from the possession of the city, being in the midst of that which is the prince’s, between the border of Judah and the border of Benjamin, shall be for the prince.

Verse 22 describes the measurements yet another way. The holy oblation is between the land for the princes.

Ezek. 48:23 As for the rest of the tribes, from the east side unto the west side, Benjamin shall have a portion.

The tribe of Benjamin will have a favorable portion, just south of the holy oblation.

Ezek. 48:24 And by the border of Benjamin, from the east side unto the west side, Simeon shall have a portion.

Ezek. 48:25 And by the border of Simeon, from the east side unto the west side, Issachar a portion.

Ezek. 48:26 And by the border of Issachar, from the east side unto the west side, Zebulun a portion.

Ezek. 48:27 And by the border of Zebulun, from the east side unto the west side, Gad a portion.

Ezek. 48:28 And by the border of Gad, at the south side southward, the border shall be even from Tamar unto the waters of strife in Kadesh, and to the river toward the great sea.

Ezek. 48:29 This is the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these are their portions, saith the Lord GOD.

Verses 24-29 list the land portions for the tribes of Benjamin, Simeon, Issachar, Zebulun, and Gad. Transjordan is not included in these land divisions. At a later date, Israel will occupy all of Lebanon, Transjordan, and part of Sinai and go north to the Euphrates River and south to the Suez Canal. During the first ten years of the Kingdom, there will be much building and rebuilding (including the Temple) and designation of land settlement. After these problems are dealt with, the resurrection will start on a larger scale, but first, the present generation has to be straightened out.

Ezek. 48:30 And these are the goings out of the city on the north side, four thousand and five hundred measures.

Ezek. 48:31 And the gates of the city shall be after the names of the tribes of Israel: three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi.

Ezek. 48:32 And at the east side four thousand and five hundred: and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan.

Ezek. 48:33 And at the south side four thousand and five hundred measures: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun.

Ezek. 48:34 At the west side four thousand and five hundred, with their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali.

Verses 30-34 tell about the 12 gates in the future city of Jerusalem. With three gates being on each side of the city, the arrangement is mathematical and literal. The Dan gate is on the east side, whereas Dan's territory is farthest north in the land division.

Repetition either (1) puts us to sleep mentally or (2) arouses our interest. It is the Lord's way of saying, "This is important."

Ezek. 48:35 It was round about eighteen thousand measures: and the name of the city from that day shall be, The LORD is there.

The perimeter of the city will be 18,000 cubits. The name of Jerusalem will be, "The LORD [Jehovah] is there." It is like His saying, "I am." "There shall be no more the Canaanite in the house of the LORD of hosts" (Zech. 14:21). Amen!

