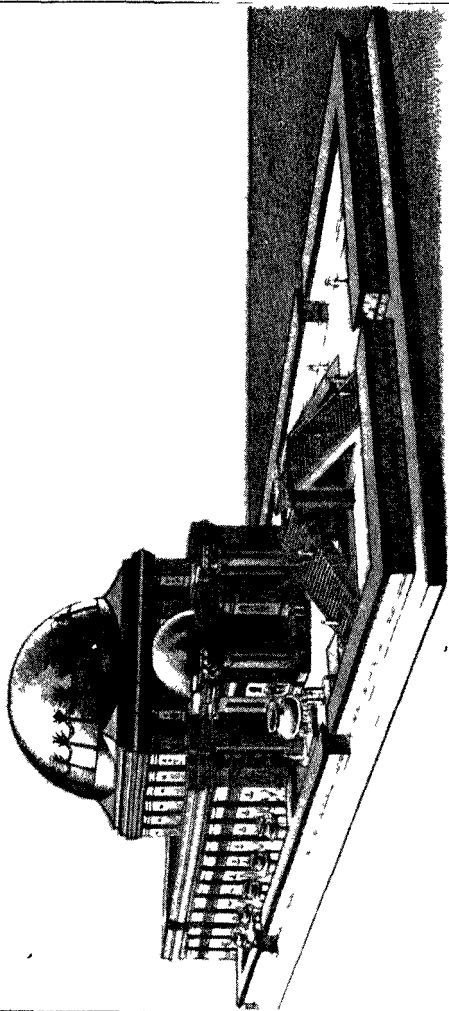


THE TEMPLES  
OF  
SOLOMON AND EZEKIEL



The Believer's Library.

# THE TEMPLES

OF

# SOLOMON AND EZEKIEL

THEIR MARVILLOUS STRUCTURE AND SPIRITUAL  
SIGNIFICANCE

BY

THOMAS NEWBERRY

*Editor of The Englishman's Bible Author of Brief Outline  
of the Book of Revelation & Lay Preacher's Illustrations  
of the Bible*

---

Second Edition.

---

GLASGOW

PICKERING & INGLIS PRINTERS AND PUBLISHERS

THE PUBLISHING OFFICE 73 BOTHWELL ST

LONDON J. E. HAWKINS & CO 17 PATERNOSTER ROW F.C.

*And may be ordered through any Bookseller*



## Contents.

---

	PAGE
THE FIVE TEMPLES OF SCRIPTURE - - - -	3
First Temple - - - - -	5
Second Temple - - - - -	5
Third Temple - - - - -	6
Fourth Temple - - - - -	7
Fifth Temple - - - - -	8
THE SITE AND FOUNDATION OF THE TEMPLE - -	8
Chosen by David - - - - -	10
Platform of Solomon's Temple - - - -	11
Typical Teaching of Foundation - - - -	13
THE COURTS OF THE TEMPLE - - - - -	14
Typical Teaching of the Courts - - - -	15
THE STRUCTURE OF THE TEMPLE - - - - -	16
Typical Teaching of the Structure - - - -	20

	PAGE
THE MATERIALS OF THE TEMPLE - - - -	22
The Stores of the Temple - - - -	22
Spiritual Import of these Stores - - - -	23
Overlaying the Walls with Silver - - - -	24
Walls covered with Cedar - - - -	25
Carving of the Wood - - - -	26
Overlaid with Gold - - - -	27
Garnishing with Precious Stones - - - -	28
THE ALTAR OF BURNT OFFERING - - - -	29
Altar of Unhewn Stone - - - -	30
Altar connected with Solomon's Temple - - - -	32
Altar connected with Millennial Temple - - - -	33
For what purposes were Sacrifices instituted? - - - -	34
THE BRAZEN SEA - - - -	38
The Laver - - - -	38
Spiritual Teaching of Laver - - - -	38
Brazen Sea with Temple of Solomon - - - -	43
THE DOORS AND VEIL OF TEMPLE - - - -	48
The Holy Place - - - -	48
The Most Holy Place - - - -	48
The Veil - - - -	51

	PAGE
THE ARK OF THE COVENANT AND THE CHERUBIM	- 53
The Cherubim   -   -   -   -   -   -	53
Angelic and Spiritual Agency   -   -   -	54
Prophetic Agency   -   -   -   -	56
The Larger Cherubim -   -   -   -	57
QUESTIONS AND ANSWERS -   -   -   -	59

## INDEX OF QUESTIONS.

	PAGE
1. Will Ezekiel's Temple continue to perpetuity, and will Sacrifices cease?   -   -   -	59
2. What proof is there that Daniel's 70 weeks are not accomplished?   -   -   -	61
3. For what purpose were Sacrifices instituted from the beginning?   -   -   -	63
4. How was it that God would not allow David to build the Temple?   -   -   -	66
5. For what purpose were the Side Chambers of the Temple used?   -   -   -	66
6. Will the Fourth Temple be in existence when the Church is caught up?   -   -   -	67

	PAGE
7 Can you say where the Temple mentioned in Ezekiel will be built? - - - - -	68
8. By whom will the Fifth Temple be built? - - -	69
9. Will Christ reign as Son of Man during the Millennium; and will it be on the earth, literally, or over the earth? - - - - -	69
10 Can you indicate the place and occupation of the Church when Christ shall reign upon the earth? - - - - -	70
11. Will not the Restoration of Sacrifices necessitate the re-establishment of the Levitical Priest- hood, and how will this affect the Priesthood of the Lord Jesus? - - - - -	70
12. Is the Individual mentioned in Daniel xi. 3 the first or second beast of Rev xiii? - - -	71
13 We read of certain persons entering into the holiest of all being visited with death, is there anything answering to this judgment now? -	73
14 Which of these Scriptures—John v. 28; 1 Thess. iv. 16; Rev. xx. 6, concerning the resurrection of the dead, apply to past, present, or future? -	73



# THE TEMPLES

OF

SOLOMON AND EZEKIEL



## The Five Temples of Scripture.



THERE are five temples mentioned in *Scripture*. It is important in dealing with scriptural subjects to realise that we are dealing with the very words of God. There are various ways by which God has revealed Himself to man. First, He has revealed Himself in the works of creation. "The heavens declare the glory of God; and the firmament sheweth His handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. But there is no speech nor language; their voice is not heard" (Ps. xix. 1-3). In creation and providence God, as it were, speaks to us in dumb show; just as you would speak to one deaf and dumb by the fingers. "The invisible things of Him from the creation of the world are clearly seen, being understood by the things which are made, even His eternal power and Godhead; so that men are without excuse" (Rom. i. 20). He has also spoken to us in this



Word. In the Scriptures of revealed truth God speaks by His Holy Spirit, who inspired them.

There is another manifestation of God which He has made in the Scriptures by those structures of which He Himself is the Designer and Architect; as in the tabernacle in the wilderness, and the temple of Solomon in the land. Just as God gave to Moses in the mount the pattern and instructions for the tabernacle in the wilderness, so God gave by His Spirit and by His hand upon David, instructions concerning the temple; so that every particular connected with the temple of Solomon originated with God. He is the Designer. The temple, if I may so express it, was the embodiment of the Divine thought. "In that temple every whit speaks of His glory" (Ps. xxix. 9); and every minute detail has instruction for us. It is this that makes the consideration both of the tabernacle and the temple of such value and importance. When we approach these subjects we tread on holy ground, and we need to take our shoes from off our feet.

With regard to the model before us, I desire that it be understood that every particular and detail is taken from the inspired Hebrew Scriptures alone; and it has been my earnest endeavour that the interpretation of these symbols and the spiritual truths they teach might be gathered from the sacred volume alone, one scripture throwing its light upon another. For I believe, if we have the solid type in the Old

Testament, we have the letterpress printed off, if I may so express it, in other portions of the Old, and also especially in the New Testament.

As already stated, the temples mentioned in Scripture are five in number.

#### THE FIRST TEMPLE

was erected by Solomon on Mount Moriah in the place pointed out by God to David, and according to the instructions given to him, which were carried out by Solomon according to the wisdom and grace bestowed upon him. The model before us is a combination of the temple of Solomon as described in the first book of Kings and the second book of Chronicles, with those other details supplied in the last nine chapters of the book of Ezekiel. The temple of Solomon was destroyed by the Chaldeans because Israel had defiled it; therefore God gave the temple, with all the sacred vessels and His people, into the hands of their enemies.

After seventy years of Israel's captivity were expired, God stirred up the spirit of Cyrus, and under his patronage

#### A SECOND TEMPLE

was erected on the site of the former, in the days of Ezra and Nehemiah, who were encouraged and supported by the prophets Haggai and Zechariah (read Ezra v. 1; also vi. 14). The second temple was inferior in glory and beauty to that of Solomon;

so that the old men who had seen the first in its glory wept when the foundations of the second temple were laid.

This temple continued until the days of Herod the Great, who obtained permission from the Jews to take it down, and he erected another,

### A THIRD TEMPLE,

on the same site, more in harmony with his own thought and style. This temple we are told (John ii. 20) occupied forty-six years in building. From Josephus' account it appears to have been of larger dimensions and of greater height than that of Solomon's. This is the temple which was in existence when our Lord was upon earth. He was in the habit of frequenting its outer court, and there teaching the people. This temple was destroyed by the Romans (A.D. 70) in fulfilment of the prophecy by Daniel (ix. 26)—that the people of the prince that should come should destroy the city and the sanctuary, after the cutting off of Messiah. Of this THIRD TEMPLE, as foretold by the Lord, not one stone was left upon another. The disciples called His attention to the stones of this temple, saying—"See what manner of stones and what buildings are here" (Mark xiii. 1). Whilst this temple was totally destroyed, the foundation platform erected by Solomon remains intact below the surface at the present day. "The foundation of God standeth sure." (2 Tim. ii. 19).

On the site where this temple of Herod originally stood, the Mosque of Omar, or "Dome of the Rock" now stands.

We now come to

#### THE FOURTH TEMPLE

mentioned in the Word of God. Israel has been carried into captivity, scattered among the nations until the "times of the Gentiles" shall be fulfilled; but after the close of the present dispensation, and previous to the manifestation of the Son of Man to receive His Kingdom, and to establish His millennial reign, during the interval marked out in prophecy as the seventieth week of Daniel (seventy weeks of years), in order that Scripture may be fulfilled, "for Scripture cannot be broken" (John x. 35),—heaven and earth may pass away, but one jot or one tittle of inspired revealed truth cannot fail,—there must be another temple recognised by God as His, and sacrifices again instituted in connection with it. This FOURTH TEMPLE is spoken of by Daniel the prophet, referred to by our Lord in Matt. xxiv. and Mark xiii., mentioned again in 2 Thess. ii. 14, also in Rev. xi. 1.

There is no temple of God on earth now, but in order that the Word of God may be fulfilled, there must be, as we have stated, a temple of God in which Antichrist can set up the abomination of desolation, and wherein he will sit as God; then he will

take away the daily sacrifice which he had allowed when he made a covenant of one week of years with Israel, which covenant he will break. Of

#### THE FIFTH TEMPLE

we have a full, complete description in the last nine chapters of the prophecy of Ezekiel. The former temples were built on Mount Moriah; but in Isaiah ii. 2, we read—"And it shall come to pass in the last days that the mountain of Jehovah's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." This temple will be erected in the midst of the priest's portion of the holy oblation, 25,000 reeds square (Ezek. xlv. 1-5). It will be the centre of worship to the whole world, according to Isaiah lvi. 7—"My house shall be called a house of prayer for all nations"; and, lxvi. 23—"And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come and worship before Me, saith Jehovah."

---

#### The Site and Foundation of the Temple.

##### SILVER SOCKETS OF THE TABERNACLE.

**G**OD commanded that when the children of Israel in the wilderness were numbered as the people of Jehovah, each one that passed under the numbering rod was to bring as a ransom for his soul a half-shekel of the sanctuary; the rich

were not to give more, and the poor were not to give less than a half-shekel (Ex. xxx. 11-16). They were to pay the redemption price that there might be no plague among them when they were numbered.

The silver of them that were numbered of the children of Israel amounted to one hundred talents, and a thousand seven hundred and three score and fifteen shekels. A talent is reckoned to be about 114 lbs. weight, or £343 3s. 9d. in value. One hundred talents were used for the 96 sockets under the 48 boards of the tabernacle; two sockets under each board, and the four sockets of the pillars of the veil. Thus, typically, the tabernacle in the wilderness, though pitched on the sand of the desert, was founded on redemption.

The tabernacle in the wilderness we understand to be typical of the Church of God in this present dispensation. And by the Church of God we mean every soul ransomed by the blood of the Lamb; every one regenerated by the Spirit of God, builded together for a habitation of God through the Spirit. "Other foundation can no man lay than that which is laid, which is Jesus Christ" (1 Cor. iii. 11); and, "If any man have not the Spirit of Christ, he is none of His" (Rom. viii. 9).

#### PETER AND THE TRIBUTE MONEY.

On one occasion those that received the tribute money, the half-shekel, came to Peter, and said—

“Doth not your Master pay tribute?” That is, pay the half-shekel. This was not tribute to Cæsar, but the half-shekel commanded by Moses, which at that time went to the maintenance of the temple. Peter, with his usual impetuosity, answered, “Yes.” But our Lord, when He came into the house, anticipated him, saying, “What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? Peter saith unto Him, Of strangers. Jesus saith unto him, Then are the children free” (Matt. xvii. 24-27). The Lord Jesus, as the Only-begotten of the Father, and “holy, harmless, undefiled, separate from sinners” (Heb. vii. 26), was the only one of the children of men who needed no redemption price to be paid for His soul.

#### THE SITE CHOSEN BY DAVID FOR THE ALTAR AND THE TEMPLE.

When David, at the instigation of Satan, had the people of Israel numbered, “that he might know the number of them,” there is no record of the redemption price having been paid. And what was the consequence? There came a plague, as threatened by the law of Moses, so that seventy thousand men from Dan to Beer-sheba fell under the destroying sword of the angel of judgment.

On David’s confession of his sin, God commanded him by the prophet Gad to set up an altar in the

threshing-floor of Ornan (or Araunah), the Jebusite, and to offer burnt offerings and peace offerings thereon. And God answered him by fire from heaven—showing His acceptance by consuming the sacrifice, thus causing it to ascend as a sweet savour—a “savour of rest” unto God. We read in 1 Peter i. 18, 19, “Knowing that ye were not redeemed with corruptible things, as silver or gold . . . but with the precious blood of Christ, as of a lamb without blemish and without spot.”

When David saw that God answered him by fire from heaven, he fixed on that spot as a site for the altar of all Israel. He purchased the threshing-floor for fifty shekels of silver, the ransom price for one hundred souls, and there erected the altar. He also purchased at the same time from Araunah, the Jebusite (who probably had been king of Jerusalem at the time when David took the city), the surrounding field or land for six hundred shekels of gold, as a site for the temple of God, and for the temple courts. Thus the temple as well as the tabernacle was typically founded on redemption.

#### THE FOUNDATION PLATFORM OF SOLOMON'S TEMPLE.

In order to raise the surrounding ground to a level with the threshing-floor on the summit, Solomon built a foundation platform of stupendous structure. It was to form this foundation platform that “the great stones, costly stones, and hewed stones,” mentioned



in 1 Kings v. 17, and vii. 10, were prepared. These stones vary from 3 feet 3 inches to 6 feet in height, and some of them 20 and 30 feet in length. This is the foundation platform on which the temple of Solomon was erected, and in the construction of which a vast army of hewers, stone-squarers, and other workmen were engaged.

It is a remarkable fact that this platform, erected by Solomon, remains to the present day, and is known as the Haram Area, or *Haram-esh-Shereef*—that is, Noble Sanctuary—standing on Mount Moriah, in the centre of which the Mosque of Omar, or Dome of the Rock, now stands on a raised platform, 16 feet in height, above the surrounding ground, corresponding in its width exactly with the court of the priests as described by Ezekiel. The persons employed by the Palestine Exploration Committee have examined this platform with exceeding care. It is, I may say, in round numbers, a vast oblong structure about 1500 feet from north to south, and about 1000 feet from east to west. On the centre of it stands the platform on which the Mosque of Omar is erected. When our Lord, speaking of the temple of Herod said, in reference to the great stones composing that temple, there should not be left one stone upon another that should not be thrown down, He was not speaking of the foundation underneath, but of those stones composing the temple erected by Herod. That which remains of the

surrounding wall above the surface, to the height of from 60 to 70 feet, has been replaced with smaller stones. But beneath the surface, the original massive stones are still to be seen in perfect preservation, some from 20 to 30 feet in length. There is one stone 38 feet 9 inches long. The Palestine Exploration workmen have sunk shafts down 60, 80, and even 120 feet, through a mass of rubbish, to the solid rock of Mount Moriah.

The stones are so closely fitted that even a pen-knife could not be inserted between them. They form a mass of solid masonry, unequalled in the world. On some of them may be seen, at the present day, the marks in vermilion of the original builders. Probably each stone was made ready before it was placed in its position ; and no cement was used or required.

Within the area or enclosure the stones of the marble pavement have been removed, and it is only in the centre platform, about 16 feet in height above the surrounding surface, that a stone pavement is to be found.

#### THE TYPICAL TEACHING OF THE FOUNDATION OF SOLOMON'S TEMPLE.

As to the typical teaching of this firm foundation of Solomon's temple, as the tabernacle in the wilderness was founded on the sockets of silver, the redemption money paid for the ransom of souls, so also the temple of Solomon was built on that site, where

sacrifice had been offered and accepted, and thus atonement made. Solomon, as a wise master builder, digged deep, and laid the foundation on a rock. This is very beautifully illustrated in the parable of our Lord in Matt. vii. 24, and Luke vi. 48. What is that rock? Isaiah xxvi. 4 tells us—"Trust ye in Jehovah for ever, for in Jah Jehovah is the Rock of Ages." Faith's foundation for time and for eternity must rest on the sure and certain testimony of God to His beloved Son. The Christ we believe in must be the Christ of God, revealed in the soul by the Holy Ghost, through the Scriptures, the Word of God, which liveth and abideth for ever.

---

### The Courts of the Temple.

THE courts of the temple are only mentioned in 1 Kings vi. 36 and 2 Ch. iv. 9, but their dimensions and structure are not given; these are fully given in the prophecy of Ezekiel.

There is, first, the great court, or the outer court of the temple. This outer, or great court, was 500 cubits square. Taking a cubit to be nearly 1 foot 10 inches, Ezekiel's cubit being a hand-breadth longer, or about  $3\frac{1}{2}$  inches more, will make the cubit 2 feet  $1\frac{1}{2}$  inches. In order to give an approximate idea, we will suppose each cubit to be about 2 feet. So the outer court of 500 cubits will represent 1000 feet square.

Then there is the court of the priests, 300 cubits square, which the priests and Levites only were permitted to enter.

The outer court was elevated above the surrounding ground by flights of seven steps in front of the three gates, and the court of the priests was elevated above the outer court by flights of eight steps.

Next, there is the court of the altar, in the centre of the courts, 100 cubits square; and to the west is the separate place, also 100 cubits square, on which the temple stood.

The court of the altar and the separate place formed what was styled the inner court, which was surrounded by a wall 5 cubits thick, built of three rows of hewn stone, with cedar beams on the top.

The walls of the outer court and court of the priests were 6 cubits broad and 6 cubits high. There were three gates to the outer court—the north gate, the east gate, and the south gate—but no gate to the west; and there were three gates to the court of the priests, over against and corresponding with the three gates of the outer court. These gateways had two porches each.

#### THE TYPICAL TEACHING OF THE COURT.

The outer court, ascended by flights of seven steps, may be regarded as typical of earthly and millennial rest.

The court of the priests and inner court, ascended

by flights of eight steps, we may regard as typical of heavenly, resurrection rest.

The arrangements of the courts may also afford us valuable instruction respecting our approach to God and nearness of communion with Him.

As worshippers in the outer court we simply realise we belong to the people of God.

As ministering in the court of the priests, the believer is reminded of his priestly standing and privileges by virtue of the anointing.

The court of the altar, with its sacrifices ever ascending, reminds him of the ground of his access and acceptance with God.

While the separate place, with the temple erected upon it, teaches the necessity for separation from evil, and that holiness becometh God's house for ever.

---

### The Structure of the Temple.

THERE are two particulars connected with the House of Jehovah; the exterior courts and the interior buildings. In the Greek of the New Testament two words are employed by the Holy Spirit which set forth this distinction. The whole of the surrounding buildings, with the inner sanctuary, is called *The Hieron*, from *hieros*, sacred, or priestly. So that when our Lord and His disciples are said to have gone up to the temple,

it is the word *Hieron* which is employed. Our Lord and His disciples not being priests or Levites, had only access to the external courts of the temple. But when the temple proper, or central building, is spoken of, another term is used, *Naos*, from *naio*, to dwell. Into this inner sanctuary Christ, when on earth, never entered. As we read, "For Christ did not enter into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us" (Heb. ix. 24).

The temple is divided into three sections—the porch in the front, the holy place in the centre, and the holiest of all to the west. One of the abominations shown to Ezekiel was that of certain men with their backs toward the temple of Jehovah, with their faces toward the east, worshipping the sun towards the east (Ezek. viii. 15, 16).

The internal measurement of the porch in the front is 20 cubits long by 10 cubits broad, and the height, 20 cubits. The statement that the height was 120 cubits (2 Chr. iii. 4) is acknowledged by most critics to be a mistake of some transcribers leaving out the word (*amoth*) "cubit," and substituting (*meah vau*) "a hundred and."

The holy place was 40 cubits long (internal measurement), 20 cubits in breadth, and 30 cubits in height. If we take the cubit to be about two feet, this would represent the sanctuary as 80 feet

in length, 40 feet in breadth, and, up to the top of the wall, 60 feet in height, with the vaulted roof over.

There were windows of narrow lights; that is, broad within and narrow without.

The veil and folding-doors separated between the holy and the most holy place, which was to the west. There were folding-doors also leading from the porch into the sanctuary.

The floor was covered with gold. On the walls and ceiling were carved work of cedar, covered with solid gold, fitted upon the carved work, glittering with precious stones.

There were ten lampstands; five on each side. Each lampstand had seven golden lamps. So that the whole was illuminated by seventy lamps shining upon the gold beneath and above, and the precious stones around; thus forming a scene of surpassing beauty and glory.

There were also ten tables of gold; five on either side. And in front of the veil there was the golden altar of incense.

We are not to suppose that the temple was the place of assembly for the people of Israel. The temple was only entered by the priests in their regular course for the discharge of their various services. The lamps had to be trimmed and supplied with oil in the morning, and lit in the evening; at which times incense was burnt on the golden altar. Every week preceding the Sabbath the showbread

(or the bread of the presence, or the setting forth of the bread in the presence of God) was placed upon the ten tables, and taken off once a week for the priestly family.

Beyond the veil was the holiest of all, 20 cubits in length, breadth, and height; with walls encased in cedar, carved with knops and open flowers, and covered with gold, and glittering with precious stones.

In 1 Kings vi. 5, 6, we read of the floors and the side chambers. The walls of the house on either side were 6 cubits, or 12 feet broad, at the foundation below the surface. The beams forming the first floor took 1 cubit from the thickness of the wall on each side, leaving the wall on the lowest floor 5 cubits thick; and taking another cubit on the second floor left the thickness of the wall 4 cubits; and the third floor reduced the wall to 3 cubits. Thus the chambers enlarged; those on the lowest floor were 5 cubits broad; the second, 6; and the third, 7 cubits. There were thirty side chambers on each floor, fifteen on either side of the temple; thirty on the first floor, thirty on the second, and thirty on the third; ninety in all. Thus there were forty-five chambers on the north, and forty-five side chambers on the south; ninety in all. These side chambers were entered by one door, north and south. The cedar beams, which formed the floors of the second and third storeys, were continued 10 cubits beyond; thus forming the galleries on either side.



So we have mentioned five distinct particulars connected with the temple structure:—First, the porch; second, the holy place; third, the holiest of all; fourth, the side chambers; fifth, the galleries beyond; the whole external length being 90 cubits, or 180 feet; and the whole external breadth, 70 cubits, or 140 feet. The internal height, up to the side walls, was 30 cubits, or 60 feet, with the vaulted roof, and then the dome, together raising it to 60 cubits in height, or 120 feet; according to Ezra vi. 3.

“So he built the house, and finished it; and covered (ceiled) the house with beams and boards of cedar” (1 Kings vi. 9). The marginal reading for beams is “vaulted beams,” which implies the vaulted ceiling of the holy place, and the dome surmounting the whole.

#### THE TYPICAL TEACHING.

The tabernacle in the wilderness suggests thoughts of heaven and the holiest of all. As we read in Heb. ix. 23, 24, it was not only necessary that the patterns of things in the heavens should be purified by ceremonial sacrifices, “but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made *with hands*, the figures of the true; but into heaven itself, now to appear in the presence of God for us.”

So, by the structure of the temple we have similar thoughts presented. When God formed the earth at first, as recorded in Genesis i., we find that He made a division between the waters above the firmament and the waters beneath; and He called the firmament (or expanse) heaven. In Eph. vi. 12 we read of "heavenly places." "For we wrestle not with flesh and blood, but against spiritual wickedness in high places" (or wicked spirits in the heavenly places). From these heavenlies Satan and his hosts will be cast out by-and-by.

I take the porch to be a representation of the heavens, or the firmament surrounding the earth we live in. The sanctuary, with its ninety side chambers and galleries, to my mind suggest the starry heavens around, concerning which God has said, "Lift up your eyes on high, and behold who hath created these things, that bringeth forth their hosts by number: He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth" (Isa. xl. 26). Also in Psalm cxlvii. 4, 5, "He telleth the number of the stars; He calleth them all by their names. Great is our Lord, and of great power: His understanding is infinite." We read also in that beautiful prayer of our Lord, in Matt. vi. 9, "Our Father which art in the heavens, Hallowed be Thy name. Thy kingdom come. Thy will be done, also on the earth as it is in heaven." What do we learn

from this? That God's will is perfectly done in the heavens above. For in our Father's house are many mansions; and God is He "of whom every family in the heavens and upon the earth is named" (Eph. iii. 15). One law causes all the heavenly orbs to move in perfect harmony and undeviating regularity. So the one will of God keeps everything in harmony in the universe around. This earth is the only revolted province of God's vast empire that is clamouring for "Home Rule."

We may take, then, the temple, with its surrounding side chambers and galleries beyond, as an emblem of the universe of God. The most holy place, the oracle, or speaking place, may represent what we read of in the New Testament as the "third heavens," the holiest of all, into which "the High Priest of our profession" has for us now entered.

---

### The Materials of the Temple.

#### THE STONES OF THE TEMPLE.

WE read in 1 Chronicles xxix. 2 that David provided "marble stones in abundance" for the house of God. The Hebrew word indicates that these were white. White marble stones were probably used in the building of the temple. We also read in 1 Kings vi. 7 that these stones were all prepared, or made ready, before they

were brought thither. "So that there was neither hammer nor axe nor any tool of iron heard in the house while it was in building." Stone placed on stone, each fitted for its appointed place. These white marble stones were polished after the similitude of a palace, made perfect, sawn with saws, accurately adapted for the place designed for them.

#### THE SPIRITUAL IMPORT OF THESE STONES.

As diamond only can cut diamond, so I believe Scripture only can interpret Scripture. What, then, is the scriptural interpretation as to the spiritual import of these white marble stones? 1 Peter ii. 5 will supply the answer. "Ye also, as living stones, are built up a spiritual house." Each of these stones, taken from the quarry, shaped, polished, and perfected, beautifully represents individual souls chosen of God in Christ before the foundation of the world; hewn from nature's quarry by God's quarrymen, the Evangelists, squared and brought into due proportion by the work of the Pastor; then chiselled, polished, and perfected by the labour of the Teacher. And as these stones were prepared in Solomon's work-yard, even so the Lord Jesus has His vast army of workmen—some in the distant quarry, and some in His work-yard. So it is now, living stones are being prepared for God's spiritual house, in time, and for God's temple of glory in eternity. When stone shall be laid on stone of that heavenly temple, no sound

of axe or hammer will be heard in the building. The preparatory work is going on now. The mountain is ringing with the sound of the hammer, the blasting of the rock, the falling crash of stones detached. The workshop of the true Solomon is full of labour; "all things working," but "all things working together for good." The saw is cutting, the chisel is chiselling, the hammer is ringing; the filing, the polishing, and the smoothing is going forward. "Our light affliction, which is but for a moment, is working for us a far more exceeding and eternal weight of glory" (2 Cor. iv. 17). The preparation is in progress now. The building will be noiselessly erected, and no sound heard but the sound of triumph and of praise when the top stone is added to the whole.

#### OVERLAYING OF THE WALLS WITH SILVER.

We read in 1 Chr. xxix. 3-5, that David, over and above what he had provided for the house of God, which was a thousand thousand talents of silver (xxii. 14), "gave seven thousand talents of refined silver to overlay (or plaster) the walls of the house." A talent is about 114 lbs. of our weight. The amount of silver in weight contributed was ten times more than that of gold. Why this enormous contribution of silver? These tons of solid, massive silver, we are told, were to cover (literally to plaster) the walls of the house of God. The white marble stones were so

accurately fitted, so exquisitely polished, that they were put together without cement. But the plastering is of silver. A solid layer of silver on each side kept each stone steady, as in a vice.

#### WHAT IS THE SILVER THE EMBLEM OF?

The Holy Spirit, speaking by Peter, says, "Ye were not redeemed with corruptible things, as silver or gold, but with the precious blood of Christ" (1 Peter i. 18, 19). Do not these white marble stones plastered with silver remind us of that white-robed multitude who had washed their robes and made them white in the blood of the Lamb? Souls chosen of God in eternity, quickened by the Divine eternal Spirit in time, redeemed to God by the blood of the Lamb, seen as accepted in God's beloved Son, and sanctified by His Spirit.

#### THE WALLS COVERED WITH CEDAR.

We find that the walls within and without were covered with cedar wood: "all was cedar, there was no stone seen." There is one remarkable peculiarity about the cedar; it is known as the incorruptible wood. I have been told that a piece of real genuine cedar was never seen worm-eaten, and the reason stated was that there was a principle in the cedar which was death to the worm; so that instead of the worm destroying the cedar, the cedar destroyed the worm.

## TYPICAL TEACHING OF THE CEDAR-COVERED WALLS.

The white marble stones plastered with silver and covered with cedar are a type of ransomed souls in resurrection incorruptibility ; clothed upon with their house which is from heaven. This mortal putting on immortality ; and this corruptible putting on incorruption.

## THE CARVING OF THE WOOD.

“He carved all the walls of the house round about with carved figures of cherubim and palm trees and open flowers, within and without” (1 Kings vi. 29). These carvings on the walls corresponded with the carvings on the doors of the temple. And if we take the doors to be emblematic of Christ, who says, “I am the Way,” “I am the Door,” the cedar carved in conformity with the carvings of the door remind us that the resurrection bodies of the redeemed will be conformed to the glorified body of the Redeemer. “Now are we the sons of God ; and it doth not yet appear what we shall be, but we know that, when He shall appear, we shall be like Him ; for we shall see Him as He is” (1 John iii. 2). “He shall change our body of humiliation, that it may be fashioned like unto the body of His glory” (Phil. iii. 21). So that, “As we have born the image of the earthly, we shall also bear the image of the heavenly” (1 Cor. xv. 49). O, what a thought, that the resurrection bodies of the redeemed

shall be conformed to the glorified body of the Redeemer! Just as the melted wax takes the impress of the seal, so these bodies in a moment, in the twinkling of an eye; at the sight of the glorified Redeemer, shall take the impression and bear that impression throughout eternity.

#### ALL OVERLAID WITH GOLD.

There is something more yet. The margin of "The Englishman's Bible" will give the computation of the enormous amount in value and weight of the gold contributed by David and the princes. For what purpose was it used? The whole house was overlaid with gold within and without—the floors, the ceiling, the walls, the dome; every part. Not merely gilded, but covered with plates of gold fitted upon the carved work. So that the exquisite carving was not obliterated but brought out in surpassing splendour.

#### GOLD IN SCRIPTURE IS AN EMBLEM OF DIVINE GLORY.

What was the prayer of the Redeemer ere He quitted this world to return to the Father from whence He came? "Father . . . glorify Thy Son, that Thy Son also may glorify Thee. Glorify Thou Me (the obedient Son of Man) with Thine Own Self with the glory I had with Thee before the world was" (John xvii. 1-5). Then after praying for those who then believed on Him, and those who should believe in Him through



the apostles' word—for you and for me, fellow-believers in the Lord Jesus—He says, after praying that they may be one as the Father and the Son were one by the one indwelling Spirit (the Father, Son, and Holy Spirit are one by reason of the one Spirit—the Spirit of the Father and the Son), so He prayed that His Body, the Church, may be one by the one indwelling Spirit of the Father and the Son. That prayer was accomplished at Pentecost; and that prayer is fulfilled in every believer. For “if any man have not the Spirit of Christ he is none of His.” But “by one Spirit we are all baptised into one body” (1 Cor. xii. 13). Then He says, “And the glory which Thou hast given Me (in answer to My prayer) I have given them . . . that they may be made perfect in one: and that the world may know that Thou hast sent Me” (John xvii. 22, 23). For, “when Christ who is our life shall appear,” when He comes in the glory of His Father, we also shall appear in the same glory; partakers of the glory; having the glory of God. Thus the whole temple is overlaid with gold, within and without.

#### GARNISHING WITH PRECIOUS STONES.

There is another particular: the house was garnished with precious stones, “glistening stones, and of divers colours” (1 Chr. xxix. 2). These gems are emblematical of the perfections, the excellencies, and fruits of the Divine eternal Spirit.

## TYPICAL TEACHING.

The *tabernacle* was a type of the Church in the wilderness in the present dispensation; "builded together for a habitation of God through the Spirit." But in Christ "the whole or every building, fitly framed together, groweth unto a holy *temple* in the Lord" (Eph. ii. 21).

I take the temple of Solomon to represent the whole of the redeemed in resurrection glory. All that were chosen of God in eternity, quickened by the Spirit, redeemed to God by the blood of the Lamb; all who, as sharers in the first resurrection, will be conformed to the glorified Body of Christ; all will be partakers of the Divine glory; all will receive of the fulness of the Spirit in resurrection perfectness, composing one vast monument erected to the praise of redeeming grace, to be a memorial in eternity of God's grace in time.

---

The Altar of Burnt Offering.

THERE are five altars mentioned in the sacred Scriptures. The first is in Ex. xx. 24—"An altar of earth thou shalt make unto Me, and shalt sacrifice thereon thy burnt (ascending) offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record My name I will come unto thee, and will bless thee." This was the simplest form of altar. Probably the first erected to Jehovah was of this character. We may well suppose that Cain

erected an altar of earth; and Abel might have erected another of the same kind. This primitive altar sets forth the simplest form of worship through sacrifice unto God.

The next mentioned is

#### THE ALTAR OF UNHEWN STONE,

concerning which we read in Ex. xx. 25, 26—"And if thou wilt make Me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it. Neither shalt thou go up by steps unto Mine altar, that thy nakedness be not discovered thereon." Probably the altars erected by the patriarchs were of this description. When Israel entered the land of promise, Joshua set up one of these. "Then Joshua built an altar unto Jehovah God of Israel in mount Ebal, as Moses the servant of Jehovah commanded the children of Israel, as it is written in the book of the law of Moses" (Joshua viii. 30, 31). It is necessary to observe that the prohibition as to tool and steps is connected with the altar of stone alone. The altars in connection with the tabernacle and Solomon's temple could not have been constructed without tools. In the altar described in Ezekiel, the steps are expressly mentioned as being towards the east. You may ask, Why these two prohibitions in connection with the altar of unhewn stone?

"Prayer is the simplest form of speech  
That infant lips can try."

God would have us in His worship to be simple, unostentatious, and unartificial. Not as those that think that they shall be heard for their much speaking, and who think that God requires eloquence of words and finely-constructed sentences in order to acceptable worship and prevailing prayer. We are not to be of the number of those who love to stand praying in the synagogues and at the corner of the streets that they may be seen of men, who only expose their shame and nakedness to open view.

We now come to the third altar—

#### THE ALTAR CONNECTED WITH THE TABERNACLE

in the wilderness, of which we read in Ex. xxvii. 1-8 ; no longer of the simplest form as those already noticed—an altar of earth, or of unhewn stone, without steps—but an altar which required tools to form it, and would require steps or other means of ascent in order to reach it. It was to be of shittim wood. And shittim wood in connection with the tabernacle is that which is emblematic of the humanity of the Messiah ; the Child born, as well as the Son given ; the Seed of the woman, as well as the Son of God. It was to be of shittim wood, for God has not only provided a Lamb for a burnt offering, but He has also provided in the person of His own Son the altar upon which the sacrifice was to be laid. The shittim wood was to be overlaid with brass. Brass is the emblem of enduring strength. Christ was not only the Seed of

the woman, but also the mighty God; not only capable of suffering, but mighty to endure, and mighty to save.

In the midst of the altar there was a grate of network of brass a cubit and a half from the ground, thus bringing the brazen grate in the centre of the altar to a level with the blood-stained propitiatory or mercy-seat. The Psalmist says—"In the day when I cried Thou answeredst me, and strengthenedst me with strength in my soul" (Ps. cxxxviii. 3). Though the sufferings of Immanuel were such as none but He could endure, God sustained Him in the hour of His deepest agony.

And he made staves of shittim wood, overlaid with brass, so that the altar might accompany the children of Israel in their wanderings in the desert.

We now pass on to the fourth altar—

#### THE ALTAR CONNECTED WITH SOLOMON'S TEMPLE

(2 Chr iv. 1). There is no shittim wood mentioned in connection with it, but only brass. We have in this another type of the One through whom worship is alone offered to God. It was much larger than the altar in connection with the tabernacle, because it was for a larger company of worshippers. Instead of it being five cubits square and three cubits in height, it was twenty cubits square and ten cubits in height. The size of the altar corresponds to the internal measurement of the holiest of all—twenty

cubits square and ten cubits in height—equal to the height of the cherubim which stood ten cubits high, and whose wings extended ten cubits on either side, and meeting over the centre of the propitiatory. This may suggest to our mind that the atonement is commensurate and co-extensive with the holiness of God.

As the altar would represent in round numbers about forty feet square and twenty feet in height, some mode of ascent is required, and steps are enjoined in connection with the millennial altar. Inasmuch as morning by morning the wood was to be laid in order on the altar upon the fire, and the sacrifices, divided into their parts were to be laid in order upon the wood, and the various sacrifices of the day—the burnt offering, peace offering, sin offering, and trespass offering,—laid out in order; and as in the time of the dedication of the temple, when Solomon offered up sacrifices which could not be told or numbered for multitude, it is manifest that access was required on every side.

We now pass to the altar mentioned in Ezekiel xliii. 13-18—

#### THE ALTAR CONNECTED WITH THE MILLENNIAL TEMPLE.

This will be in dimension less than the altar of Solomon. It is intermediate in size between the altar connected with the tabernacle and that of the temple

of Solomon. It was twelve cubits square and seven cubits in height.

Why has God enjoined an altar in connection with the millennial temple? During the present dispensation, Israel has no altar nor sacrifice. The only thing which in the Christian Church takes their place is the Lord's Supper, commemorative of His broken body and shed blood. But no sooner is the present dispensation closed by the coming of the Lord for His Church than Israel again comes to the front, and the Sabbath-day—the seventh day—comes again into force. Hence our Lord said, "Pray that your flight be not on the Sabbath-day." During the millennial period, the seventh day, Sabbath, will be observed, not only by Israel, but by the world.

"From one Sabbath to another, shall all flesh come to worship before Me, saith Jehovah" (Isaiah lxvi. 23).

#### FOR WHAT PURPOSE WERE SACRIFICES INSTITUTED?

God Himself was the originator of sacrifices. When our first parents had sinned, "Jehovah Elohim made coats of skin, and clothed them," instead of the fig-leaf covering of their own devising.

"Abel offered a more excellent sacrifice than Cain." What did he offer? Of the firstlings of the flock. Sacrifices were ordained and commanded to be offered by God, to teach this important truth—that sin is a capital offence; that "the wages of sin is death"; that "the soul that sinneth, it shall die" Secondly,

"That without shedding of blood is no remission" (Heb. ix. 22). "God will by no means clear the guilty." Sin must be atoned for; blood must be shed. I believe that is the principal thought in sacrifice. That God, though gracious and loving, is also infinitely holy, just, and true; and in order for God to remit the smallest sin, that sin must be atoned for by death.

Sacrifice sets forth another equally important truth, and that is *substitution*; the innocent offered up instead of the guilty; the perfect for the imperfect; the clean for the unclean. This is shown where God provided, in the place of Isaac, a ram, caught in the thicket by his horns, which was offered up instead of Isaac.

Then, again, why those innumerable sacrifices enjoined and offered under the law? Day by day there was the daily lamb, morning and evening. Week by week, Sabbath by Sabbath, year by year, and on certain occasions thousands of offerings smoked on Jehovah's altar. Why? Teaching another truth, viz., that these victims were insufficient of themselves to put away sin. The blood of bulls and of goats could never take away sin. These victims were inferior; they failed, therefore, in meeting the requirements of the infinitely holy and righteous God. If there had been an offering that could have purged the conscience, then these would have ceased. "But in these sacrifices there is a remembrance again made of sins." Why,



then, these offerings? They were a foreshadowing of God's own sacrifice. In Genesis xxii. we have a wonderful unfolding of Divine truth. There Abraham was called upon to offer up his well-beloved son. We see them going up together, and Isaac saying to his father, "Behold the fire and the wood; but where is the lamb for a burnt offering?" What is the divinely-inspired answer? "God will provide Himself a lamb for a burnt offering." God has provided Himself a Lamb for a burnt offering. It is the voice of Jehovah that says, "Awake, O sword, against My Shepherd, and against the man that is My fellow, saith the Lord of Hosts: smite the Shepherd" (Zech. xiii. 7). Israel will confess in the latter day, as we, by grace, now confess, "All we like sheep have gone astray; we have turned every one to his own way; and Jehovah hath laid upon Him the iniquity of us all" (Isaiah liii. 6). That which was foreshadowed by the ram, the bullock, and the goat, had its full accomplishment in the person of Immanuel, as the Seed of the woman; as the Child born He was able to succour, He was capable of dying; but as the Son of God, Jehovah's fellow, His Divine nature gave infinite value to the atoning sacrifice which He offered. The Just One suffered for the unjust: He who knew no sin was made sin for us; thus did the sword awake against Jehovah's fellow. There is the sinless Son of Man, the woman's Seed, the Son of the virgin, "holy, harmless, undefiled, separate from sinners," led as a

lamb to the slaughter. There in all the sinlessness of His humanity ; there in all the value of His Deity. "Lo, He comes with clouds ; and every eye shall see Him." What then ? Israel shall say, "This is our God, we have waited for Him ; we will be glad and rejoice in His salvation." "Blessed be He that cometh in the name of Jehovah." Then the word shall be fulfilled, "They shall look upon Him whom they pierced, and mourn for Him." There is a grand and glorious day for Israel. When they see Him "a nation shall be born in a day." Then Israel shall be saved. In the meantime Israel has been set aside, and God is showing mercy to the Gentiles. But there is a solemn word to us. "If thou continue in His goodness: otherwise thou also shalt be cut off" (Rom. xi. 22). God is able to graft them into their own olive tree, and He will do it. When God has taken out of the Gentiles a people to His name, He will return and build again the tabernacle of David that has fallen down, and set it up ; and so all Israel will be saved. Then the restoration of Israel shall be as life from the dead to the Gentile world.

## The Brazen Sea.

**W**E shall now especially consider the brazen sea, and the truth connected therewith. First, we notice

### THE LAVER,

which by the commandment of God was made in connection with the tabernacle in the wilderness. As we read in Ex. xxx. 17, 18, God commanded Moses to make a laver of brass, and his foot also of brass, and to put water therein, that the priests might wash their hands and their feet thereat (or, literally, therefrom) when they approached the altar, and when they entered the sanctuary. What is

### THE SPIRITUAL TEACHING CONNECTED WITH THE LAVER?

I believe all these vessels are the embodiment of Divine thought connected with the person and work of the Lord Jesus Christ. As in the altar we have Christ our redemption, so in the laver we have Christ our sanctification.

“Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption” (1 Cor. i. 30). God is our sanctifier. One beautiful title by which God is made known in the Old Testament, though seldom noticed, is Jehovah Mekaddesham, which means, “I am Jehovah that

doth sanctify you." [All the Divine titles are explained and pointed out in the introduction to "The Englishman's Bible." ]

But how does Jehovah sanctify? He sanctifies in Christ Jesus through the truth (John xvii. 17). The Word of God is the means by which He carries on the work of sanctification in Christ Jesus. Eph. v. 26—"That He might sanctify and cleanse it (the Church) with the washing of water by the Word." The direct agency employed by God in sanctification is the Holy Spirit. "God hath chosen you to salvation through sanctification of the Spirit and belief of the truth." God sanctifies in Christ and through Christ, but the work of sanctification is effectually carried out by the Spirit of God. This truth we have beautifully set forth in the brazen laver connected with the tabernacle in the wilderness.

Brass is the emblem in Scripture of enduring strength, as gold is of Divine glory, and silver of redemption and the redemption price. The laver is of brass as well as the altar, because Jesus is not only mighty to save, but He is equally strong to sanctify those whom He has redeemed to God by His precious blood.

"His foot also of brass." What is the truth taught by this? The base or foot suggests to my mind Christ down here,

"Wandering as a homeless stranger  
In the world His hands had made."

Whereas the laver exalted above shows Christ in resurrection and ascended glory. How does God by His Holy Spirit sanctify the believer? First, the Holy Spirit uses the life and example of Christ on earth, and brings to our remembrance what He was, and how He walked, and what He did. Christ having left us an example that we should follow in His steps. It is by the character and example, as well as the teaching of the Lord Jesus Christ, that God by His Spirit and through His Word carries on the work of sanctification in the children of God. What an example Christ has left from the cradle to the Cross! The example for the child; for He was a child once. O how the precious Jesus can teach a little child of His how to live and how to walk!

“Gentle Jesus, meek and mild,  
Look upon a little child;  
Pity my simplicity,  
Suffer me to follow Thee.”

Christ is also an example for the youth in His subjection to His parents. The first thirty years of His life were spent in obscurity in the humble town of Nazareth, in a workshop with His reputed father, Joseph the carpenter. O what an example to the ordinary toiling artisan, and to the daily plodding life of the one who is not called to appear publicly before men, but to live a quiet, simple, holy life in retirement and fellowship with God! What

an example of every grace ! When He revisited the place of His bringing up, Nazareth, He went into the synagogue, and as He had been accustomed in former times, He stood up to read, and there was given unto Him the Book of the Prophet Isaiah, thus teaching us that He had been in the habit of attending the synagogue of Nazareth. And, no doubt, from the charm, beauty, and accuracy with which He read the Hebrew Scriptures, when He appeared among them again they would say, "That is the One to read the Scriptures to us." Then when He comes forth in active service and testimony for God, O what an example ! During the first thirty years of His life there was no opposition or persecution against Jesus of Nazareth though He walked the holy walk and set a holy example. But, afterwards, when on a certain occasion His brethren went up to keep the feast of tabernacles, they urged Him to go up to Jerusalem and there exhibit before the world those wondrous works which He had done in Galilee, His reply was, "My time is not yet come ; your time is always ready. The world cannot hate you ; Me it hateth." Why ? While He was the lowly, blameless One, He was a favourite ; but when He came forth in decided testimony for God, and against the religious evils of the day, then He says, "Me the world hateth, because I testify of it that the works thereof are evil." So, if anyone will live godly in Christ Jesus and testify, not only

by a blameless walk, but by his faithful witnessing against evil, he shall suffer persecution. But, "If we suffer with Him, we shall also be glorified together." The life of Christ was His teaching lived out, put in practice, made manifest.

We get our motive from His Cross; our example and pattern in His life. "For the love of Christ constraineth us; because we thus judge, that if One died for all, then all died: and that He died for all, that they which live should not henceforth live unto themselves, but unto Him who died for them, and rose again" (2 Cor. v. 14, 15). Our motive is in the Cross. O to feel that motive in its full constraining power in our spirit, soul, and body! But from whence do we get our power? From the risen Christ in heavenly glory. The apostle Paul says, "I live; yet not I, but Christ liveth in me." Thus following in His footsteps, constrained by His redeeming love, and strengthened with might by His Spirit in the inner man, Christ is made unto us sanctification. This is some of the truth taught us by the laver and its foot.

It was to be filled with water; and what does that water signify? This water probably came from the smitten rock. We have not only redemption by the blood, but we have sanctification in the Spirit of the Crucified One. And we have received the Spirit not merely from a crucified Christ but from a risen and glorified Christ.

THE BRAZEN SEA CONNECTED WITH THE TEMPLE  
OF SOLOMON.

1 Kings vii. 23-39 and 2 Chron. iv. 2-6. We find from these scriptures that connected with the temple of Solomon, in place of the one brazen laver for the tabernacle there were ten lavers of brass and ten bases under them. The lavers with their bases, we are told, were for the washing of the sacrifices; but the brazen sea was for the priests to wash at. The molten sea was placed on the east side, over against the south; five of the lavers and bases were placed on the south or right side of the temple, and five on the north. These ten lavers and bases are minutely described in the First Book of Kings.

These lavers were provided for the cleansing of the inwards and the legs of the sacrifices to be offered on the altar. The truth taught is expressed in that word respecting Christ, "Who through the eternal Spirit offered Himself without spot to God" (Heb. ix. 14). The dimensions of the laver connected with the tabernacle we are not told, but with regard to the brazen sea we have the description given in full. Ten cubits in diameter, from brim to brim, or, say, twenty feet across; thirty cubits in circumference; five cubits, or ten feet in depth; and a handbreadth in thickness. Thus being capable of holding a vast supply of water, sufficient for all purposes connected with the sanctification of the priests in their varied



services. We read in Exodus xxx. 19 that the priests were commanded to wash their hands and their feet "*thereat*"—the Hebrew expression is "*therefrom*"—because the water both in the lavers and in the brazen sea was not to be defiled. The water wanted for purification was drawn out into various vessels which were provided for that purpose. The priests were to wash their hands and their feet whenever they approached either to the altar or to the sanctuary. We not only need the atoning blood of Christ, whereby we may approach unto God to worship Him acceptably, but we also need the sanctification of the Spirit in our worship, testimony, and service. It is as having the heart sprinkled from an evil conscience, by the cleansing of the blood; and the body washed with pure water, through the sanctification of the Spirit, that we have boldness to enter into the holiest.

The brazen sea, with its vast collection of water, presents to us the idea of an unlimited supply; for in Christ all fulness dwells. In John vii. 37, we read, "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the scripture hath said, out of his belly shall flow rivers of living water." (But this spake He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)" And it appears that this truth was set forth in that brazen

sea. When Jesus ascended up on high, He received gifts for men. Being exalted to the right hand of God, He received from the Father the promise of the Holy Spirit. Jehovah is the Fountain of living waters; as He said, "My people have committed two evils; they have forsaken Me, the Fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water" (Jer. ii. 13). God the Father, the source of all good, is the Fountainhead. But, "it has pleased the Father that in Him (Christ the Son) should all fulness dwell." He is the vast reservoir. The Father, the source; in Christ all fulness dwelleth; and the fulness of the Father in Christ is communicated by the Holy Spirit sent down from a glorified Christ. The water supply of a town is usually obtained from springs rising at some distance off, and is conveyed to a reservoir. You are aware that it is only by making a connection by pipes into your houses, that you can avail yourselves of the supply. The springs may be abundant, and the reservoir full, and the pipes may be all right; but if you do not bring the water into your habitations, and then, as you want it, turn the tap, you will not be supplied. And so it is in spiritual things. God is the Fountainhead of all blessing; and it has pleased the Father that all this fulness should dwell in Christ, that out of His fulness we might receive, and grace for grace. In vain it is for us, that God, the Fountain of eternal, unchanging

love, "so loved the world as to give His only begotten Son," if the Spirit of God does not take of the things of Jesus and reveal them unto us. It is not only from the Father, but through the Son, and by the Holy Spirit; hence that beautiful concluding benediction in 2 Cor. xiii. 14, "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all." Worship is to the Father, through the Son; but it is by the Spirit, "praying in the Holy Ghost." Worship goes up by and through Christ into the holiest of all, into the presence of God our Father. But the communion of the Holy Spirit is a silent thing carried on in the secret of the soul. "For we do not know what we should pray for as we ought: but the Spirit Himself maketh intercession with groanings which cannot be uttered" (Rom. viii. 26). The water in the brazen sea, as interpreted by Christ, signifies the Holy Spirit from a glorified Christ sent down at Pentecost, remaining in the Church until that Church as the body and bride of Christ is made meet for Him to come and receive her to Himself.

What do the twelve oxen underneath the brazen sea represent? When the Spirit of God teaches us, He not only gives us the type in one place, but He explains that type in another. The apostle Paul, in 1 Cor. ix. 9., says, "Thou shalt not muzzle the mouth of the ox that treadeth out the corn." It is

the ox in Eastern husbandry that ploughs the ground whereon to scatter the seed; and it is the ox that brings home the ripened sheaves; and it is the ox that treads out the corn for food. The first may set forth to us the work of the evangelist ploughing up the uncultivated field, going out into the world with the Gospel, breaking up the fallow ground. The second, the work of the pastor, the one who garners the precious wheat. The third, the work of the teacher, going over and over the word, treading out the corn, and feeding as he goes. The evangelist, pastor, and teacher, I believe, are represented by these twelve oxen. They look towards the north, west, south, east, facing every direction, reminding us of Christ's commission to His disciples, "Go into all the world and preach the Gospel to every creature." And not only carrying the glad tidings of salvation to the unsaved, not only ploughing up the fallow ground, but caring for the sheep and providing food for those of the household. But there is another truth. Christ says, "Out of his belly shall flow rivers of living water." The water was drawn from the brazen sea into vessels prepared to receive it, probably passing through the belly and out of the mouth of the oxen; so the evangelist, drawing down the living water from the risen Christ in glory, experiences its power and refreshment in his own soul. The pastor also, as he draws down the living stream realises in his own heart the power of the truth, and

is able to help those in doubt, difficulty, and perplexity. And it is only as the teacher is in living union and communion with the Fountainhead, abiding in Christ and drawing from Him, that he can minister living truth for the need of the soul.

---

### **The Doors and Veil of the Temple.**

**A** DOOR with two folding leaves led into  
THE HOLY PLACE.

The width of the house is twenty cubits ; a fourth part of the width is five cubits ; allowing five cubits for the two side posts and upper lintel, leaves an opening for the door ten cubits wide and fifteen cubits high (see 1 Kings vi. 33-35).

There were also side posts and lintels of two cubits square, reducing the opening to six cubits broad and thirteen cubits high. The side posts and lintels were of olive wood ; but the two folding doors were of cypress (rendered fir in our ordinary Bibles, but more correctly cypress), as being the hardest and firmest wood.

The lintel and side posts of the entrance into  
THE MOST HOLY PLACE

were a fifth part of the width of the house (internal), that is, four cubits out of twenty, leaving an opening of twelve cubits broad and sixteen cubits high. There

were also lintels and side posts of olive wood, two cubits square.

The doors into the most holy place were of olive wood (1 Kings vi. 31, 32). Our Lord, in John x. 9, says—"I am the Door: by Me, if any man ~~entering~~ he shall be saved, and shall go in and out, and find pasture." And again—"I am the Way, and the Truth, and the Life: no man cometh unto the Father, but by Me." We may, therefore, consider these doors as emblematic of Christ, the true and living way into the presence of God, and into the secret place of the most high, under the shadow of the Almighty. These two doors were folding doors, divided in the centre, corresponding with the rent veil. When Christ died on Calvary, the veil of the temple was rent in twain, from the top to the bottom; the Holy Ghost thus signifying that the way into the holiest of all was made manifest by the ~~death of Christ~~, not only by His spotless life and holy example and teaching showing the way, but by His atoning death putting away sin, furnishing a ground on which God can be just, and yet justify the ungodly.

The different varieties of wood mentioned in connection with the temple are beautifully emblematical.

First.—Shittim wood, of which the ark of the covenant was made, which was obtained from the wilderness of Shittim, typical of the humanity of the Lord Jesus Christ. "The children being partakers of flesh and blood, He also, Himself, took part of the

same. Therefore, in all things it behoved Him to be made like unto His brethren, yet without sin, that He might become a faithful high priest in things pertaining to God."

Sécondly.—Cedar wood. The whole of Solomon's temple was encased in cedar; cedar being a type of resurrection incorruptibility.

Thirdly.—Cypress, where especial strength was required, as in the floor of the holy place, the external dome, and the door leading into the sanctuary. This wood is emblematic of resurrection strength and power.

The fourth kind of wood was olive wood, which was employed for the side posts and lintels of the outer door leading into the sanctuary, and likewise for the side posts, lintels, and door leading into the holiest of all; typical of the spiritual body in resurrection.

In 1 Cor. xv., the spiritual signification of these various kinds of wood are beautifully illustrated:—

First.—The shittim wood: "It is sown a natural body" (verse 44).

Secondly.—The cedar: "It is sown in corruption; it is raised in incorruption" (verse 42).

Thirdly.—Cypress: "It is sown in weakness; it is raised in power" (verse 43).

Fourth.—Olive wood: "It is sown a natural body; it is raised a spiritual body" (verse 44).

In the shittim wood, we see the Word made flesh and tabernacling among us, crucified through weakness.

In the cedar, we see Christ raised from the dead in resurrection perfectness, whose body saw no corruption, and who is alive for evermore.

The cypress reminds us of a risen Christ, almighty to deliver, and mighty to save.

And the olive wood, of Christ Jesus quickened by the Spirit, perfected and glorified.

When the Lord Jesus manifested Himself to His disciples on the day of resurrection, so spiritual was His body that He could appear in their midst though the doors were closed, and vanish instantaneously from their sight; and yet, so truly was it His natural body that was raised and spiritualised, that He could say, "Handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have."

And now seated at the right hand of power, amidst the glories of the eternal throne, upon His raised and glorified body, the mementoes of His suffering and death are indelibly impressed.

#### THE VEIL.

In the temple of Solomon there were not only folding doors dividing between the holy and most holy place, but also a veil (see 1 Kings vi. 21; 2 Chron. iii. 14).

In two particulars there was a difference between the veil of the tabernacle and the veil of the temple.

In connection with the veil of the tabernacle, the Hebrew word used for the fine linen is "sheesh,"



which signifies white, emblematic of the pure and sinless humanity of the Lord Jesus when on earth; for we learn from Heb. x. 19 that the veil was typical of the flesh of Christ.

But the word employed in the Hebrew for linen in connection with the veil of the temple is "vûts," which is expressive of brilliance and splendour, corresponding with the raiment of the Lord Jesus on the Mount of Transfiguration (Luke ix. 29).

In the tabernacle, the colours mentioned were blue, purple, and scarlet. The words here rendered "scarlet," "*tolahatte shanee*," signifying "the splendour of a worm," are typical of the earthly dignity of the Lord Jesus, as Son of David, born King of the Jews.

Whereas, in connection with the temple veil, the colours mentioned are blue and purple and crimson.

The Hebrew word for crimson being "*carmel*," expressive of fruitfulness and dignity; *carmel* meaning a fruitful field, and we read of "the excellency of Carmel and Sharon" (Isaiah xxxv. 2).

From this we learn that the veil of the tabernacle is typical of the earthly humanity of the Lord Jesus, "the Word made flesh and tabernacling among us."

But the veil of the temple is the type of the same humanity in resurrection, dignity, fruitfulness, and glory; not only was Jesus the Son of David, but also the Son of God; not only the heir of David's throne, but the One who has sat down on the right hand of the throne of the Majesty on high.

### The Ark of the Covenant and the Cherubim.

THE ark of the covenant (2 Chron. vii. 10) was made for the tabernacle in the wilderness, and appears to have been the only vessel connected with the tabernacle which was brought into the temple at the time of its dedication, and placed under the wings of the cherubim.

The ark of the covenant is one of the most perfect types of the Lord Jesus Christ—a full-length representation of Immanuel. His humanity was typified by the shittim wood; His Divine nature and glory by the gold which covered the shittim wood within and without. The sinless obedience and perfection of His life and walk was set forth by the unbroken tables of the law within; His atoning work by the blood-stained propitiatory or mercy-seat; His present glory by the crown of gold surrounding it; the fulness of the Spirit received in resurrection was set forth by the two cherubim of glory shadowing the mercy-seat.

#### THE CHERUBIM.

What is the idea suggested by the cherubim? We find them mentioned throughout the entire Scripture, beginning in Genesis and ending with Revelation. It will not do to have one favourite idea and try to carry that out throughout Scripture. Truth must

always be looked at in its connection and variety, as well as harmony, from a consideration of the whole subject. I may state my conviction: that the cherubim represent the agency which God employs for the accomplishment of His will, for the communication of His mind, and for the promotion of His glory. The varied agencies employed by God for this purpose are, first of all,

#### ANGELIC AGENCY.

This is obvious from the first mention of the cherubim. God placed at the east end of the garden of Eden cherubim to keep the way of the tree of life (Gen. iii. 24). Secondly,

#### SPIRITUAL AGENCY.

That is the agency of the Holy Spirit. This will be seen from the two cherubim on the ark of the covenant (Ex. xxv. 18-20). We noticed that these cherubim are of pure gold, no shittim wood is mentioned in their construction; gold being the emblem of that which is purely Divine. It is always the best and safest plan to interpret the types of Scripture by the facts recorded in Scripture. And we know that when Christ had carried captivity captive, and ascended up on high, He received gifts for men (Eph. iv. 8; Ps. lxxviii. 18). In incarnation the Spirit of Jehovah rested on the Man Christ Jesus, fitting Him for

His earthly service; and through the eternal Spirit He offered Himself without spot to God (Heb. ix. 14). Then, as the Priest in resurrection, He received the anointing of the Holy Spirit for His priestly and eternal service in heaven. The various emblems in Scripture to represent the Spirit of God are exceedingly significant and beautiful. The overshadowing, or fluttering wing is the first emblem employed to set forth the action of the Spirit of God. (Deut. xxxii. 11). "The Spirit of God moved (or fluttered) upon the face of the waters" (Gen. i. 2). "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings." Again, in Ex. xix. 4, "I bare you on eagles' wings, and brought you to Myself." Also, in Isa. xl. 31, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles." When the Spirit descended on Christ at His baptism, it was in the form of a dove (Luke iii. 22).

The mercy-seat, or propitiatory, represents the mercy, or loving-kindness of God, which is from everlasting to everlasting; for the cherubim were beaten out of the two ends of the mercy-seat, and their wings, meeting above, formed a complete circle. The faces of the cherubim were toward the mercy-seat, setting forth the fact that the atoning work of Christ was the centre purpose of God, the eternal Spirit foretelling and foreshadowing it before its accomplishment, and the keeping up

remembrance of it throughout eternity. Thirdly,

#### PROPHETIC AGENCY,

combining the intelligence and sympathy of a man; the courage and strength of the lion; the patient, persevering labour of the ox; the strong wing and keen eye of the eagle (see Ezek. i. 4, 10). Fourthly,

#### THE FOUR LIVING ONES

of Rev. iv. 6-8. When John was caught up into heaven in fulfilment of that word of the Lord Jesus, "If I will that he tarry till I come," he saw a throne set in heaven, and one seated on the throne, and round about the throne were four and twenty elders, representing those of a former dispensation, who, having died in Christ, rise first when Jesus comes; all who have departed in the faith of Christ, from righteous Abel downwards, previous to the present Pentecostal dispensation.

Then we read, "In the midst of the throne, and round about the throne, were four living ones." In chap v., we see the Lamb as it had been slain standing in the midst of the throne. These four living ones are connected with Him, they are in union with the Lamb in the midst of the throne; thus symbolic of the Church of the first-born written in heaven, those who, by the Pentecostal Spirit, are baptised into one body, whether Jew or Gentile, in union with their risen

head ; one spirit with the Lord in glory, members of His body, His flesh, and His bones, but here shown in resurrection. When to these we add the multitude which no man can number, who came out of the great tribulation (Rev. vii.), we have the whole company of the redeemed who share in the first resurrection. Fifthly,

### THE LARGER CHERUBIM

in the holiest of all, in the temple of Solomon (1 Kings vi. 23-28 ; 2 Chron. iii. 10-13). I may mention here that cherubim is the plural of the word cherub. These two cherubim stand ten cubits, or about twenty feet, in height, half the height of the most holy place. The wings of these cherubim stretch from wall to wall and meet in the centre over the propitiatory. These cherubim were not as the cherubim on the ark, made entirely of gold, but formed of olive wood, being typical of the resurrection bodies of the saints in their spirituality ; and the gold of the Divine glory in which they share. These larger cherubim of olive wood overlaid with gold, I believe, represent not simply the Church of the present dispensation, but the whole company of the redeemed in their spiritual bodies glorified together with a God-glorified Christ ; the agency which shall be employed by God throughout the countless ages of eternity to make manifest the deep purposes of God

centring in the person and work of the crucified Messiah ; the redeemed, in their resurrection and spiritual bodies and in their heavenly glory, will be employed by the Holy Spirit for carrying out and making known the purposes of God throughout the illimitable universe. This is expressed by their wings reaching from wall to wall on either side, filling, as it were, the whole expanse ; and as shown by the wings meeting in the centre over the blood-stained propitiatory, they will be occupied with the one central truth — God's matchless love in the redemption which is in Christ Jesus ; and making known that love to the glory of God, the honour of Christ, in the energy of the Holy Spirit, throughout the universe in its wide expanse, and throughout eternity.



# QUESTIONS AND ANSWERS

CONCERNING

SPECIAL POINTS IN CONNECTION

WITH THE TEMPLES.



# INDEX OF QUESTIONS.

	PAGE
1. Will Ezekiel's Temple continue to perpetuity, and will Sacrifices cease? - - - - -	59
2. What proof is there that Daniel's 70 weeks are not accomplished? - - - - -	61
3. For what purpose were Sacrifices instituted from the beginning? - - - - -	63
4. How was it that God would not allow David to build the Temple? - - - - -	66
5. For what purpose were the Side Chambers of the Temple used? - - - - -	66
6. Will the Fourth Temple be in existence when the Church is caught up? - - - - -	67
7. Can you say where the Temple mentioned in Ezekiel will be built? - - - - -	68
8. By whom will the Fifth Temple be built? - - - - -	69
9. Will Christ reign as Son of Man during the Millennium; and will it be on the earth, literally, or over the earth? - - - - -	69
10. Can you indicate the place and occupation of the Church when Christ shall reign upon the earth? - - - - -	70
11. Will not the Restoration of Sacrifices necessitate the re-establishment of the Levitical Priesthood, and how will this affect the Priesthood of the Lord Jesus? - - - - -	70
12. Is the Individual mentioned in Daniel xi. 3 the first or second beast of Rev. xiii.? - - - - -	71
13. We read of certain persons entering into the holiest of all being visited with death; is there anything answering to this judgment now? - - - - -	73
14. Which of these Scriptures—John v. 28; 1 Thess. iv. 16; Rev. xx. 6, concerning the resurrection of the dead, apply to past, present, or future? - - - - -	73

# QUESTIONS AND ANSWERS

CONCERNING

SPECIAL POINTS TOUCHED ON DURING THE LECTURES.

---

1.—“ *Will Ezekiel's Temple continue to perpetuity, and will Sacrifices cease?* ”

AT the close of the millennial period we are told that Satan is again loosed, and Gog and Magog come up and surround the beloved city, fire comes down from heaven and destroys the enemy. Then we are told that “the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat; . . . the earth also, and all that are therein, shall be burned up” (2 Pet. iii. 10-12). And as God knew how to preserve Noah and those that were with him in the ark from the deluge of water, He knows equally well how to save His people from that deluge of fire. But with regard to the earth—the world that now is—all these things shall be dissolved; so that, when the Great White Throne is set up the earth and the heavens fly away, and there is found no place for them. Then the rest of the dead, who lived not again until the thousand years were finished, will be raised to stand before the Great White Throne; and death and hades will be cast into the lake of fire. The present order of things will have passed away

for ever. Then, says the apostle, "I saw a new heavens and a new earth." The former things passed away; no more death, no more sorrow, no more crying, no more pain; all these things gone for ever. All things new. Everything is headed up in the second Adam, when the history of sin will be completed, and the eternal destiny of the wicked fixed.

There will be no more sacrifices then. Instead of the temple being on earth, we read of the holy city, the new Jerusalem coming down from God out of heaven. The bride of the Lamb will be associated with Christ in His eternal as well as in His millennial reign. Then we read of the tabernacle of God being with men when He shall dwell with them and they shall be His people, and God Himself shall be with them and be their God. It will be no longer the temple, but God tabernacling with men. Just as when He put Adam and Eve in the garden of Eden He claimed companionship with them, and walked with them in the cool of the day; and when He brought Israel out of Egypt He told them to make Him a sanctuary, that He might dwell among them. Thus the desire of God for fellowship with His people shall be fully accomplished. Then the tabernacle or God will be with men; no longer a temple on earth, an earthly shadow of heavenly things, but the heavenly things themselves, as foreshadowed by the temple, will have a full accomplishment, and be in everlasting existence; no longer the Lamb on the altar, but the

Lamb on the throne; no longer the shadow of heavenly things, but the heavenly things themselves, the shadows having fled away.

---

2.—“*What proof is there that Daniel’s 70 weeks are not accomplished?*”

THERE is nothing more simple than the interpretation of the 70 weeks of Daniel, if we only allow Scripture to speak for itself. The decree to restore and to build Jerusalem was given 446 B.C. Take 446 years, and add 37 years to it; because A.D. commenced four years after the birth of Christ, so the Lord Jesus must have been 37 years at the time of His death, A.D. 33. Inasmuch as A.D. commenced when he was four years of age, so the four years must be added to all chronology in the New Testament. 37 added to 446 makes 483 years; that is 69 weeks of years, for the Jews reckon their years by weeks as well as by days. And the word for weeks is simply from the root seven. That brings us on to the time when the Messiah was cut off. And such was the fact, when 483 years were run out the Messiah was cut off, and “not for Himself” (Heb., nothing to Him). From that time Jerusalem ceased to be regarded as the holy city, and “Lo-ammi” is written upon Israel; they ceased to be Jehovah’s people. Jerusalem is called “the holy city” up to the time of Christ, but not after, until the time of Antichrist

(Rev. xi. 2). Messiah was cut off at the end of the 69th week. That leaves one week still to be accounted for. Then we read, after Messiah is cut off, "the people of the prince that shall come shall destroy the city and the sanctuary." The Roman people destroyed the city, A.D. 70; 37 years after the death of Christ. And the prince that shall come must therefore be the future prince of the Roman empire; the one who, in its last form, shall be at the head. But during the interval, from the time that Messiah is cut off, "desolations are determined unto the end." During this period Jerusalem is trodden down, and God is taking out of the Gentiles a people for His name. From the time that Messiah is cut off till the time that the prince, or Antichrist, will confirm a covenant with the Jews, is the time of the present dispensation, which has lasted already more than 1800 years. When he comes he confirms a covenant with the Jews for one week of years, but breaks it in the midst of the week ( $3\frac{1}{2}$  years). He had allowed them to have Jerusalem and their temple, and to reinstitute their sacrifices; but in the midst of the week he breaks the covenant, and takes away the daily sacrifice. And in this temple, recognised by God as His temple, Antichrist himself will sit, and set up "the abomination of desolation." Then will come the time of "the Great Tribulation," and then destruction will be poured upon the desolator, and "the Lord Jesus shall be revealed from heaven with

His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ" (2 Thess. i. 7-10). Also, "taking out of His kingdom all things that offend" (Matt. xiii. 41), and establishing His millennial kingdom.

---

3.—"*For what purpose were Sacrifices instituted from the beginning?*"

"Not all the blood of beasts  
On Jewish altars slain,  
Could give the guilty conscience peace,  
Or wash away one stain."

SACRIFICES were never efficacious as to the putting away of sin. They might have had a ceremonial value; but they could never "make the comers thereunto perfect" (Heb. x. 1), "as pertaining to the conscience" (ix. 9). Then, for what purpose were sacrifices instituted? Not as having any value in themselves, but as foreshadowing the great sacrifice of Calvary's Cross. "They were a shadow of good things to come" (Heb. x. 1), the body and substance being Christ. As coming events cast their shadows before, so accomplished events leave their shadows behind. For the same purpose for which they were instituted from the beginning, they will, when the present spiritual dispensation of the Church is completed, be again observed.

These sacrifices instituted by God were the embodiment of the Divine thought concerning the

Person and atoning work of the Lord Jesus Christ. I do not believe they have answered as yet their original purpose and design. But no sooner will the present dispensation be past, than they will come again into observance during the last week of Daniel's 70 weeks and in the millennium, but with most important and significant alterations. For instance, under the former dispensation, in connection with the tabernacle and temple, there was a morning and an evening lamb offered daily. In the millennial period there is no mention of the evening lamb, but only of the morning. The evening sacrifice has received its accomplishment in the Cross of Calvary. The morning lamb is the memorial, or the bringing to remembrance of the same. Just as now the Lord has instituted His own Supper in remembrance of His atoning work.

Neither is there any mention of the Feast of Weeks, or Pentecost, in connection with the millennial institution, because it has received its accomplishment in the present Church dispensation. The Holy Ghost, as Comforter, has come down to carry out the Divine purpose kept secret in God's heart until the Lord opened the dark saying in parable, and the Spirit revealed this mystery; that is, the taking out from the Gentiles a people for His name, and a bride for the Lamb.

Neither is there any mention of the Day of Atonement; that is now receiving its accomplishment

The High Priest of our profession is now in the holiest, presenting in antitype the blood of the bullock on behalf of Himself and the Church, His house. The sacrifice on behalf of Israel is foreshadowed by Aaron going the second time into the holiest with the blood of the goat. So, when the Lord Jesus Christ will have presented that blood on behalf of Israel, and comes forth in fulfilment of the type (the high priest putting on his robe and coming forth), then the Day of Atonement will have received its accomplishment.

We read, in Psalm l., of God calling Israel to His bar, just as the Son of Man will call the nations of the earth before His throne of manifested glory, when He shall set the sheep on His right hand and the goats on His left. Psalm li. is the response of Israel to that judgment of God in Psalm l., when looking on Him whom they pierced; and, convicted of their sin, they cry to be delivered from blood-guiltiness, which has so long rested upon them. Then the Spirit teaches them to say, "Thou desirest not sacrifice; else would I give it . . . The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise." Then will they further say, "Do good unto Zion: build Thou the walls of Jerusalem. Then shalt Thou be pleased with the sacrifices of righteousness, with burnt offering, and whole burnt offering: then shall they offer bullocks upon Thine altar."



4. *How was it that God would not allow David to build the Temple?*

DAVID was a type of the suffering Messiah, and through his experience was fitted to be a type of Christ as sin-bearer. But Solomon, in his peaceful reign, was fitted and used of God to build the temple.

The spiritual temple of God will be erected by Christ in resurrection glory as "the first-begotten from the dead." Christ in His life and death laid the foundation even as David made preparation in his life-time; but it is the risen and glorified Christ, of whom Solomon was a type, who will build the temple of God, and He will bear the glory.

---

5. *For what purpose were the Side Chambers of the Temple used?*

IT would appear from the description given by David that the lower side chambers were used as the treasuries of the dedicated things: they are mentioned in 1 Chron. xxviii. 12 as "the treasuries of the house of God."

Those on the second and third storeys were probably provided for the accommodation of those priests who, day and night, ministered in their course in the house of Jehovah.

The side chambers entered on the east, and leading from one to the other toward the west, where the holiest of all was situated, suggest the thought of

progress in the glory; the soul drawing nearer and nearer to God, and to conformity to Him.

Then rising upward from the first to the second, and from the second to the third storey, may well suggest the thought of progress upward as well as onward, rising higher and higher in the knowledge, admiration, and enjoyment of God.

While the chambers, expanding as they rise from five to six, and from six to seven cubits in breadth, seem to tell us that the faculties of the redeemed in resurrection will be for ever expanding in their capacity of understanding, enjoying, and serving God long as the eternal ages roll.

---

*6. Will the Fourth Temple be in existence when the Church is caught up?*

THE present is a spiritual dispensation. God owns no temple on earth now, but that composed of living stones, wherein a spiritual priesthood offer up spiritual sacrifices (1 Peter ii. 4-9).

But when the present dispensation terminates, and the Holy Ghost, as Comforter, having completed His work is no longer present as such on the earth (2 Thess. ii.), then will come the great apostacy, and the man of sin, the lawless one, will be manifested.

Then there will be a temple acknowledged as the temple of God on the earth, and sacrifices permitted during the first three years and a half of the last

week of Daniel's 70 weeks; the sacrifices antichrist will take away, when he sets up the abomination of desolation in God's temple.

---

*7. Can you say where the Temple mentioned in Ezekiel will be built?*

GOD will fulfil His promise to Abraham, and His covenant with David, in bringing back His people to their own land. Then that prophecy will be fulfilled—"It shall come to pass in the last days, that the mountain of Jehovah's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it" (Isa. ii. 2). The inheritance of the tribes shall be portioned out in the order and arrangement described in Ezekiel xlv. Seven tribes toward the north, and five tribes toward the south of the holy oblation; for God will take to Himself a portion of the land, 25,000 reeds, or about 60 miles square. \* This will be divided into three parts. The portion to the north—25,000 reeds in length and 10,000 reeds in breadth, or 60 miles long and 24 miles broad—will be for the priests, and the sanctuary will be in the midst. There will be a similar portion for the Levites, of 25,000 by 10,000. On the south there will be a portion of 25,000 reeds by 5000, and the city will be in the midst of it. Thus the mountain of Jehovah's house, and the sanctuary in the midst of the priests' portion, will be the centre

of worship to the whole earth; and Mount Zion, in Jerusalem, in the midst of the city portion, will be the centre of Messiah's government and rule.

---

8. *By whom will the Fifth Temple be built?*

THERE are several verses in the prophets, and especially in Isaiah, such as chapter xl. and other portions, which seem to throw light on this subject. God will cause the Gentiles to bring from all parts gold, silver, &c., to make the place of his feet glorious (Isa. xl. 13). Then, with regard to Jerusalem, we are told that the Gentiles shall build up her walls; their kings and their queens shall be nursing fathers and nursing mothers. It would appear from these scriptures that the Gentiles will be associated with Israel in the building of this temple, even as the servants of Hiram, king of Tyre, were associated with Israel in the building of the temple of Solomon.

---

9. *Will Christ reign as Son of Man during the millennium; and will it be on the earth, literally, or over the earth?*

WE have but one intimation of His body presence on the earth at that time. We read that when he comes His feet will stand on the Mount of Olives (Zech. xiv. 4).

10. *Can you indicate the place and occupation of the Church when Christ shall reign upon the earth?*

BELIEVERS have been begotten again "to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven" (1 Peter ii.). Their inheritance and their home are in heaven. Christ has gone to prepare amongst the many mansions of His Father's house an habitation for His bride; but when He will come as the Messiah to reign over the millennial earth, His Church will be associated with Him in His resurrection and heavenly glory. Their place is with the risen, glorified Christ. I have often thought that our Lord's intercourse with His disciples during the forty days He spent with them before ascending to His Father, was a foreshadowing of the intercourse which raised and glorified saints will have with the inhabitants of the millennial earth.

---

11. *Will not the restoration of sacrifices necessitate the re-establishment of the Levitical priesthood, and how will this affect the priesthood of the Lord Jesus?*

"ELIJAH will first come and restore all things" (Matt. xvii. 11); these are the words of the Lord Jesus. Also, we read in Malachi iv. 5, "Behold, I will send you Elijah the prophet before the coming of the

great and dreadful day of Jehovah." He will put all things right.

There are certain important changes connected with the priesthood, sacrifices, and feasts of the millennial period. The prince that is spoken of will be a prince and not a king. And no high priest is mentioned. The Lord Jesus will unite the kingship and highpriesthood in His own Melchisedec office. So, also, as there will be no evening sacrifice and no feast of Pentecost, there will be no day of atonement. And with regard to those priests of the line of Aaron who are admitted to the priestly office, the right of entrance into the inner court is restricted by God to those of the family of Zadok (Ez. xlv.). But all these things will not interfere with the highpriesthood and Melchisedec kingly glory of the Lord Jesus. And the observance of the various sacrifices will be but commemorative, as showing forth the finished and accepted work of the Lord Jesus Christ.

---

12. *Is the individual mentioned in Daniel xi. 3 the first or second beast of Rev. xiii. ?*

THE man of sin, or the lawless one, who is antichrist, is the first beast, and the head of the Roman empire in its last form, when it will be divided into ten kingdoms. The second beast arising from the earth, who plays into the hands of the first, is the false prophet. There are three mysteries at work which

will be headed up and completed by-and-by, after the removal of the Church, and previous to the manifestation of the Son of Man in glory :—

*First*, There is the mystery of iniquity or lawlessness, which was at work in the apostle Paul's time, and which has been going on ever since with greater energy than before.

*Second*, The corruptions of Christianity — the working of the leaven which the woman put into the meal (Matt. xiii.)—that is going on all around us, which will culminate in Babylon the Great. This great apostacy will not be consummated so long as the Church, with the Holy Spirit in the midst of it, is on the earth ; but when the wheat is taken into the garner, the tares will be left ready to be burned at the close (Matt. xiii.). Babylon the Great will include every form of apostate Christianity. There will be one universal false church, and when antichrist sets himself as God to be worshipped, she will become the harlot companion of the beast. Then she will no longer be the dwelling-place of the Holy Spirit, but the cage of every unclean and hateful bird (Rev. xviii. 2).

*Third*, Philosophy, falsely so-called, or science without God, will be headed up in the second beast, the false prophet who, by his satanic wiles, will cause all the earth to worship the first beast, or antichrist.

These are the three distinct forms of evil which we shall do well to keep ourselves far from.

13. *We read of certain persons entering into the holiest of all being visited with death; is there anything answering to this judgment now?*

NATURAL and temporal death under the ceremonial law is a foreshadowing of spiritual death under a spiritual economy. From this we learn that there is no real entrance into the holiest of all, apart from spiritual life and spiritual purity. We may speak of worshipping in the holiest, but it is only as having the heart sprinkled from an evil conscience, and the body washed with pure water; that is, as redeemed by the blood of the Lamb, and sanctified by the Spirit of God, we can really enter into God's presence. "God is a Spirit: and they that worship Him must worship Him in spirit and in truth." Real worship, drawing near to God, supposes three things:—*First*, That we are born again by the Spirit of God. *Second*, That we are redeemed to God by the blood of the Lamb. *Third*, That we are living under the sanctifying grace and present power of the Spirit of God.

14. *Which of these scriptures, John v. 28, 1 Thess iv. 16, Rev. xx. 6, concerning the resurrection of the dead, apply to past, present, or future?*

THE scripture mentions the resurrection of the just and of the unjust; the resurrection of life and the



resurrection of judgment; the first and the second resurrection.

With regard to the first resurrection, "Christ is the first-fruit; afterward, they that are Christ's at His coming" (1 Cor. xv. 23) According to 1 Thess. iv. 16, when the Lord Jesus descends from heaven the dead in Christ shall rise first. By that term, "the dead in Christ," I understand all who have departed in the faith of Christ, from righteous Abel up to the time when our Lord shall come. "Then we which are alive and remain shall be caught up." Paul was amongst the living and remaining ones in his day; you and I, believers in the Lord Jesus, are amongst the living and remaining ones at the present time. "Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord"; not in the clouds, but "in the air." The cloud will receive us, as it received Christ at His ascension (Acts i.).

We read in Rom. viii. 11—"If the Spirit of Him that raised up Jesus from among the dead dwell in you, He that raised up Christ from among the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." The virgins who had oil in their vessels went in when the Bridegroom came. Every one in whom the Spirit of God dwells, whether they be rich or poor, high or low, if purchased by the blood of Christ, and sealed by the Spirit of God, shall be caught up to meet the Lord in the

air. If any have not the Spirit of Christ, he is none of His (Rom. viii. 9). Those who are slain during the time of the "great tribulation" will share in the first resurrection. Thus we read in Rev. xx. 4, 5—"And I saw thrones, and they sat upon them (these are the dead in Christ who rise first): and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and those which had not worshipped the beast, neither his image; . . . and they lived and reigned with Christ a thousand years. But the rest of the dead (from Cain downward) lived not again until the thousand years were finished." Then, when the heavens and the earth have fled away, the great white throne will be set up, and the dead, small and great, that had no part in the first resurrection, will be raised, and stand before God to be judged according to their deeds.

