

# The Berean Christadelphian

*A monthly magazine devoted wholly to the exposition and defence of the Faith once for all delivered to the Saints, with the object of helping to make ready a People prepared for the coming of the Lord. Opposed to the unscriptural teachings of the papal and protestant churches of the world.*

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*“They received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so. Therefore many believed.”—Acts 17: 11.*

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**We are anxious to send the Berean FREE to any desiring it that way. Please do not hesitate to request it. If you know of any who might like it, please send us their names.**

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**CHRIST IS COMING SOON AND WILL REIGN ON EARTH**

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## Ecclesial News

**HOUSTON, Tx.**—Christadelphian Hall, 8008 Junius St., phone (713) 926-2850—S.S. 10 am; Memorial 11 am; Lecture 7 pm on 3rd Sunday, Eureka Class other Suns. 7 pm; Nazareth Revisited Class Wed. 7 pm; Temple of Ezekiel's Prophecy Sunday am. Bro. John Packer, 210 East Third St., Deer Park, Tx. 77536; phone (713) 479-4292.

LOVING Greetings in Christ. We are pleased and happy to report that since our last writing of news another of Adam's dying race has put on the Saving Name of Christ, and that another little one who left the Truth several years ago has realized her mistake and has come back to the fold.

On August 31, TERRY WEBB was examined concerning his knowledge of the Kingdom and the Name of Jesus Christ, and was baptized on Sept. 1. Our hope and prayer is that he will run with patience the probation ahead of him; and that he with us may enjoy an entrance into that glorious Kingdom.

Sis. Sharon Duran, now living in Midland, Texas (formerly sis. Sharon Scott of Houston) has realized her position, and through personal contact and by a letter has been accepted back into fellowship. She attends the San Angelo ecclesia, and has been commended to them by the Houston ecclesia.

We were saddened by the moving of bro. and sis. Paul Neely to Burnet, Tex. They are now members of the Lampasas ecclesia. We miss them, as they were co-workers with us for many years. Both were baptized here in Houston. Bro. Neely served as finance brother for many years. Time and change are ever present.

We have had numerous visitors these past few months, and always enjoy their company. Those visiting were: bro. & sis. Braden Edwards (Canton); bro. George Gibson (Toronto); bro. & sis. Fred Higham Sr., bro. August Fabris, bro. G. Growcott (Detroit); bro. & sis. Nick Mammone, bro. & sis. Gary Smith (San Angelo); bro. & sis. Russell Frisbie (Baltimore); bro. & sis. Roy Johnson (Richardson, Tx.); bro. & sis. C. W. Banta Jr., bro. & sis. Paul Neely, bro. Ronnie Wolfe, sis. Marie Wolfe (Lampasas); sis. Ethel Hoage (Denver); bro. & sis. Dave Gwalchmai, sis. Connie Clubb (London); sisters Annetta and Shirley Jones (Richard); sis. Carolyn Thompson (Evansville). We certainly appreciate the exhortations and lectures given by bre. Higham, Mammone, Smith, Edwards, Gibson, Growcott and Gwalchmai. With love in the Truth to all,  
—bro. John F. Packer

*(Bro. Packer wishes to express his thanks to all for their prayers, cards, letters of encouragement and strength received during his siege of surgery and hospitalization. His hopes and prayers are that he will soon be back to normal, and the Visitor and Tape Service will be back on schedule). LATER: We are very thankful that the latest word we have is that bro. John continues to improve in health.*

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### AUGUST ANSWERS WHO SAID?

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|---|--|
| 1. Shoot!—Elisha to Joash                 | 26. Bring me a sword—Solomon                   |
| 2. Come in—Ahijah to Jeroboam wife        | 27. Thou art the man—Nathan to David           |
| 3. Treason!—Athaliah                      | 28. Cursed be Canaan—Noah                      |
| 4. Rabboni!—Mary to Christ                | 29. Had Zimri peace—Jezebel to Jehu            |
| 5. Ye are idle—Pharaoh to Israel          | 30. Prove thy servants—Daniel to Melzar        |
| 6. Blot me out—Moses to God               | 31. Do it the 3rd time—Elijah                  |
| 7. Brother Saul—Ananias to Paul           | 32. I seek my brethren—Joseph                  |
| 8. Bless me also—Esau to Isaac            | 33. I shall be a fugitive—Cain to God          |
| 9. I laughed not—Sarah to angel           | 34. Go thou in merrily—Zeresh to Haman         |
| 10. Cast me forth—Jonah to mariners       | 35. Where is the lamb—Isaac to Abraham         |
| 11. Drink ye wine—Jeremiah to Rechabites  | 36. Art thou in health—Joab to Amasa           |
| 12. Let him go up—Cyrus to captives       | 37. Show us the Father—Philip to Christ        |
| 13. I abhor myself—Job to God             | 38. My reason returned—Nebuchadnezzar          |
| 14. Am I not free—Paul to Corinthians     | 39. Thou shalt be dumb—Gabriel to Zacharias    |
| 15. Get her for me—Samson to parents      | 40. Be content, take 2—Naaman to Gehazi        |
| 16. Give me a man—Goliath to Israel       | 41. On me be thy curse—Rebekah to Jacob        |
| 17. Man, I am not!—Peter to accuser       | 42. Whose damsel is this—Boaz to servant       |
| 18. Lie down again—Eli to Samuel          | 43. Whose ox have I taken—Samuel to Israel     |
| 19. Behold the man—Pilate to the Jews     | 44. Give me this mountain—Caleb to Joshua      |
| 20. Tarry at Jericho—David to ambassadors | 45. Ye know nothing at all—Caiaphas            |
| 21. I will not believe—Thomas to apostles | 46. Why weepeth my lord—Hazeal to Elisha       |
| 22. Is this thy voice—Saul to David       | 47. I see heavens opened—Stephen to Council    |
| 23. Give me children—Rachel to Jacob      | 48. Canst thou speak Greek—Lysias to Paul      |
| 24. Give me my wife—Jacob to Laban        | 49. What shall thy wages be—Laban to Jacob     |
| 25. Make thyself sick—Jonadab to Amnon    | 50. See my zeal for the Lord—Jehu to Jehonadab |
|   | 51. Get you to the mountain—Rahab to spies     |
|   | 52. Have I need of mad men—Achish to servants  |

## I saw the Lord in His Temple

“In the year that king Uzziah died, I saw the Lord sitting upon a throne, high and lifted up, and His train filled the Temple”—Isa. 6:1.

### THE MILLENNIAL VISION OF ISAIAH CHAPTER SIX

WHAT a sharp and striking contrast is here presented to the mind! Here was a king, Uzziah, of the line of David, sitting on the throne of David, who had presumptuously trespassed against the law of God in usurping the office of the priest, and had in consequence died in unclean shame as a shut-away leper. Then is revealed to Isaiah the Lord Jesus in the position of ever-living holiness and glory described by Zechariah (6:13)—

"He shall build the Temple of the Lord: and he shall bear the glory, and shall sit and rule upon his throne. And he shall be a *Priest upon his throne*, and the counsel of peace shall be between them both."

This is the declared purpose of God in Christ, and Isaiah in vision sees this purpose accomplished. Isaiah was not alone in this, for a similar vision was seen by Ezekiel about 150 years later—

"Above the firmament that was over their (the Cherubims') heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was the likeness as the appearance of a MAN above upon it.

"And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about.

"As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about.

"This was the appearance of the likeness of the *Glory of the Lord*. And when I saw it I fell upon my face"  
(Ezek. 1:26-28).

It was also the honour and pleasure of Daniel to see a similar vision of the Lord Jesus upon the throne of his glory —

"I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before Him.

"And there was given him dominion, and glory, and a Kingdom, that all people, nations, and languages should serve him.

"His dominion is an everlasting dominion, which shall not pass away, and his Kingdom that which shall not be destroyed" (7:13-14).

Confirmation and further elucidation of these visions is found in Rev. 4 & 5, where Jesus is described in symbol as "The Lamb," "The Root of David," and "The Lion of the Tribe of Judah"; and the Saints are represented by the "Four Living Creatures" and the "24 Elders." This identity is made clear in 5:8-10—

"The Four Living Creatures and the Twenty-Four Elders fell down before the Lamb, having every one of them harps, and golden vials full of incense, which are the *prayers of Saints*.

"And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation; and hast made us unto our God *kings and priests*, and WE shall reign *on the earth*."

It is evident, then, that Isaiah's vision comprehended Jesus and his brethren, who had been foreshadowed in the Law by its wonderful symbolic ritual, described by Paul as a—

"Shadow of GOOD THINGS to come" (Heb. 10:1).

\* \* \*

Ezekiel's Temple vision assists us to understand the *relation of the Throne to the Temple*. The Temple is the place chosen of God for His dwelling and manifestation, both literally and spiritually. In both cases, *the Divine appointments are very exacting*. In constructing the Tabernacle, Moses was strictly admonished by God—

"Make ALL according to the pattern shown thee in the mount" (Heb. 8:15).

Solomon, in the construction of the Temple, was under a similar mandate to faithfully follow the exact pattern dictated by the Spirit through his father David.

These are types of the literal, and designed as part of the things "written *for our instruction*." That is, for the instruction of those who have come to a knowledge of the Truth, and have put on Christ in the divinely-appointed way, thereby forming a part of that glorious living building described by Paul (Eph. 2:21) as being—

"Fitly framed together, and growing unto an holy Temple in the Lord."

God does not "take care" for buildings as such, any more than He "takes care for oxen" as such (1 Cor. 9:9). If we fail to observe the lesson of careful obedience and conformity, then we have missed the whole purpose. The reverent, meticulous, painstaking care in the literal is typical of the *identical care required in the spiritual*, and our conformation to the pattern of Jesus is just as exacting. Paul stresses this thought in Heb. 2:1-3—

"Therefore we ought to give the *more earnest heed* to the things we have heard, lest at any time we should let them drift away:

"For if the word spoken by angels was steadfast, and EVERY transgression and disobedience received a *just recompense of reward*,

"How shall WE escape, if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him."

And Peter too strives to drive this thought home—

"For the time is come that judgment must begin at the house of God. And if it begin at us, what shall the end be of them that obey not the Gospel of God? And if the *righteous scarcely be saved*, where shall the ungodly and the sinner appear?

"Wherefore let them that suffer according to the will of God commit the keeping of their lives to Him in well-doing, as unto a faithful Creator" (1 Pet. 4:17-19).

Coming back to Isaiah's vision, he says that—

"His train (margin: skirts) filled the Temple."

The Temple must be *filled*. The number must be made up. God will continue to "take out a people," one by one, until He has accomplished His purpose of self-manifestation in a redeemed host. This was prefigured in the Law: the High Priest representing Christ *personal*, and his garments and ornaments representing the Saints, or Christ *multitudinous*. Is it not a fact that in the belief of the Gospel and our baptism, we *put on* Christ as a garment? And, if we are faithful unto death, we will be clothed upon with our house from heaven, a divine symbol given by Isaiah in 49:18—

"Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. As I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament; and bind them on thee, as a bride doeth."

Even so will the redeemed Jerusalem be clothed with her rejoicing children. We put on Christ, and he puts us on. He is our covering. We are his adornment and fruit and completion and glorification, if we are faithful and transformed: his holy seed, the "travail of his soul."

\* \* \*

Isa. 6:2—"Above it stood the seraphims: each one had 6 wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly."

The Seraphim here correspond to the Cherubim of Ezekiel's vision, and the Living Creatures of the Apocalypse, and represent *the saints after glorification, when they have been made "equal to the angels!"*

The word Seraphim means "burning," and we can see its relation to the Saints in the following—

"The Fourth Beast was slain, and his body given to the burning flame . . . The judgment shall sit, and they (the Saints) shall take away his dominion, to consume and destroy it unto the end" (Dan. 7:11,26).

"The Lord Jesus shall be revealed from heaven with the angels of his power, in flaming fire taking vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ" (2 Thess. 1:7).

"The day cometh that shall burn as an oven . . . Ye shall tread down the wicked: they shall be ashes under your feet" (Mal.4:1-3).

\* \* \*

Isa.6:3—"And one cried unto another and said, Holy, holy, holy, is the Lord of hosts; the whole earth is full of His glory."

This ascription is very similar to that of the Living Creatures in Rev. 4, and brings to our minds a principle written deep in the history of Israel, but almost absent throughout Christendom and, sad to say, seemingly forgotten by many Christadelphians. It is stated by God with terrible import in connection with the sudden death by the fire of divine wrath of Nadab and Abihu, Aaron's eldest sons—

"I WILL BE SANCTIFIED in them that come nigh Me!" (Lev. 10:3).

This signifies that if any would expect to receive acceptance and blessing from God, he *must diligently conform* to God's holy requirements. The natural mind objects to this, especially in these last evil days of proud, unrestrained, undisciplined self-glorification.

Among the things written for our instruction, there are a number of examples to show the result of men presumptuously tampering with God's will; but none is more striking than the case of this mighty and prosperous king Uzziah (whom God had helped greatly until he was strong) fleeing in terrified shame from the Temple, smitten with the dreadful plague of leprosy for daring to usurp the priest's office in offering the incense of worship.

*He was actually worshiping God when he was smitten: it was for the very worshiping that he was smitten—because it was not OBEDIENT worship according to God's instructions.* ENT

Our position in Christ requires just as much care as was required of Israel under the Law. Listen to Jesus (John 10: 1)—

"Truly I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber."

Belief of the Gospel of the Kingdom—God's glorious soon-coming Kingdom on earth—and baptism, and a faithful, life—dedicated walk in holiness thereafter, are the apostolic requirements. *There is no other way.* But Christendom disregards this, and attempts to enter the sheepfold some other way. Overlooking the lesson so terribly enforced on Israel, they proceed to do as they please, believing themselves to be in possession of greater knowledge than the apostles.

But the day is not far distant when all human pride will be levelled in the dust, and God's will shall be done on earth as it is now done in heaven. Many bearing the name Christadelphian could learn a severe lesson in those days, as they try to show us a "better" way by watering down the Word, and attempting to make us believe the way to eternal life is not quite so narrow as the Word declares it to be. —Editor

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## The 24 Elders and the Living Stream

*"They are before the Throne of the Deity, and serve Him day and night in His Temple. And He that sitteth on the Throne shall dwell among them. They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat For the Lamb which is in the midst of the Throne shall feed them, and shall lead them unto living fountains of waters, and the Deity shall wipe away all tears from their eyes"—Rev. 7:14.*

**BY BROTHER JOHN THOMAS**

THE 24 Elders in the Temple are a verification in symbol of these promises. The Lamb is there in the midst of them, and all tears are dried from their eyes. They are "before the Throne," and in the Temple ready for service continually. The white garments with which they had been invested indicate the priestly office of the Elders. They are "clothed with salvation" (Psa. 132:16), having been raised from among the dead and invested with holy spirit nature consubstantially with the High Priest sitting upon the Throne.

They are victor Kings as well as Priests, as indicated by their wreaths of gold. And they are "Elders," because representatives of their class. Each Elder is the symbol of an order, all the immortals being apportioned into 24 orders of royal priests after the type of David's divisions of the sons of Aaron into 24 orders (1 Chron. 24).

Aaron was a type of Christ in his family and official relations, tho not his order. He had 2 sons, Eleazar and Ithamar: the former signifying "God is his Helper," and the latter "The Place of Palm Trees." In David's time, Zadok was the chief of Aaron's sons in the line of Eleazar, and Ahimelech of those of Ithamar. Zadok signifies "The Just One," and Ahimelech "The Brother of the King." The interpretation of these names collectively is:

*"God is Israel's Helper, in the Place of Palm Trees, by the Just One, the Fellow of the King."*

There were more chief men of the sons of Eleazar than of the sons Ithamar. There were 16 of the former and 8 of the latter, which together made 24 Elders at the head of as many orders of priests, descendants of Aaron in the Kingdom of David, that they might be princes of the Sanctuary, and princes of the Elohim.

Such being the priestly arrangement in David's Kingdom, the symbols representative of it in the restoration of the constitution "as in the days of old" are derived from its ancient polity. When the Lord Jesus shall sit upon David's Throne, he will —

"Sit and rule as a Priest upon the Throne, and bear the Glory" (Zech. 6:13).  
—and, as High Priest, be the head of the houses of Eleazar and Ithamar, which are represented by the numbers 16 and 8, or 24.

Not, however, *fleshly* descendants of these men, for in the reconstruction of the government of Israel's commonwealth, "the flesh profits nothing." All in Christ are "made Priests for the Deity" by the fact of being in him; and as he takes the place of Aaron, all in him take the place of Aaron's sons, and become by adoption "Sons of Zadok."

This change of persons does not alter the ordering of things. The 24 orders of priests will still obtain in the restored Kingdom of David, and are therefore foreshadowed in John's vision as encircling the Throne. Collectively, they are Zadok, *The Just*, and Ithamar, *The Place of Palm Trees*; for they are washed from their sins in the blood of the Just One, and are represented in Rev. 7:9 as—

"Before the Throne and before the Lamb, clothed with white robes, and *palms in their hands*."  
—the emblems of salvation and victory. They are also Ahimelech in the presence of David's Son. They are many in one; all of them the "children of a King"; children given to Jesus for his brethren; and therefore collectively "the brother of the King," or Christadelphians.

These 24 Elders, then, are the 24 orders of the Sons of Zadok who shall enter into the Sanctuary of Yahweh Elohim, and come near to His table to minister to Him, and shall keep His charge (Ezek. 44:15-16). The flesh-and-blood descendants of Aaron who ministered in the Holy and Most Holy Places in the Mosaic Olam will not be permitted in the Millennial Aion to come near unto the Throne encircled by the Elders (Ezek. 44:13-14)—

"They shall not come near unto Me, saith Yahweh Elohim, to do the office of priest unto Me, nor come near to any of My holy things in the Most Holy; but they shall bear their shame . . .

"But I will make them keepers of the charge of the House, for all the service thereof, and for all that shall be done therein."

Thus the natural descendants of Aaron are degraded to an inferior station in the new heavens and earth. They were unfaithful to the Deity under the Law. They turned their backs on Him when Israel went astray after their idols, before which they ministered, and caused them to fall into iniquity, and (v.12)—

"Therefore, saith Yahweh Elohim, I lifted up My hand against them, and they shall bear their iniquity."

This they will have to do during the 1000 years, in which the Saints will fill up the vacancy created by their degradation from their ancient rank near the Throne to that of standing before the people to minister to them (v.11).

But besides the 24 orders of Aaron's sons, there were in the ecclesiastical department of David's Kingdom 24 orders of Levites—sons of Asaph, Heman and Jeduthun—whom he separated for the Temple service—

"To prophesy with harps, with psalteries, and with cymbals, to give thanks and to praise Yahweh Tz'vaoth"  
(1 Chron. 25:1-3).

The number of those who were "instructed in the songs of Yahweh" were 288, and were divided into 24 companies of 12 each—

"As well the small as the great, the teacher as the scholar" (vs. 7-8).

These were also typical of those symbolized by the 24 Elders who were represented to John in Rev. 5:8 as—

"Having each one harps and golden censers full of incense, which are the prayers of the Saints: and they sang a new song."

There are 24 symbolical Elders because the sons of the High Priest and the singers who did the service of the Temple in David's reign were 24 orders each, and in the aggregate typified the Saints, the Elohim of Israel, who shall perform the Temple service of the restored Kingdom of David, when David's Son, the "Greater than Solomon," shall be High Priest of the Kingdom after the order of Melchizedek.

The 24 Elders represent both the Priest and Singers of the Ezekiel Temple which is to be built by "The Man whose Name is the Branch" (Zech. 6:12-15). There will be 24 orders "as in the days of old" (Amos 9:11), who will be—

"Harpers harping with their harps, and singing a new song"

—even—

"The Song of Moses the servant of God, and the Song of the Lamb" (Rev.14:2-3; 15:2-4).

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"And he showed me a pure stream of water of life, clear as crystal, flowing out from the Throne of the Deity and of the Lamb" (Rev. 22:1).

In the things communicated to Ezekiel by the Spirit of Christ, he saw much that he could not discern or penetrate to the bottom of, from a lack, common to all the prophets, of what Paul terms "spiritual understanding" (Col. 1:9). They prophesied of the Grace and Truth to come through Jesus Christ, and enquired and searched diligently to find out, if possible, what the Spirit signified by the things they were commanded to write. But they were informed that it was not for their special information that what they saw and heard was made known to them, but that they ministered as prophets the things they wrote concerning—

*"The sufferings of the Christ, and THE GLORY THAT SHOULD FOLLOW"* (1 Peter 1:10-12).

—for the use of those to whom the Gospel of the Kingdom should afterwards be preached by the apostles and the Bride, into which things the angels desire to look.

Among the things pertaining to "the glory that should follow," Ezekiel, Joel and Zechariah saw living waters flowing out from Jerusalem. Ezekiel saw the exact locality of the fountain from which they issued. It was, he says (47:1), at the south side of the Altar, and from under it they came. From thence, they made their way under the threshold of the front, or east, gate of the Temple. They continued their outflow eastward, and were measured by the angel from the brink 4000 cubits, or 4 separate measurements, representative of a square. He was informed that the streams flowed in 2 channels: one towards the Dead Sea, into which it is discharged with healing effect upon its waters, so that it teems with finny tribes, as the fish of the Great Sea; while the other half of the stream flows into the hinder, or Mediterranean, Sea.

These things are all stated with such geographical and practical particularity as to make it evident that these healing waters are as literally rivers of waters as the Hudson or the Thames. We can see how Jerusalem can become the centre of navigation and commerce, as well as the metropolis and capital of the world. By the waters flowing between the rent divisions of the Mt. of Olives (Zech. 14:4) into the Jordan and with it into the Dead Sea, and thence by an old channel into the Red Sea, a water communication will be established with India, China, Australia, California, and the isles and shores of the Pacific; and by the branch flowing into the Mediterranean, with Europe and the Atlantic coasts of the Americas.

This gives Jerusalem a position highly favourable for a geographic centre of government and religion; and for the easy access of Indians, Chinese, Japanese, Americans and Europeans when they shall go up from year to year to worship the King, Yahweh Tz'vaoth, to be instructed in His ways, and to keep the Feast of Tabernacles (Isa. 2:3; Zech. 14:16).

But the Eternal Power has a higher and grander purpose than that of geographic changes in the physique of Palestine, and filling the Dead Sea with fish. It is evident that more is signified in what was revealed to Ezekiel than this. The waters he saw came out of a Holy, Place inaccessible to flesh and blood, and had healing properties.

There must then be flowing with them a stream of healing power. Hence the waters Ezekiel saw must be regarded in the light of the visible containing the invisible, whose existence is discerned by the supernatural effects attributed to the visible stream. In others words, there is deep spiritual significance underlying all that Ezekiel saw.

Ezekiel saw and described the Temple, which Zechariah says far-off people shall come and build (6:15), and which Isaiah testifies shall be called a House of Prayer for all people (56:7), and upon the altar of which the rams of Nebaioth shall find acceptance (60:7). This is a Temple in Jerusalem as literal and visible as Solomon's, when she becomes the residence of the Great King, and the capital of his dominion. But in the *New and Holy Jerusalem*, John (Rev. 21:22)—

"Saw no Temple therein; because YAHWEH ELOHIM, all-powerful, and the LAMB, are the Temple of it."

The Eternal Spirit embodied in the Saints is the Temple in the highest sense, and the Most Holy Priesthood, the Seed of Zadok, who minister unto the Invisible Deity in the House of Prayer for all people.

Ezekiel saw the Dead Sea in 2 states: without any living soul in it; and afterwards teeming with life of every kind. John saw the same thing in its spiritual significance: the sea of nations dead in trespasses and sins; and the same sea full of nations walking in the light of the New Jerusalem.

Ezekiel saw that it was the stream effluent from under the Altar that gave life and health to the Dead Sea; and John saw that it was the stream issuing from the Throne that gave to the leaves of the tree the power of imparting health and life to the world.

The pure transparent stream of Water of Life issuing from the Throne of the Deity is His almighty power, or spirit, by which He creates, regenerates, makes glorious, and subdues all things to Himself—

"Look upon Zion, the City of our solemnities. Thine eyes shall see Jerusalem a quiet habitation, a Tabernacle that shall not be taken down. There the glorious YAHWEH will be to us a place of rivers and streams wherein shall go no galley with oars, neither shall gallant ship pass thereby" (Isa. 33:20-21).

These rivers and streams stand for YAHWEH and His power.

That the Water of Life represents the Spirit in all its relations and effects is evident from the words of Jesus in John 7:37-39—

"If any man thirst, let him come unto me and drink. He that believeth on me, as the scripture hath said, out of his body shall flow rivers of living water. This spake he (adds John) of the Spirit, which they that believe on him should receive; for holy spirit was not yet given, because Jesus had not yet been glorified."

A stream of this pure transparent Water of Life was poured out on the apostles on the day of Pentecost. That, however, though great and marvellous in its effects, was only the earnest of what is yet to follow. It anointed them with knowledge, wisdom, and power; but left them as it found them—subject to disease, sorrow, pain and death.

Now people have so much holy spirit in them as they have of the words and ideas of the Deity understood, affectionately believed, & obeyed (John 6:63). But, *when* the time of the great pentecostian outflow of holy spirit shall arrive, the assembled multitude of the approved convened before the judgment seat of Christ will be filled, and covered over, and thoroughly saturated in all the atoms of their substance, with the flood of down-pouring spirit from unapproachable light, whereby they will be changed, and all that is in them of earthiness and mortality "swallowed up of life."

Henceforth the pure transparent stream of living water is distributed through them as its channel to mankind, until the knowledge of YAHWEH the Fountain of living waters shall cover the earth as the waters cover the sea (Isa. 45:8)—

*"Drop down, ye heavens, from above, and let the skies pour down righteousness. Let the earth open, and let them bring forth salvation, and let righteousness spring up together: I the Lord have created it."*

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#### **UNION WITHOUT UNITY: The following is from a current periodical in another group**

"A prime example of defects of this nature in the BASF is the word "defiled." This word, in Clause 5, was a major problem in the Australian division. If the sentence on Adam "defiled" him and this defilement "was transmitted to all his posterity" then Jesus was defiled. This is unscriptural, as Heb.7:26 specifically describes him as "UNDEFILED." The Australian Unity Agreement has the Cooper-Carter Addendum attached to the BASF in order to reconcile this imperfection in the BASF. . .

"This agreement (the Jersey City Resolution) has no bearing on the basis of fellowship in either UK or Australia. Actually, the Jersey City Resolution ties Central ecclesias in No. America to the BASF, WITHOUT RESERVATION. The Australian reunion was on the basis of a reservation about the word "defiled." Furthermore, the final Australian agreement allowed the **BASF or any similar basis**. The Jersey City Resolution, therefore, is a most inappropriate document in Australia, and is not in accord with the Australian Basis of Unity"

**Clearly here is union without unity on fundamentals. None who understand the Truth would object to the word 'defiled' in the Statement of Faith. Rather they would desire that this basic truth be emphasized and defended of the oneness of Christ with his brethren in the life-struggle described by Paul in Rom.7. This was the very heart of Christ's victory. To compromise the Truth for the sake of large numbers is to build an imposing edifice on sand. Those who oppose the word 'defiled' in the Statement of Faith oppose the doctrine that it teaches. They have a different Christ: a Christ without the sin-principle in his flesh to struggle with and battle against to overcome, which he did to absolute perfection.**

### **A Priest Upon His Throne**

*"Behold, the Glory of the God of Israel came from the Way of the East, and His voice was like a noise of many waters, and the earth shined with His Glory"—Ezekiel 43:2*

**BY BROTHER ROBERT ROBERTS - July-September, 1890**

THE restoration of the Kingdom to Israel and the setting up of the Kingdom of God are one and the same thing. The land when occupied by the restored Kingdom of Israel is to be divided among the tribes on a method totally different from anything in past times. In the division under Joshua, the land was allotted to the tribes in irregular

patches. Under Christ (the 2nd Joshua) the division is in regular strips of equal breadth running east and west. This is plainly set out in Ezek. 47 & 48. The principal and most striking feature of this allotment is the division of the land into 13 parts instead of 12, and the dedication of one of the parts wholly to divine uses (45:1; 48:20)—

"When ye shall divide by lot the land for inheritance, ye shall offer *an oblation unto the Lord*, AN HOLY PORTION OF THE LAND . . . all the oblation shall be 25,000 (reeds) by 25,000: ye shall offer the oblation four-square with the possession of the city" (45:1; 48:20).

It is when we consider the purposes to which this holy portion of the land is to be appropriated, that we discover the Temple, which is to be the pivot of the world's regenerate life in the new dispensation. Here is a land-square measuring about 50 miles each way, divided into 3 sections.

The southernmost section (about 50 miles wide, 10 miles north to south) is the new City district: the city to be in the centre of it.

The middle section (about 50 miles by 20 miles) is given to "the Levites, the ministers of the House" for occupation.

Concerning the north section (same size as middle section), we read:

"The holy portion of the land shall be for the Priests, the ministers of the Sanctuary, which shall come near to minister unto the Lord; and it shall be a place for their houses, and an holy place *for the Sanctuary*" (45:1-4).

Inadequate, indeed, is the first impression conveyed by these words. Nothing less than the utmost of glory and perfection is involved in these brief and ungarnished specifications of Ezekiel. It is a thing to ravish the heart when the full meaning is perceived.

Let us make an attempt to get at it. Consider first the lovely condition into which the land will be brought. The whole land is to "rejoice and blossom as the rose," but a *special* blessing is reserved for the "camp of the Saints." This we learn from such statements as—

"I will make Jerusalem a rejoicing, and her people a joy" (Isa. 65:18).

"I will make the place *of My feet* GLORIOUS. The glory of Lebanon shall come unto thee, the fir tree and the pine tree and the box together, *to beautify the place of My Sanctuary*. Whereas thou hast been forsaken and hated so that no man went through thee, I will make thee an eternal excellency, the joy of many generations" (Isa. 60:13).

"He will make her wilderness like Eden, and her desert like the garden of the Lord" (Isa. 51:3).

"They shall say, This land that was desolate is become like the garden of Eden, and her waste and desolate and ruined cities are become fenced and are inhabited" (Ezek. 36:35).

Many are the statements of this character scattered through the prophets. We therefore have a picture before us which is no fancied one—of Paradise on the scale of 2500 square miles. The whole earth will share the blessing of the curse removed, but here is a special spot upon its surface where the blessing will be concentrated—a wide and noble area of hill and dale on which will be displayed every arborous and floral glory to ravish the eye and regale the senses with delight.

When we consider the purposes to which the HOLY PORTION is set apart, we come to the crowning glory. In the southernmost section, a gigantic city, 36 miles in circumference (48:35); in its middle section, estates for the men separated to the service of the people who flock to it from the ends of the earth; and in its north section, the residences of the righteous Priests of the new order, and in their midst THE SANCTUARY.

Let us concentrate attention on the Sanctuary. We might be uncertain as to how we are to take this if we merely had the term "Sanctuary" to go by. This term might be used in a figurative sense, as it sometimes is. But any understanding of it in this sense is excluded by the *minute construction details* which are supplied.

And even apart from these, there are references throughout the Scriptures to the Temple of the Age to Come, of a character that could only apply to a great and literal building, forming the governmental centre of the Kingdom of God. For example, Hag. 2:6—

"Yet once it is a little while, and I will shake the heavens and the earth and the sea and the dry land, and I will shake all nations, and the desire (things desired) of all nations shall come.

"And I will *fill this House with Glory*, saith the Lord of Hosts . . .

"*The Glory of this latter House shall be greater than the former*, saith the Lord of Hosts. And in THIS PLACE will I give peace."

This cannot be understood of Herod's Temple and Christ's occasional presence there; for Paul quotes it as an unfilled prophecy long after Christ's departure (Heb. 12:26). Neither do the terms of the prophecy admit of such an understanding. God never filled Herod's Temple with His Glory; in that place God did not give peace.

The peace that has come *individually* by Christ is a peace the giving of which was in no way connected with Herod's Temple as a "place." Rather it was *outside* that place—"without the gate" as Paul expresses it (Heb. 13:12)—that peace was made "through the blood of his cross" (Col. 1:20) on Calvary.

We shall see, however, that the terms of Hag. 2:6 are *exactly suitable* to the Temple of the Age to Come; for Ezekiel saw the Glory of God enter and fill this House, and there he witnessed the establishment of peace to Israel and the nations. Then there's Zech. 6:12—

"Behold the man whose Name is THE BRANCH. He shall grow up out of his place. He shall *build the Temple of the Lord*. And he shall *bear the Glory*. And he shall sit and rule upon his Throne. And he shall be a Priest upon his throne."

Throughout the prophetic psalms are other allusions of a similar kind, which, even apart from Ezekiel, would have compelled the recognition of a gigantic literal Temple as an ingredient in the establishment of the Glory of the Lord on the earth in the latter day.

But Ezekiel's Temple prophecy leaves no escape at all. Its minute literal details defy application in any other way than to an immense literal edifice. The prophecy is preceded and introduced in a way that forbids a figurative construction, even if a figurative construction were possible. But a figurative interpretation cannot be made.

Orthodox commentators unanimously recognize this, and simply dismiss the vision as beyond their understanding. This is to be expected. As a *literal* description it has no place in their theology; and as a *parable* it has no possible application that has the least claim.

But when the Gospel of the Kingdom is understood, the matter stands in a different position. The Ezekiel prophecy then supplies a *felt want* in defining to us the form and manner of the divine government of the nations to be established upon the earth.

Foremost in all works of political construction stands the process of building. In the case before us, the testimony is (Dan. 2:44)—

"The God of heaven shall set up a Kingdom that shall never be destroyed."

—and that shall break in pieces all others, and take possession of all their territories (Rev. 2:26-27; 11:15). That this, as a matter of detail, should involve the putting up of buildings, would be presumable in the absence of testimony; but when the testimony and probability unite, all doubt is excluded —

"The sons of strangers shall *build thy walls*, and their kings shall minister unto thee: for in My wrath I smote thee, but in My favour have I had mercy on thee" (Isa. 60:10).

"They shall *build the old wastes*, and shall raise up the former desolations, they shall *repair the waste cities*, the desolations of many generations" (Isa. 61:4).

First and most important among all the building operations involved in this setting up of the tabernacle of David that is fallen, is the erection of THE TEMPLE. It is prominently mentioned in the work of reconstruction. When Gog is overthrown and driven out of the land (Ezek. 38 8c 39), we have the statement—

"And I will set MY GLORY among the heathen."

Which is paraphrased in 37:26 by the words—

"I will set MY SANCTUARY in the midst of them for ever more."

And again—

"The heathen shall know that I am the Lord that sanctifieth Israel when *My Sanctuary shall be in the midst of them* forevermore" (28).

What is meant by this "Sanctuary" was abundantly shown to Ezekiel in the visions already referred to. Concerning this Sanctuary and its builder, we read in Zech. 6:12-13—

"He shall build the Temple of the Lord. And he shall bear the Glory, and shall sit and rule upon his Throne, and he shall be a Priest upon his Throne."

Here then is Christ—the "Man whose Name is the Branch"—as the builder of the Temple, when the judgments of God have overthrown the kingdoms of men.

When a King is said to build an edifice of any kind, it is not meant that he builds with his own hands. He authorizes and directs the work through orders. Christ will plan and initiate and regulate the vast works of reconstruction that will characterize the first days of the Kingdom; but the actual work is done by 'the sons of the strangers', as we have seen.

We can get some light as to the actual details by looking back at the circumstances connected with the building of Solomon's Temple. Looking at both David and Solomon as types of Christ, we have to note that the plan was David's by inspiration —

*"David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasures thereof, and of the upper chambers thereof, and of the inner parlors thereof, and of the place of the Mercy Seat; and the pattern of all he had by the Spirit. . .*

*"All this, said David, the Lord made me to understand in writing by His hand upon me, even all the works of this pattern" (1 Chron. 28:11,19).*

Thus the plan was divine, but was promulgated by David, and confided by him for execution to the hand of his son Solomon, the man of peace and wisdom. The plan of the Ezekiel Temple is of the same origin. It is promulgated by the Spirit of Christ during times of war. It will be in his hands as the Prince of Peace to carry out. Interesting work it will be. Here we look at Solomon again—

*"Solomon numbered all the strangers that were in the land of Israel, 153,600. And he set 70,000 of them to bear burdens, and 80,000 that were hewers in the mountains, and 3600 overseers to set the people awork . . . And the king commanded, and they hewed out great stones and costly stones to lay the foundation of the house with wrought stones" (2 Chron. 2:17; 1 Kings 5:17).*

—some of which have recently been disinterred by archaeologists.

Usually the execution of such vast public works involves much hardship, amounting to oppression. It was not so in the building of Solomon's Temple. We read that—

*"Solomon raised a levy out of all Israel of 30,000 men, and sent them to Lebanon 10,000 a month by course: a month they were in Lebanon, and 2 months at home" (1 Kings 5:13).*

In this we have a glimpse of the organization of labour that will carry forward physical regeneration on the Lord's now desolate land; and of the merciful arrangements by which it will be divested of drudgery, and made a joy and a pleasure to all who take part in it. It was written long ago—

*"The kings of Israel are merciful kings" (1 Kings 20:31).*

Never has this received such an impressive illustration as it will have in the eyes of all the world when the work of the world will be in the hands of the King who will judge the people with righteousness—

*"For he shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their souls from deceit and violence, and precious shall their blood be in his sight" (Psa. 72:12-14).*

The Temple Solomon built was large for the times that had gone before; but it was small by comparison with the one shown to Ezekiel—a mile square, with range upon range of pillared halls and arches.

The smoke and thunder of "the war of the great day of God Almighty" (Rev. 16:14) having cleared away, then the first scene presented to view is the rising of this magnificent pile on the site of so many past divine wonders—on the spot that saw Melchizedek's priesthood; that witnessed Abraham's obedient offering of Isaac; that beheld David's reign and Solomon's glory; that saw the destruction of his beautiful Temple some 500 years afterwards; its faint reproduction by order of a Persian monarch; and finally the presence, the crucifixion, and the resurrection of Christ.

Crowds of glad and busy workmen, under wise and merciful overseers, will finish the glorious and gladsome work, till there stands at last, under the smiling heaven, the vast and noble frame of a building eclipsing all feats of human architecture, as much as the glory of its Builder will outshine that of all potentates ever known.

Remembering that its general resemblance, as we survey it from a distance, is that of an immense altar, we may pause here to note a beautiful correspondence with some former transactions between God and man. When Israel came out of Egypt, the first thing made was the Tabernacle, with its appurtenant altar service. Afterwards came the settlement in the land, and the building of cities.

When, in David's reign, Israel's sins called for a judicial visitation which destroyed 70,000 men and threatened the destruction of Jerusalem, the building of an altar on the threshing-floor of Araunah on Mt. Moriah was the first thing ordered; after which—on that very spot—came the Temple and the Glory of Solomon.

When Judah returned from Babylon in the days of the Persian Cyrus, and found the land all desolate and Jerusalem a heap of burnt rubbish, the first thing they built was the altar: afterwards the Temple; and then the City.

When a Gentile comes to God in reconciliation, the first thing is his induction into the Christ-Altar in being baptized into Christ's death. Afterwards come the privileges of the House of God, and eternal glory.

And here now, in the Kingdom of God, the first thing after the scathing and devastating judgments that teach the world righteousness, is the uprearing of an Altar-edifice as a House of Prayer for all people. The significance of this peculiarity we may find in the purpose to which an altar is applied. It is a structure contrived for the offering and the burning of sacrifice; and sacrifice is the appointed form by which the sacrificer acknowledges his unworthiness of life and favour. The use of the altar is a confession of sin, and the admission that death is our just award. It is the recognition of God's supremacy and holiness, and of human subordination and dependence. The altar is therefore the symbol of the sinner's humiliation, and of the exaltation of God's mercy.

This being so, we may see the significance of the altar being always in the front of God's dealings with man. It is a proclamation of the fact that life and comfort and glory are permissible to man only when he humbles himself before God in the recognition of his own unworthiness, and in the thankful acceptance of His glorious mercy. Tho the population now upon the earth are impervious to this purifying and ennobling sentiment, the day is coming when it will joyfully prevail wherever the human species is to be found. Mankind will then be as interesting and attractive as they are now hideous and repellent.

Let us now—

"Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks. Consider her palaces."

To this we are invited in Ps. 48. In truth, the Temple is a city of palaces. Ezekiel's first description of it is—

"As the frame of a city" (40:2).

This is just what it is: the *frame* of a city, without the filling in—walls extensive enough to enclose an ordinary city site, but not showing us the site occupied as a city is usually occupied: clustered masses of human habitations promiscuously distributed. *This* city frame encloses a succession of long and regular ranges of lofty galleried structures that mostly lie just within the walls. And the very walls are frame-like. They are not solid walls, but skeleton walls formed of immense open arches standing on a short, but massive, basement.

We will obey the invitation, and go round about Zion: for this is Zion, though also the Sanctuary. It stands on the site of the ancient Jerusalem, and the Jerusalem that now is. But it is not used for human habitation, as ancient Jerusalem was. It is wholly dedicated to worship and the occupations connected therewith. The merely municipal part of Jerusalem, as we might call it, is moved away south to a distance of over 20 miles.

The Holy Portion is divided into 3 parallel strips of country about 50 miles wide—the 2 northernmost measuring about 20 miles each from north to south, and the southernmost about 10 miles. This lowest Strip is—

"A profane place for the City, for dwelling and for suburbs, and the City shall be in the midst thereof"

(Ezek. 48:15).

The land lying between the Sanctuary in the north and the City in the south, we may gather, is to be levelled so as to form a continuous convenient plateau for the busy stream of life that will pass between the one and the other. The words of Zechariah in connection with the earthquake which divides the Mt. of Olives seem to intimate this—

"The land shall be turned as a plain from Geba to Rimmon, south of Jerusalem: it shall be lifted up and inhabited in her place" (Zech. 14:10).

This separation of the Sanctuary from the City is in contrast to the state of things that prevailed in connection with Solomon's Temple, which stood in the midst of the human dwellings.

In pitching the Tabernacle in the wilderness, there was a separation of space between the Tabernacle and the congregation similar to what, on a larger scale, is to exist in the day of the coming Temple. Why no such separation with Solomon's Temple? Perhaps because of the different state of things prevailing, as compared with what existed when they came out of Egypt, and what will exist after their restoration.

When they came out of Egypt, God was visibly in their midst, and Israel was "holiness to the Lord" as they never were afterwards. When Christ reigns they will be purified from all their defilements, and "Holiness to the Lord" will be inscribed on the very bells of the horses—

"Yea, every pot in the Lord's house and in Judah will be holiness to the Lord" (Zech. 14:21).

But in the days of the first Temple (Solomon's), the life of the nation was more secular and corrupt.

Entering in at the gates of the new Temple, then, we observe the great height of the entrance; the great breadth of the paved court on which we emerge through the porch at the further end of the entrance; the great loftiness of the range of buildings flanking both sides of the court—and yet the great lightness and airiness of the structure resulting from an apparently endless succession of open arches, closed with stone lattice work, on which vegetation twines.

We are struck by the immense length of the spacious courts, stretching away in a vista in which the buildings almost vanish in the dimness of the distance. We cross the court and enter another gate entrance, which takes us through another similar range of buildings, and leads us into another open air court of similar dimensions to the first.

Only, as we look across *this* court, which is the inner court, we see the Temple proper—a gigantic range of buildings of greater height than the building flanking the first (or outer) court. This range of buildings is circular in the form of its ground plan—forming a circle inside the square formed by the outer court. The square being a mile on each side, the circle is not far short of 3 miles around.

As we look at this circular building across the inner court, we observe that the circle is divided into lengthy sections, which are separated by lofty entrances. Each section is divided in its front elevation by gigantic pillars, and each pillar flanked by a gigantic cherubic figure, showing the face of a man looking in one direction and the face of a lion in the other. The building is in 3 stories, the middle being narrower than the lowest, and the highest narrower than the middle—the difference in the breadth of the stories affording space for a gallery running the whole length of the building.

If we cross the court, we may enter the circle by any of the 30 entrances by which it is divided. Each entrance is a stately gateway of loftier height than the gates of the court. Passing through, we should find ourselves in the Holiest—not forming a part of the building, as in Solomon's Temple, but consisting of the *central area open to the sky*, enclosed by the circular range of the Temple buildings. This is not a level area, but a hill rising rapidly on all sides to a central peak, crowned by an Altar.

In few words, this is the structure—the magnificent structure—reared for the habitation of the Divine Glory in the Age to Come. Its architectural details are discussed minutely in bro. Sulley's book. We must be content here with a general glance.

As we look, we are impressed with the spaciousness of all its orderly arrangements. They impress us with a sense of holiness, rest and peace. The whole of the vast framework is devoted to the work of worshiping God in security. Here we are far from war's alarms, or the interferences of human authority. Human authority is at an end. The Kingdom of God has come. The psalm (96) is now applicable that says—

"O sing unto the Lord a new song . . . Honour and majesty are before Him: strength and beauty are in His Sanctuary.

"Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength. Give unto the Lord the glory due unto His Name; bring an offering and come into His courts.

"O worship the Lord in the beauty of holiness: fear before Him all the earth. Say among the heathen that the Lord reigneth. The world also shall be established that it shall not be moved.

"He shall judge the people righteously."

But as we look at the superb architecture—as we tranquilly and joyfully survey this splendid seclusion of holiness, our thoughts turn enquiringly to its tenantry. Who is the owner? Who is the living head of this vast edifice in whom the glory and comfort would personally converge? Without such a head, it would be but elegant emptiness—a mere monument of stone: beautiful, but cold; impressive, but useless.

But there is no room for vacancy or defect here. In the Sanctuary of God, we are in a *Living Presence* that will abide for ever, for—

"Behold, the Glory of the God of Israel came from the way of the East. And His voice was like a noise of many waters; and the earth shined with His Glory . . .

"And the Glory of the Lord came into the House by the way of the gate whose prospect is toward the East.

"So the Spirit took me up and brought me into the inner court: and, behold, the Glory of the Lord filled the House.

"And I heard him speaking unto me out of the house" (43:2-5).

Here we have to enquire concerning the *personal form* of this Glory that takes possession of the Temple, where (said the Speaker)—

"I will dwell in the midst of the children of Israel for ever" (v. 7).

In the days of the Mosaic institution, the form of the Divine Glory was angelic. It was "the angel" that spake to Moses (Acts 7:38). The Law was a "word spoken by angels" (Heb. 2:2). But concerning the world, or age, to come, Paul says —

"To the angels He hath not put in subjection the World to Come" (Heb. 2:5).

Who then is the Bearer of the Glory in the Day of the restitution of all things? There are various answers in the Scriptures: they all converge in Christ. Says Zechariah (6:13)—

"He shall bear the glory: and he shall sit and rule upon his Throne, and shall be a Priest upon his Throne."

When Christ returns "in power and great glory," he will be the Glory of Yahweh which, at the right moment, will enter the Temple from its eastern side, and take possession. This is the official place of His Throne, as He said to Ezekiel (43:7)—

"The place of My Throne, and the place of the soles of My feet, where I will dwell in the midst of the children of Israel for ever."

As it is written in Isaiah (9:7)—

"Upon the throne of David and upon his Kingdom (the "Son given" shall sit) to order it and to establish it."

We know who is appointed to do this—

"The Lord shall give unto him (Jesus) the throne of his father David, and he shall reign over the House of Jacob for ever, and of his Kingdom there shall be no end" (Luke 1:32).

When therefore we read that—

"Yahweh shall reign over them in Mt. Zion for ever" (Mic. 4:7).

—we know it is meant that *Christ* will do so. When we read—

"Cry out and shout, thou inhabitant of Zion, for great is the Holy One of Israel in the midst of thee."

—we know it is meant that Christ is in the midst of them. So when we read that the Glory of Yahweh enters the Temple, and acknowledges it as "the Place of His Throne," we may understand that it is Jesus who so enters. *Why* the Name of Yahweh should be applicable to Jesus, we are fully instructed by Christ himself, who told us that Yahweh dwelt in him, and that in Yahweh's Name he came. He is Emmanuel, *God with us*. He is the Divine Logos made flesh. He and the Father are one.

We have therefore no difficulty in settling the question that might be raised as to the owner and occupant and supreme head of the Temple and all to which it stands related. It is Christ the Lord, returned as he said, to sit on the throne of his glory, of which this is the local habitation on Mount Zion.

But he is not alone. Though the bearer of Yahweh's Glory, that Glory mantles over him in beautiful effulgence, going beyond his own person. He comes attended by 10,000 of the angels; and there will be other attendant visible manifestations of Yahweh's Glory (Isa. 4:5)—

"The Lord will create upon *every dwelling place* of Mount Zion, and upon her *assemblies*, a cloud and smoke by day, and the shining of a flaming fire by night, for upon all the Glory shall be a defence."

Jesus comes and abides in the Temple, then, not only in his own Glory, but in the Glory of the Father, and of His holy angels, as he himself said when upon the earth (Matt. 16:27). This may explain why his personal part as "The Prince" is separable from the general tableau of the Divine Glory, though he is personally the kernel of that tableau.

When Ezekiel was taken back the way of the eastern gate of the outward Sanctuary, after having stood in the Divine Presence in the inner court, he noticed it was shut, and it was said to him —

"This gate shall be shut. It shall not be opened, and no *man* shall enter in by it, because the Lord (Yahweh) the God of Israel hath entered in by it. Therefore it shall be shut. *It is for the Prince*: he shall sit in it to eat bread before the Lord (Yahweh). He shall enter by the way of the porch of that gate" (44:1-3).

If no *man* is to enter by the eastern gate, and yet the Prince may, then the Prince must be more than man. And so in truth he is when we find out who he is. His identity is established in many ways. Daniel's famous phrase is sufficient, "Messiah the Prince" (9:25). Again—

"The great Prince that standeth for the children of thy people" (Dan.12: 1).

And again, his description by John—

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

Who is there besides him that could sit in the presence of God in the courts of His Temple? As God Himself says of the Messiah—

"He shall draw near: he shall approach unto Me. For who is that engageth his heart to approach unto Me?" (Jer. 30:21).

"He shall sit and rule upon his Throne; and he shall be a Priest upon his Throne" (Zech. 6:13).

This is applicable to Christ alone, and those who are joint heirs with him, whose personalities are officially merged in his. This touches some elementary facts of the Gospel which throw light on the situation to which the Temple is related. For example—

"Ye shall see Abraham, Isaac and Jacob and all the prophets in the Kingdom of God" (Luke 13:28).

"I appoint unto you a Kingdom, as my Father hath appointed unto me, that ye may eat and drink with me at my table in my Kingdom, and sit on thrones judging the 12 Tribes of Israel" (Luke 22:30).

"If we suffer with him, we shall also reign with him" (2 Tim. 2:12).

"Thou hast made us unto our God kings and priests, and we shall reign upon the earth" (Rev. 5:10).

We must find a place for these facts in the day of Christ's Glory. The Temple is the seat of that Glory. Christ entering and taking possession of that Temple involves the presence of his people there, for they are one with him, and are bodily conformed to the likeness of his immortal Glory. And it involves their *participation* in the work that appertains to him as the priestly occupant of the royal Throne. They are kings and priests, and they reign with him.

The Prince's work, as revealed in Ezekiel, is in harmony with the work now appertaining to him as High Priest over his own House—

"It shall be the Prince's part to give burnt offerings, and meat offerings, and drink offerings, in the feasts and in the new moons, and in the sabbaths, and in all solemnities of the house of Israel . . . to make reconciliation for the house of Israel" (45:17).

We get a glimpse of him in this work in ch. 46. He shows himself at the eastern gate of the inner court at stated times (v. 2). During the 6 working days of the week the gate is shut: on the sabbath it is opened; also on special feast days (v.1). Then the Prince stands by the outer porch of that gate, and the priests prepare his burnt offerings and peace offerings. Then he worships in the presence of assembled multitudes who throng the spacious outer court and fill the galleries or halls and chambers of the "outward Sanctuary."

At the close of the solemn ceremony, the Prince goes forth by the way of the eastern gate—doubtless to his palace in "the Prince's portion" to the east of the Holy Portion between the 2 streams that issue from the Altar, and fence off all intrusions. We read that—

"When the Prince shall enter, he shall go in by the way of the porch of that gate, and he shall go forth by the way thereof" (46:8).

He is to be seen—

"When the people of the land shall come before the Lord in the solemn feasts" (v. 9).

On those occasions—

"The Prince in the midst of them, when they go in, shall go in, and when they go forth shall go forth" (v.10).

But not by the same entrance. As we have seen, the Prince has the east gate for his use. The people are to use the north and south gates, and are to observe a certain route to prevent overcrowding and disorder. No one is to return the way he came. The visitor entering by the south gate emerges on the north, while he who walks around the outside and enters by the north gate emerges on the south.

There will thus be 2 continuous streams of people having freeway, without collision. A regulation of this sort will be a necessity in a building frequented not only by the 1000's of Israel but by multitudes from the ends of the earth, for it is written (Zech. 14:16-17)—

"All the families of the earth shall go up from year to year to worship the King, the Lord of Hosts, and to keep the Feast of Tabernacles."

"Many people shall go and say, Come ye and let us go up to the mountain of the Lord, to the House of the God of Jacob, for He will teach us of His ways, and we will walk in His paths" (Isa. 2:3).

The foregoing features are connected with the public assemblies. But there will be much individual work in detail. We read of sacrifice—

"For everyone that erreth, and for him that is simple" (45:20).

And of priests having charge of the gates of the outer court—

"Slaying the burnt offering and sacrifice for the people, and standing before them to minister unto them" (44:11).

Also of—

"A daily burnt offering to the Lord of a lamb of the first year without blemish" (46:13).

This involves much work, and the employment of many priests. There will be 1000s daily frequenting the courts of the Temple with private businesses of their own, having to do with individual offenses, and individual reconciliation, and individual freewill offerings.

The priests who attend to them are of 2 orders: one having to do with the outer, and the other with the inner, courts. Of the former we read—

"They shall not come near unto Me to do the office of a priest . . . I will make them *keepers of the charge of the House* for all the service thereof, and for all that shall be done therein" (44:13-14).

The reason of this assignment to menial service is historical (v.12)—

"Because they caused the house of Israel to fall into iniquity, and ministered unto them before their idols."

The others are—

"The sons of Zadok who kept the charge of My Sanctuary when the children of Israel went astray from Me" (v.15).

Of them it is said (vs. 15-16)—

"*They SHALL come near to Me*, to minister unto me, and they shall stand before Me to offer unto Me the fat and the blood, saith the Lord God. They shall enter into My Sanctuary, and they shall come near to My table to minister unto Me."

The one order has to do with the hard work of the Temple; the other with its honorary offices. The one is based on historic iniquity: the other on a past of faithfulness. The sons of Zadok are literally "the sons of righteousness," for righteousness is the meaning of the Hebrew word Zedek, or Zadok.

There was an individual Zadok, high priest in the days of David and Solomon, who was faithful. But there is nothing in his family history to identify his descendants particularly with the course of obedience which was characteristic of him. Considering that the Mosaic system and its incidents were typical of the realities that were to come in Christ, we may recognize in the meaning of his family name the designation of the glorified brethren of Christ who are to be the priests of the future age.

That immortals should offer fat and blood may seem incongruous. Well, immortals must do something: vigour calls for activity. And what more congenial occupation than a form of service—no matter what—*connected with the reconciliation of the people to God*.

The mortal descendants of Levi, excluded from the priesthood, are intermediary between the people and the immortal "Sons of Righteousness"; and the latter are intermediary between the mortal Levites and the Divine Majesty.

The numbers of the 2 orders of priests is not stated, but there are indications that it must be vast: first, from the extent of the Temple buildings and the multitude of the attendant people; secondly, from the extent of the territory assigned to them for habitation.

The Sons of Zadok have a tract of country set apart for their houses about 50 miles wide and 20 from north to south. This is inconsistent with the idea that we are to take the sons of Zadok in a literal sense, and points to a multitudinous class as appropriately designated by that description. The *mortal Levites* have a land allotment of similar dimensions, south of the portion of the Sons of Zadok.

Both classes have official residential chambers within the Sanctuary, as well as houses and lands in the section of country assigned to them: from which we may infer they serve in the Temple by course, taking their turn for specific times. We read also of the "Chambers of the Singers" (40:44), from which we gather that trained and effective vocal performance will enter into the service.

The people come to the Temple for worship and reconciliation. But they come also for judgment in the legal sense—for settlement of civil causes and matters of doubt and dispute that may rise in ordinary life. The government enthroned on Zion is at once civil and religious in intense combination. The King on the Throne is a Priest on his Throne; and all his fellow-rulers are kings *and* priests.

It will therefore belong to them to adjudicate in matters of dispute among the people that maybe too difficult or important to be settled in their own neighbourhood. Hence we may understand the expression of the psalm as prophetically applicable to Jerusalem—

"Our feet shall stand within thy gates, O Jerusalem: whither the tribes go up, the tribes of the Lord unto the testimony of Israel; to give thanks unto the Name of the Lord: for there are set *Thrones of Judgment*—the Thrones of the house of David" (Psa. 122:2-5).

Jesus, the occupant of the Throne of David, promises to share his Throne with those who are obedient to him. When the Temple is built, the time has come for the fulfilment of this promise. Consequently we may look on the vast halls and chambers that encircle the Holy Mount as the government offices and law courts of the Age to Come—affording suitable accommodation for the multitude of suitors that will come from the ends of the earth to submit their causes to the decision of the infallible government of Zion, which will be administered through a glorified multitude of tried men who, having suffered with Christ, now reign with him.

The idea of law and law courts is repulsive now, because of our experience of their prolix and blundering and merciless character. How different it will be when mercy, truth and infallibility preside, with an intuitive penetration that can dispense with the evidence of witnesses and speeches of counsel! What is said of Christ will be true of every glorified representative and administrator of his authority—

"He shall not judge after the sight of his eyes, nor reprove after the hearing of his ears: but with righteousness shall he judge . . . and with the breath of his lips shall he slay the wicked" (Isa. 11:3-4).

Peter's brief and powerful decision of the case of Ananias and Sapphira, who fell dead in his presence on the utterance of a lie, may illustrate the swift and unerring process of judgment characteristic of the Age to Come—

"The Law will go forth from Zion, and the Word of the Lord from Jerusalem" (Isa. 2:3).  
—with some *effect*. No wonder that soon (Isa. 42:4; Psa. 72:9)—

"The isles shall wait for his law." and "His enemies shall lick the dust."

The people who come for worship and judgment arrive first at the City, 20 miles or so south of the Temple. The City is about 80 to 90 square miles: it would need be of a vast capacity when we consider that it is the metropolis of the whole earth, receiving the convergent streams of worshipers that come regularly from all countries.

With this system in operation, we may see how the Glory of the Lord will cover the earth—radiating from the Temple as a centre. We may realize how entirely this Glory will be focused in that Temple when the "Man whose Name is the Branch" sits on the Throne, bearing the Glory, and ruling as Priest thereon.

In the ordinary experience of mankind, the term "priest" has come to be associated with everything that is debasing and detestable. The most dreadful phase of European history has been that which has shown us a priest at Rome in blighting ascendancy in all countries, through a multitude of loathsome representatives everywhere. Under this ascendancy, human joy has withered and human life become a dark and degraded thing. Iniquity of every nameless kind has flourished like the green bay tree.

In the Age to Come this will be gloriously reversed. The "Priest for ever after the order of Melchizedek" enthroned in Jerusalem and exalted in all countries wherever there is a knee to bow and a tongue to confess, will be the fountain of all kindness, the champion of all righteousness, enemy of all evil. He will be the guardian and friend of the human race in a sense that will come home to every man's hearth and home, and open every man's lips in praise and admiration of the King who "reigns in righteousness" and proves himself—

"A hiding place from the wind, a covert from the tempest, a river of water in a dry place, and the shadow of a great rock in a weary land."

The world has heard of "the good time coming," though the world does not know that the only ground for expecting such a time is the promise of God to the fathers of the house of Israel; confirmed by the appearance, death and resurrection of their promised "Seed"—

"In whom all the Promises are Yea and Amen" (2 Cor. 1:20).

The world will then see and know with its own eyes the true meaning of the long-promised blessing of Abraham, which will at last have come on "all families of the earth." It will look back on the times of human government with something of the horror which is now experienced by the servants of God who are now appointed to endure them for a season. In more senses than one —

"The Gentiles shall come from the ends of the earth and shall say, Truly our fathers have inherited lies and vanity and things wherein there is no profit" (Jer. 16:19).

There will at last have come the glorious realities, long spoken of by the prophets, scoffed at by the unbelieving, and cherished with purifying hope in all ages by the children of light. The earth, with her rejoicing millions, will be a house of life and continual song—

*"The glory of the Lord will cover the earth as the waters cover the sea."*

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### **It Is for the Prince**

*"O worship Yahweh in the beauty of holiness: fear before Him, all the earth. Say among the nations that Yahweh reigneth: the world also shall be established that it shall not be moved"—Psa. 96:9-10*

THESE thoughts are based upon bro. Sulley's exposition of the last nine chapters of Ezekiel. Bro. Sulley's book is one of the few basic books on the Truth that we should study thoroughly. It was the product of many years of investigation and labour.

Ezekiel's Temple is a difficult subject. Many in the past had struggled to get a coherent picture from it, but none had succeeded. Bro. Sulley presents a consistent exposition. It fills all the required necessities, and it is in full harmony with the Truth. In fact, it very materially assists in giving body and substance and vividness to the Gospel.

There are today, unhappily, strong movements in other groups to try to break down and discredit this whole concept. A recent one applies it all to the days of Nehemiah: a pitiful, negative, dogmatic effort that at least does serve the useful purpose of emphasizing the beauty of the Truth by contrast. Another new theory thinks the service and worship of the nations of the world will be merely voluntary. More than ever it is important that we study, and keep clear, and defend the basic scriptural picture as presented by our pioneers.

None of us has any time to waste on nonessential, worldly, passing things, on mere self-pleasing activities. There is infinitely too much to be learned, and to be faithfully defended. The strength of a fellowship depends on the depth of the intelligent scriptural understanding of all its members. Life is very, very brief. We have absolutely no time to waste on present things.

If we hope for salvation—a few saved from the billions cast away—we must devote our lives to making ourselves a prospective part of the Cherubim of Glory which underlie and give meaning to all Ezekiel's visions. It is of the deepest significance that they rest not day and night from saying—"*Holy, holy, holy, Lord God Almighty!*" (Rv.4:8).

Holiness is the essence of the purpose of God—

*"Without holiness shall NO MAN SEE THE LORD"* (Heb. 12:14).

The common conception of holiness is that it is theoretically beautiful and desirable, but too high for humans, and inconsistent with pleasure and enjoyment and having a good time. Until we learn that holiness is the only happiness, the only true pleasure and enjoyment: until we, by diligent scriptural study, get out of babyhood and infancy, and mature to the realization that anything not related to God is empty folly, and that anything out of harmony with pure divine holiness is ugly and dirty and repulsive—until we learn this, we are no fit candidates for the Cherubim of Glory. They forever rejoice in God: they rejoice in nothing else. They have no time for anything else.

The quality of pleasure varies according to mental development. A baby enjoys a rattle, a young child enjoys playing in the mud and comic books. As we grow naturally, we advance a **little** beyond the rattle, mudpie and comic book stage, but not very much, as we see from the adult world's amusements. Most of mankind are content with this meagre advance beyond puerility. But the Word of God studied and meditated upon can carry us to much higher and fuller levels of pleasure and satisfaction, related to the beauty of holiness.

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Bro. Sulley's basic picture is very satisfying. He presents a building that is ideal for the purpose intended: a vast, open structure of massive but delicate masonry latticework and archways, filled in and canopied over by thick, verdant greenery—a vivid contrast to man's increasingly horrible and artificial monstrosities.

This building will have all the freedom and healthiness and beauty and freshness of open-air living, with none of its bareness or disadvantages. Trees purify the air naturally and noiselessly and effortlessly. This building will host a continuous flow of millions. Living greenery everywhere, ventilation everywhere, and pure, clear, running water everywhere—are its primary characteristics. A perfect site for the Feast of Tabernacles, or "Booths," to which all nations go (Zech14:16). The curse will be removed. The greenery will be free from all today's pests and problems. The weather will always be ideal.

Bro. Sulley gives the basic outline, but he is quick to point out that this is the most important building in all history, that it is designed directly by God's infinite wisdom unlike anything ever before, that Ezekiel's description is very limited and elementary: and that therefore while man can humbly suggest the general unrevealed details, as bro. Sulky does, to give us something to visualize as we picture the activities there, still man cannot possibly begin to imagine the building in its full divine beauty as it actually will be. Bro. Sulley cautions us that the details and decorations and much of the layout are merely suggestive, and that we must just take them as a faint hint of the real beauty to be revealed.

At times he gives alternate suggestions; and we can legitimately formulate our own, within the basic pattern. But until we have fully studied and mastered bro. Sulley's book, it would be presumption to question or discount individual details. Bro. Sulley, like bro. Thomas, took scriptural detail very seriously, neither ignoring anything, nor conveniently spiritualizing it away.

The Truth of God is a thing of realities: beautiful, satisfying, divinely-appointed realities: not like the vague and hazy vaporizings of the world's manmade religions. Truly, mortal man can never begin to conceive of the full glories of the immortal state, and we must wisely ever remind ourselves of this. But when God has graciously given revelation and a glimpse of things to come to build our faith upon, it is our wisdom to seek to comprehend them. This is vital food for the spiritual mind, without which it cannot grow, and become strong, and overcome and cast out the earth-grovelling mind of the flesh within us all. We shall be what we fill our minds with.

Bro. Sulley's exposition both makes many scriptures more plain, and gives them deeper meaning and reality and beauty. Such as—

*"I will dwell in the House of the Lord forever" (Psa.23:6).*

This is not only a House of Prayer for all nations, but it is the central dwelling place and assembling place and working place of the Multitudinous Christ. *"They shall serve God day and night in His Temple"* (Rev. 7:15)

Note the night as well as the day. There will never be darkness here. It will be ever brilliant with the effulgence of the Glory of God. There will be no weariness to those who serve Him in immortal strength. *"The 144,000 on Mt. Zion, who follow the Lamb whithersoever he goeth"* (Rev. 14).

The apex and holiest spot of this Temple is Mt. Zion, from which the Word of the Lord goes forth through the Multitudinous Christ to all the subservient, worshipping earth.

More and more, as we meditate on this subject, we perceive that this glorious building, this divine Workshop of the Spirit, this House of praise and worship and rejoicing, this University whose student body

is the whole world and whose curriculum is Divine Truth—is the living heart-centre of all millennial activity and purpose.

*"The Lord shall inherit Judah, His Portion in the Holy Land" (Zech.2:12).*

The Holy Oblation just about coincides with Judah's ancient area.

*"I will give them the Valley of Achor (Trouble) for a door of hope" (Hos. 2:15).*

This is where Achan sinned and was slain and brought trouble on Israel—the first and the typical troubler—profane, godless person—among them as they enter the Land of Promise. The way of the pilgrims to the Temple will follow the line of this valley, running west from the top of the Dead Sea, along the border between the Zadok portion and the Levite portion. In those pure and godly days to come, the Achans will be quickly singled out and destroyed.

*"In this mountain—this Mt. Zion—shall the Lord of Hosts make unto all people a feast of fat things, of wines on the lees, of fat things full of marrow" (Isa.25:6).*

This house will be a vast banqueting hall, serving 100s of 1000s at a sitting, joyful, honoured guests at the table of the Lord. The peace offerings of grateful thanksgiving will furnish abundant flesh, the first fruits will provide the fullness of the fields and gardens, the greenery of the Temple walls will hang thick with grapes and figs, and the surrounding trees by the river will yield all manner of fruit.

So many prophecies similarly dovetail beautifully into this foundation picture of the House of Prayer, with all its rich blessings for redeemed mankind. These are the things to which we must give all our hearts and minds. We have no time for passing rubbish that perishes with the using, taking its empty-minded devotees with it.

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The Waters. Water is the symbol of life, natural and spiritual. Men are probing for life on Mars, and all we hear is that water is the key. If they can find dampness in the soil, they can hope for signs of life.

In this great House of Prayer, water flows everywhere: a pure, special, divinely-provided stream. It issues forth in tremendous, copious abundance from under the holy Altar on the top of the central hill (D on bro. Sulley's Plate II), and flows "down" (47:11) to bring blessing and health and life to wherever it goes. Its flowing **down** from the Altar is one of the evidences that the Altar is on a central raised height. In describing the Altar, it is said that the—

*"Top of the mountain . . . shall be most holy" (43:12).*

The details of the water's course within the Temple are not given. It will be so arranged that it will be available wherever it is needed, both to beautify and to fructify, and also for utility and convenience. Abundant water is an essential requisite for any great assembly. And running water in great quantities will be necessary for the priestly ablutions and the washing of the huge number of sacrifices.

Partly the water runs underground, for it issues from the Temple from under the gateways. Bro. Sulky's conclusion was that it comes out on the north, west, and south sides, under all the gates, though the main flow of it is on the north and south sides. As it issues forth, it flows eastward, deepening as it goes. Ezekiel measures successively from the west end. At 1000 cubits it is ankle-deep; at 2000 knee-deep; at 3000 (the east end of the building) it is to the loins; 1000 cubits east of the building it is too deep to ford, requiring swimming. This last measurement would seem to show that it is augmented after it leaves the building, indicating it possibly issues from the east gates also. To enter the building, all must pass through the cleansing waters: the deeper for preliminary baptism, the shallower for the necessary repeated washing of the feet, the cleansing of the daily walk. In this, the waters will serve both a natural and a spiritual use. We can be sure foot-washing will be convenient and pleasant, dress in those wiser days being completely different from today's foolish and artificial styles and fashions.

From the building, the water continues to flow east to and even somewhat beyond the Jordan valley, for Joel (3:18) says it will water the valley of Shittim, which is east of the Jordan at the north end of the Dead Sea, where Israel encamped for the final months before entering the land. Here Moses delivered the farewell speeches to Israel that comprise Deuteronomy.

Ezek. 47:9 clearly says in the original "two rivers" (see margin). This is north and south of the Temple—a mile apart. The wording of that verse seems to indicate they stay separate in their course eastward—perhaps diverging from each other somewhat to north and south. And Zech 14:8 appears to give the same picture that they stay separate—

*"In that day living waters shall go out from Jerusalem: half of them toward the former sea (the Dead Sea: east: front); and half of them toward the hinder sea (Mediterranean: west: back)."*

The most natural meaning of this would seem to be two separate rivers, one reaching the Dead Sea, and one reaching the Mediterranean by flowing east to the Jordan, then north up the Jordan valley, then west to the Mediterranean somewhere in the north of the land. Whether there is a water connection between in what is now the Jordan valley we are not told. There would automatically be such if the land stayed the same as now; but we are told there will be great physical convulsions in the land, so the present geography is not a dependable guide. The whole 50-mile-square area of the Holy Oblation is to be lifted up with a valley surrounding it north, east, and south (Zech.14:10).

The word for "oblation" all through these chapters in speaking of the Holy Oblation of the land, is that which in Leviticus is translated "heave-offering" as applied to sacrifices—something "lifted-up" as an offering to God. So there is a deeper meaning to this lifting up of the land than mere geography. It is lifted up from the surrounding territory as a special offering to God.

The northern waters find their way to the Mediterranean, so the water level will be at least just a little above that of the Mediterranean. If we look at a map of Palestine that shows land levels in different colours, we shall see that with present geography that would create a lake averaging about 10 miles wide from a point north of the Sea of Galilee to well south of the Dead Sea. This would be a pleasant and beneficial transformation of the present hot Jordan valley and the stagnant, lifeless Dead Sea. The slope of the Jordan bed would have to be reversed by the south end being raised when the Oblation is raised, so the water would flow north. It could be raised enough so the two rivers would stay separate, with an open land passage to the east.

It is a question whether the southern waters will flow beyond the Dead Sea right through to the Red Sea. Bro. Thomas suggests they will. Bro. Sulley did not think so, mainly on the basis of the fact that the marshes around the south part of the Dead Sea will not be healed, but be given to salt (Eze.47:11). This, however, could easily be accomplished by raising a land ridge that would cut off the marshes from the through flow of the water. Bro. Sulley also felt Isaiah's words:

*"Look upon Zion, the city of our solemnities. Thine eyes shall see Jerusalem a quiet habitation.*

*"There the glorious Lord (Yahweh) will be unto us a place of broad rivers and streams, wherein shall go no galley with oars, neither shall gallant ship pass thereby" (Isa. 33:20-21).*

—rule out the idea of Jerusalem being a busy crossroads of commerce. Truly they do. Such would not be fitting. But the context seems to refer the expression more to a guarantee against any alien armed intrusion, such as Jerusalem had known for so long. There will be a waterway via the Mediterranean to the West: it would seem appropriate there be a similar one via the Dead Sea and the Arabah to the East. Though it will be a quiet headquarters of worship and authority, rather than a busy centre of merchandise, still vast hosts must continually come there from both East and West; and water always has been, and doubtless will continue to be, the world's best highway for mass transport and transportation.

At present, mountains ring Jerusalem on the east, obstructing any potential waterway, but when Christ stands upon the Mt of Olives on his way to relieve the city from the Gogian hosts, that mountain cleaves in the midst on an east-west line, half of it moving north and half south (Zec.14:4), and—*"There shall be a very great valley."*

The expression "a very great valley" indicates a tremendous movement of the mountain halves, and consequent disturbance of the surrounding land. It would seem that the lifting-up of the 50-mile-square Holy Oblation will occur in this same convulsion, and will, in the providence of God, be greatly destructive of the enemy hosts, swallowing them up like Dathan and Abiram. It is in the valley of Jehoshaphat beside Jerusalem that Joel (3:11-14) says God will assemble the hosts of the nations to judge them. And the King of

the North, when he hears troubling tidings, rushes back from Egypt and sets his headquarters in the glorious holy mountain. He is there destroyed, and all his hosts (Dan.11:43-45).

Certainly a great "shaking" of this area will be necessary to clear it of all the superstitious rubbish that now pollutes: Moslem, Catholic, Protestant and Jewish.

It would appear, too, most likely that this tremendous upheaval and disturbance in the land of Israel will be the occasion and inauguration of the convulsions throughout the earth that will bring down "every high tower" and all the proud and lofty works of men. Certainly such dreadful monstrosities of man's pride and folly as the ugly, useless Toronto Tower and the dark, towering steel money-grubbing canyons of New York must be swept away, to be replaced by sound, sensible, God-glorifying structures. Most of the large buildings of Detroit, the dazzling pride of a mere 50 years ago, are now decaying, outmoded and tarnished eyesores. So will it be with all man's ugly creations when the new, clean, pure, wholesome order of living begins, every man under his own vine and fig tree (Mic.4:4).

The Temple is an entirely different kind of building: of health, beauty, and true utility, in harmony with the environment. It will doubtless be the foundation pattern for the wise architecture of the future.

The Kingdom Age will be ushered in by cataclysmic, worldwide destruction of life and property. This is sad but necessary, as it was in the time of the Flood, so that all human filth and corruption can be swept away, and an entirely new, clean, fresh order can begin. The Kingdom of righteousness cannot be built on rotten, shaky, corrupt human foundations. Psa.46 declares—

*"The heathen raged, the kingdoms were moved: He uttered His voice, the earth melted. Come, behold what desolations He hath made in the earth."*

The context of this psalm clearly shows it to be millennial. And Isa. 30:25 speaks of—*"The day of the great slaughter, when the towers fall."*

And Is. 66:16, again in an unmistakably Last Day context—*"By fire and by His sword will the Lord plead with all flesh: and the slain of the Lord shall be many."*

Again, Isa. 2, the Lord shall—*"Arise to shake terribly the earth."*

And so says Haggai (2:6-7). We must think of these events on the universal scale of the convulsions of the Flood.

Bro. Sulley thought that the drying up of the marshes of the Dead Sea for salt would in all probability bring Sodom and Gomorrah, now covered by shallow water at the south end of the Dead Sea, to the surface again. Similarly, the waters flowing north, and the lake thereby formed, would completely submerge Bethsaida, Capernaum and Chorazin under 100s of feet of water, in judicial fulfilment of the words of Jesus (Mt. 11: 21-24). And to complete the picture Jesus gives there, bro. Sulley felt it likely the northern stream would enter the Mediterranean at Tyre, restoring it to its ancient importance as the "entry of the seas." Isaiah prophesies (23:18) that in the last days the merchandise and hire (labour) of Tyre shall be for them that dwell before the Lord. This would be so if Tyre were the Temple's seaport.

Geographically, Tyre would be the logical place for the waters to enter the Mediterranean. There is a valley to it, and it is just about in line with the northern end of the lake that would be formed by filling the Jordan valley to the level of the Mediterranean.

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Now, the Prince and the Eastern Court: the most interesting and significant part of the subject. The Prince is unquestionably Christ. Sound brethren have had no doubt on this from the beginning. It is obvious beyond question to all who understand the Truth. Bro. Thomas so applies it in Elpis Israel as a self-evident fact (p. 297, 1910 edition).

First of all, if the Prince isn't Christ, then Christ—who is the heart and centre of the whole picture—doesn't appear at all. This is impossible. Secondly, of itself, and even more so in the light of other Scriptures, an individual introduced into the centre of the Temple picture without any explanation, as "THE Prince," cannot be other than Jesus. Modern usage of the term "prince" may take some of the force away. Scripturally

used, "prince" meant the Supreme Ruler, the Principal, the Head, the Chief—of whatever was being considered. It was not a secondary title, as it is today.

Christ is "*Messiah the Prince*" (Dn. 9:25). He is "*Prince of the kings of the earth*" (Rv.1:5)—the superior of all kings. He is "*Michael the great Prince*" who stands up to deliver Israel at the Last Day (Dan. 12:1). He it is whom God hath exalted to His right hand—the place of highest majesty—to be a "*Prince and a Saviour*" (Acts 5:31).

And thirdly, the very first mention of the Prince in Ezekiel's Temple chapters is in itself conclusive (44:2-3)—

*"The East gate shall be shut ... no man shall enter by it, because Yahweh Elohim of Israel hath entered by it ... It is for the Prince."*

For 'hath entered,' Rotherham has 'doth enter,' which is both more accurate and more significant. The East gate is that by which Yahweh Elohim doth enter, it is for the Prince, no man shall use it.

The fact, too, that the East Portion of the Temple is associated with the Prince, both here and later, and not with the people generally, is another proof he is Christ, the High Priest. (His brethren, of course, are included with him in all). The Mosaic Tabernacle and the Temples all faced east. East was the front, the side of honour and pre-eminence. Here originally dwelt Moses the great Mediator, and Aaron the first High Priest. Here, in Tabernacle and Temple, was the main entrance—the only entrance—into God's House. East is Sun's Rising.

On every sabbath and new moon, the worship is cantered around the Prince, who leads it (46:1-7). Likewise he leads the worship on the great yearly festivals of Passover and Tabernacles (45:21-25). Mosaicly, this was the work of the High Priest, and none else. There can be no High Priest but Christ.

The Prince possesses the central royal portion of the land, the site of the Throne of David. The Holy Oblation and the Temple are IN his Portion. His portion is the same as God's: Judah, "*His portion in the Holy Land*" (Zech 2:12).

The highest priesthood in this Temple, the heart-centre of the rulership of the Kingdom, must be immortal (1 Cor. 15:50). Where are they in all this service, if they be not the Prince and the Sons of Zadok?

Let us then briefly consider what we are told concerning Ezekiel's Prince. The first reference is 44:2-3, already quoted—

*"No man shall enter by the East Gate because Yahweh Elohim of Israel doth enter by it. It is for the Prince."*

Yahweh Elohim is God manifested in Christ and the Saints. The East Court is exclusively for them. Verse 3—

*"The Prince shall eat in it (the East Gate, or Gates) before Yahweh."*

There is no difficulty in Christ as Yahweh eating *before* Yahweh. He is both the manifestation of God, and the Son of God. Before men, he bears the Name of God: before God, he is the ever submissive Son. Similarly, the Christ-Priest offered the Christ-Sacrifice on the Christ-Altar. There is no difficulty in his simultaneous fulfilment of many different types and shadows, for all converge in him.

He certainly does not eat bread in the East Court alone. Apart from the fact that he does nothing alone, we have his specific promise that he would partake of the Memorials anew with his brethren in his Kingdom (Mt. 26:29), and that the faithful should eat bread there.

In this first reference to the Prince in the Temple, we have the great Marriage Supper of the Lamb. The Memorials terminate with this joyful reunion, for their purpose is to keep in memory "until he come," but the Marriage Supper is but the beginning of an endless companionship of never-diminishing bliss.

The next reference to the Prince is 45:7—the Prince's portion is the land to the west and east of the Holy Oblation. Actually, as a later reference shows (48:21-22 RV), the Holy Oblation is considered as part of, or taken from, the Prince's portion.

In 45:13-15, the people of the land (Israel) give a percentage of the grain, oil and flocks—between 1/2% and 1½%—to the Prince "to make reconciliation for them," and (v.17) "It shall be the Prince's part" to prepare and offer the established periodic sacrifices for Israel. He will not of course actually do all the work himself: no leader ever does: but he will head, lead and supervise the immortal priesthood who alone may approach unto God's holy Altar with the offerings.

Some have trouble accepting the fact there will be sacrifices in the Kingdom, and with an immortal Christ having anything to do with them. There should be no difficulty. First of all, there is abundant scriptural testimony, not just in Ezekiel, that there will be sacrifice.

Sacrifice has always been prominent in God's plan of redemption for man. From the Garden of Eden, sacrifices pointed forward for 4000 years. Then for 2000 years the Memorial Bread and Wine—a very similar institution (but suited to a different dispensation)—have been pointing backward, memorializing, keeping in memory.

Clearly therefore God's wisdom has determined that a periodic observance is beneficial and necessary for weak mortal man. Sacrifices were best suited to the national dispensation of the Law of Moses, and the Kingdom is a similar economy—political, national, compulsory and universal: not individual and selective, as at present.

Modern man's chief objection to sacrifice is that he thinks he has developed and matured beyond that kind of ordinance and instruction. The idea humiliates him. He looks down on it as a relic of an earlier, more childish age. But in truth, there has never been an age more spiritually juvenile and retarded, and more in need of being taught simple, basic elementals, than the present. Man is today a little more clever with his Tinker Toys than previous generations, but there is far less wisdom, and very little spiritual understanding. Even untutored savages have had the discernment to recognize the evidence all around them of a power and knowledge greater than themselves: but what benighted superstition was ever more utterly ridiculous than the modern religion of mindless, purposeless, moralless Evolution as the great Creator of all things? What terrible blasphemy to see all the wisdom and beauty of God's glorious handiwork—the evidence He appeals to of His power and divinity (Rom. 1:20)—and to create an idiot god of blind chance to explain it all!

The re-institution of sacrifice, with rigidly-enforced judgments, is exactly what debased and degenerate mankind needs to slowly lead it back to the first glimmerings of holiness and wisdom and spiritual awareness. It will be a long, hard process, because of man's dulled senses, but God will lead him back to cleanness and holiness and spirituality. The sacrifices of the Kingdom will point back, as the ancient ones pointed forward. Those foreshadowed; these memorialize.

Even harder for many to accept is that (45:22)—

*"The Prince shall prepare a bullock FOR HIMSELF, and for all the people of the land."*

That large number using the name Christadelphian who have never been able to comprehend the central truth of the Gospel that Christ's great victory was over the sin-defiled and sin-motivated flesh he shared with his brethren, have consequently never been able to accept this fact of the Christ-Prince memorially offering for himself in type, as he once actually did. Here is the worm at the core of the modern theories that seek to do away with millennial sacrifice and the Messiah-Prince of Ezekiel. But perceive the Truth as taught by our pioneers, and the picture is both beautiful and necessary.

Christ will reign on earth in supreme, visible power and glory: the benevolent benefactor of all mankind—showing good on all.

Therefore, in the light of mankind's historic tendencies and spiritual limitations, what is obviously and absolutely necessary?

It is this: repeated, open, public acts on the part of Christ attributing all glory and honour and power to the Father-Creator. And sacrifice, as it is set up in this world centre of authority and worship and pilgrimage, is the ideal method of keeping this clear.

God is supreme. HE must be kept in the foreground. The past redemption of the race at Calvary must be continually kept in memory. Christ must publicly worship God. He must offer sacrifices as a token of

submission and dependence, and to memorialize the way in which the Eternal Father was pleased to redeem the world by him.

When we see how the Trinity theory—an almost universal delusion as far as Christendom is concerned—has confused Christ with God, even in his mortal days and now in his absence, we see how vitally necessary it will be to keep the issues clear at a time of his glorious visible power and presence. Man tends to worship what he can see.

And indeed Christ is to be worshiped: but in his proper place in the divine scheme. Therefore sacrifice, and Christ offering it. Sacrifice exalts God, and abases man. Sacrifice accepted gives joy and comfort and assurance to the righteous. Sacrifice rejected—as it will on occasion be—brings exposure of the Achans and Ananiases, and swift justice to the wicked. It is a glorious millennial provision that the righteous will rejoice in the wisdom of, and the wicked will rail at.

In a psalm clearly Millennial and Messianic, Christ says—  
*"I will give Thee thanks in the Great Congregation"* (Psa.35:18).

We can trace this pattern of Christ publicly worshiping God in the Age to Come in many psalms. Christ, as we have seen—

*"Prepares a bullock for himself and for all the people"* (45:22).

Does it seem fitting that the supreme, immortal Christ offer a joint sacrifice for himself and the mortal people? It will be seen fitting as a beautiful act of Christ's love and God's wisdom, if we see the true picture. These people are now Christ's devoted and loving brethren, even as we consider ourselves today. (We do not here take into account the wicked among them: they are passing and incidental, not part of the true eternal picture. All today are not faithful, either).

How better could Christ manifest his oneness with them, his love for them, and his example-giving submission to God, in leading them in all righteousness, even as he submitted to baptism?

Eze.45:21-25 very interestingly reinstitutes the Passover and the Feast of Tabernacles, but not Pentecost—the other of the three great feasts of the year. The foundation Passover sacrifice, typifying Christ's great offering, and the joyful, yearend harvest Feast of Tabernacles, typifying the final millennial ingathering, are still both relevant to the peoples of the earth. But Pentecost is the Firstfruits, and has already been fulfilled in the Marriage Supper of the Lamb.

Ch.46 brings us back to the East Gate, or rather focuses our attention on it anew, for we have been there all the time. It is where the Prince meets the people, and officiates on their behalf.

It shall he shut (v.1) the six working days, and opened on the weekly sabbath and monthly new moon (as also clearly on the great yearly feasts). There the Prince shall stand and worship God before all the assembled people in the Tabernacle, who fill the Separate Place with their eyes all turned to this East Gate. (We urge a familiarity with the illustrations in bro. Sulley's book, in order to visualize these scenes. The Separate Place is the four triangular corners between the square and the round buildings.)

The Ascent to the Altar (AV: stairs 43:17) on the top of the mountain is directly facing the middle East Gate. Up this Ascent all the sacrifices must be conveyed to be consumed by the fire of God upon the summit. Whether the Prince himself ascends the mountain to the Altar on special occasions, we do not know. We are not told. It would seem fitting he should, in sight of the hushed and worshiping multitude. It is the holiest place of all (43:12)—

*"This is the law of the house. Upon the top of the mountain the whole limit round about shall be most holy. Behold, this is the law of the House."*

An ascent thereto would, like a greater antitypical Moses, be a beautiful and impressive enactment of that glorious promise to all who have the wisdom to perceive the beauty of holiness—

*"Who shall ascend into the hill of the Lord?  
Or who shall stand in His Holy Place?  
He that hath clean hands and a pure heart"*

—G.V.G.

## Current Events Fulfilling Prophecy

**CHINA.** On Sept.9, Mao died at 82, after having ruled China for 27 years (from the defeat of Chiang Kai Shek in 1949). By ruthless dictatorship (under the guise of "Communism), he had unified China and brought it a large measure of prosperity and power, ending 100 years of division, weakness, and humiliating foreign domination which had begun when the British (1840s & 50s) pressed in militarily from the coast, imposing the opium trade and other debasing conditions, taking over control of Chinese commerce, and reorganizing the government. (Britain occupied Peking in 1860).

Subsequently, after the lion had gotten the lion's share, France, Russia, Japan, Germany and Portugal, like a pack of hyenas, forced concessions and seized privileges and advantages from the helpless Chinese. This bringing to the "heathen Chinese" the blessings of opium addiction and Christian civilization was part of the gunboat glory of Britain of which we remember being required to sing in school in the teens of this century.

Under Mao, industrial production grew from 11-billion in 1950 to \$185-billion in '75. For the first time, all China is now adequately fed. China now has nuclear bombs and guided missiles, and is well on the way to becoming a major oil producer. Literacy is greatly increased: health care very widely expanded. But there is no freedom: all thought is rigidly lock-step controlled by ceaseless suppression, indoctrination and propaganda. Millions died in the process of establishing the new order, but millions used to die of starvation under the old order. There are now well over 800 million: about ¼ of the earth's population.

Even while Mao was alive, there have been repeated and fierce power struggles, plots, and liquidations in high places. Three or four designated successors to Mao have flourished, and then been suddenly eclipsed. The period of mourning for Mao gave a facade of unity: the rival leaders appearing harmoniously together on formal occasions of respect. Knowing the bitter conflict, observers expected a protracted period of manoeuvring and disorder until a new ruling order emerged. But the transition appears to have been handled very secretly, swiftly and decisively. Here is the great advantage dictatorships enjoy.

Hua Kuo-feng stands at the moment supreme, as official head of the Government, the Party, and the Army—technically more centralized power than Mao ever had—and Hua's 4 chief rivals who stood with him at Mao's bier (included Mao's widow) have disappeared, and all China is filled from end to end with the most strident and virulent denunciations of them as traitors and criminals. And Hua appears to be rapidly rounding up all secondary adversaries who might threaten his regime. Hua has been designated by the Party to edit the complete works of Mao for posterity, assuring him control of all thought.

Newsweek says (10:25): "With astonishing ease and swiftness, Premier Hua Kuo-feng has emerged—for the moment at least—as China's Chairman and its undisputed strongman. And 4 top leaders of the so-called "radical" faction—Mao's own widow and 3 of his most zealous and prominent followers—are surely in eclipse, probably under arrest, possibly dead. The upheaval was a complete rout for Mao's radical heirs. China's October revolution may prove to be as much a watershed as Stalin's seizure of power in Russia after Lenin's death."

Our interest must lie in how strong and unified China remains, and the future course of its relations with Russia and US. Under Mao, the feud with Russia was bitter, personal, & fundamental, though they once had been "eternal" Communist allies. They fell out when Russia wanted to keep China a subservient satellite. Under the Czars, when China was weak, Russia had seized much China-claimed land in East Asia, which the Kremlin shows no indication of returning. The national antagonism, therefore, runs deep. But it would appear to be in China's present interests to ease relations with her greatly more powerful neighbour.

Time says (9:20): "The extreme bitterness of the Sino-Soviet split could gradually erode now that China's most influential and dogmatic anti-Soviet has passed from the scene. This could bring China some very practical benefits—economic and otherwise. For one, it makes no sense for Peking to keep a huge, expensive army in an almost constant state of alert along 1000s of miles of border, and risk a major conflict with the vastly superior Soviet forces. The Chinese have recently been shaken by what they see as US vacillation in foreign affairs. If Peking decided that US might not maintain the balance of power in Asia by a firm commitment to ward off the expansion of Soviet influence, it might well try to patch up things with the Russians. For Moscow, a rapprochement with Peking might ease the cost and strain of maintaining their huge armies in the Far East, as well as free Moscow to get tougher in Europe. If that happened, the US policy of detente—which assumes hostility between Moscow and Peking—would need further rethinking. Thus even limited Sino-Soviet rapprochement would profoundly affect the global alignment of forces."

Certainly the 2 Red giants must sooner or later come to realize the folly of their continued estrangement, which just plays into US's hands. Newsweek says (9:20): "China's Army, in particular, might welcome a reduction in tensions, as well as the possibility of Soviet military aid. And with Mao gone, it may soon become less risky for a Chinese general or bureaucrat to publicly favour some steps toward accommodation with Moscow. Many diplomats in Moscow believe Russia will try soon for some kind of rapprochement. Any progress toward ending the Communist feud might upset Kissinger's carefully measured balance of power. Soviet-US detente, already stalled, could suffer still

more, and US could no longer play one Communist nation off against the other. A complete reconciliation between China and Russia would leave US in a dangerously exposed position."

Such a reconciliation is what we can now watch expectantly for. So far, however, Hua has maintained the rigid anti-Russia line of Mao. Time says (10:11): "To Schlesinger, Hua denounced the 'new czars' in the Kremlin, arguing that the Soviets are continuing Russia's imperialist traditions. He warned that in Peter the Great's purported testament, Russia had already laid claim to South Asia. He declared war between US and Russia is inevitable, saying US must maintain its naval strength in the Pacific against a possible Soviet attack."

And in 11:25 issue Time says: "In Moscow there was satisfaction over the events of the past 2 weeks. A move toward pragmatism in Peking could lessen the importance of the ideological disagreements between the 2 countries. Moreover, the Chinese military understands full well its weakness on the Russian frontier, and it may push for at least limited accord."

Hua is a "moderate"—meaning a pragmatist, concerned with positive results and industrial strength. The 4 purged rivals, including Mao's widow, were "radicals"—concerned more with the "purity" of the revolution than with material progress. The army has always leaned toward the moderates. Premier Chou En-lai (2nd to Mao), a moderate who arranged the accord with US, before he died last year appointed Teng Hsiao Ping as his successor, but the radicals under Mao's widow were able to drive him from power. Hua was supposedly a compromise choice. The radicals appeared in line to take power when Mao died: they are, in fact, accused of attempting to do so.

Russia is expected to actively seek better relations, and signs of this have already appeared. Russia is not likely to start major European or Mideast adventures until China is either weakened by internal division or neutralized by diplomatic accord. At present both nations have up to a million troops each on the alert along their common 5000-mile border, where there is sharp tension and occasional outbreaks of hostilities.

**LEBANON.** The war continues, but it seems to be reaching a conclusion. The odd Syrian-Christian alliance continues its successful drive against the Lebanese Moslems and the Palestinians. Newsweek says (10:4): "Except for Israel, the war has been a disaster for everyone involved. PLO is at lowest ebb in years. 'The Syrians won't leave till we're crushed,' their second-in-command said last week. Syria's Foreign Minister confided to a colleague, 'We are in a swamp.' An Egyptian gloats, 'It's exactly like US and Vietnam.'"

But we must somewhat sadly doubt that the results will be beneficial to Israel in the long run. It seems that Syria will achieve its goal of dominance in Lebanon, and we do not doubt that the Syrians will quickly put the Christians in their place when they have served Syria's purpose of taming the Palestinians. Israel is increasingly developing a "sphere of influence" in south Lebanon, up to the Litani River, which does not please Syria at all.

The ultimate results would appear likely to be (1) a stronger Syria, more dangerous to Israel and (2) elimination of the Palestinian roadblock to the development of a Mideast "peace" based on the resurgence of Jordan in relation to the West Bank. Prophecy seems to require a period of apparent "peace" before the final Russian-Syrian onslaught.

Latest reports speak on conflict between Syria and the Christians over the issue of cooperation with Israel. The Arab countries have met in conference, but seem to have done little except to legalize the Syrian invaders as a "peace-keeping force."

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## Bible Questions

1. Paul, Saul
2. Nabal, Lot
3. Dagon, Bel
4. Saul, Judas
5. Amos, Gad
6. Ham, Shem
7. Cyrus, John
8. Peter, James
9. Lois, Eunice
10. Jubal, David
11. Doeg, Herod
12. Shebna, Ezra
13. Paul, Balaam

### ASSOCIATE 3rd PERSON:

#### Something in common

- |                     |                      |
|---------------------|----------------------|
| 14. Noah, Daniel    | 27. Aaron, Eleazar   |
| 15. Festus, Pilate  | 28. Simon, Cephas    |
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51. Abigail, Bathsheba
52. Tiberius, Augustus
53. Jehoiachin, Coniah
54. Timothy, Philemon

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Levi	Peter	Abner	Samson	Azariah	Phinehas	Eutychus
Esau	Noah	Necho	Naboth	Lazarus	Barsabas	Stephanas
Felix	Sarah	Asahel	Crispus	Japheth	Timothy	Rehoboam
John	Sisera	Esther	Huldah	Othniel	Absalom	Ahithophel
Leah	Josiah	Ahijah	Salome	Benaiah	Claudias	Keren
Tidal	Asaph	Aquila	Elymas	Geshem	Jeconiah	happuch

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