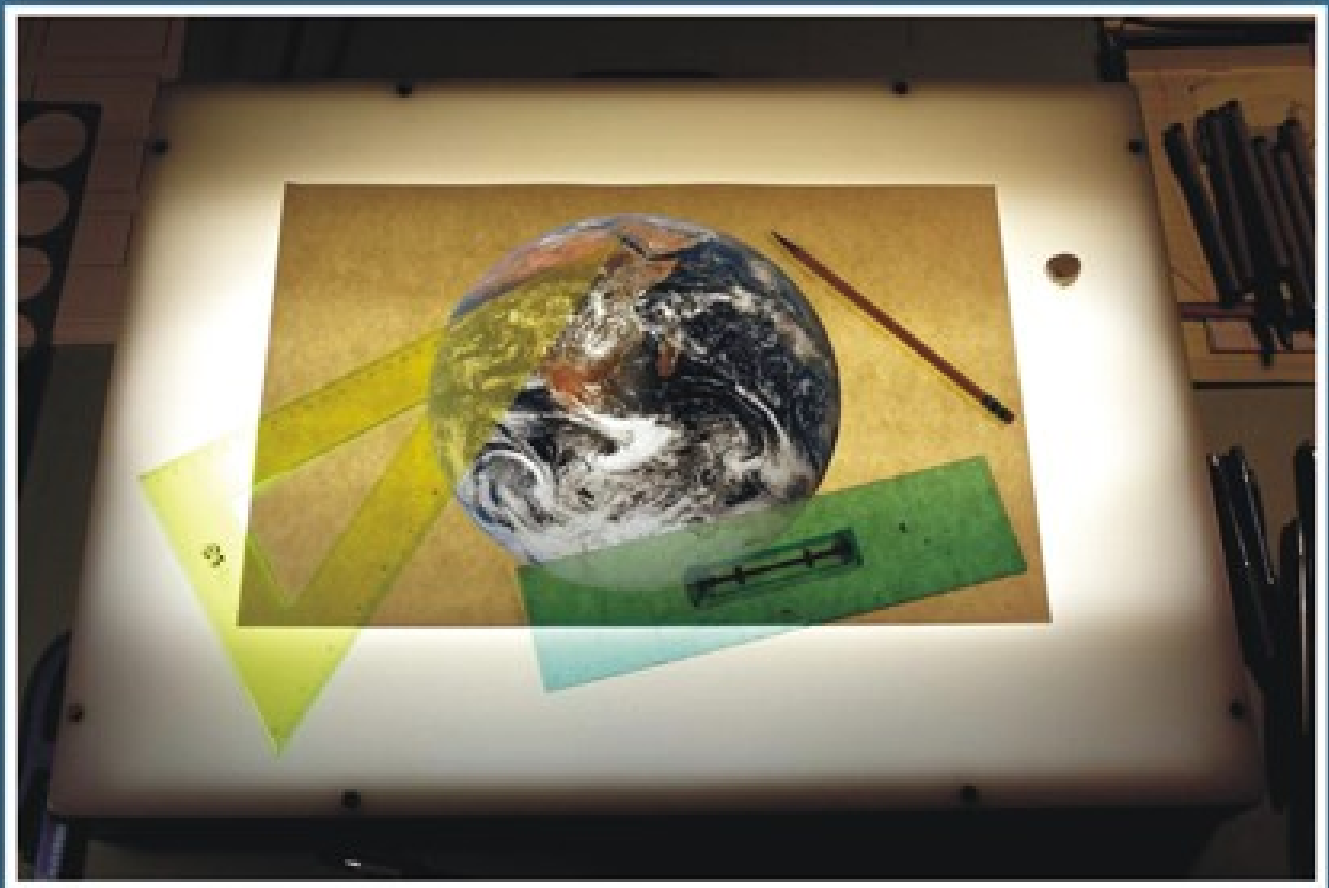


July/August 2006

The Herald

Of Christ's Kingdom



God As Architect

The Earth • Noah's Ark • Tabernacle
Ezekiel's Temple • A Call to Action
New Jerusalem • Temple of God

The Herald

of Christ's Kingdom

This journal brings you 192 pages of spiritual reading material each year on a variety of biblical subjects. Each issue also lists many Bible conventions and conferences where you will find Christian fellowship. Included in every issue is News & Views, four pages of current events, letters to the editor, and information on the operation of the Pastoral Bible Institute. It is published bi-monthly by:

Pastoral Bible Institute
1425 Lachman Lane
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1-888-7-THE-PBI



ThePBI@aol.com



www.heraldmag.org

Correspondents

102 Broad Street
Chesham Bucks, HP5 3ED
ENGLAND

Berean Bible Institute
P. O. Box 402
Rosanna, Victoria 3084
AUSTRALIA

Editorial Committee

This journal is supervised by an editorial committee of five, at least three of whom have approved for publication each article appearing in these columns. While responsible for articles published, the committee does not endorse every expression herein. The present editors are: Carl Hagensick, Homer Montague, Michael Nekora, James Parkinson, and David Rice.

The committee and the directors agree that the journal's value to its readers is dependent upon contributors being free to present their thoughts, provided such are generally in harmony with our chartered character and purpose for the dissemination of Bible truths. Annual subscription price is \$5.00. This journal will be supplied free upon written request.

This Journal and Its Mission

Chartered in 1918, the Pastoral Bible Institute, Inc. was formed for the promotion of Christian knowledge. Its journal, The Herald of Christ's Kingdom, stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated—redemption through the precious blood (1 Peter 1:19) of “the man Christ Jesus, who gave himself a ransom [a corresponding price, a substitute] for all” (1 Timothy 2:6). Building upon this sure foundation the gold, silver, and precious stones of the Word of God (1 Corinthians 3:11-15; 2 Peter 1:5-11), its further mission is “to make all see what is the fellowship of the mystery, which . . . has been hid in God . . . to the intent that now . . . might be [made] known by the church the manifold wisdom of God”—“which in other ages was not made known unto the sons of men, as it is now revealed” (Ephesians 3:5-10).

It stands free from all parties, sects, and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken—according to the Divine wisdom granted unto us to understand. Its attitude is not dogmatic, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust to be used in his service; hence our decisions relative to what may or may not appear in its columns must be according to our judgment of his good pleasure, the teaching of his Word, for the upbuilding of his people in grace and knowledge. We not only invite, we urge our readers to prove all its utterances by the infallible Word, to which reference is constantly made to facilitate such testing.

To Us the Scriptures Clearly Teach

- ◆ That the Church is the “temple of the living God”—peculiarly “his workmanship”; that its construction has been in progress throughout the Gospel age—ever since Christ became the world's Redeemer and the chief “corner stone” of this temple, through which, when finished, God's blessings shall come “to all people” and they find access to him (1 Corinthians 3:16,17; Ephesians 2:20-22; Genesis 28:14; Galatians 3:29).
- ◆ That meantime the chiseling, shaping, and polishing of consecrated believers in Christ's atonement for sin progresses and when the last of these “living stones,” “elect and precious,” shall have been made ready, the great Master Workman will bring all together in the first resurrection; and the temple shall be filled with his glory and be the meeting place between God and men throughout the Millennium (1 Peter 2:4-9; Revelation 15:5-8).
- ◆ That the basis of hope for the Church and the world lies in the fact that “Jesus Christ by the grace of God tasted death for every man,” “a ransom for all,” and will be “the true light which lighteth every man that cometh into the world” “in due time” (Hebrews 2:9; John 1:9; 1 Timothy 2:5,6).
- ◆ That the hope of the Church is that she may be like her Lord, “see him as he is,” be “a partaker of the divine nature,” and share his glory as his joint-heir (1 John 3:2; John 17:24; Romans 8:17; 2 Peter 1:4).
- ◆ That the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next age (Ephesians 4:12; Matthew 24:14; Revelation 1:6, 20:6).
- ◆ That the hope for the world lies in the blessings of knowledge and opportunity to be brought to all by Christ's millennial kingdom—the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church—when all the willfully wicked will be destroyed (Acts 3:19-23; Isaiah 35).

Cover illustration by Szymon Masiak.



In the Beginning

For he [Abraham] was looking forward to the city with firm foundations, whose architect and builder is God.—Hebrews 11:10 (New English)

The word *architect* does not appear in the King James Bible, but *creator* does, five times, and always when referring to Jehovah. “The LORD, the Creator of the ends of the earth” (Isaiah 40:28).

Yet because an architect is someone who “plans or devises,” this title may surely be applied to God, and it is used in translations other than the King James. There are many examples where God had the vision and then either implemented it himself or communicated it for others to implement, often with his unseen help. God says about Bezaleel, an artisan who worked on the Tabernacle: “I have filled him with the spirit of God, in wisdom ... and in all manner of workmanship” (Exodus 31:3).

This issue of *The Herald* examines a number of examples where God acted as architect. *The Earth* reminds us of the marvelous “architecture” of our planet. The earth’s suitability for complex, intelligent life as we know it is, we believe, unique in the universe.

Noah’s Ark shows there is more to the ark than just a convenient way to escape a catastrophic deluge. *The Tabernacle* examines the details of Israel’s sanctuary in the wilderness; in addition to its practical purpose as a place of worship, it contains many pictures showing details of God’s plan.

Solomon’s Temple describes the permanent abode for God built by David’s son. That structure also contains lessons for God’s people today.

A Call to Action is a verse-by-verse analysis of Haggai chapter one, a time when the people were called to rebuild the ruins of Solomon’s Temple.

Ezekiel’s Temple looks at one of the prophet’s many visions, a temple described in great detail but never built. Its details show that God’s plan for future blessings is neither haphazard nor improvised.

The New Jerusalem, a vision found in Revelation 21, is symbolized by a perfect cube coming down from God to bless the people. And finally we close with the article *The Temple of*

God, an exploration of the building metaphor as it is applied to a living entity, the Church.

As we look at many of God’s works beginning from before the foundation of the world, may we rejoice at what he has done, and is yet to do, for us and for all mankind.

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A Unique Environment

The Earth

He ... hangeth the earth upon nothing.—Job 26:7

Richard Doctor

On any given night, a vast array of supposed extraterrestrial organisms frequent the television sets and movie screens of the world. In this modern mythology, the universe is replete with alien life forms that vary widely in body structure, intelligence, and degree of benevolence. Our society is clearly enamored with the idea that there is **life** on other planets, and that incidences of **intelligent** life, including other civilizations, occur in large numbers in the universe. It now appears more likely that earth is an isolated living “island” designed for every contingency by our wise God who is its architect.

In 1961 a now-famous estimate by astronomers Frank Drake and Carl Sagan (called the “Drake Equation”) estimated the number of advanced civilizations that might be present in our galaxy. This formula was based on their educated guesses about the number of planets in the galaxy, the percentage of those that might harbor life, and the percentage of planets on which life not only could exist but could have advanced to exhibit culture. Drake and Sagan announced the startling conclusion that intelligent life should be widespread throughout the galaxy. In 1974, Sagan estimated that a million civilizations may exist in our Milky Way galaxy alone. Given that our galaxy is but one of hundreds of billions of galaxies in the universe, the number of intelligent alien species would then be enormous.

Convinced that the earth was undistinguished, none of their reasoning argued for any special architectural skills in selecting this planet as the home for man. Unwisely, Drake and Sagan assumed that once life originates on a planet, it evolves toward ever higher complexity, culminating on many planets in the development of culture. Today, further scientific reflection—still without recognition of God as the

source of all life—argues that not only intelligent life, but even the simplest of animal life, is **exceedingly rare in our galaxy** and in the entire universe.¹

We recognize that God is the amazing architect of what indeed is a rare and cherished planet. As we read in Psalm 53:1, “The fool hath said in his heart, There is no God.” At the same time, there needs to be some sympathy for those scientific minds relentlessly asking, “How does life work?” Twenty years ago the Drake equation was taken seriously, yet any hypothesis is a call for criticism. The scientific community is curious, self-policing, and never satisfied with staid answers. Now, given time for inquiry, the flaws in the Drake equation are becoming clear in what some call an “Astrobiology revolution.”

If you believe the equations of the world’s leading cosmologists, the probability that the universe would turn out this way by chance is infinitesimal. It is like throwing darts and the bull’s eye is just one part in 10^{120} of the dart board.² There are fewer than 10^{80} atoms in the universe!

Life Is “Tough”—Animals Are “Tender”

To be clear, the scientists recognizing the rarity of life are not invoking religious arguments from the Bible. They are not necessarily saying that **life** is rare—only that **animal** life is. **Complex** life—animals and higher plants—is likely to be far more rare than theorists had commonly assumed. They combine these two predictions of the commonness of simple life and the rarity of complex life into what they call the “Rare Earth Hypothesis.” They even speculate as to how this hypothesis may be tested. Yet what is emerging from these considerations is a strong argument for God’s watch care as the master builder. In the last

1. Peter D. Ward and Donald Brownlee, *Rare Earth—Why Complex Life is so Uncommon in the Universe*, Springer-Verlag, 2000.

2. Geoff Brumfiel, “Outrageous Fortune,” *Nature*, January 5, 2006, p. 10.

thirty years we have discovered unusual life on this planet: some living miles below the surface in solid rock; others surviving in concentrated acids that would dissolve us, bones and all; others at incredible pressures and scalding temperatures many hundreds of degrees over the boiling point of water; while yet others survive in ice. The lesson is that life is tough but animals are tender. So when we consider God as Architect we need to look at all the special “architectural challenges” of producing a habitable planet for man.

For science, each novel biological or paleontological discovery supports—or forces rethinking of—the myriad hypotheses concerning life on earth, and life in the universe in general. Press conferences announce the possibility of evidence for simple life discovered in a Martian meteorite on the ice-fields of Antarctica. The collection of new images from Jupiter’s moons bring speculation about the possibilities for life-essential liquid oceans below miles-thick protective frozen caps.

It is possible to view this ferment skeptically, yet as Bible Students we have a unique perspective on the Divine Plan of the Ages and full assurance that the glorious outworkings of Jehovah’s plans for goodness towards the natural creation are as yet unrevealed. From this perspective, it is wiser to view the efforts of science as part of the necessary learning process so that man may yet someday intelligently steward this rare living environment we call “earth.” It forces us to consider the intricate and long-range planning of God as the master architect whose plans have anticipated and addressed every contingency from when the universe’s clock started: “In the beginning...” through the “spirit of God moving on the face of the waters” until the fall in Eden, relatively a mere wink of the eye in the past. It requires us to consider the entire planet as an interwoven, ecological system that has not stumbled blindly forward. It requires a clear understanding of fossil history. It makes us think in terms of long sweeps of time rather than simply the here and now. Most importantly, it demands an expan-

sion of our biblical scientific vision in time and space.

A Rare Living Planet

As far back as the 1950s, the classic Miller-Urey experiments showed that organic matter could be readily synthesized in a test tube, possibly mimicking early earth environments. Scientists thought they were on the verge of discovering how life originated. Soon thereafter amino acids, the basis of all living proteins, were discovered in a newly fallen meteorite, showing that the ingredients of life occurred in space. Radio-telescope observations confirmed this, revealing the presence of organic material in interstellar clouds. It seemed that the building blocks of life permeated the cosmos. Surely it seemed, life beyond earth was a real possibility.

When the Viking I spacecraft approached Mars in 1976, the great hope was that the first extraterrestrial life—or at least signs of it—would be found. But Viking did not find life. In fact, it found conditions hostile to organic matter: extreme cold, toxic soil and lack of water. This was a crushing blow. Apparently, the hand of an architect and creator was also a necessary part of the equation. Ironically, James Lovelock, the designer of the most sophisticated life-detection experiments on Viking, alerted NASA during the design phase that considerations of earth-based observations of Mars from the 1960s argued that biogeochemical signatures for life were absent. At best, he argued, life from times of wetter and heavier atmospheres on Mars could be clinging to existence in little pockets. Lovelock, a somewhat eccentric inventor and first class scientist, has subsequently gone on to coin the term “Gaia” hypothesis, and has taken some amusement in the mischief this has caused. This powerful hypothesis once again argues for the need for an interlocking web of life to actually maintain the life-sustaining conditions on a planet.

God as Architect and Economist— Site Selection

At about this time there was another major disappointment for supporters of the “Drake

*God's plans
have anticipated
every contin-
gency since the
universe's clock
started ticking.*



Good planets are hard to find!

—Bumper sticker seen in Southern California

Equation.” The first serious searches for “extrasolar” planets all yielded negative results. While more recent observations suggest many planets, the Search for Extra-Terrestrial Intelligence (SETI) program spent half a billion dollars and found nothing.

While the earth may seem undistinguished, indeed it is not. Like all planets having metals, virtually all the elements heavier than oxygen (atomic weight 16) are the ashes of stars that have died a violent supernovae death. The recognition that supernovae are the source of these elements emerged as a response of the astrophysics community to criticisms from Fred Hoyle. He held that scientific beliefs set forward for the universe actually having a beginning rather than being of infinite age were one way of introducing the architect and first cause (God) by the back door. His derisive moniker for these new theories, the “Big Bang,” stuck.

What Hoyle correctly recognized was that the “Big Bang” itself yields few elements heavier than lithium (element number 3). Since we find ninety-two naturally-occurring elements on earth, Hoyle asked, “From whence came these others?” Yes, God could miraculously create all the atoms for each of the individual heavy elements. But let us consider, God is not only a master giver of natural laws, he is also a master economist. Supernovae are the most economical way to generate a lot of heavy metals through radioactive uranium element 92 and this is consistent with what we see of God’s manifold wisdom and planning for every contingency. All ninety-two natural elements—even including uranium—are critical to maintaining life on earth. Even much-maligned uranium supplies virtually all the heat from deep in the earth that drives the great continental tectonic motions and thus renews nutrients for all life.

A Special Sun and Moon

Over 90% of the stars in this galaxy weigh less than the sun. Were the sun a star of median weight, the earth would need to be much closer than it is to maintain liquid water. The problem is that the earth would soon synchronize its rotation with the sun and always keep the same face toward the sun as our moon keeps the same face toward earth. Without twenty-four-hour-a-day rotation, the face toward

the sun would be a parched desert and the face away from the sun would be a frozen wilderness.

Were the sun more massive, it would burn up faster and expand in size as giant suns do—not a good design idea. The sun is just big enough to hold large planets such as massive Jupiter. For earth, there is evidence that Jupiter has acted as a “comet and asteroid catcher,” a gravity sink, sweeping the solar system of cosmic garbage that might otherwise collide with earth. It thus reduced the rate of mass extinction events and so may be another reason why the Master Architect planned our solar system just this way.

The sun is not only the right weight, it has a rich metal content so far unmatched in any other star studied. This was learned in a detailed study of the metal content of 174 stars, which found that our sun had the highest metal content. Thus far, science has yet to fully understand the implications of this.

Our sun is in a special location. While all ninety-two elements formed in supernovae are essential to life, a careful selection of location is required to collect these ashes from dead stars, while keeping the earth secure from further life-threatening novae. Our solar system’s location, far out on an arm of this galaxy away from the cosmic excitement near the core of the galaxy, appears to be another wise architectural “site selection” decision.

Yet there are two other critical architectural decisions that we should credit to our Creator. First, it is now recognized that stars change their output over time. Carl Sagan was the first to point out that this raises issues for life. Our sun has one of the widest zones that can support non-frozen oceans such as those on the outer planets Saturn, Uranus, and Neptune. By the Great Architect’s planning and at his word, life on earth has modified the atmosphere to continuously keep the thermostat adjusted within a narrow temperature range.

Second, the earth has the largest moon relative to its size of any known planet. The moon is critical to life because it apparently drives the earth’s magnetic field. This magnetic field serves as a large solar “wind shield” and protects us from charged particles streaming off the sun. The formation of the moon at just this proper weight ratio is a miracle of design in its own right.

The earth has the largest moon relative to its size of any known planet.

The End of a Water World

Our moon is not only critical to life, but when it formed, it changed the earth from what would have been a massive deep-ocean world into what is merely an ocean-dominated world (77% of the surface of the earth is covered by water). While the anticipated weight fraction of water on earth should be 20%, the actual weight of water is 0.1%. Yet if the seas should be two hundred times as massive as they are, what happened to the rest of the water?

A water figure as high as 20% may sound high, but water in the form of ice is quite common. We know this not only from direct observation, but also from radio astronomy. Comets, for example, are almost all water and dust. Europa, Jupiter's earth-sized moon, has an ocean a hundred kilometers deep. The earth receives many tons of water per day from outer space. The dust cloud around the sun that eventually coalesces into planets at regular predictable intervals has water (H₂O), CO₂, some methane, and rock.

In planet system formation, when early dust and water coalesces and then comets (ice) and asteroids (rock) continue to add their weight, the original water reacts with the highly active metals to form metal oxides; for iron it is "rust." Rust is the stable form of iron and most of the rocks on earth up to uranium are oxides. What starts as water frequently contributes to planet-building by forming compounds with the metals. Today 45% of the weight of Earth's crust is oxygen; even more surprising, 85% of the volume of Earth's crust is oxygen—it is also present in both H₂O and CO₂. Oxygen is earth's most abundant element and it came originally from water.

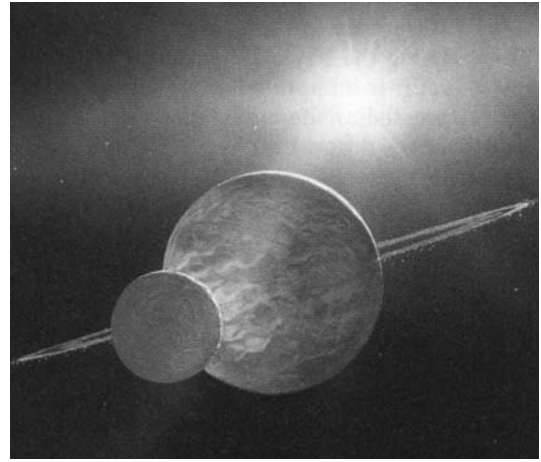
In a classic high school demonstration, a teacher might toss some metallic sodium into water. Everyone would watch amazed as the metal apparently burns in the water. Actually, it is hydrogen released in the chemical reaction that burns. This happened on a massive scale on the earth but because there was no free oxygen to combine with the hydrogen, the hydrogen released as a gas was rapidly lost because the earth's gravity could not hold it. Jupiter underwent the same process, but because that planet is so massive, it still holds nearly all its hydrogen and that element makes up a signifi-

cant fraction of its atmosphere. Yet even with all these reactions there should be massively more water on earth than there is today.

Before the counting of the creative days began, evidence strongly points to a collision of the early earth

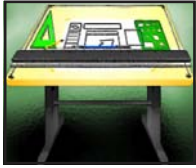
with a planetesimal the size of Mars. Our massive moon is what was collected from the crust, splashed off in this planet-changing incident. In this collision, the earth was also tilted to provide for seasons and increase the annual farming zone, another amazing architectural feature. When the earth cooled down from this impact and the oceans condensed, we arrive at Genesis 1:2 where "darkness was upon the face of the deep." Each of the six creative "days" which begin from that point forward would be an enormous period of time, far greater than twenty-four-hours. Each "day" would have its own special "architectural" biogeochemical engineering challenge for the Master Builder's team. Much arduous work to bring forth life was needed before the process of creation would culminate in Jehovah taking time to both plant a garden in Eden (Genesis 2:8) and walk in it "in the cool of the day" (Genesis 3:8). Surely he enjoyed its splendid beauty, enhanced by intelligent management.

The "Rare Earth" hypothesis and creation's amazing architect now show that man's home is in its own way a masterfully prepared "ark" traveling through space, as Noah's ark with its cargo of animals once carried life through the flood. Tending to this cargo calls for careful stewardship by man. We see that from the very beginning, the beauty of the earth's interrelated cycles of life and chemistry reflects back on the craftsmanship, wisdom, and love of the master designer and architect, our heavenly Father.



Credit: William K. Hartman

How science believes the early earth would have appeared after the formation of the moon [note the Saturn-like ring].



A Picture of the Kingdom

Noah's Ark

This is the fashion which thou shalt make it of: the length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.—Genesis 6:15

David Rice

The dimensions of the ark were stipulated specifically. Probably this was of great help to Noah because he would not have known the best proportions for the service intended for the ark, namely stability in floating. The six-to-one ratio of length to width reminds us of a barge whose object is similar, excepting some necessity for forward movement.

The specific numbers also have meaning respecting the lesson God intended to make about our deliverance in Christ. Peter shows that the deliverance of those in the ark is a picture of our salvation by being baptized into Christ: "The like figure whereunto even baptism doth also now save us ... by the resurrection of Jesus Christ" (1 Peter 3:20,21). The church receives this deliverance during the Gospel age, and the rest of mankind receives their deliverance in the kingdom, both by coming into Christ. The whole plan of redemption, from paradise lost to paradise regained, will take 7,000 years, computed from Adam's fall through 6,000 years of sin and death, plus the thousand-year kingdom of Christ (see Revelation 20:6).

The time may be shown in the perimeter of the ark. It was three hundred cubits long and fifty cubits wide, making a perimeter of 700 cubits. This is a one-to-ten ratio to the whole span of 7,000 years in God's plan. The representation is an order of magnitude less than the span of time represented, which may seem an objection to the suggestion. But the redemption resulting from the sacrifice of Christ was also shown in numbers which varied by orders of magnitude, while always retaining the same essential symbolic number, in this case, three. Jesus was in the grave for parts of three days, he was valued at thirty pieces of silver, he was anointed for his death by three hundred pence of ointment (John 12:5), and the number of

redeemed ones at Pentecost was about three thousand (Acts 2:41).

The representation of 700 cubits for 7,000 years equates cubits with years. Although one unit measures distance and the other time, Jesus combined both in one of his observations: "Which of you by taking thought can add one cubit unto his stature?" (Matthew 6:27). The Greek word for "stature" is *elikian*, rendered "life-span" in the *Kingdom Interlinear*, "life's span" in the *NAS*, and similarly in several others. Thus Jesus associates a unit of linear measure with a period of time just as we find it in the dimensions of the ark.

Such a mixing of measurement units is found elsewhere in the Old Testament. There is a period of four hundred years before the seed of Abraham would inherit the promised land (Genesis 15:13), which is probably represented by the four hundred shekels of silver which Abraham later paid for the burial plot for his wife, Sarah, as token he was waiting for God's due time to grant the inheritance (Genesis 23:16).

Three is a picture of atonement. This number is twice represented in the dimensions of the ark. The ark was three hundred cubits long, and thirty cubits high. Because the ark had three levels, each ten cubits high, the same height as the Tabernacle, another type of the redemption afforded in Christ is shown. The fifty-cubit width of the ark matches the width of the Court of the Tabernacle. The number five is sometimes associated with the New Creation, as in the parable of the five wise and five foolish virgins. Thus the fifty-cubit width of the Court may show that the atonement represented in that structure is for the development of the spiritual class during the Gospel age. The appearance of the same number in the ark perhaps represents the redemption of this class as a prominent part of the 7,000-year plan of redemption.

Wood and Pitch

The ark was made of “gopher” wood (Genesis 6:14). Because this is the only place in the Old Testament where the Hebrew word translated “gopher” appears, its meaning is obscure. Some suppose it was akin to cypress or pine, others that “gopher” is a corruption of *kopher*, pitch, and refers either to a wood with much sap in it, or wood later pitched for waterproofing: “And shalt pitch it within and without with pitch [*kopher*]” (Genesis 6:14).

But the essential point may be the wood itself. Jesus died on a cross of wood, thus uniting his redemptive sacrifice with the punishment of criminals under the law: “Cursed is every one that hangeth on a tree” (Galatians 3:13). Jesus carried his own cross to Golgotha which was represented centuries earlier when “Abraham took the wood of the burnt offering, and laid it upon Isaac his son” (Genesis 22:6). In both cases the Scriptures have something to say about “wood” as a symbol of Jesus’ death. The ark is expressly and fittingly said to be made of wood since the ark represents our redemption through the sacrifice of Christ.

Perhaps wood is associated with the ransom given by Jesus because it may be a picture of human nature. As wood is perishable, so human nature is perishable. Nations and people are sometimes represented in the Scriptures as trees. For example, Israel is represented as the fig tree. Ezekiel said on behalf of God, “All the trees of the field shall know that I the LORD have brought down the high tree” (Ezekiel 17:24). Here trees are used to represent various peoples. Thus Adam, by nature perishable, forfeited his life by disobedience and as trees in a field, eventually withered and died. Perhaps for this reason Jesus’ death is associated with a tree, the wood of the cross. Jesus gave his life a ransom for Adam, a perfect human life for a perfect human life.

The function of the pitch presumably was to make the ark water tight. The word “pitch” is Strong’s #3724, Hebrew *kopher*. Strong’s Concordance defines this word as “properly a cover, that is, (literally) a village (as covered in); (specifically) bitumen (as used for coating), and the henna plant (as used for dyeing); figuratively a redemption-price.” In the King James it is translated bribe, camphire, pitch, ransom, satisfaction, sum of money, village. In eight out of ten instances where the word “ran-

som” is found in the King James Old Testament, the Hebrew word is *kopher*. The thought is one of covering. The ransom provides a covering for our sins, as the pitch was applied to the ark to cover the seams and enhance its serviceability.

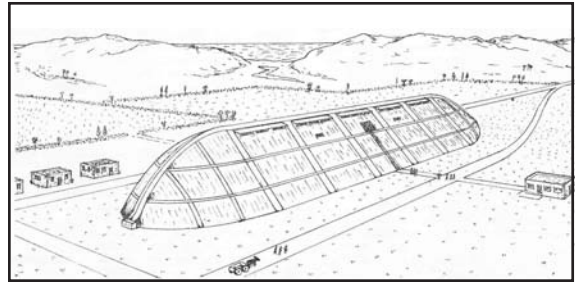
There was another covering of the ark of a different sort. At the end of the flood, “Noah removed the **covering** of the ark, and looked, and, behold, the face of the ground was dry” (Genesis 8:13). This word is Strong’s #4372, *mikseh*, “covering.” Perhaps it added some weathering ability to the ark, but it evidently obscured the ark visually. This covering was removed on the first day following the end of the six-hundredth calendar year of Noah’s life (Genesis 8:13). Probably this represents the passage of six periods of time before the redemption in Christ is made apparent to the world during the Millennium, following six thousand years of sin and death.

Isaiah uses yet a different word for covering when referring to the same time, the unveiling of God’s redemptive purpose to the world: “And [God] will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations ... And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation” (Isaiah 25:7-9).

We see that the six thousand years of sin and death is here represented by six hundred years, the same one-to-ten ratio seen in the perimeter of the ark.

Building the Ark

The ark would have taken many years to build because it was so large. If the cubits were like the ancient Egyptian cubit of about 20.6 inches, a 300-cubit length would be over five hundred feet. However, it did not take one hundred twenty years to build as some think. Genesis 6:3 does mention one hundred twenty years, but the instructions to make the ark do not appear until verse 14 when Noah’s sons



Probable appearance and size of the ark.
(Source: *Bible Study Monthly*, May/June 1974, p. 53.)

were evidently of adult age. Their births are mentioned in verse 10. In verse 18, along with the instructions for building it, God said the ark would be for the rescue of Noah, his sons, his wife, and his sons' wives. Since the oldest son was one hundred years at the close of the flood (compare Genesis 5:32 and 8:13), this puts an upper limit of perhaps seventy years on the time remaining to construct the ark. It was probably substantially less. Otherwise wood laid down in the early stages of construction could have decayed from exposure during the lengthy years preceding the flood. Nevertheless, some period of years must have been involved, not just months.

Noah would have had the assistance of his three adult sons in building the ark. It is also possible Noah was a wealthy man and used what he had to pay laborers to assist. Such a massive project suggests the combined labors of more than just Noah and his three sons. Certainly whatever currency was used before the flood would have no value when just eight people left the ark at the end of the flood.

The meaning of the one hundred twenty years of Genesis 6:3 is unclear. Perhaps it was a pre-warning of the flood, or perhaps it meant that life spans would decrease from their usual 700-to-900-year range of Noah's day, dropping quickly to a general upper limit of one hundred twenty a few centuries following the flood.

Much of the detail about the ark is unspecified, but there had to be a large amount of thought and planning. The various levels had to be strengthened to hold the larger animals. Perhaps the lowest level was for food for the animals, the second level for animals, and the third for the human occupants and a lesser number of animals. All three levels would need access to the light of the single window: "A window shalt thou make to the ark, and in a cubit shalt thou finish it above" (Genesis 6:16). This "window" could have been of substantial length to allow light to reach the length of the interior, and the floors perhaps open in the center to allow the light to reach the lower

two floors. This would also aid ventilation. Some thoughtful means of waste disposal to the outside also had to be devised.

All of these details were necessary to sustain life for many months at a time. The waters of the flood caused the ark to drift for five months before coming to rest. It was another seventy-four days before the tops of the mountains were seen, and perhaps ninety-five days further to the next new year day when the covering of the ark was removed. The occupants remained for another fifty-six days before disembarking, so that ten days more than one year were consumed altogether.

Leaving the Ark

When Noah and his family did exit the ark, they constructed an altar to Jehovah and offered some of the precious cargo to him in gratitude for their lives. They "took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar."¹ And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake" (Genesis 8:20,21).

Wonderfully, the earth has never since suffered such a flood. The lovely bow which appeared in the sky after the flood, and from time to time ever afterward, is a token from God of his solemn pledge that such a universal disaster will never occur again (Genesis 9:12-15).

But this closing scene represents something even more wonderful. At the end of the Millennium, the entire world, having been perfected, can leave the protective shelter of the ark, their covering in Christ, and enter upon a new world. Their impulse will be to praise Jehovah for his wonderful providence, represented by the offerings of Noah and his family to God. And God, for his part, pledges never again to curse the ground, as he did, for example, in Eden at the fall of man: "There shall be no more curse" (Revelation 22:3). The former sin-ridden world will be gone, and in its place there will be a world "wherein dwelleth righteousness" (2 Peter 3:13).

1. Genesis 7:2 says, "Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that are not clean by two, the male and his female." Evidently this means seven pair and two pair respectively. The two pairs of unclean animals would ensure more than simply one breeding pair to preserve their kind. The seven pairs of clean animals would allow some for sacrifice, and perhaps some for food (Genesis 9:3).

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The Tabernacle



Moses was warned by God when he was about to erect the tabernacle; for, "See," He says, "that you make all things according to the pattern which was shown you on the mountain."—Hebrews 8:5, NASB

Daniel Kaleta and Piotr Krajcer

Israel's Tabernacle in the wilderness was constructed by Bezaleel and Aholiab under Moses' direction. However, the architect was God himself. It was God who gave its pattern to Moses on Mount Sinai; the builders worked from that blueprint.

The original Tabernacle lasted over four hundred years. Its full beauty could only have been seen by a few priests. Everyone else had only the two descriptions contained in Exodus chapters 25-30 and 36-40. These testify that the artwork of God's architecture was meant to be admired through spiritual senses, not physical. As an architect can imagine the beauty of a building when he examines its blueprint, and as a musician is able to imagine the harmony of a complicated piece contained in a score he is examining, we likewise look into the Bible and see the beauty and harmony of God's work of art.

The Tabernacle was, among other things, an allegory. It showed in symbols the path that was yet to be opened by the reality of the body of Christ (Colossians 2:17; Hebrews 10:20). It led from the Camp of general holiness of God's children, through the Court of justification and friendship with God, to the Holy for service by the called and chosen priesthood, and finally to the Most Holy showing unblemished, divine life in heaven. The meaning of this allegory was beautifully described by C. T. Russell in his book, *Tabernacle Shadows of Better Sacrifices*, first published in 1881.

In addition to being a general, prophetic allegory, the Tabernacle impresses the imagination of the symbol-oriented mind through its shapes, materials, colors, geographical directions, and, most importantly, its numbers. These symbolisms function as "shadows" that not so much outline the future as show the spiritual reality that exists simultaneously with its material representation contained in the Taber-

nacle's structure. Similarly the symbol of baptism shows the spiritual reality of consecration; the bread and wine used in the Memorial show the spiritual reality of the daily assimilation of Jesus' merit.

The Tabernacle's general symbolism likewise shows the spiritual reality of man's contact with God, the way God communicates with man, and the way a sinner approaches God. That spiritual reality spoke to the Israelites who were using the services of their literal Tabernacle, and it speaks to anyone at any time or place who wants to approach God.

Shapes

Most of the elements of the Tabernacle were constructed as rectangles starting from the four-sided Camp, proceeding through the rectangular Court where one found a rectangular Tabernacle within which were a rectangular altar, table, and ark. The four coverings forming the Tabernacle's roof were also rectangles. The rectangular shape, and especially in the case of the altar with its reinforced four corners (Exodus 27:2), shows God's mighty power, rectitude, and greatness.

The laver, the only circular element, was cast from the mirrors of women who served at the Tabernacle (Exodus 38:8). A woman may be a symbol of sensuality, the flesh, as opposed to the mind, symbolized by a man. That may be why the laver was circular: the priest used it to wash his feet and his hands, leaving behind the last traces of the flesh and of his contact with the surrounding world.

The golden candlestick [lampstand] was the only other non-rectangular element. It was more closely related to the number seven, which did not appear in the other dimensions of the Tabernacle and its furniture. The water in the laver, washing off what was left of carnality or the residue of "this world" as it were; the



The Tabernacle [from the 1914 Photo-Drama of Creation]

light of the candlestick with its oil, symbolizing the power of the holy spirit, was of heavenly origin. These two elements, the “mortifying” water and the “quicken” spirit, are tied together in the symbol of baptism of water and spirit (Romans 6:4).

Materials

Exodus 25:3-7 mentions fifteen materials necessary for the construction and use of the Tabernacle. The number fifteen has deep significance as a symbol, and it can be associated with the number of God’s name in the abbreviated form YaH (represented by the Hebrew letters 10+5), the number of steps in Ezekiel’s temple, and the number of love’s attributes listed by the apostle Paul in 1 Corinthians 13 (see “Deliverance,” *The Herald*, November/December 2004, p. 7).

The Tabernacle metals were gold, silver, and copper. In an allegorical sense these correspond to the divine, spirit, and human natures respectively. As symbols of the spiritual reality, they can represent moral (gold), intellectual (silver), and organizational (copper) attainment. The most-used metal in the Tabernacle was silver. The vertical boards of the Tabernacle stood in silver sockets and the white curtain surrounding the Court was suspended from silver hooks. Thus in the structure of our spiritual communication with God, our intellectual knowledge of him, the Truth, is critically important. But the holiest communication with God is shown by gold because it is the moral attainment, though built on a foundation

of truth, that determines the holiness of our abode with God.

Most of the furniture and structures in the Tabernacle were made of wood overlaid with gold. Wood is a corruptible and flammable material and thus symbolizes the ephemeral condition of humanity which is suitable for use only after being ennobled by the gold of moral attainment. The altar in the Court was made of wood overlaid with copper, the laver in the Court was of copper, and the sockets holding the posts which held the white curtain of the Court were of copper. Copper, a symbol of organizational attainment, shows that the Court is the place where all believers meet spiritually. Copper gave the sockets shine and durability and was also used for the sockets of the five posts at the entrance to the Holy, and for hooks to hold the outer covering of the tent together. Thus the organizational forms that keep our fellowship together are only necessary from the outside, from a human point of view. Inside what counts is the gold of love. Where love is present, organizational “props” are not needed.

The remaining materials used were cloth: purple, red, scarlet, and white (linen and goat’s hair), animal skins, and precious stones. The symbolic meaning of these materials can be understood by looking at their colors.

In addition to the building materials, among the fifteen gifts mentioned are olive oil and incense, ingredients necessary in the services of the Tabernacle. These picture the power of the holy spirit, the way God affects man in prayer, or the communication of man with God, expressed in words, emotions, and attitude.

Colors

The Tabernacle’s dominant color was white, as seen in the surrounding curtain and in the silver sockets. White contains all the other colors; it is the color of sunlight. White is a symbol of purity, innocence, righteousness (Isaiah 1:18; Revelation 19:8). Silver-like hair is a symbol of old age and a respectable character (Daniel 7:9; Proverbs 16:31).

Red, the color of blood, is a symbol of life; in the form of scarlet it is also a symbol of sin (Isaiah 1:18), inseparably tied to the fallen and fading life of mankind. Blue, the color of the heavens, symbolizes the spiritual elements in human life.

Violet is a mixture of the element of earthly life associated with sin, and with the heavenly elements. Conquered sin is the creative agent in the construction of the church, making her a merciful high priest. The reddish color of copper carries in it both the features of human life, and of sin. The one article of furniture that emerged from the wilderness different from the way it was built was the altar in the Court. The censers of those allied with Korah in his rebellion were hammered into plates and fastened to the sides of this altar as a memorial of their sin (Numbers 16:38).

Geographical directions

The axis of action in the Tabernacle was from the east to the west. When man was expelled from the Garden of Eden, God put two angels on the eastern side to prohibit access to the tree of life (Genesis 3:24). This means that man, expelled eastward, could only return by approaching westward. The path from the Camp into the Tabernacle was from east to west. The entrance was guarded by cherubim pictured in the embroidery on the curtains and by the golden statues on the lid of the ark of the covenant. This also corresponds to the meaning of the Hebrew word *qedem* (Strong's #6924) which means east, and also beginning, past, ancient past (compare Micah 5:2).

The Tabernacle's north-south axis showed the duality of the structure of the material world. Every value has an opposite value. This unity of opposites was represented in the Tabernacle by the candlestick which was placed on the south side and the table of shewbread on the north side. The table holds forth material nourishment while the candlestick supplies light. Both are essential to life, but they also consist of substances quite unlike each other. The two cherubim on the lid of the Mercy Seat may suggest a kind of unity of opposites. The attitude of Satan is contrasted with that of Jesus (Isaiah 14:13,14; Philippians 2:6-8), the death of Adam is the opposite of the resurrection of the son of man (Hebrew: *Ben-Adam*). According to the traditional ancient interpretation of directions, a man stands with his feet in the north and points with his head to the south. These directions are also associated with colors: red corresponds to the north, and yellow east, green south, and blue west. Thus

on the north-south axis were placed the two most opposing colors red and green, which neutralize one another to black.

Numbers

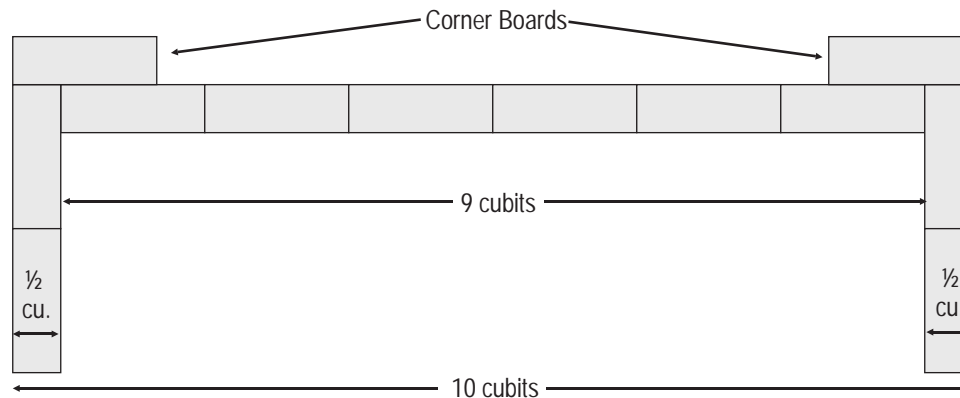
The numbers that occurred most frequently in the Tabernacle are three and five together with their derivatives (30, 50, 15, 9, 25, and so on). The number four was also represented, but more by the four-sided shapes than the actual number. The dimensions of the Tabernacle were thirty by ten cubits, the Court was fifty by one-hundred cubits. It was surrounded by a curtain suspended from posts set five cubits apart. In cubits the altar in the Court was five by five square and three cubits high. One board of the Tabernacle's wall was ten cubits high, one-and-a-half cubits wide, and a half cubit thick; each board had an area of fifteen square cubits. The boards were joined by three groups of bars, five in each group, for a total of fifteen bars. The curtain of the Holy was hung on five posts. The Court was divided into two side-by-side squares each fifty by fifty cubits. One square held the Tabernacle or tent which had a space of twenty cubits on each side; the other square contained the laver and the five-by-five cubit square altar. A side of this altar was five by three—fifteen square cubits. Derivatives of three and five can be seen in the ark of the covenant ($1\frac{1}{2} \times 1\frac{1}{2} \times 2\frac{1}{2}$ —dimensions that are half of three and five).

The number three is connected with eternity and time in general. The eternity of God is described in the Bible through the use of three time references: "Which was, and is, and is to come" (Revelation 4:8).

The number five denotes the perfection of the human nature. A human has five "endings" (head, arms, and legs), has five senses with which to experience the environment, and five appendages at the end of each limb. Since a human being is symmetrical, the number five naturally progresses into ten, the number of fingers and toes. Thus, the Tabernacle, in its dimensions, demonstrates the eternity of God's time (the number three) as it relates to the perfection of human life (the number five).

There are many interesting symbolisms in the Tabernacle's dimensions. The internal dimensions of the Holy were nine by nine

The death of Adam is the opposite of the resurrection of the son of man.



West End Wall of the Most Holy

cubits¹. The volume of this room which was ten cubits high, was 810 cubic cubits; the volume of the Ark of the Covenant ($1\frac{1}{2} \times 1\frac{1}{2} \times 2\frac{1}{2}$) was 5.625 cubic cubits. 810 divided by 5.625 produces 144, a number associated with the church in Revelation.

The Most Holy was surrounded by twenty-two boards. There were twenty-two knobs on the branches of the Candlestick. This is the number of letters in the Hebrew alphabet used to deliver God's message to man. In the Holy, the table and altar have dimensions that are known to us. Their total combined volume was five cubic cubits (the table at $2 \times 1 \times 1\frac{1}{2}$ and the altar at $1 \times 1 \times 2$). The number five was contained in the total capacity of the Holy; it was 1,800 cubic cubits ($9 \times 20 \times 10$), or five 360s. This shows that the service of prayer and the feeding on the bread of the word of God was to take place every day of the year (years were considered as having 360 days even though adjustments were always made to keep the calendar synchronized with the sun—compare Revelation 11:2 with 11:3).

The whole Tabernacle was held together by fifteen bars. Love, as presented by the apostle Paul, has fifteen attributes (1 Corinthians 13:4-7). It is love and holiness that made the Tabernacle an entire whole. The ark of the

covenant was at the offset of the fifteenth post holding the curtain that surrounded the Court. The veil acting as a door into the Holy was suspended on five posts standing in copper sockets, which pictured the church as human beings. The veil acting as a door into the Most Holy was suspended on four posts standing in silver sockets, which pictured the divine nature of the church in the silver sockets of the wisdom of Christ (1 Corinthians 1:30).

The Tabernacle was covered by a 1,260 square cubit goats' hair layer (eleven cloth segments of 30×4 cubits each). One segment of this covering was folded in half, giving a total area of 30 by 42 cubits). This reminds us of the prophecy of the two witnesses, who prophesied in sackcloth for 1,260 days (Revelation 11:3).

Summary

Thus we see the Tabernacle's architecture not only shows the character of God's dealings with man, it also displays the attributes of perfect humanity giving us a better understanding both of God and ourselves. As we consider the wonderful depths of the symbolic structure of the Tabernacle, we should increase our praise for God who is the wonderful "Architect of our Salvation."

It is love and holiness that made the Tabernacle an entire whole.

1. There are two different ideas about how the eight boards of the western wall of the Tabernacle were arranged. According to one view they stood next to one another in a row with a total length of twelve cubits. That requires one board to be one cubit thick so that the boards in the north and south walls can reduce the inner width of the Tabernacle to ten cubits. But a board one-cubit thick would be heavy and impractical to transport. It is more likely that six boards stood in one row, creating an inner width of nine cubits for the Holy and Most Holy; two additional boards placed in the corners stabilized the construction (see diagram, top of page). This requires the boards to be a half cubit thick and gives the Tabernacle an external width of ten cubits. This conforms to the thirty-cubit width of the external covering over the entire Tabernacle.

Solomon's Temple

Behold, the heaven and the heaven of heavens cannot contain thee; how much less this house that I have builded.—1 Kings 8:27.



James Parkinson

The Tabernacle, which accompanied the Israelites throughout their wilderness journeyings, mainly prefigured things concerning the faithful church in its developmental phase during the Gospel age. Ezekiel's Temple, which has never been built, prefigures the work of the faithful in blessing all families of the earth during the thousand-year kingdom of Christ, the Millennial age, and forever after. Solomon's Temple does more to connect the works of the Gospel age and the Millennial age.

The implications of Solomon's Temple are for the benefit of Christians in the Gospel age: "For we are the temple of the living God; just as God said, I will dwell in them and walk among them; and I will be their God, and they shall be My people" (2 Corinthians 6:16, *NASB*; see also Leviticus 26:12; Exodus 29:45; Jeremiah 31:1; Ezekiel 37:27.)

Building the House of God

It was King David's grateful desire to build a house dedicated to the Lord. However, the Lord sent word through the prophet: "You shall not build a house for Me to dwell in; for I have not dwelt in a house since the day that I brought up Israel to this day, but I have gone from tent to tent and from one dwelling place to another" (1 Chronicles 17:4,5, *NASB*).

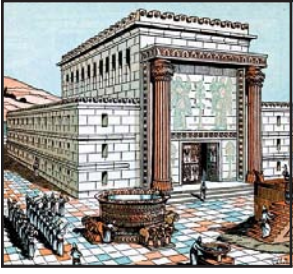
Throughout the Gospel age, Christians have been tempted to build the Lord a house—a denomination that will include only his people, and that will exclude everyone else. Time after time a hierarchy takes over and demands to control the consciences of its members, and sometimes of everyone else as well. Exercise of individual conscience towards the Lord is then commonly rewarded with excommunication, disfellowshipping, or the equivalent. The spirit of the Lord moves on, and sincere Christians endeavor to get together again for another effort to honor him. However, Solomon's day typifies the Millennial age, when the faithful church will be complete and, together with their Lord Jesus Christ, will constitute the true Temple of

the Lord. Then all the families of the earth may come to the "Temple" to be blessed.

"Now it came about in the four hundred and eightieth year after the sons of Israel came out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month of Ziv which is the second month, that he began to build the house of the LORD" (1 Kings 6:1, *NASB*). This text links the building of Solomon's Temple to the Exodus from Egypt, which itself is a type of the deliverance of humankind from the sin, sickness, sorrow, and death of this present age to resurrection and life in the kingdom of Christ. Even so, the present development of Christ and his church as a new priesthood is for the purpose of delivering humankind in the Millennial age.

However, King David did provide the materials for Solomon to use in building the temple: "I have prepared for the house of Jehovah a hundred thousand talents of gold, and a thousand thousand talents of silver, and of brass [copper] and iron without weight; for it is in abundance: timber also and stone have I prepared; and thou mayest add thereto. Moreover there are workmen with thee in abundance, hewers and workers of stone and timber, and all men that are skilful in every manner of work: of the gold, the silver, and the brass [copper], and the iron, there is no number. Arise and be doing, and Jehovah be with thee" (1 Chronicles 22:14-16, *ASV*).

The school of Christ is in the present. Its laboratory experiences teach us how to put theory into practice. We must learn to be poor in spirit; to mourn for abominations, especially those committed in the name of God; to hunger and thirst after righteousness; to be merciful; to be pure in heart; to be peacemakers; to uncomplainingly accept persecution for righteousness' sake; and to be kind even to our enemies. If we learn the lessons diligently, we will graduate and be fit for our future work. We will enjoy it, never tire, and never retire.



Solomon and Hiram

Hiram, king of Tyre, had been friends with King David and continued living in peace with Solomon, saying, “Blessed be the LORD God of Israel, that made heaven and earth, who hath given to David the king a wise son, endued with prudence and understanding, that might build an house for the LORD, and an house for his kingdom” (2 Chronicles 2:12; see also 2 Samuel 5:11; 1 Kings 5:1-12). Hiram furnished master carpenters from Sidon and expert stone-masons from Gebal to provide the best cedars and foundation stones for the temple. If it is surprising that most of the temple materials came from a Gentile land, it may suggest that a majority of spiritual Israel comes from among the Gentiles.

Tyre originated as an eastern colony of Tiras, or Thrace (Genesis 10:2), as did Rome and the rest of the Tyrrhenian Sea coast in the west. Thus, Tyre came from Japheth. Sidon and Gebal were from Canaan, and therefore were from Ham (Genesis 10:6,15). So, with Israel from Shem, all three of the sons of Noah were represented in building the temple of the Lord.

Of the lamb of God John writes, “Thou wast slain, and didst purchase unto God with thy blood [us] of every tribe, and tongue, and people, and nation, and madest them to be unto our God a kingdom and priests; and they shall reign over the earth” (Revelation 5:9,10, ASV). Perhaps we grow up thinking, “My kind is best!” until we have an unfortunate experience with some among “my kind.” The body of Christ consists “of every tribe, and tongue, and people, and nation.”

Building the temple of God takes team work, cooperation with all who are trying to conform their lives to the character of Jesus Christ: “Present your bodies [plural] a living sacrifice [singular], holy, acceptable unto God, which is your reasonable service” (Romans 12:1).

Noiseless Construction

“And the house, when it was in building, was built of stone made ready at the quarry; and there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building” (1 Kings 6:7, ASV). The training of each member of the bride of Christ, the true church, is being done now in the Gospel age.

We each are to be shaped for a specific work in the body of Christ. Each must purge himself of every desire to sin, orient his efforts to honor not self but the Lord, and learn to love even his enemies. Our development of character must be complete in the quarry of this present evil world, as afterward each member of the temple must fit precisely into the position for which he is now being trained. Otherwise he will be rejected and another trained to take his place. There will be no disharmony among the resurrected members of the body of Christ, the temple of the coming age.

Dedicating and Completing the Temple

The first week of the dedication of Solomon’s Temple was the week of the divinely-appointed seven-day Feast of Sukkoth (booths, or tabernacles—Leviticus 23:33-36). This annual feast was in the seventh month, Tishri (also called Ethanim), the month at the beginning of autumn. On this exceptional occasion the week was doubled; it would have lasted from full moon until the moon just disappeared, days 15 to 28 in that month. Three days later was the beginning of the eighth month, day 1 of Marheshvan (Bul), the month when the temple was completed (1 Kings 6:38; 8:2). Thus, the temple was dedicated before it was completed. Similarly, in Revelation, the temple was opened, and later it was completed with the words, “It is done” (Revelation 15:5,8; 16:17). Similarly at our Lord’s return the saints that were asleep in death are raised sometime prior to the completion of the church.

Smoke filled the temple on the first day of dedication: “The cloud filled the house of Jehovah, so that the priests could not stand to minister by reason of the cloud; for the glory of Jehovah filled the house of Jehovah” (1 Kings 8:10,11, ASV); “And the temple was filled with smoke from the glory of God, and from his power; and none was able to enter into the temple, till the seven plagues of the seven angels should be finished” (Revelation 15:8, ASV). Similarly the resurrection of the sleeping saints at our Lord’s return does not yet enable the new priesthood to minister the blessings of the New Covenant, nor can the people of this world yet come for the promised blessing of all the families of the earth. Not until the priesthood is completed at the end of this age will this be possible.

Continued on page 21

The seven-day Feast of Sukkoth was to foreshadow the Millennial kingdom of Christ (Zechariah 14:16-20), leading to a holy convocation on the eighth day. But on this occasion, Solomon interposed an additional week of dedication before the eighth day. Thus, it is reasonable to assume the extra seven days typify the time after Satan is destroyed, the perfect ages forever (1 Kings 8:65,66).

Compared to the Tabernacle

The temple has much in common with the Tabernacle before it. The Holy and Most Holy were of the same shapes, the high priest served there, the Passover lamb was slain there, the Day of Atonement sacrificing was done there each year, and afterward the people brought their offerings to it. The high priest represented Christ (and/or the church as his body—Hebrews 4:14,15; Leviticus 16; Zechariah 3:1-5) who entered into the “Most Holy” by resurrection to the divine nature. The Passover lamb represented Jesus’ sacrifice, the Atonement Day represented the sacrifices of Christ and the church (though the church adds no atoning merit), and the people’s offerings represented things concerning the world in the coming thousand-year kingdom of Christ.

There are also some significant differences. The Temple had a foundation. The great and costly foundation stones evidently symbolized the twelve apostles, whose testimony are inspired and trustworthy (1 Kings 5:17, Revelation 21:14). The Temple house was built with cedar, whereas the Tabernacle had boards and pillars overlaid with gold (1 Kings 6:9; Exodus 36:34). Cedar wood is toxic to termites and other insects; gold is the only metal that has no stable oxide at any temperature and so will not corrode. Both are apt symbols of the immortality of the divine nature that is associated with the Most Holy (Hebrews 9:23-26).

The Temple had a distinct porch before the Holy, which the Tabernacle did not. The porch occupied the first ten cubits in front of the door to the Holy and was twenty cubits wide (the width of both the Holy and Most Holy, 1 Kings 6:2-3). These are the dimensions of Zechariah’s flying roll, and probably the scrolls of Revelation and Ezekiel as well (Zechariah 5:2-4; Revelation 5:1-5; 6:1 to 8:1; Ezekiel 2:9 to 3:3). In any event, these all appear associated with judgment: “I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called The city of righteousness, a faithful town” (Isaiah

1:26, ASV). God’s judgments are a prod to learn righteousness: “When thy judgments are in the earth, the inhabitants of the world learn righteousness” (Isaiah 26:9, ASV).

“And there was peace between Hiram and Solomon; and they two made a league together” (1 Kings 5:12). The time of Millennial peace was prefigured by Melchizedek, king of Salem, priest of God Most High, whose name means, “king of righteousness” and whose royal title means “king of peace” (Genesis 14:18; Hebrews 7:1,2). Melchizedek specifically prefigures Jesus Christ whose “name shall be called ... the Prince of Peace.”

Lessons for Today

Our knowledge of the temple is of value only if we **can** put it into practice, and **do** put it into practice. Solomon’s Temple provided types and shadows of better things. Whatever have been our sins or shortcomings, we all have need of mercy: “Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need” (Hebrews 4:16).

The more we are conscious of our own shortcomings, the more we see our need for our redeemer, Jesus Christ, and the more patient we must be with the shortcomings of others: faults are thick where love is thin.

The devoted Christian of this age is in training to be a **merciful** priest in the coming age. So let it be asked, Can others hope for our **mercy** today? “And have mercy on some, who are doubting; save others, snatching them out of the fire; and on some have mercy with fear, hating even the garment polluted by the flesh” (Jude 22,23, NASB). There are three cases:

1. Some are wavering, trying to decide whether to do right or wrong. Be merciful in encouraging them to resist temptation (2 Timothy 2:24-26).
2. Speak more directly to those who are just about to do wrong.
3. Toward those who have already sinned, be merciful, with fear that we ourselves may also be tempted (Galatians 6:1). This is a basis for the maxim, “Hate the sin but not the sinner.”

An ultimate purpose of the living temple is, “If any among you strays from the truth and one turns him back, let him know that he who turns a sinner from the error of his way will save his soul from death and will cover a multitude of sins” (James 5:19,20, NASB).

Can others hope for mercy today from those in training to be merciful priests in the coming age?



A Call to Action

And they that are far off shall come and build in the temple of the LORD, and ye shall know that the LORD of hosts hath sent me unto you. And this shall come to pass, if ye will diligently obey the voice of the LORD your God.—Zechariah 6:15

A verse-by-verse study of Haggai 1

Over a decade had passed since the foundation of a temple to replace that of Solomon was laid in Jerusalem. Matters of personal concern for earning a livelihood, combined with discouragement in the face of strong opposition from the people of the land, caused early zeal to flag.

It was into this condition that the prophet Haggai appeared on the scene. The historian Marcus Dods observes, “No prophet ever appeared at a more critical juncture in the history of the people, and, it may be added, no prophet was more successful” (*International Standard Bible Encyclopedia*).

Haggai’s mission, as was that of his contemporary Zechariah, was to reignite the religious fervor of the Jews who returned from the Babylonian captivity in response to the decree of Cyrus (Ezra 1:1-3).

The Background—Haggai 1:1

In the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the LORD by Haggai the prophet unto Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, saying ...

This Darius is not to be confused with Darius the Mede of Daniel 5:31, but rather Darius Hystaspis, a successor to Cambyses some fifteen years later. It fell to Haggai to initiate a reform in Jerusalem and encourage the completion of the earlier zeal that laid the temple’s foundations. In a similar vein, the Great Reformation of the sixteenth century, while laying a foundation for God’s spiritual temple, left that work unfinished until the second advent of Christ.

If the year was reckoned after the religious year, beginning in Nisan, this prophecy would be in the month Elul (August-September).

Both Ezra and Nehemiah appear to have used the Nisan year in their dating as did both the contemporary Babylonians and Persians. This would be an auspicious time for this prophecy, both from the standpoint that the fruit crops were beginning to be harvested and they would have time for the temple work, and the meagerness of their prospective harvest would be fresh in their memory, something to which the prophet draws their attention. The first day of the month would correspond to the regular feast of the new moon. Zechariah begins his message two months later after the rebuilding had begun.

Haggai delivers his message to the two who are in a position to lead the people in the grand work of building the house of the Lord: Zerubbabel, the legal heir to the throne of David, and Joshua, the high priest. It is likely that Zerubbabel is called the “governor of Judah” instead of a king since that royal title would rest with the Persian monarch who dominated the entire area.

If Josephus and the apocryphal book of Esdras are correct, Zerubbabel was a friend of Darius Hystaspis, having successfully competed before him in a contest whose object was to determine what was the strongest thing in the world: wine, kings, women, or truth. Zerubbabel, having demonstrated that truth was the mightiest of all, was called the king’s “cousin,” and was granted permission to go up to Jerusalem to build the temple (1 Esdras 3,4).

The Hebrew phrase rendered “by” in the King James literally means “in the hand of,” thus acknowledging God as the real author of the prophecy, with Haggai merely acting as the messenger of Jehovah.

“The Time Is Not Come”—Haggai 1:2

Thus speaketh the LORD of hosts, saying, This people say, The time is not come, the time that the LORD’s house should be built.

Their discouragement may have been the result of a ban on building the temple that had been issued by Artaxerxes (Ezra 4:23,24). Since this edict had not been rescinded, the returned exiles claimed that any effort to rebuild the temple would result in a forced stoppage.

The singers of Asaph (Ezra 2:41), are generally credited with penning the words of Psalm 74 in lamentation over this ban. The similarities between the post-exilic conditions and the words of this psalm are remarkable. Incidentally, the same words were prophetic of the destruction of Herod’s Temple in A.D. 70; and again of the true church’s captivity to the great antitypical Babylon of Revelation.

“Perpetual desolations” (verse 3)—Compare to the desolations predicted in 2 Chronicles 36:19-21.

“The enemy hath done wickedly in the sanctuary” (v. 3)—Corresponding to the ban on temple building secured by the people of the land.

“They set up their ensigns for signs” (v. 4)—Encamping around Jerusalem, seeking to intimidate the people from their construction efforts.

“Cast fire into thy sanctuary” (v. 7)—As Nebuchadnezzar destroyed Solomon’s temple.

“The oppressed return” (v. 21)—Coming back after decades of captivity in Babylon.

The people claimed to be awaiting a sign to resume construction: “We see not our signs: there is no more any prophet: neither is there among us any that knoweth how long” (Psalm 74:9). They were awaiting some dramatic indication that the Lord wanted them to resume their work. In the initial return from their exile there was no generally accepted prophet to prod them into the sustained zeal required for the task. But now there was not only one prophet, but two—Haggai and Zechariah—to announce that it was time to resume the rebuilding efforts. Neither of these would hesitate to make such a proclamation.

Setting Priorities—Haggai 1:3,4

Then came the word of the LORD by Haggai the prophet, saying, Is it time for you, O ye, to dwell in your cieled houses, and this house lie waste?

They left the Lord’s house in its unfinished state and set about establishing themselves in the promised land. They not only built houses for their families, but fancy ones at that. The word “cieled” means “paneled” and is so translated in the *New King James*. This paneling was often made of cedar, preferred for both its beauty and its aromatic qualities (see Jeremiah 22:14). Evidently the first to return had done well financially in Babylon and used their wealth to pay for a luxuriant life style.

The problem was not so much in the selection of building materials for their own homes, but for doing it while the house of the Lord remained unfinished. It was a matter of priorities.

The same question has always confronted the followers of Jehovah. What is their primary interest: personal adornment or the work of God and the state of his temple?

“Consider Your Ways”—Haggai 1:5,6

Now therefore thus saith the LORD of hosts; Consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes.

Rotherham captures well the meaning of the admonition “Consider your ways.” He renders it, “Apply your heart to your own experience.” It is as though the prophet were asking, “What has your choice of conduct brought you?”

Their labors in the field brought only meager rewards. They had neither enough to eat nor to drink. The clothes they wore were inadequate for the cool night air. The wealth they had brought from Babylon was being frittered away, like money placed in a leaky bag.

“Apply your heart,” the prophet urges, “to this experience; what lessons does it teach?” Sin lies not so much in making wrong decisions, but in not taking heed to the lessons and their consequences. Cain was not punished for making the wrong sacrifice, but for not observing why God accepted the offering of his brother and not curbing the jealous rage that resulted in the world’s first recorded homicide.

What is our primary interest: personal adornment or the work of God and the state of his temple?

Again “Consider Your Ways”—Haggai 1:7-11

Thus saith the LORD of hosts; Consider your ways. Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the LORD. Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the LORD of hosts. Because of mine house that is waste, and ye run every man unto his own house. Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands.

It is not sufficient that we comprehend a lesson; we need to act on it as well.

In reiterating his message, Haggai points out that it is not sufficient that they comprehend the lesson; they needed to act on it as well. Put in New Testament terms, they must both “repent ... and be converted” (Acts 3:19). He urges them to action, to start rebuilding on the sure foundation they had previously laid. For this temple there would be no cedars imported from Lebanon, no skilled artisans to be hired from the king of Tyre. They were to provide their own raw materials. This was to be a truly domestic temple.

The same is true for God’s spiritual temple. The Reformation laid only the foundations of the sole authority of the Bible and the priesthood of all believers. Justification, which could not be attained by works, was freely available by grace through faith. But these were only foundations. Centuries later the harvest work would build a structure of truth upon these fundamental verities.

The materials for this rebuilding would not be imported from Satan’s “kingdom of Tyre,” but would result from hard work in searching anew for those truths which would build upon the basics laid in the Reformation.

The failure to build this house following the formation of Protestantism was due, like Israel’s stoppage of temple building, to seeking personal prosperity rather than doing the work God wanted them to do. They looked for good increase in their crops, but Jehovah brought their efforts to naught by a great drought produced when the Lord “blew it away” with strong, dry desert winds. The Targum reads, “I sent a curse upon it,” suggesting a rot or

insect infestation. What they did reap they “brought it home” to increase their own wealth.

The prophet brings another contrast to their attention. While they were slow in rebuilding a house for God, they did “run every man to his own house.” The *Revised Standard Version* reads, “You busy yourselves each with his own house.” Some manuscripts use the Hebrew verb *ratsah* (Strong’s #7521), meaning “to take pleasure,” indicating that they were more pleased with their status than they were with God.

Where verse 9 gives the visible symptoms of their trouble (the wasting of their crops), verses 10 and 11 give the invisible cause (God calling for a drought). The prophet oratorically emphasizes his point with the use of a Hebrew homophone. The Hebrew word for “drought” (*choreb*, Strong’s #2721) and for “waste” (*chareb*, Strong’s #2720) have nearly the identical sound. Thus their inaction in leaving God’s house waste (*chareb*) is brought into sharp contrast with his bringing on a drought (*choreb*).

Spurred to Action—Haggai 1:12-15

Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high priest, with all the remnant of the people, obeyed the voice of the LORD their God, and the words of Haggai the prophet, as the LORD their God had sent him, and the people did fear before the LORD. Then spake Haggai the LORD’s messenger in the LORD’s message unto the people, saying, I am with you, saith the LORD. And the LORD stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of the LORD of hosts, their God, In the four and twentieth day of the sixth month, in the second year of Darius the king.

Haggai’s message obtained its intended results. Within a space of just over three weeks (presumably enough time to finish bringing in the harvest) the people along with their leaders, Zerubbabel and Joshua, were so stimulated by his message that they willingly volunteered their time to the great work ahead of them, an effort that would take four years to accomplish (Ezra 6:15; cf. Ezra 4:24).

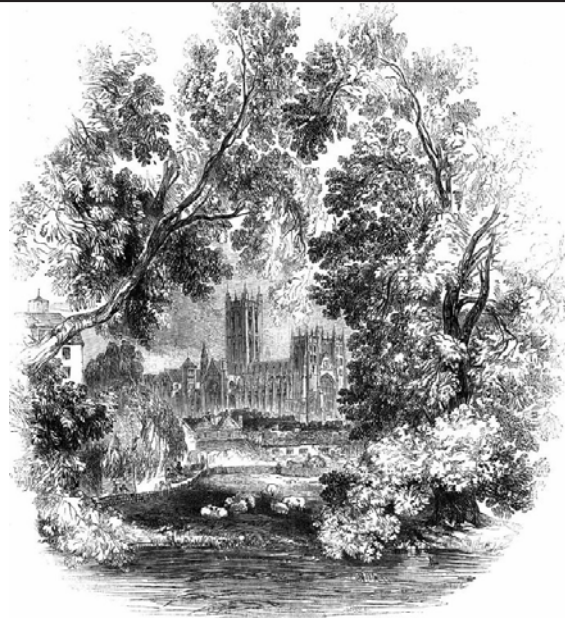
Now the tone of the prophet turns from rebuke to encouragement: "I am with you, saith the LORD." In just over a month Zechariah would help shore up the people's enthusiasm.

In just twenty-seven days the framework of the new temple began to appear (Haggai 2:1). As the people, particularly those old enough to have remembered Solomon's temple, saw how paltry it was compared to the temple destroyed by the forces of Nebuchadnezzar, they wept (Haggai 2:3). Using the last day of the Feast of Tabernacles as a platform, the prophet assures them that in due time this house would be even greater than the one which had been destroyed (Haggai 2:9).

This was true literally when Herod built a magnificent temple, expanding on the one upon which the people in Haggai's day were so diligently laboring. But it would be more importantly true since it was this temple in its magnificent expansion that would be graced by the presence of Jesus of Nazareth, the son of God. It will be true in the fullest sense when, in Christ's kingdom, there will no longer be need of a literal temple "for the Lord God Almighty and the Lamb are the temple of it" (Revelation 21:22).

A final message was needed two months later in mid- to late-December. This message had two purposes: first, to forewarn the people against conduct that would alienate them from God; and second, to further secure them against despondency by the prospect of rich and speedy blessings as a result of their repentance and obedience.

It is for us, in these latter days, to be on guard that we labor diligently to complete the Lord's spiritual temple, "which temple ye are" (1 Corinthians 3:17). In the words of David to those who would build the first temple, "Be strong, and do it" (1 Chronicles 28:10). Let us answer affirmatively to those he sought to volunteer for that work: "Who then is willing to consecrate his service this day unto the LORD?" (1 Chronicles 29:5).



The Tools of the Master Builder

I watched him in awe as I stood by him there,
This builder who worked with such skill—
As I saw him pick up with most infinite care
Each tool that he wished at his will.

They were many and varied, but each in its place.
Though some were strange looking and queer.
There were hammers and saws, and chisels and brace,
Tools of steel looking cold and severe.

But O what a change when the great builder chose
Just the tool for the time and the place,
For under his hand from the earth there arose
A building of beauty and grace.

What a lesson, I thought, for each child of the Lord
Of submission to God's holy will.
He's our great "Master-Builder" who reveals
through His Word
How he's building his Temple with skill.

WE are the tools that he chooses to use,
Not too few or too many are there.
So when he picks you for a task, don't refuse,
In that Temple you too have a share.

The great Master-Builder has need for each one,
Perhaps you're the tool he doth seek.
Let us rest in his hand 'til the work is all done,
And his temple is grandly complete.

—*Poems of the Way*, p. 96



A Vision of Future Blessing

Ezekiel's Temple

Behold with thine eyes, and hear with thine ears, and ... declare all that thou seest to the house of Israel.— Ezekiel 40:4

Timothy Krupa

Ezekiel was the prophet of the Babylonian exile. He was a grand, glorious, and dramatic man of God. During his lifetime he was given some interesting visions from Jehovah including the vision of the chariot wheels and the dry bones that came to life. Late in life he saw a spectacular vision of a city, a city whose builder and maker was God.

The vision provided hope and encouragement because, even though Ezekiel was at the time a captive in Babylon, the vision concerned the Jewish homeland. It embodied the hope that Israel would return to the holy land, there would be a new temple, and Israel would once again be Jehovah's people.

Because of the great detail of this vision and partly because the King James uses English phraseology of some four hundred years ago, the subject of Ezekiel's temple has been considered difficult and often avoided. But Ezekiel was told to tell all Israel of this vision and so it should be of keen interest to students of the Bible.

The account is recorded in chapters 40 through 48. Picture a rugged, brown-colored mountain in the holy land. As Ezekiel looked upon a level plane on that mountain, he saw buildings, walls, courtyards, altars, and a temple. It was beautiful; indeed, it was an architectural wonder.

In the vision Ezekiel was given a tour of the complex by a guide who had a measuring rod; he used it to measure almost everything, including the walls, gates, door jambs, guard chambers, thresholds, porches, and the distance between gates. The dimensions of the altars, gutters, steps, and apartments were included. The tour must have taken a long time because everything was measured.

Ezekiel was also told what happened within this beautiful complex. We can summarize this vision in one long sentence:

From this marvelous complex of buildings and sanctuaries, a river of water gushed out and gradually increased in depth and distance until it freshened the salt waters, had trees growing on its banks, and provided sustenance to multitudes of living creatures wherever it flowed.

Everything lived where the river flowed. Fruit trees of all kinds would grow on the river banks. Every month the trees would bear fruit because of the water from the sanctuary. The fruit would serve for food and the leaves for healing.

What a vision! It was a great city set on a mountain, a sanctuary, a temple, and from it flowed a river of living water. This vision is a picture of the kingdom of God on earth.

There were thousands of details in this vision: measurements, descriptions, specifications, directions, rules. Ezekiel saw a group of buildings on the side of a mountain. The sacred complex was an area a thousand feet square, which is a little less than a quarter-mile square, roughly twenty-three acres or eighteen football fields.

The sanctuary area was set-off by a wall twelve feet high and twelve feet thick. Access to the sanctuary area was through any of three gates on the north, east, and south. We might think of them as immigration check-points.

To reach the first inside level, one ascended seven steps and entered a gate building that was one hundred feet long by fifty feet wide. The gate building had archways, guard chambers, and on the inside, a large porch. The north, east, and south gates were identical and were called the outer gates. Passing through a gate brought one to a large, broad, paved area like a piazza or town square. This was the Outer Court and it surrounded an Inner Court. The Inner Court was directly in the center of the Outer Court and surrounded by a wall. It was one level higher than the Outer Court.

One had to ascend another flight of steps to gain entrance to it through any of three gates imbedded in the walls. The three gates to the Inner Court were similar in construction to those of the Outer Court. They had the same archways, guard posts, and dimensions. There were two differences: 1) the porches of the inner gates faced out toward the Outer Court—one encountered the porch first; and 2) to get up to the level of the Inner Court, one ascended eight steps, not seven.

So if one were to enter this complex from outside the sanctuary wall, one would first walk up seven steps, come to the outer gate, walk through a long building, and finally come to the porch of that building. This brought one to a broad, large, open courtyard called the Outer Court. One would then walk across the court, go up an additional eight steps to reach the porch of the interior building which allowed entrance into the Inner Court.

In the center of the Inner Court was a large altar directly in line with all three gates. Regardless how one entered this court, walking straight brought you directly to the altar. Even entering through the outer gates kept one aligned with the altar. This altar was directly in front of a large temple.

The temple had a porch and its interior was divided into a Holy and a Most Holy. It was one hundred twenty feet long by forty feet wide and it sat on a platform ten steps higher than the Inner Court. To reach it one had to first ascend seven steps to the Outer Court, then eight steps to the Inner Court, and ten steps to the temple platform: twenty-five steps in all.

Even in this day of sophisticated architecture, we are impressed with the simplicity, beauty, symmetry, and elegance of this complex. We can understand some of Ezekiel's excitement. This was a complex designed by God.

What Does It All Mean?

It's easy to get lost in the detailed description. One could read Ezekiel 40:5-16 where one gate is described in great detail; Ezekiel and his guide went through the same detail for the other five gates. But what does it all mean for spiritual Israel? We can be guided by considering what we already know about the future.

1. We know that a river flowing from the temple watering fruit-bearing trees

must be descriptive of the time when God's blessings will flow out to all mankind. John the Revelator speaks in similar words: "He shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations" (Revelation 22:1,2).

2. All the gates in God's complete "New Jerusalem" are in line with the altar picturing the sacrifice of Jesus Christ. Every step up and forward brings one closer to the altar.
3. There are three levels in the vision. The top level, the temple platform, represents the true Church, the footstep followers of Jesus Christ. They live on the spirit level and have immortality (Romans 2:7).
4. The other, lower levels, clearly must represent those who live, though not at as high a level as the Church.

The Outer Court was for the people, although no living quarters are specified. One came in by a gate and the porches faced inward. Sacrifices in this area were slain on the porch of the inner gate, cooked, and eaten. Kitchens were located in the four corners of the Outer Court. They had fireplaces inside, much like a picnic barbeque area. There were thirty chambers or rooms along the inner wall. Although not specified in Ezekiel's description, Jewish custom says the people ate the sacrifices in those rooms.

There were different kinds of sacrifices in the Tabernacle. Some were totally consumed on the altar, others were eaten by the priests, and in some cases much of the offering was returned to the one bringing the sacrifice. It was this third kind that was eaten in the Outer Court chambers.

The Outer Court was for the people, a place for them to bring sacrifices, and a place for them to be fed. The priests helped to prepare food for the people. It was seven steps higher than "outside the wall." During Christ's mediatorial reign and beyond, all of those things

We are impressed with the simplicity, beauty, symmetry, and elegance of this complex designed by God.

Ezekiel's temple has only one piece of furniture: a wooden table.

will take place. This area represents the world of mankind with their offerings of thanksgiving, obedience, and their interaction with the priestly class.

Inner Court

The Inner Court was only for priests and it was eight steps higher than the Outer Court. When the priests went to the Outer Court, they had to change their clothes. The food for the priests was prepared in a different area than the food for the people. The priests lived in an area of the Inner Court on each side of the temple. There was one long building and one short building on each side: two buildings on the north and two on the south. At the rear of the priests' apartments were kitchens for the preparation of their food.

Because the Inner Court was eight steps higher than the Outer Court, those living there were on a higher plane than those in the Outer Court, but not as high as those on the temple platform. These lived between those who were in the Outer Court (representing those on earth) and those in the temple (the Church, possessing immortality). These would be the Great Company, a spiritual class who are servants of the Church (Revelation 7:9-15).

The gates and the wall that surrounded the Inner Court show there are entrance requirements. It is a sacred area. First one must ascend steps. There are guard chambers in the gates illustrating standards for admission. The porch represents perfection reached, a place for communion.

One curious thing about all the gates is that the inner and outer gates are identical. Why do the inner gates need guards? Perhaps it is because the Great Company will continue to be tested and must live perfectly to continue to exist at that level. Neither they nor those on the earth are immortal. They possess everlasting life but must also meet the standards of perfect living.

The Temple

The temple is behind or above the altar. It has two inside rooms with dimensions in the same ratio as the interior of the Tabernacle. The Most Holy was a cube and the Holy was the equivalent of two side-by-side cubes.

The entire interior structure was covered with wooden paneling, as was Solomon's temple. One never saw the stone work when inside

the temple. The inside paneling was carved with palm trees and cherubim. The temple sat on a platform ten steps higher than the Inner Court. Although it had a porch, it had no guard chambers!

Furniture was important in the Tabernacle but not in Ezekiel's temple. Only one piece is mentioned and it is in the Holy. Ezekiel's guide said, "This is the table [altar] that is before the LORD" (Ezekiel 41:22). It was four feet on each side and six feet high!

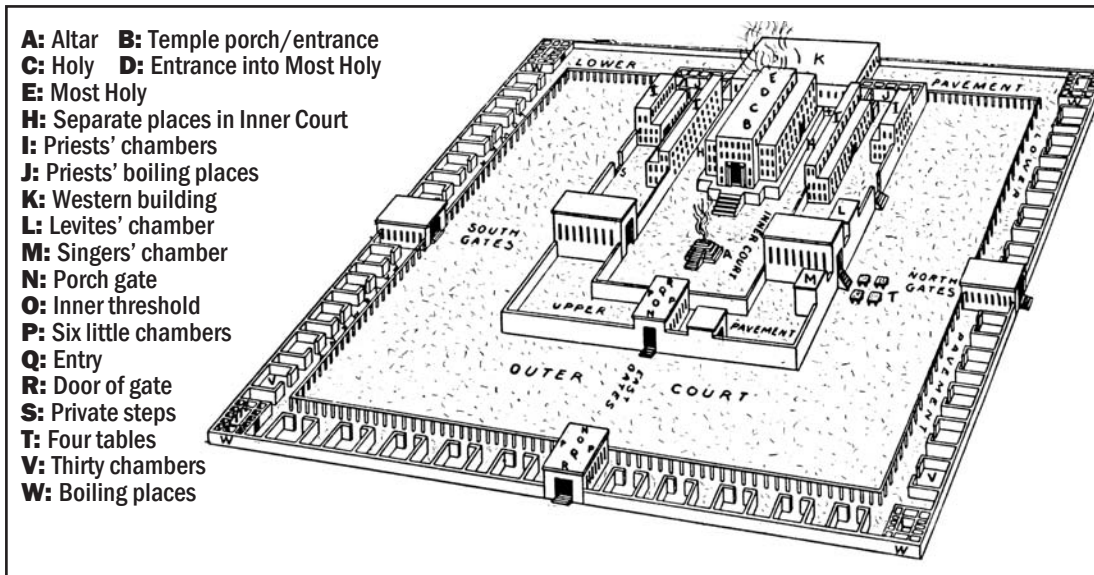
The temple was one hundred twenty feet long and forty feet wide, about the dimensions of a basketball court. It was over three stories high. The side walls contained rooms accessible from the outside. Although not specified in the account, tradition says they were for storage and other priestly functions. These rooms were located at each of the three stories and could be accessed using stairs.

Many Scriptures indicate that the temple represents the Church (1 Corinthians 3:16,17; Ephesians 2:21; 1 Peter 2:5; Revelation 21:22). The need to ascend ten steps shows a higher plane of existence which has immortality. There are no guard chambers because this class requires no further testing. They had been proven and have received their reward.

The single piece of furniture shows a distinct change from the Tabernacle. It's not a daily working arrangement where lamps were lit, bread was replenished on a table, and incense was burned. That is in the past. The golden furniture is gone because the heavenly call has ended. Only a wooden table, a kind of altar, remains, perhaps as a memorial to the sacrifices and offerings of the past.

One of the gates to the Inner Court eventually was closed. This represents that the high-calling or opportunity to enter the Inner Court will eventually end someday. It's the eastern gate that is eventually shut. This is probably the basis of the well-known song entitled "The Eastern Gate" which speaks of the heavenly meeting of those who are completing their earthly journey toward becoming a part of the temple class and those who have already gone on before. They will be reunited at the Eastern Gate.

Not much is said about the temple class compared to those of the priesthood at the next level down. Those priests live and eat in the Inner Court representing the Great Com-



pany who need food since they are not immortal. Those at the temple level are different. Although there is an altar, no activities are described; there are apparently no sacrifices or ceremonies. This seems to show that the work between earth and heaven is to be largely a work performed by the Great Company.

Why So Many Measurements?

With such an extensive description of the measurements for everything and so many numbers, should we be interpreting this vision for its insights on chronology? Should we explore these numbers to find dates of future events in God's plan? Perhaps, but there is much value in accepting the vision as Ezekiel did. To him it was a picture of a rebuilding that was to take place in the near future, and in fact a time did come when many Israelites returned to Judea and built a temple. There seems to be nothing in this vision to imply that it should be used as a timepiece indicating when this return and rebuilding would occur. It was meant to be a vision of hope and encouragement for the future.

Today we see this vision as a beautiful picture of God's plan for a kingdom on earth. It shows the communications and relationships between the future heavens and the future earth. It illustrates God's standards of righteousness on the different levels of existence. The vision shows the unique elevation of the temple class. It also implies that this call which produces a new creation, a call involving spirit begetting, will end some day and never be repeated. The minutia of measurements and

numbers indicates that the great architect of this sanctuary has planned every detail. There is nothing haphazard about the creation or operation of this sanctuary.

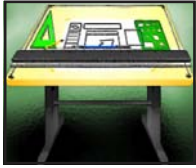
As impressive as these buildings are, they provide a beautiful service or function. The goal of this complex is to provide nourishment, food, and communion between the heavenly government and the restored earth. It is a place where people can come to obtain forgiveness, receive blessing, give thanks, have fellowship, and receive instruction, all in cooperation with the heavenly or spiritual realm. Ezekiel was given a vision of God's intended purpose for mankind, much like his previous visions showed other aspects of God's plan.

Ezekiel's experience parallels that of John who wrote, "He carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem" (Revelation 21:10).

Those who have been privileged to see the marvelous vision of God's plan for man, must make certain to do all in their power to be obedient to that vision and to pursue with great vigor the opportunity to be a part of the administration of the blessings that will come to all mankind.

We join with Ezekiel as he stood in amazement watching the river of life flowing from the temple. Although there are many lessons in the details, let us not lose sight of the marvelous picture of the water flowing from the temple, gradually increasing, until the blessings of the Lord cover the earth as the waters cover the sea (Isaiah 11:9; Habakkuk 2:14).

This vision is a beautiful picture of God's plan for a kingdom on earth.



A New Heavens and a New Earth

The New Jerusalem

The name of the city of my God [is] new Jerusalem.—Revelation 3:12

George Tabac

The new Jerusalem is a beautiful picture of the kingdom found in chapters 21 and 22 of Revelation. As we review the architectural and mathematical details of this magnificent pictorial structure, notice how it would be absolutely impossible to design it without divine inspiration. It corroborates the entire Bible's prophetic teaching regarding God's plan for mankind's salvation in the Millennium through the instrumentality of "The Christ," as well as correlating the dimensions of the sun, earth, and moon, something that would have been impossible to know thousands of years ago, except by the Creator.

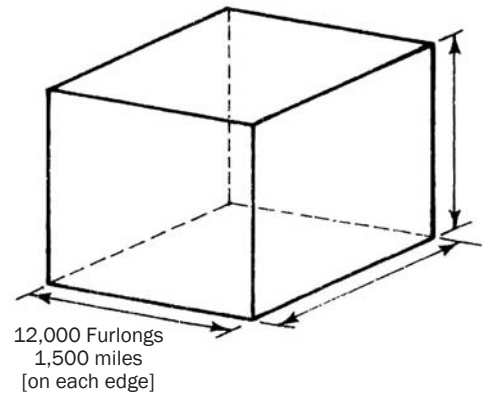
"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; ... And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband" (Revelation 21:1,2).

The setting for the New Jerusalem is after Armageddon when the present ecclesiastical heavens and the evil social structure of earth have passed away. The New Jerusalem is actually a picture of the kingdom overall. It begins in the heavenly phase: Jesus together with his Church becomes the spiritual government. When the "heavens" class is complete, the New Jerusalem symbolically comes down from heaven to picture the beginning of the earthly phase of the kingdom.

Revelation 21:16 tells us that the New Jerusalem is a perfect cube with length, width, and height of 12,000 furlongs (fifteen hundred miles).

The Twelve Gates

Revelation 21:12,13 tells us the city had a great and high wall with twelve gates, three on each side facing the four points of the compass. Verses 14 and 17 tell us the wall of the city had twelve foundations, and in each the names of the twelve apostles of the lamb, and the wall was 144 cubits.



Why would an architect put twelve foundations under a wall that goes around the city? And what does the wall being 144 cubits mean?

We believe the 144-cubit wall refers to the thickness of the walls, not its height. The wall completely surrounds New Jerusalem. Not only is there a wall on four sides, there is a wall on the top and bottom as well.

But why have walls on the top and bottom? Walls in ancient times were built to protect all who lived inside them. This is also true for New Jerusalem. The walls on the top and bottom show us an absolute, total, perfect protection, even from spirit beings. These walls picture the Church as all-powerful divine spirit beings who will keep all enemies restrained or bound so they can not hurt those within.

Twelve Foundations = Twelve Apostles

Because the wall completely surrounds New Jerusalem, including the top and bottom, we can understand why the wall has twelve foundations. There are twelve edges to a cube, edges that surround and hold the cube together. This beautifully shows how the twelve apostles are the foundations upon which the walls (a picture of the Church) are built and held together.

Because there are twelve edges to a cube, picturing the twelve foundations, and each edge is 12,000 furlongs long, we have a beautiful picture of the entire Church because twelve

foundations or edges multiplied by 12,000 furlongs in length equals 144,000. Thus the Church class of 144,000 will completely surround the city and be a wall of protection to those inside.

The area of one wall of New Jerusalem is $12,000 \times 12,000$ furlongs or 144 million square furlongs. 144,000 multiplied by 1,000 years is 144 million, a picture of how the Church of 144,000 will be a wall of protection for the thousand years of the Millennial kingdom.

The symbol continues to teach what could only have been known to the Creator of the universe when this vision was given. The area of one wall of the cube is 144 million square cubits. The area of all six sides is 864 million square furlongs. Consider these words from Jesus: "Then shall the righteous shine forth as the sun in the kingdom of their Father" (Matthew 13:43). The diameter of the sun is 864,000 miles. Thus New Jerusalem's walls, with an area of 864 million square furlongs, is the same as the sun's diameter of 864,000 miles multiplied by a thousand years. This illustrates how the Church (the walls of this city) will shine as the sun to enlighten and protect all within the city for the thousand-year duration of the kingdom.

But is it correct to compare units of measure such as furlongs with feet and miles? Yes it is! First, we believe feet and miles are divinely appointed units of measure because they are based on the divisions of twelve: twelve inches to one foot, 12×440 feet to a mile, etc. Twelve is a divine basic building block: twelve sons of Jacob, twelve tribes of Israel, $2 \times 12 = 24$ divisions of the priesthood, twelve hours in a day, twelve hours in a night, $12 \times 12 = 144$ [thousand] members of the Church, etc. Second, when we convert the dimensions of New Jerusalem to units of measure based on twelve (i.e., feet and miles), it produces beautiful, harmonious lessons. It correlates with the dimensions of our sun, moon, and earth because the same great architect brought them into existence using this same divine measuring rod based on units of twelve.

New Jerusalem's measurements also correlate with the size of the earth. New Jerusalem is a cube 12,000 furlongs on an edge. *Smith's Bible Dictionary* says one furlong is 220 yards (660 feet). Thus $12,000 \text{ furlongs} \times 660 \text{ feet}$

$= 7,920,000$ feet. The *New American Standard* translates 12,000 furlongs directly into 1,500 miles ($1,500 \text{ miles} \times 5,280 \text{ feet to a mile} = 7,920,000 \text{ feet}$). The diameter of earth is 7,920 miles and New Jerusalem is 7,920,000 feet on each side.

We stand in awe as we behold the work of the great architect of the universe who designed and created our earth and sun. Then he gives us the New Jerusalem picture with measurements that correlate exactly with the dimensions of earth and sun.

Only our great God and creator knew these dimensions thousands of years ago when the Bible was written. He gave them to strengthen our faith and show us that this beautiful picture of New Jerusalem was designed by him. This last symbol in the Bible, the New Jerusalem, is his final way of telling us that everything he gave us in the Bible is true and will be fulfilled! The Church will indeed shine as the sun in God's thousand-year kingdom! God will indeed bless all the families of the earth in "The New Jerusalem!"

Gradual Progressive Steps Pictured

The New Jerusalem illustrates the progressive steps that all must take in the kingdom to receive everlasting life. When mankind is gradually raised from the tomb, their reawakening will be outside the city where they hear the call from Jesus and the Church: "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely" (Revelation 22:17). For one to receive life one must have a thirst or desire to do right, to want to partake of the water of life. This call will be heard when one is outside the city walls. The only way one can enter this city to drink the water of life is through the gates which picture consecration to righteousness.

"Blessed are those who **wash their robes**, so that they may have the right to the tree of life, and may enter by the gates into the city" (Revelation 22:14, *NASB*). The resurrected must do something before they can enter the city: they must wash their robes. These robes refer to their own unclean condition. Their condition of heart must be washed and cleansed before they can enter, a process similar to the priests who washed at the laver before they could enter the Holy of the Tabernacle. Those

The New Jerusalem picture is God's way of telling us that everything he gave us in the Bible is true and will be fulfilled!

who want access to the trees of life by entering through the gates of the city, must repent, wash themselves, and make a consecration to righteousness.

Consecration at the gate is also shown in how the gates were constructed: “The twelve gates were twelve pearls; each one of the gates was a **single pearl**” (Revelation 21:21, *NASB*). Jesus gave a parable about a single pearl: “The kingdom of heaven is like unto a merchant man, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it” (Matthew 13:45,46).

The primary lesson in this parable is for the Church. The Church sees the pearl as the high calling to immortality and gives everything in full, complete consecration for that pearl of great price. Similarly mankind will hear a call, an invitation to enter through this “gate of pearl” which they will see as the opportunity to gain perfect, everlasting human life.

“It had a great and high wall, with twelve gates, and at the gates **twelve angels**; and names were written on them, which are the names of the **twelve tribes of the sons of Israel**” (Revelation 21:12, *NASB*). At each gate there is an angel or messenger, a picture of the Ancient Worthies (see Hebrews 11). They will be the earthly instrumentalities to convey the knowledge of what will be required to enter the city.

The names of the twelve tribes of Israel are on the gates, showing how everyone who enters through the gates will become an Israelite by entering a covenant relationship with God under the New Covenant through consecration. They will become Israelites indeed.

The gates of the city will never be shut: “On no day will its gates ever be shut, for there will be no night there” (Revelation 21:25, *NIV*). The nighttime of sin and death will be over. Christ and the Church will shine as the sun, and the opportunity to enter through the gates into covenant relationship will be open to **all** throughout the kingdom.

Entering through the gates into the city pictures the start of a walk up the Highway of Holiness: “The twelve gates were twelve pearls,— each one of the gates severally was of one pearl; and the **broadway** of the city was pure gold, as transparent glass” (Revelation 21:21, *Rotherham*). The King James merely refers to the street of the city. But the Greek

word refers to a **broadway**! It is the beautiful Highway of Holiness (Isaiah 35:8). The gates into the New Jerusalem open up to the **broadway**, the Highway of Holiness.

“And he pointed out to me a river of water of life, bright as crystal, issuing forth out of the throne of God and of the Lamb, in the midst of the roadway thereof” (Revelation 22:1,2, *Rotherham*). Down the middle of the **broadway**, or Highway of Holiness, will be the grandest river that ever flowed on the face of the earth, a river of water of life coming from the throne of God and the Lamb. This is the same river described in Ezekiel 47, where the water comes out of the temple and goes out the east gate to the Dead Sea. The Dead Sea is a picture of mankind in the tomb of death, all of whom will be raised from the dead since everything the river touches receives life.

But just being raised to life in the kingdom will not provide eternal life. To gain life one must go to the source of that water in the New Jerusalem. One must make a consecration, enter in through the gates, start walking up the highway, and partake of the fruit from the trees of life on each side of the river: “On either side of the river was the tree of life, bearing twelve kinds of fruit, yielding its fruit every month; and the leaves of the tree were for the healing of the nations” (Revelation 22:2, *NASB*). In a footnote on this verse Rotherham says: “Based on Ezekiel 47:7 where it refers to ‘very many trees’, here, ‘tree’ may be generic.” In keeping with this observation, we notice it says: “On either side of the river was the tree of life (singular). If there is a tree on both sides of a river, there is more than one tree. Thus “tree” must be generic implying “trees of life” on both sides of the river, as in Ezekiel 47 where there are many trees.

The ending of the kingdom work pictured by New Jerusalem is one of the most sublime in Scripture: “God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away” (Revelation 21:4).

“And they shall reign for ever and ever” (Revelation 22:5). Yes, at the end of the kingdom, mankind will have dominion over all the earth as kings; they shall reign forever and ever, throughout the billions of years of eternity as perfect human beings, in direct covenant relationship with God.

Just being raised to life in the kingdom will not provide eternal life.

The Temple of God



Know ye not that ye are the temple [sanctuary] of God, and that the Spirit of God dwelleth in you?—1 Corinthians 3:16

Harrison Pierce Reed III

Our common dictionaries define an architect as a builder, a craftsman, a master-builder—or, as the *Oxford Dictionary of the English Language* so eloquently puts it, “a skilled professor of the art of building, whose business it is to prepare the plans of edifices, and exercise a general superintendence over the course of their erection.”

When we think of an architect, we naturally think of a planner and designer, perhaps also an engineer, of buildings: we refer to the art of an architect as architecture; indeed, most of us have marveled, at one time or another, at the exquisite design, or the awesome grace and beauty, of a building.

Hebrews 3:4 tells us, “Every house is builded by some man; but he that built all things is God.” So, in this sense, we might apply the term, arch [chief or principal] architect, to Jehovah God. The preceding articles in this issue looked at God’s work as the arch-architect of things which were, and are to be, built. Now we consider the “**lively** [living—Strong’s #2198] stones, [which] are built up a spiritual house, an holy priesthood” (1 Peter 2:5)—the Church.

As with every building designed by an architect, the Church needs a foundation. Paul put it this way: “We are labourers together with God: ye are God’s husbandry, ye are God’s building. According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ” (1 Corinthians 3:9-11—cf. John 14:6; Acts 4:10-12; 1 Corinthians 2:2).

The building of Solomon’s Temple was a picture of the building of the Church in many ways, but with one outstanding exception: Solomon’s Temple, as with all earthbound structures, was built from the bottom up, while the Church, uniquely, is built from the top down.

Jesus Christ, the great and solid Foundation of the Church, is also its Head (Colossians 1:18; Ephesians 5:23). The Church is the Body of Christ (Ephesians 1:22,23).

The Foundation of the Church, our Lord Jesus Christ, was “laid” in heaven, illustrated in the Scriptures as the top or head “stone” of a singular “building”—“the head [stone] of the corner” (Psalm 118:22; Matthew 21:42; Ephesians 2:19-22). “Therefore thus saith the Lord Jehovah, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone of sure foundation” (Isaiah 28:16, ASV). So here we have, in effect, the image of an inverted building (from an earthly standpoint) with a single stone (Jesus Christ, our “precious corner-stone”) as both its top-corner and its foundation. Pastor Russell explains:

“The Apostle ... shows (1 Peter 2:4-8) that ... consecrated and faithful children of God have the privilege of becoming members of a grand spiritual house, of which Christ Jesus is the head. The shape of the building to which reference is made, evidently, is that of a pyramid, and was probably suggested to his mind by the words of the Prophet Isaiah (28:16) to which he refers, saying, ‘Behold, I lay in Zion a chief corner stone, elect, precious; . . . the same is made the head of the corner, and a stone of stumbling and a rock of offence, even to them which stumble at the Word, being disobedient, whereunto also they were appointed.’

“The chief corner stone in a pyramid is the top stone, which is also the model after which the whole building is being fashioned. The Prophet Zechariah (4:7) calls it the head-stone, and Isaiah (28:16) calls it a foundation-stone. At first thought these figures seem incongruous, but they are not really so when we consider that this building is not an earthly, but a heavenly building, having a heavenly foundation, and that it is held together, not by earthly, but by heavenly attraction. And it is in accor-

dance with this thought that we are invited to come unto Christ, the chief corner stone, to be built up under him and to be fashioned for our places as living stones in this building, in accordance with the lines and angles seen in him who is the model.”—*Reprints*, p. 1568.

Something most remarkable is mentioned about the building of Solomon’s Temple: “The house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor ax nor any tool of iron heard in the house, while it was in building” (1 Kings 6:7). So true and perfect was each and every stone fashioned for the temple that each fit precisely into the location, and to the function, for which it had been designed, carefully quarried, and cut: no further “tooling” was needed.

One aspect of the advance “tooling” and fitting of the Church is instruction in love and truth: “And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature [maturity—Strong’s #2244] of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.” (Ephesians 4:11-16—cf. 1 Corinthians 12:28 to 13:13; 2 Timothy 2:15).

Another portion of the “tooling” is the Lord’s discipline: like rough-cut pieces of raw rock, each member of the body of Christ must be fashioned, refined and polished, perfected and fitted for the intended place. One form of such discipline comes directly from the Scriptures (2 Timothy 3:16,17; Hebrews 4:12). Another comes in experiences, temptations, and trials (Romans 5:3,4; James 1:12). Yet another is in the sharing of the sufferings of Christ (1 Peter 4:12-19). The continual exhor-

tation to love one another is necessary because one source of painful experience is the chafing of body-members against one another. Those who **love** one another in the Lord may at times find it more difficult, in selected cases, to **like** each other. Favoritism or jealousies may occur. Paul also addressed this problem, teaching that each member is as important, and as necessary, as every other, and as worthy of respect (see 1 Corinthians 12:14-27, especially verse 26, “And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it”).

The Lord’s discipline of the Church is presented in terms of parental love and caring in Hebrews 12:4-14. As in all matters, the Scriptures are honest: “Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby” (Hebrews 12:11). But that is followed by words of encouragement in verses 12 through 14: “Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord.” (See also Romans 8:28-39.)

In the realm of God’s architecture, the Church holds a special place as a called-out and living building; the Church has the unique and high honor of being sons of God, joint-heirs with Christ, a part of the seed of Abraham, in which all the families of the earth will be blessed (Galatians 3:6-9,14,26-29).

What a wonderful gift that God in his love arranged to deliver mankind from the folly of their own sin, and that he should condescend to enlist the help of a select company to assist in the work and to share in the glory he has given to his only-begotten son! How great is his love for us! (John 3:16,17; 1 John 4:9,10)

“O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.”—Romans 11:33-36.

In the realm of God’s architecture, the Church holds a special place as a living building.

News & Views

PBI News

Financial Statement of the Pastoral Bible Institute, Inc.

Statement of Net Worth [unaudited]

Cash and Investments:	\$207,714
Fixed Assets:	None
Liabilities:	None
NET WORTH, APRIL 30, 2006.	\$207,714

Analysis of Net Worth

INCOME

Bequests	\$ 50,000
Contributions	7,436
Sale of Material	5,584
Herald Subscriptions	4,735
Interest	2,489
Memberships	10
Miscellaneous Income	425
Total Income.	\$ 70,679

EXPENSES

Printing and Reproduction	\$ 15,329
Postage and Delivery	10,230
Purchase of Material for Resale	4,087
India Witness Work	600
Polish Herald	500
Administrative and General	821
Total Operating Expense	\$ 31,567

Net Gain from operating activities \$ 39,112

Net Worth, May 1, 2005	\$168,602
Net income for fiscal 2006.	39,112
Net Worth, April 30, 2006.	\$207,714

Respectfully submitted by Len Griehs, Treasurer

PBI Annual Report for 2005-2006

Now is our salvation nearer than when we first believed.—Romans 13:11, ASV

As year quickly follows year, we all continue to look longingly for the fruition of our hopes. Certainly none of those who established the Pastoral Bible Institute in 1918 would have imagined that this service organization would still be in existence some eighty-eight years later and still actively pro-

claiming Christ's kingdom as the answer to all the world's problems.

The Herald magazine continues to be our main activity. Circulation remains about the same at 2,400, including complimentary copies used in witness activities and by brethren in India and Africa.

Our Polish friends continue to produce a bi-monthly edition of The Herald in Polish, and a German translation appears in electronic format on the Herald web page (www.heraldmag.org). Our web page has been redesigned for easier navigation and continues to contain, in addition to a complete archive of The Herald, all the Bible study aids of the On-Line version of the Bible Students library. A recent popular addition to the page is the *Emphatic Diaglott* translation of the New Testament in interlinear Greek and English, complete with footnotes. Also added this year is a direct link to another Bible Student web page containing an illustrated *Divine Plan of the Ages* in thirty-seven languages.

The *Photo-Drama of Creation* provided the inspiration for *Adam to Zion*, a children's book that has been useful in discussing God's plan. The Institute just republished it in soft cover and is offering it at a reduced, subsidized price. A CD-ROM version for computers including activity worksheets for children is also available. The Institute now pays the shipping for both *Adam to Zion* and *Illustrated Divine Plan of the Ages*.

The special Bible Student History issue of The Herald is being revised and enlarged to include more information on the ministry of Pastor Charles Taze Russell during the years of 1879-1916. A new booklet comparing three views of the Passover and its relationship to the Last Supper is in production and will be distributed free to requesters and on our web site.

The directors and editors continued to enjoy a good spirit of co-operation in their efforts to manage the affairs of the Institute. We thank our subscribers for their continued support and prayers, and sincerely ask that these be continued during the coming year.

*Directors and Editors
of the Pastoral Bible Institute*

New Publications

In the March/April 2004 issue of The Herald, an article expressed the view that our Lord's last supper was a day prior to the Jewish Passover meal. Some

who view the subject differently expressed a desire for airing an alternate view. The editors have met this request by presenting three different views on the subject in a new booklet titled *The Last Supper*. Also new is an updated Bible Student History issue distributed for the first time two years ago. Use the insert within this magazine to order *The Last Supper* and/or the updated History issue. Both are free.

World News



Religious

The Roman Catholic Archdiocese of Boston opened its books, releasing what experts and church officials say is the most detailed financial accounting any diocese has made available. The reports show that the archdiocese has a \$46 million deficit, the largest any diocese has ever had, according to two national experts on church finances. The archdiocese has paid out more than \$150 million in legal settlements related to accusations of sexual abuse by priests. Cardinal Sean P. O'Malley and other officials made it clear that they also hoped that the frankness of the report would inspire parishioners to increase donations, which have fallen off by several million dollars since the abuse crisis began in 2002.

—*New York Times*, 4/19/2006

Israel's Shimon Peres met with Pope Benedict XVI and submitted an invitation to visit Israel from Acting Prime Minister Ehud Olmert. The two met for 40 minutes in the Vatican, and the Pope said he hopes to visit Israel sometime in the first half of next year. They said afterwards that they had discussed Middle East matters. "I definitely believe that a visit by the Pope can influence the peace process," Peres told reporters. Peres is reported, in 1994, to have promised the Vatican official status in Jerusalem.

—*Jerusalem Post*, 4/7/2006

A crunch on open space in many rejuvenated cities has developers courting churches with multi-million dollar offers to buy their property and sometimes even the air above their heads. From New York to Seattle, downtown congregations are striking deals worth up to tens of millions of dollars. Those willing to sell are often mainline Protestant churches saddled by aging buildings, growing deficits and shrinking memberships.

—*Religious News Service* [undated]

Europe was the central battleground of World Wars I and II and the Cold War. What U.S. official thinking reflects is Europe's unwitting emergence again

at the beginning of the 21st century as a decisive stage for a new historic battle with global consequences. Muslim minorities have grown to 5 percent of the West European population, triple what it was 30 years ago. That number is likely to double again by 2025. One senior U.S. policy maker believes that over the next 20 to 30 years, Europe will either become a much more dangerous and divided place or it will see the emergence of "Modern Islam" that is compatible with democracy and Western values.

—*Wall Street Journal*, 4/11/2006

Always wary of religion, the communist government has sought to rein in Christianity's rapid spread in China, targeting activist preachers for arrest and intimidation. Preachers have been jailed or driven into exile or deeper underground. In a China where free-market reforms have upended lives once tightly circumscribed by the state and sent people searching for answers, religious belief of all kinds is exploding. While Buddhism is the most popular religion, Christians now number a conservatively estimated 35 million, up from less than 1 million 50 years ago, according to religious scholars. Most worship in private homes rather than in churches monitored by state-backed religious organizations.

—*Salt Lake Tribune*, 4/20/2006



Social

Restricting an animal's calorie intake is the most [successful technique] known to extend life span. Discovered more than 70 years ago, it is still the only one absolutely proven to work. The restricted regime typically involves reducing an individual's food consumption by 30 to 40 percent compared with what is considered normal for its species. [The animals] on this diet not only live longer but are far healthier during their prolonged lives. Most diseases ... are forestalled. The organism seems to be supercharged for survival.

—*Scientific American*, March 2006

In a country where every tenth person depends on food aid, a small village in western Kenya is the subject of an experiment, partly American-funded, which its authors say can show rich countries how to do better at helping poor ones feed themselves. With a scientific blitzkrieg approach that tackles everything from seed quality to school lunches, the 5,100 villagers of impoverished Sauri have doubled farm output and gone from depending on handouts to donating food to the needy. Sauri is the first beneficiary of the Millennium Village Project begun 18 months ago. With funding of just \$70 per person and taking an overall, long-term approach, the project managers reopened the Sauri health clinic

and rehabilitated contaminated water wells. The primary school's performance in standardized tests has gone from 198th out of 350 district schools to consistently scoring in the top 10, headmaster Joseph Lanyo said.

—Associated Press, 4/3/2006

What percentage of kids who start at a high school finish? ... [Only] anywhere from 64% to 71%. It's a rate that most researchers say has remained fairly static since the 1970s, despite increased attention on the plight of public schools. Virtually no community, small or large, rural or urban, has escaped the problem.

—Time, 4/17/2006

According to a report from the National Center for Health Statistics, the life expectancy at birth continued its crawl upward to a high of 77.9 years in 2004. [American] women can expect to live 80.4 years, men 75.2 years. Steady improvements in healthcare drove down death rates for heart disease, cancer and stroke—the leading causes of death in the U.S.

—Los Angeles Times, 4/20/2006

Life in Zimbabwe is shorter than anywhere else in the world, with neither men nor women expected to live to 40, World Health Organization statistics show. The average life expectancy in [Zimbabwe] is 36 years, less than half the 82 years for Japan, which tops the list.

—Los Angeles Times, 4/8/2006

The U.S. is experiencing its sharpest decline in teenage crime since the 1960s. Arrest rates for aggravated assault, robbery, and rape have fallen by a third among children ages 10-18. Juvenile homicide arrests are down to fewer than 1,000 annually from a high of 3,800. Authorities say more aggressive policing and the decline of crack cocaine are the chief factors behind the drop.

—The Week, 3/24/2006



Political

Venezuela is becoming the leading transit country through which the bulk of the world's cocaine is smuggled to the US and Europe, according to foreign law enforcement officers. The US State Department's 2006 International Narcotics Control Strategy Report, released in March, said of Venezuela: "Two key factors have contributed to an increase in trafficking during 2005: rampant corruption at the highest levels of law enforcement and a weak judicial system." In April, a seizure in Mexico of 5.2 tons of cocaine aboard an aircraft that ar-

rived from Caracas International airport was one of the largest hauls ever seized.

—Financial Times, 4/19/2006

Babylon, the mud-brick city with the million-dollar name, has paid the price of war. It has been ransacked, looted, torn up, paved over, neglected and roughly occupied. Archaeologists said American soldiers even used soil thick with priceless artifacts to stuff sandbags. The United Nations Educational, Scientific and Cultural Organization is pumping millions of dollars into protecting and restoring Babylon and a handful of other ancient ruins in Iraq. Saddam Hussein started the restoration in 1985 with intent to build an ancient-looking palace right on top of Nebuchadnezzar's original one. Elizabeth Stone, an archaeologist at the State University of New York, Stony Brook, is helping to restore Babylon. The plan is to completely restore Babylon and turn it into a shining gem of Iraqi tourism.

—New York Times, 4/18/2006

"Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation."—Isaiah 13:19,20



Financial

The world market for ethanol has grown from 28 million liters in 2000 to 49 million liters in 2005 as a result of a shift in the world's fuel use. If ethanol continues to grow, the geopolitics of fuels will change completely. There are currently moves in the EU to increase the proportion of ethanol in petrol from 5 to 10 percent. Moves to increase the proportion of ethanol would generate a surge in world demand for sugar, which is heavily produced in South America.

—Financial Times, 3/9/2006

A 10-year battle to give the capital of unified Germany an airport worthy of this position ended with a victory for Berlin when the country's highest administrative court awarded two billion euros for the project. The new hub is scheduled to open in 2011 on the site of Schönefeld airport in the south-east of Berlin.

—Financial Times, 3/17/2006

Russia, Iran and Qatar have 58 percent of the world's natural gas reserves. The United States has 3 percent.

—Chevron Advertisement, 4/11/2006

Exxon Mobil regained the 2005 Fortune 500 No. 1 spot for the first time since 2001, riding a wave of gushing oil prices that lifted its sales to \$340 billion—a record for any U.S. company. With \$36 billion in profits, Exxon also earned more than any other company in U.S. history, and more than the combined profits of the next four Fortune 500 companies, Wal-Mart, General Motors, Chevron, and Ford Motor. In total, Fortune 500 companies earned a record-breaking \$9.1 trillion in sales and \$610 billion in profits in 2005.

—*Fortune*, 4/3/2006

A tiny chemical reactor that can convert vegetable oil directly into bio-diesel could help farmers turn some of their crops into homegrown fuel to operate agricultural equipment instead of relying on costly imported oil. The device about the size of a credit card pumps vegetable oil and alcohol through tiny parallel channels, each smaller than a human hair, to convert the oil into bio-diesel almost instantly.

—*Associated Press*, 4/19/2006

President Bush signed a bill pushing the ceiling on the U.S. national debt to nearly \$9 trillion. The measure allows the government to borrow an additional \$781 billion and ... lets the government pay for the war in Iraq without raising taxes or cutting popular domestic programs. The debt limit increase was the fourth of Bush's presidency, totaling \$3 trillion.

—*Associated Press*, 3/20/2006

✡ Israel

The main road that ran from Jerusalem's City of David to the Temple Mount during the time of the Second Temple has been uncovered by Israeli archaeologists. The road connected the Shiloah pool to the Temple Mount compound. The 2,000-year-old road was discovered adjacent to the Shiloah pool during ongoing excavations at the site. The archaeologists have also found large stones and boulders from the destruction of the second Temple, burnt ashes, and an assortment of coins from the failed Jewish rebellion against the Romans.

—*Jerusalem Post*, 3/31/2006

Syria has agreed to store Iran's nuclear material, and Iran will grant asylum to Syrian officials implicated in the murder of former Lebanese Prime Minister Rafik Hariri. The two countries signed a strategic accord to help each other resist international pressure regarding their weapons programs and mis-

deeds. As part of the agreement, Syria committed itself to continue to supply the Iranian-sponsored Hizbullah terror group with weapons, ammunition and other equipment. Hizbullah currently has 15,000 missiles and rockets that it received from Iran, deployed on Lebanon's border with Israel.

—*Jane's Defense Weekly*,
reported by Arutz 7, 3/6/2006

In 1992, when India opened its embassy in Israel, trade between the two countries amounted to \$2 million. Today, said India's ambassador to Israel, it stands at \$2.7 billion. He predicted that bilateral trade between the two would jump to \$7 billion in two to three years.

—*Arutz 7*, March 2006

In honor of World Water Day on March 29, Waterfronts Israel Water Alliance presented its strategy to turn Israel into a world water technology superpower. Uri Yogev, chairman of the Alliance, estimated that within 10 years Israel's water industry would be exporting \$10 billion and be considered a world center of developing advanced water industries and technologies. Within 15 years, the world's water shortage is predicted to total 35% of consumption, Yogev said.

—*Jerusalem Post*, 3/23/2006

After much hard work and research, the techelet, (azure blue) robe of the high priest has been completed by the Temple Institute and is ready to be worn in a Third Temple. The coat sports 72 golden bells alternating with pomegranates attached around its hem, woven of blue, purple and scarlet wool. It will join the already completed ephod and choshen (breastplate), featuring the 12 precious stones associated with the 12 tribes of Israel. "This is the first robe woven entirely out of techelet in nearly 2,000 years," Rabbi Chaim Richman of the Temple Institute said.

—*Arutz 7*, March 2006

The alliyah (immigration) rate from North America is the highest it has been since 1983, according to the Jewish Agency. More than 3,100 North Americans moved to Israel by the end of 2005. Michel Landsberg, the executive director of the Jewish Agency's North American Alliyah Delegation, said that 2005 is the third year running that has seen a consistent increase in the number of North American immigrants to Israel.

—*Dispatch from Jerusalem*, March/April 2006

News & Views is edited by Len Griehs. Items of interest may be sent to him at 1425 Lachman Lane, Pacific Palisades CA 90272, or via e-mail (Griehs@comcast.net).



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Convention Announcements

Inquiries should be sent to the individuals listed below.

July 1-3—Prince Albert Canada.
Siwak Farm. Benjamin Siwak
306.763.3170.

☎ sbsiwak@inet2000.com

July 7-9—Vernon Canada.
Schubert Centre, 3505 30th Ave.,
Vernon BC. Bernice Blencowe
250.545.0780.

☎ dblencowe@telus.net

July 15-20—General Convention
Univ. of Pittsburgh, Johnstown PA.
Michael Nekora 310.454.5248.
☎ nekora@aol.com

July 19-23—Indiana-Ohio Conv.
Manchester College, 604 E. Col-
lege Ave., North Manchester IN
46962. Sarah Easton
812.945.5526.

☎ s.l.easton@att.net

Aug. 5, 6—Winnipeg Canada.
Northwood Community Centre,
1415 Burrows Ave., Winnipeg.
Barry Kuly 204.757.9166.

☎ thekuly@shaw.ca

Aug. 6-11—International Conv.
Nowy Sacz, Poland. Tom Mach-
acek 219.662.8107 (Int'l. Youth
seminar follows in Baia Mare,
Romania, Aug. 14-18.)

☎ tommach@aol.com

Aug. 18-20—Portland OR.
Collins Retreat Center, 32867 SE
Highway 211, Eagle Creek OR.
Robyn Hack 503.682.9016

☎ Hack@easystreet.com

Aug. 19, 20—Milwaukee WI.
Lake Lodge, 1235 E. Howard
Ave., Milwaukee WI. Debi Moore
414.541.8937

☎ gemoore_9@hotmail.com

Sept. 2, 3—Jackson MI.
FaHoLo Camp & Conf. Center,
3000 Mt. Hope Rd., Grass Lake
MI 49240. Mrs. Ray Lumley
517.782.7252.

☎ Lumley@aol.com

Sept. 2, 3—New York NY.
Wellesley Inn, Two Bridges Road
at Exit 52 (Rte 80), Fairfield NJ.
Debra Szybinski
212.998.2095. ☎ ds2@nyu.edu

Sept. 2-4—Seattle WA.
Seabeck Christian Conf. Center,
15395 Seabeck Highway NW,
Seabeck WA 98380. Laurie Flinn
253.939.9838.

☎ laurie@flinn.us

Sept. 8-10—Huntsville AL.
Holiday Inn Select, 401 Williams
Ave., Huntsville AL. Phillip Mos-
ley 256.582.3640.

☎ pdm-mlm@charter.net

Sept. 24—Los Angeles CA.
Auditorium, 406 Irving Drive,
Burbank CA 91504. Richard
Bieniak 949.457.0894.

☎ rjbieniak@aol.com

Sept. 24—Detroit MI.
Northwest YWCA, Grand River at
Beech Daly, Redford MI. Frank
Nemesh 248.649.6588.

☎ NemeshF@aol.com

Oct. 7, 8—Grand Rapids MI.
Kenowa Hills Middle School, 3950
Hendershot Ave., Grand Rapids
MI. JoAnn Houlmont 231.972.4259.

☎ houlmont@charter.net

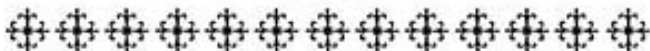
Oct. 13-15—New England.
Quality Inn, Vernon CT. Anna
May Suraci 203.248.3793.

☎ r.suraci@comcast.net

"Gospel of the Kingdom" non-stop Internet radio:
www.live365.com/stations/gospel_kingdom

And finally...

A Miracle



The number of conditions that must be fine-tuned—and the degree of fine-tuning needed for each of these conditions—for life to possibly survive that is manifested in this single event [a collision of a Mars-sized body with the earth that produced the moon] argues powerfully on its own for a divine Creator. Even if the universe contains as many as ten billion trillion planets, we would not expect even one, by natural processes alone, to end up with the surface gravity, surface temperature, atmospheric composition, atmospheric pressure, crustal iron abundance, tectonics, vulcanism, rotation rate, rate of decline in rotation rate, and stable rotation axis tilt necessary for the support of life. To those who express the desire to see a miracle, we can assure them they are looking at one whenever they gaze up at the moon.

—Dr. Hugh Ross, *The Genesis Question*, p. 33



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