

[*torah*] does it say concerning man [*adam*] that he can come in and sit before You?”. The answer is, nowhere. It was a better priesthood that allowed him this freedom of access, the Melchizedek priesthood.

On this occasion God told David that, instead of David building a house for God, God would establish a house for David. He was shown a vision of Christ between the cherubim on the mercy seat. He recorded this experience in Psalm 110, a psalm about the Melchizedek priesthood. It is notable that at this juncture the ark was stationed at Jerusalem but the tabernacle (and the priests) at Gibeon.

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## Ezekiel's visions of the Millennium

### Will there be a literal temple in the Kingdom?

The suggestion that, “conditional on their repentance, the temple [of Ezekiel] and its ordinances were for Ezekiel’s contemporaries to institute, rather than for a distant Messianic age” ([Jun. 2003, p. 231](#)), is surely unacceptable, on the grounds that the concluding chapters of Ezekiel speak of “the prince” being amongst them. They must therefore refer to the time when “My servant David [David’s greater Son] shall be their prince for ever” (37:25) in fulfilment of the earlier promise of the Lord: “And thou, profane wicked prince of Israel . . . Remove the diadem, and take off the crown . . . I will overturn . . . [the monarchy]: and it shall be no more, until he come whose right it is” (21:25-27). This is the throne of David restored in the Kingdom. Ezekiel’s vision definitely belongs to the future.

The sacrifices cannot be anything other than literal. They are as literal as the fishermen spreading their nets from En-gedi to En-eglaim, and as much a physical fact as that the now Dead Sea will be healed. And that healing will be accomplished by the river that will issue out of the sanctuary. Read that lovely chapter 47 of Ezekiel! That river will flow from the spot where the sacrifice of Christ will be remembered by the offerings upon the altar.

I am convinced that everything in the Kingdom will revolve around the sacrifice of Christ.

The nations will have to know that it is because he overcame that he is sat down with his Father in His throne, and that all the blessings they enjoy are the result of his suffering. His supreme offering must never be forgotten, and that will be the purpose of sacrifice in the age to come. They will not be sacrifices to take away sin, for Christ has offered that sacrifice once for all, but the people will need to be constantly reminded of it, just as we need to be reminded of it in the breaking of bread. And the Prince himself will share in the offering; he will show that he once possessed our human frailty and is therefore a high priest who can be “touched with the feeling of our infirmities” (Heb. 4:15).

We may not like the idea of animal sacrifice in the future, but the facts are clearly stated, and we should adjust our thinking accordingly.

Don Harrison  
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In [his letter](#) in the June issue ([p. 231](#)) Brother Tony Fitzgerald supports the idea that “conditional on their repentance, the temple and its ordinances were for Ezekiel’s contemporaries to institute, rather than for a distant Messianic age”, and continues: “The vision clearly involves the restitution of the Law of Moses (with some modifications)”.

He then says that the teaching of the apostles is that the Law and everything to do with it have “come to an unequivocal end”. However, Paul, in Hebrews 9:10, refers to the ordinances of the Law as being “imposed on [the Jews] until the time of *reformation*”. Reformation means amendment, so the Law will be amended or modified, not abolished entirely.

Later in his letter, Brother Fitzgerald quotes Hebrews 10:12,18, and then says regarding the Law: “How can such an institution and the sacrifices it involved, especially sin offerings, be revived without devaluing the work of Christ?”. Later still he questions whether there will be “a material temple in the age to come”.

However, it appears to me that Brother Fitzgerald has overlooked the fact that the Kingdom is to be the Kingdom *restored* to Israel. The kingdom in the time of David and Solomon was the kingdom of God. That kingdom under Solomon had a temple, so the restored kingdom must surely have a temple. Indeed, Yahweh tells us in Zechariah 6:12,13 that the temple will be built by “the man whose name is The BRANCH”. Notice that this is twice repeated for emphasis: “and he

shall build the temple of the LORD [Yahweh]; even he shall build the temple of the LORD [Yahweh]; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne". This throne is the throne of David, promised to the Son of David.

When Ezekiel was given the details and measurements of this future temple, he was told in 43:19-25 what *he* was required to do in that temple: "And *thou* shalt give to the priests the Levites . . .", etc. These verses show that Ezekiel, after his resurrection and glorification, will do what Moses did for the dedication of the altar, as recorded in Leviticus 8:14-17. Was the Almighty misleading Ezekiel?—for this prophecy has never been fulfilled. See also Ezekiel 45:18, which also states what Ezekiel will do. These things have never been carried out by Ezekiel, and cannot be until the temple has been built.

We have another aspect of the kingdom restored in Ezekiel 46:2: "And the prince shall enter by the way of the porch of that gate without [the gate of the inner court, v. 1], and shall stand by the post of the gate". Here we have the great Melchisedec king-priest doing what the kings of Israel did in the past: "the king stood by a pillar [of the temple], as the manner was" (2 Kgs. 11:13,14; cf. 2 Chron. 23:13).

In Ezekiel 45:17 we have the prince "mak[ing] reconciliation for the house of Israel". This must be the great Melchisedec king-priest, for Christ is the only person that can do this. The apostle Paul stated clearly, "it is not possible that the blood of bulls and of goats should take away sins" (Heb. 10:4), and this applies to all the sacrifices offered from Eden to the end of the Kingdom; all pointed either forwards or backwards to the one great offering for sin.

I will conclude with some words of our beloved Brother John Thomas concerning the prince:

"When the prince under the New Covenant 'prepares for himself, and for all the people of the land a bullock for a sin offering', it is memorial of his own sacrifice of himself, and memorial of the reconciliation which the people enjoy through the blood of the Covenant with which, through faith in it, their hearts will be sprinkled then, as the true believers are at present . . . those who approach the altar and enter in, are like their Prince, holy and undefiled, being devoid of evil in the flesh" (*Herald of the Kingdom and Age to Come*, 1851, pp. 180-1).

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