

Thomas Newberry

Appendix - Types of the Temple

Answers to Questions on Points of Interest Connected

with the Temples of Solomon and Ezekiel

Question # 1

Is there a difference between the "threshing-floor" (2 Samuel 24:24) and "the place" (1 Chronicles 21:25)? The price is said to be "fifty shekels of silver" in the one case and "six hundred shekels of gold" in the other?

The threshing-floor and oxen were bought for fifty shekels of silver – the ransom-money of a hundred souls (see Exodus 30:13) – their full legal value, meeting the requirements of law. This was the place for the altar, according to 2 Samuel 24:25. But we further learn from 1 Chronicles 21:25 that David gave for the whole place or field six hundred talents of gold by weight. This was the site of the Temple. Silver, the emblem of redemption, was paid for the threshing-floor connected with the altar and sacrifice. Gold, the emblem of glory, was given for the field connected with the Temple and the glory.

Question # 2

What would the value in English money be, of the enormous quantities of gold and silver prepared by David (1 Chronicles 22:14)?

One hundred thousand talents of gold at £2,280,000 the talent of 114 pound = 228,000,000,000; and a thousand times thousand talents of silver at £27,360 the talent = £27,360,000,000: together £255,360,000,000. Part of this silver and gold was used for the gold and silver vessels of the sanctuary; but by far the greater portion was employed, as we are informed in 1 Chronicles 29:4, to overlay (literally, to plaster) the walls of the houses, the stones being encased in solid silver, then overlaid with cedar or cypress, and afterwards overlaid with gold. The whole building, including the porch, roof (2 Chronicles 3:4), walls, floor, posts, beams, and doors (1 Kings 6:22, 23, 30), was not gilded, but *covered* with gold, the gold being fitted upon the carved work (1 Kings 6:35), thus – not obliterating – but setting forth the exquisite carving on the wood in surpassing splendor.

The silver plastering of the stones tells of redemption, the living stones of the spiritual house being redeemed by the blood of the Lamb; while the gold covering all faintly foreshadows the glory of God which the redeemed will for ever share. In Revelation 21:11 the New Jerusalem is seen in resurrection perfectness and glory, having the glory of God: "the city itself was pure gold, like unto transparent glass."

Question # 3

Did the Temple built by Herod stand on the site of Solomon's Temple?

When the Idumean king came to the kingdom, he found the Temple erected in Ezra's time after the fashion and on the site of Solomon's Temple, but inferior in splendor and glory. This did not meet his taste. He took it down, and on its site erected another Temple, which was forty-six years in building. This was the Temple that was in existence at the time of our Lord. It was made after his own design; and while, no doubt, he retained some parts of the original structure, as a whole it was entirely different from the Temple of Solomon.

If we are to accept the testimony of Josephus and other writers, the Temple of Herod seems to have been built on a much larger scale and higher than the original. The stones of which it was built were white and wonderfully great: some say twenty-five cubits by twelve cubits. Whether we may take this as correct or not, it is certain, from the expression used by the disciples in Mark 13:1, that the stones used were conspicuous for their size.

Question # 4

When it is said that Peter and John went up to the Temple at the hour of prayer (Acts 3), are we to understand that they entered as worshippers there?

There is confusion in the minds of some regarding the place where our Lord and His disciples prayed and taught. Not being of the tribe of Levi, they could not enter into the court of the priests, nor draw near to the altar, nor enter the Holy Place. The Holy Ghost, in speaking of the Temple, uses two distinct words in the original Greek. One is 'hieron' (from hieros, sacred), which refers to the entire Temple, its courts and other buildings, the whole external structure. The other word is 'naos' (from naio, to dwell), and signifies the inner building, the Holy and Most Holy Places, the sanctuary. Where our Lord and His apostles prayed and taught was in 'hieron', the external courts.

Question # 5

What Temple is referred to in 2 Thessalonians 2:4, and there called the Temple of God?

The fourth Temple which will be built and in use, according to Daniel 9:26-27; 12:11; Matthew 24:15-22; 2 Thessalonians 2:1-8; Revelation 11:1-2. There will be a Temple acknowledged as the Temple of God on earth, and daily sacrifices offered on its altar, during the first three and a half years of Daniel's seventieth week. The prince who is the head of the Roman Empire of that time will confirm a covenant for one week, or seven years with the people of Israel; but in the midst of the week – at the end of three and a half years – according to the prophecy, he breaks the covenant, takes away the daily sacrifice, and sets up the abomination of desolation in the Holy Place.

There is, therefore, a "temple of God" which is shown in Revelation 11:1, and measured by John, and also an altar, recognized as the Temple and Altar of God, with a daily sacrifice which can be taken away. The Antichrist occupies the place of God, and "showing himself that he is God," and claiming all worship to himself. Then commences that period of unparalleled woe called "the great tribulation," such as never before has been on earth.

Question # 6

Wherein do the types of the Temple differ from those of the Tabernacle?

In comparing the Tabernacle with the Temple, we learn from the New Testament application that the Tabernacle in the Wilderness is a type of the Church in the present dispensation. During the period of our Lord's sojourn on earth, He was the dwelling-place of God with man. "The Word was made flesh, and *tabernacled* among us." But that will not exhaust the full significance of the Tabernacle type. It is further explained to us by that word: "In whom (Christ) ye also are built together an habitation of God through the Spirit" (Ephesians 2:22). Thus, the Church on earth, in its wilderness condition, becomes a habitation of God, a sanctuary wherein He may dwell.

The Temple is another type of God's presence with His redeemed people. "Ye are the temple of God, and the Spirit of God dwells in you" (1 Corinthians 3). And again, "In whom all the building fitly framed together grows into an holy temple in the Lord" (Ephesians 2:21). I take the Temple, therefore, to be a type of the whole of the redeemed going on growing; living stones being added from time to time to the holy temple of the Lord – living stones, built up a spiritual house. And this not only in its present wilderness condition, but of all the redeemed as associated with the risen Christ in resurrection and heavenly glory, clothed upon with their house from heaven, the eternal glory of the redeemed, monuments erected to the praise of God's redeeming grace and love.

The Temple described in Ezekiel will be an earthly reflection of all the redeemed in heavenly glory. The Holy Jerusalem of Revelation 21 is an emblem of the Church as the Bride of the Lamb in resurrection and heavenly glory, the earthly reflection of which will be the literal, earthly Jerusalem under the new covenant in the millennial rest.

Question # 7

From whence was the water derived that was used in the Temple?

The laborious investigations of the persons employed by the Palestine Exploration Committee have discovered many extensive cisterns, series of arches, and watercourses under the vast Temple platform upon which it stood. A special exploration of one about 45 feet deep, 63 feet long, and 57 feet broad, has been

made. Full investigation would, doubtless, throw much light on the arrangements for the supply of water for the brazen sea, the lavers, and other uses of the Temple.

Question # 8

If the present time is the period of preparation, when will the building of the spiritual temple take place?

The whole work of preparation belongs to the present time and scene. The time of the erection of the heavenly Temple will be at the first resurrection when the Lord comes, when the dead in Christ, from Abel downward, shall rise first, and the living ones shall be changed and caught up, and all will together be built up as an everlasting monument of redeeming grace and love.

Question # 9

What was the position of the two Pillars, Jachin and Boaz?

It is said in 1 Kings 7:21: "He set up the pillars in the porch of the temple"; but this should be rendered "BY the porch." In harmony with this we read, in 2 Chronicles 3:17: "He reared up the pillars *before* the temple, one on the right hand and the other on the left." In Ezekiel 40:49, we read: "There were pillars by the posts (of the porch), one on this side, and another on that." Thus all these Scriptures are found to be in harmony.

Question # 10

What is the significance of the absence of the Brazen Sea and Lavers in the description of the Temple as given by Ezekiel?

In connection with the Temple of Ezekiel, neither Brazen Sea nor Brazen Laver are mentioned: the waters that issue from under the threshold take their place. These waters flow eastward from the right side of the house, at the south side of the altar, the exact position occupied by the Brazen Sea in Solomon's Temple. These waters are emblematic of life in the Spirit, in its origin and progress, deepening and widening as it flows, carrying with it and diffusing healing and life, verdure and fertility. This life, having its source in God, is spiritually and divinely pure, and needs no cleansing such as is typified by the Laver or the Brazen Sea.

The pure river of water of life proceeding from the throne of God and of the Lamb (Revelation 22:1) is a figure corresponding to that of Ezekiel 47. Its lowly and holy origin is set forth in its issuing from the threshold of the sanctuary; the sovereignty of God's grace, founded on the atoning work of Christ, is revealed in its proceeding from the throne of God and of the Lamb. Ezekiel 47 gives the literal and earthly view of it; Revelation 22 gives the spiritual and heavenly; and both are millennial.

Question # 11

What is to be learned from the varied degrees of value of the materials used in making the vessels?

All the vessels of the Holy Places within were of *gold*. The lampstands and tables for use in the side-chambers were of *silver*. The vessels in the inner and outer courts were of *brass*. The *iron* was used to make nails for the doors and for the joints; and the brazen vessels were cast in *clay* (2 Chronicles 4:17). Thus we see a gradual decrease of value in order from within: gold, silver, brass, iron, clay.

With this we may contrast the great image shown to King Nebuchadnezzar (Daniel 2:31-35) – the head of gold, breast of silver, thighs of brass, legs of iron, feet of iron and clay. In the decreasing value of the materials in the image we see the declension of authority originally received from God downward; while in the Temple vessels we perceive the increase of the value and glory of the worship and service rendered as the worshipper draws nearer and yet nearer into the presence of God.

Question # 12

What is the virtue of the sacrifices to be offered in connection with Ezekiel's Temple, and of what are the feasts to be kept symbolic?

As all the sacrifices offered previous to Christ's offering of Himself were shadows of the work to be accomplished on the Cross, even so will all the sacrifices to be offered on the millennial altar be commemorative remembrances of His one great sacrifice offered once for all, complete and perfect for eternity. In connection with Ezekiel's altar there is no mention of the evening sacrifice, that having been accomplished when Christ offered Himself on Calvary; nor is there any mention of the Day of Atonement being observed in the future, that having had its answer when Christ entered into the Holiest with "His own blood," once for all.

Likewise are the feasts remembrances of grace and glory. The Passover is the memorial of Israel's deliverance from Egypt (Exodus 12); it is also a memorial remembrance of Christ, our Passover sacrifice for us, as the Lord's Supper is in this dispensation. The Feast of Tabernacles, or booths, was a memorial of Israel's wilderness wanderings (Lev. 23:39-43); it is also named the "feast of ingathering" at the year's end (Ex. 34:22), and was a foreshadowing type of millennial rest and restoration which Israel will be then enjoying. It is specially worthy of notice that there is no mention made of Pentecost or the Feast of Weeks, which is typical of the present dispensation and having its fulfillment now.

Question # 13

Who is "the prince" mentioned in Ezekiel 46:12, who prepares a voluntary burnt offering?

This prince is evidently a lineal descendant of the royal house of David, in whom the promises concerning the Kingdom will be literally fulfilled. He is not said to be the King. Messiah is King, and the prince appears to be His earthly representative. He is permitted to sit in the porch of the outer east gate, and to eat bread before Jehovah (Ezek. 44:3). The priests prepare his burnt offering and peace offering: he being of the royal and not the priestly line, though he worships at the threshold, does not enter into the court of the priests as a worshipper there.

Question # 14

Is the New Jerusalem as seen by John in Revelation 21 a figure of heaven, or of the earthly Jerusalem during the Millennium?

It is necessary to a right understanding of Scripture to distinguish between figurative and emblematic or symbolic language. The language used by the Apostle in Hebrews 11:10; 12:22, is figurative, whereas the structure of the Book of Revelation is emblematic. The truth is made known, as we are told in Revelation 1:1, by signs or symbols.

The City which Abraham looked for, and which we too are expecting, is a figurative representation for a fixed heavenly habitation, a contrast to the pilgrim, earthly condition. The Holy Jerusalem of Revelation 21, is an emblem of the Bride, the Lamb's wife. The resurrection body of the saint is compared to "a house not made with hands, eternal in the heavens." A city is a collection of houses; and as the many

members of Christ form one body, what more appropriate emblem of the Bride, the Lamb's wife, can we conceive, when each individual member will be clothed upon with his house from heaven, than that here employed?

The city described in Ezekiel is the *earthly* Jerusalem, the metropolis of the nation of Israel, when brought into possession of the Promised Land, during the Millennium. This city is literal, and not symbolic, as the city of Revelation 21.

The Temple of Ezekiel is situated in the midst of the priests' portion, which is distinct from the city; while of the Holy Jerusalem it is said, "I saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it." The redeemed in glory dwell in God, and God dwells in them.

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Appendix: Answers to Questions on Points of Interest Connected with the Temples of Solomon and Ezekiel given by Mr. Newberry in connection with his Lectures.

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