

The dimensions and arrangement of the various buildings and sectors of the future temple support the concept of a large temple which is suitable for the significant numbers of people who will visit it on a regular basis. It is the House of prayer for all people, not just for the Jews, see Isaiah 56v7,8.

Crowd safety and traffic flow are key elements in handling large numbers of people. The first example of a fly over (using vertical height to allow two groups of people to travel in different directions) was found in the Herodian temple in Jerusalem some two thousand years ago, the ruins of which can be seen today. The scale of this future temple is even bigger than before.

The buildings are described as "*the frame of a city*" so it is clear that the outside wall is not only wide and high but striking in scale. In the book of Joshua, the walls of Jericho contained houses see 2v15 where it states that Rahab "*dwelt upon the wall*". This type of habitation was not unknown in the ancient world. Many other walled cities have rooms and buildings forming part of the defensive wall, it was not just a stand-alone construction.

Gates. How many gates are described and how did they serve the entry and exit of the large amounts of people? Each gate had two thresholders, which implies one for each direction keeping the crowds apart. Gates are spoken of in the plural see 40v18 "*And the pavement by the side of the gates over against the length of the gates was the lower pavement*". The gates were arranged in pairs, so going inwards through one, crosses the pavement to the next in a straight line. Were there more than one pair on each side? Were there gates on the west side as well as the South North and East?

The number of the gates on each side must be odd if there is to be a gate in the centre and the gates are evenly distributed. In his explanation Henry Sulley has 10 gates on each side based on the

understanding that on each of the three sides not including the west there are a total of 30 gates, one for each chamber upon the pavement. However, these chambers were also in pairs one outer and one inner opposite each other on either side of the pavement. This would require there to be neither chambers nor gates on the western side. To balance this better, it should be either five gates on each of the three sides with their accompanying chambers, or fifteen pairs of gates on each separate side, which can include the west, with accompanying chambers, sixty pairs in all. Both of these also has the odd number of gates on each side, either five or fifteen.

Fifteen pairs of gates allow for a much larger number of people able to enter and exit at any time. The small temple having only three pairs of gates in total and one pair restricted for the sole use of the prince, creates a logistical problem for the practical use of these gates, which is another reason why moving on from that possibility is preferred to sticking with something that has so many holes in understanding and scope.

The corner towers are relevant. Psalm 48 has the detail of bulwarks and towers and palaces, so we need to find where these features are found in the future temple. The vision of the prophet Ezekiel has these in the chapters outlining what the building will be like. It has the tremendous walls with foundational support, a real bulwark. The palaces are the living areas where the immortal kings and priests reside whilst fulfilling their responsibilities in Zion. This is the circular inner part of the temple. The towers are striking for they are also said to be boiling places, or places where the edible parts of the animal sacrifices that are made can be cooked and eaten by the offers, so an elaborate way of linking the offering with the offeror after the sacrifice is made needs to be put in place. Every detail is significant.

The dimensions of these towers are given as the corner courts of 46v21-24. These are said to be 40 long by 30 broad. Cubits is given in italics marking it out as not being in the Hebrew text. The

standard measurement used in the temple is reeds. 40 reeds by 30 reeds is a lot larger. A reed is 6 cubits so 40 reeds is some 480 feet, 30 reeds is 360 feet. Sulley has the four towers narrower and taller enclosed by the outer range of buildings, whereas the prophet is said to enter these buildings by the utter court, hence the suggestion that they are squatter and lower but still 360 feet tall, lower than the inner temple so it does not dominate over the immortal palaces. This requires an internal elevation as you go deeper into the centre of the temple (if you could as no mortals are allowed beyond the inner temple ring and only mortal priests can enter through to the building itself to deliver the sacrifice of the people. Some complain that the height is not actually given which is literally correct but even the detail given of the length and breadth makes no sense as in a square edifice, which side is long, and which is broad? A determination has to be made if we seek understanding. God did not leave out necessary detail so we must search for the required information. The ability to enter from the outer court is key. With the towers placed in the corners, the only way this fits together is to make the height 30 and the width 40 on each side, this sticks out beyond the 30 reeds of the outer range of buildings by 10 reeds or 120 feet.

The inner temple or palaces area is circular. Sulley in his book details the concept. The lack of a third dimension for the table or altar of wood is fixed by understanding that the table is one circular table encompassing the entire circumference of the altar mountain. Is it a coincidence that calculating its circumference gives 7000 cubits?

*“Made through all the house round about”* 41v19 is an interesting way to introduce the concept of a round inner temple. That the statutes of the cherubim are seen to have two faces is interesting because the prophet was at the southeastern section of the inner temple. These two faces were the man and the lion. Ezekiel does not say if the faces were left and right or in and out nor which is

which of either of these options. The necessary additional information required for understanding is to introduce the positioning from other scriptures. In the faces of the cherubim the lion faced east, and the man faced south, exactly as the detail is given here, see Ezekiel 1v4-10. The living ones came from the north, so the man was facing south, and the lion was on the right side as seen from the observer. This also fits in with the camp of Israel in Numbers 1 where Reuben (the man) is on the south and Judah (the lion) is on the east. This is extra proof that the inner range of buildings are circular as he was southeast and looking inwards when he saw these faces. He was not at a corner. Sulley did not spot this aspect of the need to preserve the four faces of the cherubic glory.

A study of the detail of the temple goes beyond true principle into additional information not necessary for salvation, but who will say to Jesus when as the Branch when he asks for help in erecting the temple of the future age, I did not take the time to know anything about what you are talking about. I preferred to spend time on my hobbies, family, friends and career instead!

As before I have attached a diagram of these concepts to provide a visual picture of these details to make this verbal explanation a little clearer. The only real way to glean a better understanding of this subject is to make your own diagrams and notes and own the understanding for yourself. Remember the immortal saints will be spending a large amount of time in these buildings in the coming age.