

**THE LINE
~ OF ~
CONSTRUCTION**

A comparative analysis of the basis for interpreting the prophet Ezekiel's vision of the future Tribal Cantons comprising the "First Dominion" of the Kingdom, or *Paradeisos* of God

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With Postscript

~ AN AGRARIAN SOCIETY ~



By A. B. Bryan

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~ INTRODUCTION ~

Nearly 2600 years ago, in the twenty-fifth year of the captivity of Judah in Babylon, and fourteen years after Jerusalem fell under siege of the armies of Nebuchadnezzar, a critical element in the plan of Yahweh was unfolded in the form of a vision to the prophet Ezekiel who recorded these inspired words:

*"In the visions of God brought he me into the land of Israel, and set me upon a very high mountain, by which was as **the frame of a city on the south**. And he brought me thither, and, behold, there was a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed; and he stood in the gate. And the man said unto me, Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall show thee; for to the intent that I might show them unto thee art thou brought hither: declare all that thou seest to the house of Israel"* (Ezek. 40:2-4).

What the prophet Ezekiel ultimately saw in the vision was a complete presentation of the future "*house of prayer for all people*" (Isa. 56:7) to be centered upon Mt. Zion. He saw the reinstatement of the ordinances of animal sacrifice and the manner of worship. He saw the glory of the "*city of the great King*" (Psa. 48:2) and the gathering together of the nations to the city of Yahweh Shammah ("*The LORD is there*" - Ezek. 48:35). And most pertinent to our present study, Ezekiel saw the future apportionment of the Promised Land into Tribal Cantons, one for each of the twelve tribes of Israel and a portion for the Prince. Our purpose will be to examine the scriptural basis for past expositions on the subject of the future tribal inheritance and the alignment thereof upon the Holy Land, and to draw some conclusions as to how we might interpret Ezekiel's vision, having benefited from a comparison of these previous works.

To begin, the student of the Bible will have very good reason to suspect that the geographic boundaries of Ezekiel's vision are equivalent to that marked out by the Abrahamic land grant in the form of a covenant "*saying, unto thy seed have I given this land, from the river of Egypt, unto the great*

river, the river Euphrates.” This promise was repeated to Isaac, in whom the righteous seed would be called, and expanded as concerning the scepter of power to Judah, of whom Moses recorded:

“Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father’s children shall bow down before thee. Judah is a lion’s whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. Binding his foal unto the vine, and his ass’s colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes: His eyes shall be red with wine, and his teeth white with milk” (Gen. 49:8-12).

The reader is no doubt aware that Judah is the tribe from which the Anointed Jesus descended. The prophecy of the scepter, therefore, concerns the kingship of Messiah upon the throne of David (II Sam. 7:16), as well as the Kingdom over which he will rule. To this Kingdom, and King, the prophecy further reveals, *“shall the gathering of the people be.”* Such a plan requires a place where the Jew now scattered to the ends of the earth will return: *“And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make them afraid”* (Ezek. 34:28). This territory is what the prophet Micah refers to as the *“first dominion”*, which *“kingdom shall come to the daughter of Jerusalem”* (Micah 4:8), and which Moses refers to as *“the garden of the LORD”* (Gen. 13:10). A *first dominion* infers that there will also be “lesser dominions” that are secondary in status to that which is first in relation to the King. Thus, the subjects of the *first dominion* will have preeminence above all other inhabitants of the Empire. An example of such an order can be found in the ancient Empire of Rome, but its rulers were cruel and corrupt, eventually leading to its ruin. The Empire of Great Britain in the 17th through the 19th centuries is a more recent example, with the latter “first dominion” being England, and the lesser dominions of India, Australia, and South Africa being subservient to the first. But these imperfect examples will pale in comparison to the pure and righteous administration of the Kingdom of Israel - the *first dominion* - restored under Messiah’s reign, and *“In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land”* (Isa. 19:24), with the *“isles afar off”* being in lesser rank than these. Hence, the current model of power, wealth, and “wisdom” that now resides in New York, London, Stockholm, Berlin, Strasbourg, Petersburg, and such like, will be completely inverted, with the “Third World” and the “New World” changing positions as it were, and so it is written: *“But many that are first shall be last; and the last shall be first”* (Matt. 19:30). Indeed, the glory will

belong to Zion, a land “*flowing with milk and honey, which is the glory of all lands*” (Ezek. 20:15), and to this land, the land of Israel, shall all the Gentiles seek!

Such a vision of future glory was misunderstood by many in Christ’s day that sought to establish Zion’s position by the arm of the flesh, and, dissatisfied with the Truth, crucified the Lord’s Anointed, and justified their murder through a corruption of the Word. Christadelphians have long recognized that this action, when co-mingled with the wine of Greek and Roman superstition, resulted in a complete denial of the Truth as it is in Jesus. And so was lost in the mainstream of Christianity the faith that Messiah would return as rightful heir to David’s throne, and that this great event would coincide with a restoration of the children of Israel to the land of their fathers. This great truth, saving for the understanding of a very small and nearly invisible group of religious men and women, was shrouded within the darkness of the Papal abyss for nearly 1600 years, when, at last, Yahweh permitted a handful of protesters to voice their opposition to the self-acclaimed authority of “The Church”. The reader may recall from personal study that men such as Wycliffe, Tyndale, Knox, Luther, Calvin, Isaac Newton, Hislop, Elliott and others saw the “Mother Church” for what she really was, and for this many paid dearly with their own lives and were rejoiced over by the servants of darkness (Rev. 11:10).

By the grace of God, this veil of darkness was eventually removed, in part, by the Protestant Reformation, and in the 19th century through the writings and marathon efforts of Bro. John Thomas, whose exposition of the Kingdom of God we know as Elpis Israel. Other expositional works soon followed, several of which are central to our study in attempting to understand Ezekiel’s vision.



~ PROOF TEXTS ~

Before moving forward it is important now to make reference to certain other proof texts without which the previous and following arguments could scarcely be made. These proofs speak concerning this area of land so long ago promised to Abraham of whom we have already made mention.

“And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed” (Genesis 2:8).

A common mistake is to confuse the garden in which Adam and Eve were placed with the Land of Eden in which the garden existed. Note that in the reference at hand, the garden was “*eastward*” in Eden as opposed to en-

compassing the whole of it. This leaves us to wonder what area of land did Eden encompass in addition to the garden, which was on its eastern border? Speaking of the king of Tyre, the prophet Ezekiel reveals an answer:

“Thou hast been in Eden the garden of God” (Ezek. 28:13).

If the reader will consult a Bible atlas it will be seen that for Tyre to have existed within the geographic borders of Eden, then Eden must have stretched to the shores of the Great Sea and occupied the same territory promised to Abraham and his seed, *“from the river of Egypt, unto the great river, the river Euphrates”*. Now is this merely coincidence, or is this rather evidence of the Divine hand marking out a course for a specific purpose? The Psalmist, moved by the Divine Spirit, reveals the answer when speaking of the Kingdom of Messiah as to its moral and physical character:

*“In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. **He shall have dominion also from sea to sea, and from the river unto the ends of the earth**”* (Psa. 72:7-8; Zech. 9:10).

Turning again to Genesis we read:

*“That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; **and thy seed shall possess the gate of his enemies**”* (Gen. 22:17).

To possess the gate of one’s enemies is to control the points of access used for day-to-day commerce and military activity, resulting in a complete submission of that power to the conqueror. Israel shall possess and control the gates of commerce between East and West, North and South, as it will be central to all of these. In addition, Israel will literally possess the land to the very doorstep of her three historic enemies: Egypt, Assyria, and Babylon. Turning to Micah we read:

*“And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: **for the law shall go forth of Zion, and the word of the LORD from Jerusalem...**”*

Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people: and I will consecrate their gain unto the

LORD, and their substance unto the Lord of the whole earth” (Micah 4: 2, 13).

As previously mentioned, this concept of a future Kingdom was misunderstood by many in Christ’s day who sought to establish Zion’s glory by the arm of the flesh. In any case, this scripture establishes Zion as the center of something wonderful to which the world has never yet been witness. Ezekiel’s vision, as we will see, speaks to the territorial and physical elements of that glorious Age. Turning to Isaiah we read:

*“For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away. The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, **The place is too strait for me: give place to me that I may dwell**” (Isa. 49:19-20).*

This prophecy is unfolding before our very eyes as immigrants from Africa and the former Soviet Union continue to pour into the land with some 650,000 between 1991 and 1994. Yet the majority of Jewry still lives outside of Israel. Given the sheer numbers of people who will return to the land, and with those who will follow after them, this in itself is evidence enough that the borders of the land must be greatly expanded from that in existence today.



~ THE ABERDEEN ADDRESS ~

Let us now begin our study of Ezekiel with a quote by Bro. F. Bilton in his book, The Apocalypse and Gospels, published in 1955.

“It is always refreshing to find outside support for the prophetic literality of the promises made to Abraham, and more so when that support occupies an address given to such an assembly as the British Association, despite the fact it was nearly 100 years ago. The address was given by Major Scott Phillips in Aberdeen [Scotland] on September 16, 1859.”

At this notable address, a most curious set of maps was presented before the British Association of Science. One of these {MAP I} illustrated an orderly apportionment of land (planted directly in the midst of the Ottoman Empire) for each of the twelve tribes of Israel. This area spanned the entire Arabian peninsula from the Mediterranean Sea to the Persian Gulf and the Sea

of Oman. What would have been the motive for such an unusual presentation to such a highly esteemed audience? Major Phillips boldly provided the answer as he commenced his address by quoting a scripture in which he evidently had a great deal of faith. The scripture, which is found in the thirteenth chapter of the book of Genesis, concerns God's covenant with Abraham as follows:

*“And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: **For all the land which thou seest, to thee will I give it, and to thy seed for ever**”* (Genesis 13:14-15).

The importance of this scripture as it relates to our subject is in the question of whether or not the promise has ever been fulfilled. Some would say “it certainly has, as the children of Israel possessed the land after coming up out of Egypt and dwelt therein for centuries.” For centuries, yes, this is true, **but “for ever”?** No! Thus, this promise to Abraham (yet to be fulfilled) represents the beginning of the map's validity as it was so presented to the British Association in 1859. But what of the alignment and the division of the land, and how is it that the map takes us from a promise of all the land that Abraham could see to a territory which encompasses over 1,000,000 square miles? Major Phillips accomplished this by binding together the common threads of a promised land in Genesis given in general terms, with those found in the book of Ezekiel with more exacting specifications regarding the twelve tribes. But before this could be accomplished with any degree of accuracy, Major Phillips needed to determine the standard of measure to be used, and then to calculate the English equivalent.

Ezekiel provided the information sought after in the fortieth chapter, verse five where the Reed is found to be the standard of measurement for the things of the future Temple and surrounding land uses. The area in which the Temple is housed, along with land areas dedicated to the Levites and administrators of the Age to Come, is entitled the “Holy Oblation”, which Ezekiel reveals to be 25,000 Reeds square. Ezekiel also testifies (48:8) that the Holy Oblation was *“in breadth, and in length as one of the other parts”* (with the “other parts” referring to the tribal divisions), and that the tribes would *“inherit the land one as well as the other”* (Ezek. 47:14). From this scriptural evidence we concur with Major Phillips that each of the twelve tribes will be given a portion of land equal in breadth to the dimensions of the Holy Oblation, that is, 25,000 Reeds. Now if one could decipher the English equivalent of the Reed, which is composed of six Royal Cubits, then the measurement of the Tribal Cantons could be precisely determined. Phillips, in our estimation, took another route, which we will consider in the following section.



~ THE LINE FROM GEBA TO RIMMON ~

Laying aside for the moment Major Phillip's quandary over the Reed and the Royal Cubit, there was another matter that required explaining. Ezekiel reveals that there would be an equitable division of the land between the 12 tribes of Israel, plus a portion for the King himself. But upon what axis or bearing would one begin to lay down such a division, and what would be its boundaries? Phillips postulated an answer, again through his familiarity with the scriptures, history, and geography. From the scriptures he found that Zechariah has something to say concerning the future Temple to be constructed at Jerusalem as well as Ezekiel, and it would seem logical that any division and alignment of the land would be in harmony with the alignment of the Temple, the center of the Kingdom. In Zechariah 1:16 we read:

“Therefore thus saith the LORD; I am returned to Jerusalem with mercies: my house shall be built in it, saith the LORD of hosts, and a line shall be stretched forth upon Jerusalem.”

Here we find mentioned a line, which Phillips presents as authoritative evidence of a line of construction for the city as well as the division of the land. As to the direction of this line emanating in two directions from the holy city, Phillips also refers us to Zechariah 14:10:

“All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's winepresses.”

Geba and Rimmon are two cities (one north and one south of Jerusalem) between which Major Phillips believed the bearing for the “line of construction” could be fixed {**MAP II**}. Moving then parallel from that line and centering another upon Mt. Zion, a starting point is established for laying out the land. From Phillips' exposition entitled The Re-Settlement of the Seed of Abraham in Syria and Arabia, page 8, we quote:

“Having drawn the connection between Geba and Rimmon, we stretch out a line of construction through the given center of Mount Zion and prolong the same to the great river Euphrates, the northern boundary, and down to the Red Sea, the southern boundary.”

Now at this point we are returned to the question over the interpretation of the Royal Cubit, Reed, and so on. The reader will recall that Ezekiel

gives 25,000 Reeds as the measurement for the Holy Oblation, which, in turn, is used as the standard of measure for each of the tribal divisions. Major Phillips concluded that since the inspired writers of the New Testament made ample reference to the Roman stadia, that this must be a system of measurement in harmony with that of the Old Testament. This brought Phillips to the conclusion that the Holy Oblation was equal to 50 Roman miles square (4864.64 feet per mile). Dividing this by 25,000 reeds would give us 9.7 feet to the Reed, and 19.5 inches to the Royal Cubit. In any case, this measurement for the Holy Oblation, being equivalent to 50 Roman miles, becomes the standard for dividing the land in equal portions according to Phillips' calculations. Returning to Phillips' work, we quote again from page 8:

“At the center {Mount Zion} we construct a square of 50 Roman miles, which, according to the Scripture is called the Holy Oblation; and now, taking the same measure, viz. 50 miles, in our compass, we step it northward along the line of construction, and find that there are exactly seven spaces of 50 miles each to the boundary at the Euphrates where that River abruptly turns away to the north; and stepping the same measure southward, we find there are precisely five spaces of 50 miles each between the oblation and the southern boundary, the Red Sea {MAP I}. Thus we have thirteen equal distances upon the breadth of the promised land, one for the Oblation and twelve for the Tribes.”

The actual bearing of Phillip's line of construction running parallel to Geba and Rimmon is unknown, and the exactness of such is unimportant given the scale of our illustrations. However, for comparison's sake, it is estimated between N28° 00'E and N34° 30'E, with the perpendicular axis for the division of the Tribal Cantons between S62° 00'E and S55° 30'E being parallel with the axis of the Euphrates, and extending the entire length of the Arabian Peninsula to the Sea of Oman. The accuracy of this arrangement in context with the natural features of the land would seem to be somewhat coincidental if it were not for other scriptural evidences which lend validity to the concept of a land grant spanning from sea to sea.

Let us continue now with another exposition entitled The Temple of Ezekiel's Prophecy by Bro. Henry Sulley, published in 1887, twenty-eight years after the “Aberdeen Address”.



~ SULLEY'S EXPOSITION ~

Any building which is carefully and beautifully fashioned would be of special interest to an architect, especially when that building has not yet been erected and when its specifications deem that it will be the largest and most glorious structure ever witnessed by mortal men. And so Henry Sulley, a Bible student and architect from Nottingham, England, was particularly drawn to the last nine chapters of Ezekiel's prophecy where such a building is described. And although this structure is the centerpiece of Sulley's exposition, it is still central to our theme as concerning the Promised Land in general as we shall soon see. We will begin our examination of his work as it relates to our subject by reading an excerpt from the beginning of his exposition.

“From the following testimonies it will be seen that the restoration of Israel is not a matter of opinion, but a divinely attested truth.

‘He that scattered Israel will gather him, and keep him, as a shepherd doth his flock’ (Jer. XXXI:10).

‘Thus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD’ (Jer. XXXI:37).

*Thus any man who believes that the Bible is inspired, and who is acquainted with the evidence, will assent to the proposition: **The children of Israel will be restored to the land of their fathers under divine power and favor...** further, one must concede that the only hope of prosperity and peace for all the human race is involved in this performance of truth to Jacob and mercy to Abraham sworn unto the Israelitish fathers from the days of old” (The Temple of Ezekiel's Prophecy, page 2&3).*

The Reed, as we have mentioned before, is the unit of measure used by the Spirit for the Temple and its environs. Thus, the dilemma of determining the English equivalent to this unit of measure was also faced by Bro. Sulley.

“The equivalent of this in English measure,” he says, “is difficult to determine. Evidence at present accessible assigns as the length of the cubit and the handbreadth either 21 or 24 inches. Fortunately, so far as drawing a plan of the building seen by

*Ezekiel is concerned, it is not necessary to know the exact size of the cubit. Either unit of measure may be selected. Six of such measures will serve the purpose for making up the reed and for defining the relative proportion of the building. **It would be interesting, however, to know the actual length of the cubit mentioned by Ezekiel. The information would also be practically useful in laying down the geographical limits of the Holy Oblation, and in fixing the respective limits of the tribal allotments.***”

We are in agreement with Bro. Sulley’s thirst for determining the answer to these curiosities, which we will address more directly later in this treatise.

It appears from some of his architectural drawings that he chose the latter of the two possible units as the more convenient measure. Having then assigned 24 inches to the Royal Cubit, he arrived at a Reed of 12 feet in length (6 Royal Cubits per Reed), a Temple that is 500 Reeds (6,000 feet square), and a Holy Oblation of 25,000 Reeds (56.8 miles square). Now to compare the outcome of these measurements with those of Major Phillips, we need a center, a bearing, and a line of construction to establish the alignment of the Temple, Holy Oblation, and perpendicular allotments to the twelve tribes. This information was obtained by Bro. Sulley, as was the case with Major Phillips, not from Ezekiel’s prophecy, but from Jeremiah’s:

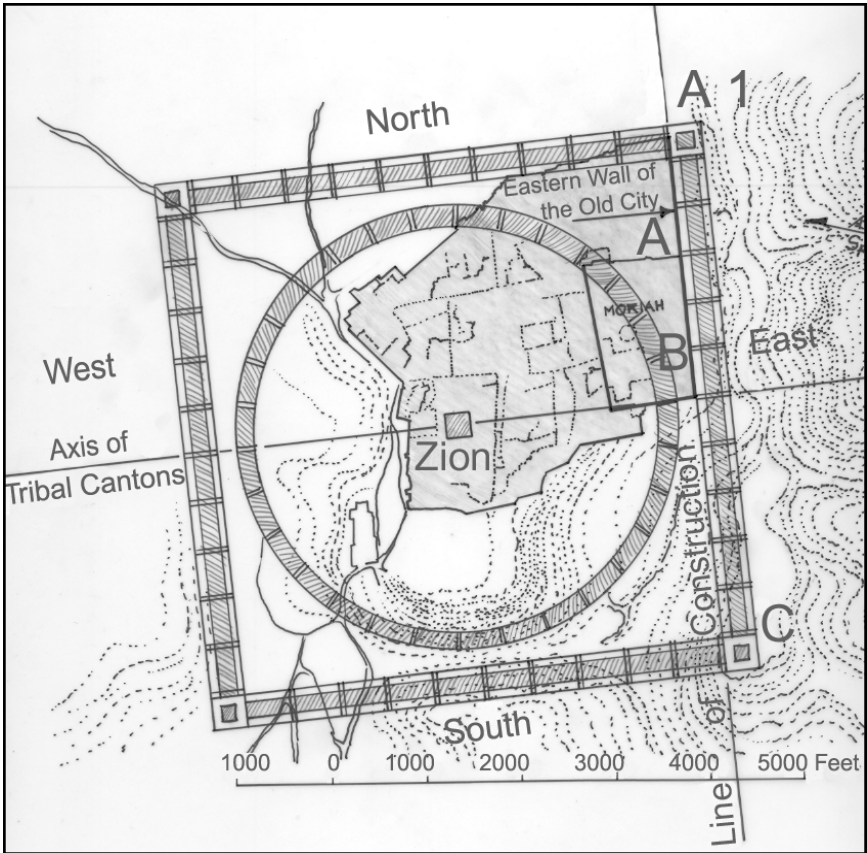
*“Behold, the days come, saith the LORD, that **the city shall be built to the LORD** from the tower of Hananeel unto the gate of the corner. And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath. And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, shall be holy unto the LORD; it shall not be plucked up, nor thrown down any more for ever” (Jeremiah 31:38-40).*

After much labor in defining the overall dimensions and architectural features of the Temple, the time came to determine, from the best scriptural evidence, the manner in which the building would be erected on the site of Jerusalem. From Jeremiah’s prophecy, Bro. Henry Sulley determined the following **{MAP III}**:

*“‘The Tower of Hananeel’ is supposed to have stood at the northeast corner of the Haram area **{A}**; and it seems fairly*

certain that the southeastern corner of the same enclosure is the other point in the base line mentioned by the prophet, because the haunch of an arch exists at that point showing that extensions of the wall once existed there, and presumably a gate or entrance called “the gate of the corner” {B}. **Here we have two points by which the line of construction for the eastern side [of the Temple] can be laid down** (emphasis ours).

Let a ‘measuring line’ be drawn through these two points from the north, and continued ‘straight onward’ until it reaches the hill, some little distance to the south, now called the ‘Mount of Offence’ {C}. A base line of 3,000 cubits from this point to A-I may now be laid down for the side of the sanctuary. Whether the ‘Mount of Offence’ is the same as the ‘Hill Gareb’ I know



MAP III: A schematic reproduction of Henry Sulley’s overlay of the future temple aligned with the existing eastern wall of Jerusalem, forming a “Line of Construction” from which the alignment of the temple, and hence, the future Tribal Cantons is derived.

not, but it is not a little remarkable that one of the existing walls of Jerusalem, if extended, would intersect this hill.”

Having established the eastern wall of the sanctuary, the other three sides of equal length are easily established. Upon this arrangement then, a line of construction from north to south is established along the existing eastern wall of Jerusalem. Perpendicular to this line are then ascribed equal apportionments for the twelve tribes and a portion for the Prince. Unlike Phillips’ interpretation, Bro. Sulley limits the eastern boundary of the Tribal Cantons to an unspecified distance just east of the Jordan Valley and Dead Sea. In contrast, you will remember that Major Phillips extends the land grant to the bounds of the River Euphrates and the far reaches of the Arabian Peninsula. Referencing Genesis 15:18, Bro. Sulley explains that while the Abrahamic land grant may indeed extend from the Mediterranean Sea to the Indian Ocean, he believed that **“Israel’s possession appears to relate only to the western section of this area”** (emphasis ours; The Temple of Ezekiel’s Prophecy, p. 149).

This interpretation explains the dashed line on Sulley’s map labeled “Eastern Boundary Indefinite” stretching from the headwaters of the Euphrates to the Gulf of Aqaba {See Composite **Map IV** of this treatise, or Plate XV on page 148 of The Temple of Ezekiel’s Prophecy by Henry Sulley}. Such an arrangement would match very closely the description of the land inhabited by the tribes of Israel from the time of Joshua until the kingdoms of David and Solomon.



~ ELPIS ISRAEL ~

Turning now to the writings of Brother John Thomas, we have expressed in a word-picture the culmination of a man’s search for the truth of religion. In his book entitled Elpis Israel, meaning “The Hope of Israel”, a section is devoted to a consideration of the boundaries of this coming Kingdom as he understood them from reading the prophets. The following are a few excerpts from his work:

“The promise, before it became a confirmed covenant with Abram, indicated the country he is to inherit; but it did not point out its territorial frontiers. This deficiency was supplied at the confirmation. It was to extend from the Euphrates to the Nile, comprehending a tract of country of considerable extent, and inhabited by the nations enumerated in ‘The Covenant’. Abram, therefore, could be at no loss to know in what direction

or to what limit, his future country was to extend; for he had traveled it all over its entire length and breadth. Now if a map of the territorial area be examined, it will be seen that the broadest extent is from 'sea to sea', as it is expressed in scripture (Psa. 72:8); that is, from the Mediterranean to the Persian Gulf; at its greatest length, 'from the river unto the end of the land' ...”

*“Now, let it never be forgotten in the investigation of ‘the things of the kingdom of God’, that the Israelites **have never possessed the country as defined in this survey** since it was revealed to them through the prophet (Ezekiel). The twelve tribes have not even occupied the land together; and those of them that have dwelt there after the return from Babylon to the overthrow by the Romans, held but a very small portion of it, while the Gentile Kingdoms lorded it over all the rest. Now either God is a liar, as some people make him out to be who deny the restoration of the twelve tribes; or, the time He refers to in the promise of the land according to these boundaries is not arrived. This is the only conclusion a believer in the gospel of the kingdom can come to. All theories opposed to this are mere sublimated infidelity. If Israel be not restored, then the promise to Abraham will have failed. But Abraham’s seed are under no apprehension of this kind. They believe in God, who has sworn by Himself, that what He has promised, He is able, willing, and determined to perform.”*

These words were published in 1848, eleven years before Major Phillips published his observations of the extents of the Abrahamic land grant, and nearly 40 years before Henry Sulley published his treatise on the future Temple City and its environs. When writing Eureka, an Exposition of the Apocalypse in 1861, Brother Thomas again refers to the time and place “*when Messiah is enthroned king of the land and proceeds to take possession of it to its utmost limits...*” in an exposition of “The Paradise of the Deity” promised to those that “overcome” (Rev. 2:7). Here he reaffirms his belief concerning the literal boundaries of the Kingdom proper that shall govern all others. On page 185 of Vol. I (1976 red edition) he writes:

“The situation of Paradise is peculiar in relation to its borders. The Mediterranean, the Red Sea, and the Persian Gulf, form on the west, the south, and the east, borders of a land which, but for these inland seas, would be wholly encircled by Asia, Africa, and Europe, and shut out from all direct communication

with the Pacific and Atlantic, and lesser oceans of the globe. The river of Egypt to the Mediterranean, and that sea from the mouth of the Nile to the estuary of the Orontes, and the Euphrates from the foot of Amanus to the Persian Gulf, leave not the smallest portion of the west side, or of the east side, that is not actually or virtually a navigable coast to the extent on both sides of two thousand miles; while on the north, the intermediate barrier of Amanus, at the breadth of less than one hundred, renders the land 'a garden enclosed.' No country could be better situated for the establishment of a kingdom whose sovereignty is destined to rule all nations, peoples, and tribes, inhabiting the land and sea to their utmost bounds."



~ SUMMARY OF FAVORABLE ELEMENTS ~

We now have before us three witnesses to the testimony of the prophets, which declare that the Holy Land and beyond will be restored to the natural seed of Abraham. The work of these three expositors of the Word spans a full generation of searching out the Scriptures to determine what will be the basis of the future government of the world by Messiah. What can we conclude from each of these that together may help us to better appreciate the beauty and majesty of the Supreme Architect of the Ages? **MAP IV** in this treatise draws out in graphic form what we have found into one composite map, which we have entitled **THE LINE OF CONSTRUCTION**.

In drawing out a map which combines favorable elements from these previous works, some choices must be made in order to represent the stronger evidence for laying out a line of construction for the Temple City and the land adjacent to it. This has been accomplished in harmony with the evidences presented as follows:

Based on the strength of the scriptural evidence presented by Bro. Henry Sulley as to the *line of construction* according to Jeremiah's specifications (Chapter 31), we have illustrated this line on the composite map labeled "Sulley's Line", running parallel with the eastern wall of Jerusalem, with an approximate bearing of N5° 45' W. Perpendicular to this axis are twelve Tribal Cantons, bearing approximately N84° 15' E, with seven cantons to the north, and five to the south of the Holy Oblation and the portion for the Prince. (Note: The "Holy Oblation" that encompasses the Temple and its environs refers to the square crosshatched area on **MAP IV**. The area bordered by the Holy Obla-

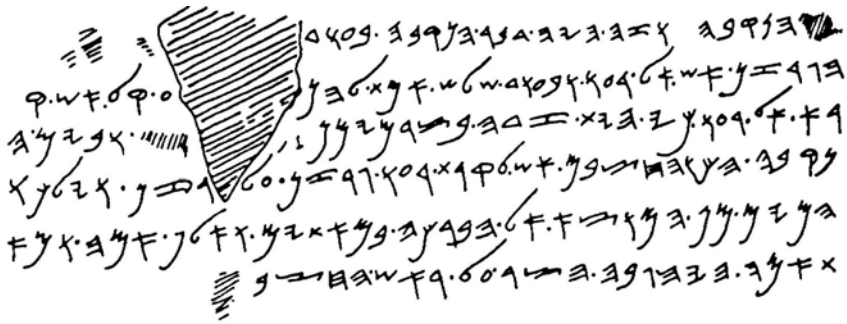
tion on the west, the Persian Gulf on the east, the Tribe of Judah on the north, and the Tribe of Benjamin on the south is known as “The Portion for the Prince”.)

Again, we bring the reader’s attention to the dotted line that runs from the tip of the Gulf of Aqaba northward to the Euphrates. This represents the approximate eastern extent of the tribal allotments as understood by Bro. Sulley. On **MAP IV**, we have taken the liberty of illustrating the Abrahamic land grant in connection with the tribal inheritance as encompassing *all the territory* from the river of Egypt to the mouth of the River Euphrates, or the Persian Gulf, as suggested by Bro. Thomas and Major Phillips. Thus, we have extended each dividing line of the tribal inheritance until it intersects with the river, or the sea. For comparison’s sake, we have illustrated another “line of construction” labeled “Phillips Line” that runs parallel with an axis that would intersect the cities of Geba and Rimmon (according to Major Phillips). Perpendicular to this line are drawn across the Arabian peninsula the alignment of the tribal inheritance, if it be that Major Phillips has interpreted the matter more correctly than Bro. Sulley, of which we have given the greater emphasis.

Nevertheless, by combining these elements, that is, the alignment of the tribal divisions as interpreted by Brother Sulley, and the longitudinal extent of the land grant between the seas, as interpreted by Major Phillips and Brother Thomas, we arrive at an illustration that is essentially a graphic depiction of the exposition given us in Elpis Israel. This was not by design on the part of the illustrator, but on the part of the scriptural rendering given by the prophets. But there is a difficulty in combining information from previous works into one map when the standard of measurement is not the same for each. Which standard does one choose for the Royal Cubit? Should it be 19.5 inches, 21 inches, 24 inches or something else altogether? To answer this dilemma, the science of Biblical Archaeology may be of assistance, but not necessarily conclusive. In this regard we turn your attention to archaeological evidence found in association with Hezekiah’s Tunnel.

Hezekiah’s Tunnel:

When faced with the problem of a continual water source for the city of Jerusalem during potential sieges by neighboring aggressors, King Hezekiah set his engineers to the task of digging a water course from the Spring Gihon to the Pool of Siloam through solid limestone. As a testimony to their accomplished feat, the builders recorded in stone the length of Hezekiah’s tunnel at 1200 cubits. This fact remained a mystery until 1880, when some young boys wading in the Pool of Siloam found what appeared to be a written inscription 19 feet into the conduit (see inscription on page 16). The discovery turned out to be an inscription commemorating the completion of the very tunnel that II Kings 20:20 described.



An interpretation of the Hebrew reads as follows: “[...when] (the tunnel) was driven through. And this was the way in which it was cut through: While [...] (were) still [...] axe(s), each man toward his fellow, and while there were still three cubits to be cut through, [there was heard] the voice of a man calling to his fellows, for there was an overlap in the rock on the right [and on the left]. And when the tunnel was driven through, the quarrymen hewed (the rock), each man toward his fellow, axe against axe; and the water flowed from the spring toward the reservoir for 1200 cubits, and the height of the rock above the head(s) of the quarrymen was 100 cubits.”

In English units, the tunnel measures approximately 1,750 feet (although we have found separate reports of 1765 and 1770 feet). This works out to 17.5 to 18 inches to the cubit. Ezekiel, however, was given measurements in Royal Cubits, that is, a cubit and a hand’s breadth, six of which make a Reed. An average man’s hand’s breadth today is about 4 to 5 inches, which when added to 17.5 gives us 22 - 23 inches. Taking into account, however, that the Hebrews were of a smaller stature in Hezekiah’s day, 21 inches may be more realistic. The question of the smaller stature of men may be attested to again by an alternative rendering of the above stone inscription that reads, “*of a cubit was the height of the rock above the heads of the excavators*”, meaning that the excavators were about four feet, seven inches tall, given that the tunnel averages six feet in height. As the reader can perceive, even between the archaeologist and historians, the exact measurement of a cubit is still inconclusive, but will at length be revealed. In any case, we do not believe that we are far off the mark as the archaeological evidence indicating 21 inches to the Royal Cubit is a unit of measure consistent with the conclusions of Brother Henry Sulley in his exposition of Ezekiel. Using this standard of measure then (21 inches = 1 Royal Cubit – See **Figure A**, Pg. 17) with six Royal Cubits to the Reed, multiplied by 25,000 Reeds, we arrive at a width of approximately 49.7 English miles for each of the Tribal Cantons . For practical purposes, the Tribal Cantons have been illustrated on **MAP IV** at 50 miles in breadth apiece.

Having chosen this course there are several ways in which to check these calculations for a standard of measure. First, if we had chosen 24 inches as the length of the Royal Cubit, this would result in each of the Tribal Can-

tons being 56.8 miles in breadth apiece. In turn, this would have placed the allotment for the tribe of Dan on the northern face of the Amanus Mountains. Likewise, at the southern end, the allotment to the tribe of Gad would be separated by the main body of the Red Sea. In other words, the extent of the land would be beyond the biblical record. Secondly, the positioning of the land area as currently proposed lies neatly between the land of Abraham’s nativity (Ur of the Chaldees), and the lands of his sojourning (Haran, Canaan, and Egypt). Thus, it can be said that Abraham did actually walk through the extent of the Promised Land. Third, a measurement of this alignment of the Tribal Cantons approximates 389,000 square miles. This amounts to 89,000 square miles more than was surveyed by the British Government during their campaigns of the nineteenth century of which Major Scott Phillips was very familiar. But whether the actual size of the Abrahamic land grant is 300,000 or 400,000 square miles, this does not tarnish the overall principle of a land grant connecting the land masses of Europe, Asia, and Africa, making it the center of the world. Lastly, the extent of the tribal divisions comprising the “First Dominion” as proposed is in keeping, we believe, with those things revealed in the scriptural record, as we will see by the consideration of the order of the tribes.

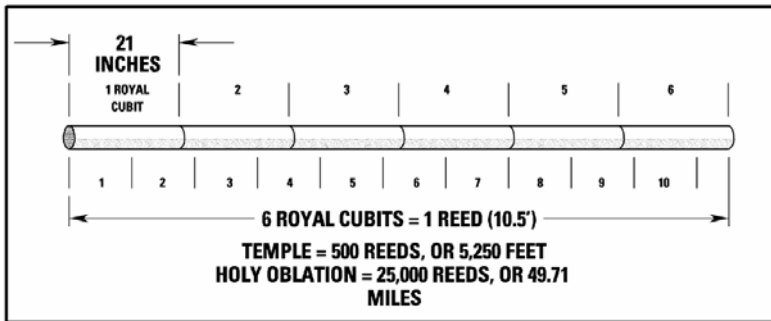


Figure A

The Order of The Tribes:

One of the curiosities of any map produced in illustration of the future allotment to the twelve tribes of Israel is the arrangement of the inheritance from north to south. The particulars for this arrangement are given in Ezekiel 48 and are shown on the following page in comparison with the tribal blessings given under Moses, and also in comparison with the order of the twelve sons of Jacob as they came into the world.

From an initial inspection of the three lists, there would appear to be no correlation. However, a consideration of the tribal names and characteristics may be beneficial in helping to shed light on this arrangement from Yahweh’s hand.

COMPARATIVE ORDER OF THE TRIBES		
Jacob's Sons (Genesis)	Moses (Deuteronomy)	Future Allotments (Ezekiel)
Reuben (Leah)	<i>Reuben</i>	Dan
Simeon (Leah)	<i>Judah</i>	Asher
Levi (Leah)	<i>Levi</i>	Naphtali
Judah (Leah)	<i>Benjamin</i>	Manasseh
Dan (R. Handmaid)	Joseph	Ephraim
Naphtali (R. Handmaid)	Zebulun	<i>Reuben</i>
Gad (L. Handmaid)	Issachar	<i>Judah</i>
Asher (L. Handmaid)	Gad	<i>Levi (Holy Oblation)</i>
Issachar (Leah)	Dan	<i>Benjamin</i>
Zebulun (Leah)	Naphtali	Simeon
Joseph (Rachel)	Asher	Issachar
Benjamin (Rachel)	(Simeon is omitted)	Zebulun Gad

Dan, as a starting point, being the farthest allotment to the North means *Judgment*, which scripturally has often been applied from a northerly direction, indicating that the source of Judgment is of Yahweh. (See Isa. 14:31; Isa. 41:25; Jer. 1:13-15; Jer. 4:6; Jer. 6:1,22; Jer. 10:22; Jer. 47:2; Jer. 50:41; Jer. 51:48; Dan. 11:40.) This position is also consistent with the tribal encampment of Dan from the 2nd chapter of Numbers: “*The standard of the camp of Dan shall be on the north side by their armies: and the captain of the children of Dan shall be Ahiezzer the son of Ammishaddai.*”

Of Dan it is also said that “*he shall leap from Bashan*” (Deut. 33:22), the northern-most territory of Palestine east of the Jordan River. In like fashion, Dan is given the northern-most position in the Kingdom Age according to Ezekiel. This is also evidence to the fact that the land grant extends to the east of the Jordan valley, into modern Jordan and Syria.

Asher and Naphtali (*Happy* and *Wrestling*), being next in Ezekiel’s list, were also to encamp on the north side of the tabernacle with Dan: “*And those that encamp by him [Dan] shall be the tribe of Asher... Then the tribe of Naphtali*” (Numbers 2:27, 29).

It is also logical for Manasseh (*Forgetting*) and Ephraim (*Fruitful, or “double fruit”*) to be sequential as depicted by Ezekiel, as they are the half

tribes and sons of Joseph. Manasseh, the elder, comes first in the sequence from top to bottom (north to south), while Ephraim (the favored son according to the blessing of Israel - Gen. 48:14) is closer to the Holy Oblation, the source of the blessing.

Reuben (*Behold a Son*), Judah (*Praise*), Levi (*Joined*), and Benjamin (*Son of the right hand*), are spoken of sequentially in Deuteronomy 33. So it is in Ezekiel with Reuben and Judah on the north, and Benjamin on the south side of the Holy Oblation where the Levites will carry out their work. Further, of Benjamin it is said, “*The beloved of the LORD shall dwell in safety by him; and the LORD shall cover him all the day long, and he shall dwell between his shoulders*” (vs. 12). The beloved is a reference to Messiah, who will literally dwell as if upon the shoulders of the land grant extended to the tribe of Benjamin, which lies directly beneath the “Portion for the Prince”.

Issachar (*Reward*) and Zebulun (*Dwelling*) are also spoken of in context with one another in Deuteronomy, and so it is in Ezekiel. Of these two tribes it is said that the people “*shall suck of the abundance of the seas, and of treasures hid in the sand*” (Deut. 33:19). Based on the enormous oil deposits, which lay beneath the sands and off shore from present day Iraq and Kuwait, the positions of Issachar and Zebulun on **MAP IV**, which overlay these two present day countries, appear to be validated.

Of Gad (*Company*) it is said, “*Blessed be he that enlargeth Gad.*” An examination of **MAP IV** will show that Gad will have the most extensive allotment in terms of longitude of any of the other tribes if this should be the correct position. The reference in Deuteronomy to the “*crown of the head*” (vs. 20) may refer to Gad’s position at the head of the Red Sea, where the crown-like projections of the sea occur. This would harmonize with Moses’ proclamation that Gad would come with “*the heads of the people*” (vs. 21), perhaps a reference to the Sainly King-Priests of the Age to Come that will both teach and lead the mortal populations of the earth in the annual worship during the feast of Tabernacles (Zech. 14:16). If this is the case, then it is likely that the nations will come up to worship by passing first through Gad.

Finally, the reader may also find beauty and solace in the meanings of each of the tribal names combined into a short paragraph to the glory of Yahweh and the consummation of His plan. In order from North to South, a paragraph may be formed thusly:

The Saints are judging (Dan) happily (Asher), and having completed victorious wrestlings (Naphtali), their toil with mortality is forgotten (Manasseh). Now, while bearing double fruit (Ephraim) unto Yahweh, they behold the Son of the Deity (Reuben) and Praise Him (Judah), having been joined (Levi) to the Son of God’s right hand (Benjamin), and having heard Him (Simeon) they have received the reward (Issachar) of dwelling with

(Zebulun) the company (Gad) of the Redeemed.

Thus, we see two groups of tribes: seven in the north (the number of the covenant) and five in the south (the number of grace), joined together with Levi in the center to form a complete government beneath the scepter of the “Prince of Peace.” We will leave that and many other matters into which we have not had space enough to delve into for the reader to consider, and may each and every one prove to their own selves whether these things are so or not, “*for the workman is worthy of his meat*”. Admittedly these proofs do not begin to answer all the questions as to why exactly the tribes are arranged in this particular order, or why a vast expanse is granted to some, while others, like Dan, are given seemingly very little in comparison. Several biblical principles are worth a reminder at this point.

Ultimately, it is not ours to question the intentions of the Almighty, and so if Major Phillips is more correct in his conclusions than that which we propose or that which Bro. Sulley has reasoned out, then we should have no quarrel with that! Rather, what a joyous and welcome end it would be for all who are concerned with the “consolation of Israel” and “the restitution of all things”. The reader will recall that even Jesus, when confronted by the mother of James and John for the purpose of securing their position on his right hand and his left in the Kingdom of God, indicated that it “*is not mine to give, but it shall be given to them for whom it is prepared of my Father.*” This same principle was demonstrated by Jesus in the parable of the hired servants, each receiving a penny whether they worked all day or only for an hour. Human reasoning in the case of the hired servants would dictate that the ones who worked all day deserved the greater reward. Likewise, human reasoning in the case of the twelve tribes would dictate that each tribe deserves an equal portion of the land in the Kingdom Age. The Lord’s decision in the case, however, does not use human reasoning, as he answers: “*Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?*”

On the other hand, if Sulley’s alignment does indeed bear out, we need not be offended at that either, as there is also a historical precedent for the apparent disproportionate inheritance of the land in the Kingdom Age, for neither was the inheritance of the land in the times of the Judges an equal distribution. Again, “*it shall be given to them for whom it is prepared of my Father.*”

The Eastern Border:

Among the various expositors that have studied the manner in which the borders of the Land will be expanded, there seems to have been the greatest amount of difference in interpretation concerning the location of the eastern border. The last witness in the case, however, would appear to rest with Ezekiel’s prophecy:

“And the east side ye shall measure from Hauran, and from

Damascus, and from Gilead, and from the land of Israel by Jordan, from the border unto the east sea. And this is the east side” (Ezek. 47:18).

We have identified these various land marks on **MAP IV**, which perhaps will help to settle our curiosity. To the tribe of Manasseh was given much of the land of Bashan and part of Gilead to the east of which is Hauran (Josh. 13:31), our first point of reference. In II Samuel 8:6 it is recorded that David put garrisons in Damascus, the second point of reference, as a means to establish the eastern border of his kingdom. Gilead, the next point of reference, along with the plains of Moab, was the inheritance of the Gadites and Reubenites (Deut. 3:16). Now in drawing a line between these respective points, that is from Damascus to Hauran, and then down through Gilead along the east side of Jordan, one is essentially given the eastern boundary of the tribal inheritance as granted by Moses. Ezekiel states, we believe, that the extent of the *final inheritance* is measured from this previous border given under Moses, over to the sea which is to the east, or the Persian Gulf. Contrawise, if we were to suppose that the Dead Sea was the sea so identified as the East Sea in Ezekiel’s record (which is referred to as the Salt Sea in nine other places of scripture), we would find it strange that this sea actually lies *west* of the points of reference given, and not east.



~ CONCLUSION ~

In closing our study, we have examined the expositional works of Bro. Henry Sulley, Major Scott Philips, and Bro. John Thomas. The purpose of this study has been to examine the scriptural basis for the conclusions of each expositor, and, after having gained the benefit of each, to present some thoughts as to how they might literally be brought to fruition upon the Abrahamic Land Grant. The conclusions that we have reached should by no means be viewed with dogmatic precision, but are only meant to encourage the development of the vision that Christadelphians have shared for over one hundred and fifty years for the promised Age to come. As some are more apt to understand pictures better than words, the graphic presentation of this future vision upon a map is but an earnest, a small reminder that will at last pale in comparison to the very substance when it is revealed.

We thought it appropriate, however, to have placed upon this map a quotation from Elpis Israel, page 237 (Last Par.), which develops a mind picture that is suitable in its appreciation of the future glory of the land so long ago promised to Abraham and the future glory which it holds for believers as prospective constituents of the Kingdom of God:

“Here, then, is a noble domain, lying between Assyria, Persia, Arabia, the Red Sea, Egypt, and the Mediterranean; capable, when peopled by an industrious, enlightened, and well and strongly governed nation, of commanding the commerce and sovereignty of Asia, and the wealth of Europe and America. Such is the land, containing, according to the survey of the British Government, 300,000 square miles, concerning which God said to Abram, ‘To Thee will I give it and unto thy seed for ever’.”



Postscript

~ AN AGRARIAN SOCIETY ~

What will the new world order hold in store for those who have long awaited its establishment, and what about the subject mortal population of the Kingdom of the Deity? How will that society operate to bring forth the praises of Yahweh? Although it may be argued that the thrust of the good news of the Kingdom of God has to do with getting us there, so to speak, the Bible is not without hints of that glorious future Age. The following scripture, for example, is applicable to that time, and it may be that each piece of information when brought together may give us a clearer picture of the whole.

“Thus saith the Lord God; In the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities (Strong 5892 Ayar – A place guarded by a watch – city, village, or encampment), and the wastes shall be builded.

And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.

And they shall say, This land that was desolate is become like

the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited.

Then the heathen (gentiles) that are left round about you shall know that I the Lord build the ruined places, and plant that that was desolate: I the Lord have spoken it, and will do it” (Ezek. 36:33-36).

Surely an earnest of this prophecy has been realized in the re-establishment of the nation of Israel with its vast reclamation of land for agriculture. But when brought into full measure, the natural fruits of the land will be a hearty reflection of the spiritual health of the society of the day, thoroughly wrested from the hands of the children of darkness, or seed of the serpent, who shall no more be



able to “hurt nor destroy” with clerical mysticism. Such will be supplanted by the righteous seed of Jezreel, first sown, and then cultivated throughout the earth as a pleasant garden unto the LORD, of which Eden was the first reflection. In the Kingdom Age, the earth will begin to be healed and the process of moral and physical decay reversed. For example, for a man to plant a vineyard, or an orchard, and then to live to enjoy the full measure of its seasoned production is more than a life long project in this age. But the day is coming when even the mortal man will outlive the vine and the fig tree:

“There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed.

And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them.

They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the LORD, and their offspring with them.

And it shall come to pass, that before they call, I will answer;

and while they are yet speaking, I will hear.

The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD" (Isa. 65:20-25).

Although these references appear to have a primary application to the natural seed of Abraham returned to the land (who shall be blessed above all other people), there also remains a great blessing to the world at large who shall be summoned before the LORD during the future feast of Tabernacles, or feast of ingathering.

"And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles.

And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain" (Zech. 14:16-17).

In the current society of mass transit, international trade, and man made technology, where man sees himself as supreme, perhaps a threat of "no rain" seems a meager boast. But the society of the Kingdom, we believe, will be completely different in its awareness of the creative and sustaining power of the God of Israel. The "cities of the plain" will have long been swallowed up in the cataclysmic subduing of the earth by the immortalized saints: "*The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again*" (Isa. 24:20); and those "*strong nations*" that are left shall consecrate their wealth unto Yahweh:

"Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people: and I will consecrate their gain unto the LORD, and their substance unto the Lord of the whole earth" (Micah 4:13).

In any case, no longer will there exist the great centers of mammon where the profits of industry and investment are gained upon the manufacture and trade of material objects at the expense of impoverishing people and destroying the earth. In its place will exist a restored Kingdom of Israel, designed to be an agrarian society as that which existed from the times of the Judges until the exile in Babylon, a society that when governed by the righteous was completely in touch with the association between the beneficence of the Crea-

tor and the ability to sustain life from the fruits of the land. An agrarian or agriculture based society was the manner of life for the average Israelite of which the scriptures have plentiful examples that we will briefly consider before looking ahead to the future.

~ LAND TENURE ~

The Psalmist records that *“The Lord is the portion of mine inheritance and of my cup: Thou maintainest my lot. The lines are fallen unto me in pleasant places; yea, I have a goodly heritage”* (Psa. 16:5-6). Laurence H. Bunker writes the following concerning land tenure in his treatise entitled “They Lived in Israel” (page 40):

“This passage, telling of God’s care over the destiny of David, is a word picture of the practice of allocating land to individual families. ‘The land shall be divided by lot... between the more and the fewer’ (Num. 26:55, 66 RV); i.e., the allocation of the plot for each family was to be according to the size of the family. The land was split up into plots by measuring lines.

Land tenure was limited to periods of 49 years at a time and in the 50th, the Jubilee year, all land reverted to its original owners... Unwalled villages were regarded as part of the land for this purpose...”

From this little bit of information several things may be resolved. First, land was the primary object of inheritance in the family line. Those that tended the land are spoken of as living in “unwalled villages” which speaks to reliance upon Yahweh alone for protection, as well as keeping separate from the enticements and distractions of “city life”. This can also be clearly seen in the tenets of the Abrahamic Covenant, as his seed is to inherit the land for an everlasting possession, and the city that is longed for is not one of man made walls and partitions, but whose builder and maker is God.

Land for the Israelite was useful primarily for agrarian activities, such as grazing cattle, sheep, and goats, or for tilling and/or managing the land for bringing forth wheat, barley, the vine, the fig tree and such like. All of these were given of God who brought to the people’s attention His beneficent and sustaining power by establishing religious ordinances for offering the fruits of the land, teaching them to bring forth the fruits of the Spirit. These comprise the five yearly “Feasts of the Lord” for Passover (Exodus 12:11); Unleavened bread (Lev. 23:6); Harvest, or Weeks (Exod. 23:6); Trumpets (Lev. 23:24); and Ingathering, or Tabernacles (Exod. 23:16), as well as the continual tithing of a “tenth of the land” for the priests (Lev. 27:32), the supply of olive oil and un-

A List of Parables by the Master Aligned with Agrarian Pursuits			
The Tares	Matt. 13:24-30	The Lamp Under a Bushel	Matt. 5; Mark 4; Luke 8
The Drag Net	Matt 13:47	New Wine and Old Bottles	Matt. 9; Mark 2; Luke 5
Laborers in the Vineyard	Matt. 20:1-17	The Sower	Matt. 13; Mark 4; Luke 8
Sheep & Goats	Matt. 25:31-36	The Mustard Seed	Matt. 13:31-32; Mark 4:31-32; Luke 13:18-19
The Lost Sheep	Matt. 18:12; Luke 15	The Vineyard and the Husbandmen	Matt. 21; Mark 12; Luke 20
Growth of Seed	Mark 4:26-29	The Young Leaves of the Fig Tree	Matt. 24; Mark 13; Luke 21
The Barren Fig Tree	Luke 13:6-9	The Bread of Life	John 6
The Shepherd and the Sheep	John 10	The Vine and the Branches	John 15

leavened bread, and the continual provision of animals for the offering of sacrifices as required by the Law. These agrarian pursuits are again reflected in the teaching of the New Covenant writings as we see Christ presented as the “First fruits of them that slept,” the spread of the gospel represented in the parable of the sower, the kingdom being likened to a vineyard let out to husbandmen, and so on. If the order of Israel’s society had been primarily cosmopolitan, it is doubtful that the manifold object lessons and typical attributes of the Law could have been sustained, and the truth of the gospel within this way of life would have been lost on the hearers! It is noteworthy that when Israel went into captivity in Babylon, that Nebuzaradan was moved by the Spirit to leave vine dressers and husbandmen of the poorest of the people behind, and by so doing assured the existence of these agrarian pursuits when a faithful remnant could be returned (Jer. 52:16). This is representative of the fact that Yahweh is always at work, cultivating His spiritual house, even when drastic measures were enforced to secure its survival. Indeed, the fabric of Yahweh’s people was so much related to the husbandry of the land that the writings of the Law, the prophets, and the things concerning Jesus himself often refer to the Jewish way of life, in an agrarian context, to teach many lessons concerning the Good News of the Kingdom of God.

~ SEASONS ~

Hand-in-hand with the provisions of the Law, including the yearly feasts, was the Jewish calendar. Its organization speaks to the agrarian way of life of God’s people dwelling in the land, tending the fields and flocks, and reaping the blessings that Yahweh provides. The main seasons were divided to coincide with the accomplishment of agricultural tasks, in harmony with the changing weather of the seasons. On the back cover of this pamphlet is pictured an Israelitish calendar discovered during excavations on the site of Gezer and dated to the days of King Solomon. A translation from page 40 of “They Lived in Israel” is rendered in the chart below.

Can any believer miss the manner in which this way of life has been woven into the fabric of the scripture, which also gives us a greater appreciation of the Divine message of salvation and Yahweh’s glorious plan for the ages? How many times do the subtle details of this seasonal arrangement come into play with the place of the believer in this plan? We may think for a moment concerning the two spies sent into the land by Joshua, whom Rahab hid beneath the flax (from which linen is made), a foreshadowing of those “hidden in Christ”; or Ruth, who stood fast by the servants of Boaz to reap the reward of her patient endurance until the end of the barley harvest. These are but a few examples where the seasonal provisions of the account provide to us spiritual meat indeed! A thoughtful consideration of these eight seasonal divisions should also cause us to pause and consider the nearness of the coming of Messiah: *“Now learn the parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh (the consummation of the Kingdom of God on earth),... even at the doors”* (Matt. 24: 32-33).

Eight Seasonal Divisions of the Jewish Calendar	
Two Months	Main Harvest
Two Months	Sowing
Two Months	Late Sowing
One Month	Cultivating the Flax
One Month	Barley Harvest
One Month	Spring Harvest
Two Months	Cleaning the Vines
One Month	Summer Fruit Harvest

~ HARVESTING ~

The great object of Yahweh's promise is typified by the ingathering of the fruits of the land, through which His name will be glorified by a spiritual harvest of faithful servants. These faithful ones are likened by the Spirit to trees on either side of the living waters of Truth that emanate from the Temple City of the Age to come, each bearing fruits of the Spirit for the healing of the nations (Rev. 22:2). But for the present, the fig tree, or probationary saint, that does not produce fruit is fertilized and digged about to encourage stronger roots, but if he or she is still without the spiritual health necessary to produce fruit for a profitable harvest, verily they will be cut off (Matt. 3:10; Luke 13:6-10). Such principles surrounding the harvest are taught throughout the scripture with lessons not only gleaned from the fruits produced, but in the gathering, the threshing, the treading, and such like that speak to both spiritual growth as well as prophetic events:

“Put ye in the sickle, for the harvest is ripe: come, get ye down; for the press is full, the fats overflow; for their wickedness is great” (Joel 3:13).

“And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had a sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe” (Rev. 14:18).

On page 42 of “They Lived in Israel,” the author writes the following concerning the harvest:

“The harvesting of grain is a connecting theme in Israel's history. Grain was the object of Joseph's dream and the lack of it brought Jacob and his family to settle in Egypt. Israel's chief enemies, the Philistines, came to the Land because of its fertile grain growing areas. At the time when Israel was militarily weak Samson struck a major blow at the Philistines by setting loose 150 pairs of flame carrying foxes into the Philistine's standing corn, thus setting off a devastating 'prairie fire' (Judges 15:4,5). So consistent was the weather during the harvest that Samuel called on God to show his displeasure in a way that Israel would recognize by sending a thunderstorm on the first day of the wheat harvest (I Sam. 12:17). Ruth, the great-grandmother of King David, made her entry into the Commonwealth of Israel through the threshing floor of Boaz,

and it was during the wheat harvest that the Ark of the Lord was restored to Israel by the Philistines” (I Sam. 6:13).

“David was commanded by the angel of the Lord to erect an altar on the threshing floor of Araunah the Jebusite (I Chron. 21:18). David bought the site which had, in fact, entered Israel’s history as the place where Abraham offered Isaac as a typical sacrifice. Later, it was to become the site of the Temple.”

Seeing that these things are so, and that the object lesson of Israel dwelling in the land was to bring them to Christ, it stands to reason that the same principle will be in operation upon the mortals of the Kingdom Age to come. The nations, having been devoid of truth for generations, may therefore be likened to the mixed company, which came out of the darkness of Egypt under Moses. Similarly, they will have to learn the Truth from its very beginning, by law and proverb ingrained in a way of life that will school them in Yahweh’s plan of salvation. This brings to our next consideration.

~ THE RESTORATION OF THE KINGDOM OF ISRAEL ~

Yahweh has so designed the scriptures in a way that repeatedly imprints upon the mind of the “Truth Seeker” the consummation of His plan and purpose. From the few records we have searched concerning the land and people of Israel, a future harvest of both righteous judgment and joy unspeakable can be seen. We look and long for that Age to come! The yearly harvests in the land of the Kingdom restored will be fruitful beyond imagination, and it is evident from prophetic accounts that a portion, after the manner of the Law of Moses, will become an offering to the Prince, to then be bestowed upon his ministers the Levites and to feed the masses traveling to Jerusalem annually. Several passages give us a glimpse of these yet-to-be wonderful times, when the children of men shall come to worship the King, to bring sacrifices and offerings. Like our present memorials these will point directly to the work of Messiah.

“There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth” (Psa. 72:16).

“Behold, the days come, saith the LORD, that the plowman

shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them” (Amos 9:13-14).

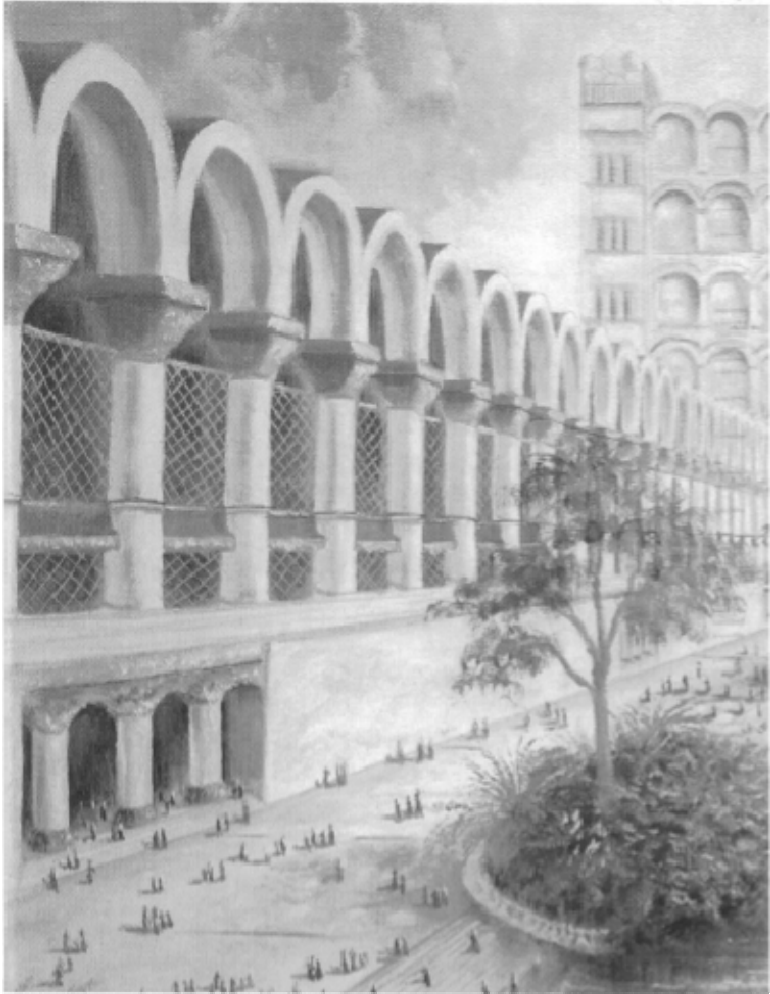
“And the first of all the firstfruits of all things, and every oblation of all, of every sort of your oblations, shall be the priest’s: ye shall also give unto the priest the first of your dough, that he may cause the blessing to rest in thine house” (Ezek. 44:30).

Bro. Henry Sulley's studies of Ezekiel have revealed that the nations will first be brought to the large reception city of Yahweh Shammah, meaning literally, "the Lord thither", south of Jerusalem within the lower portion of the Holy Oblation. They will wait their turn within the city and make practical and mental preparations for the final ascent over land. From hence, pilgrims will ascend to the vast plain raised up in accordance with the requirements of Zechariah 14:10, eventually coming into full view of the enormous Temple City of Jerusalem. What amazement and joy will then be inspired by the wonderful sight!

“Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King” (Psa. 48:2).

Its ornament will shine brighter than the sky, and travelers will wonder in awe of the place which is now the center piece of the world. The royal throne of the “Lord of the whole earth” (Psa. 97:5) will stand before them as a crown jewel only surpassed by the glory of its immortal inhabitants whose wondrous work will have just begun: *“And the Gentiles shall come to thy light, and kings to the brightness of thy rising” (Isa. 60:3).*

To either side of the Temple City of Jerusalem, the observer will first see the vast green pasture lands and forests well watered by the great river which proceeds from beneath the central altar, half of the river flowing towards the Mediterranean and half towards the formerly Dead Sea (Zech. 14:8; Ezek. 47:8). Here, grazing in the open upon holy ground, without fences, without brambles and briars, without fear of the lion or the wolf, will be the flocks of the Lord in pastoral splendor not seen since the Garden of Eden. And at the terminus of the river flowing to the east will be the healed waters of the formerly Dead Sea from which will be harvested a great measure of fish:



Ezekiel's Temple, Courtesy Sis. Denise Essex

“And he said unto me, Son of man, hast thou seen this? Then he brought me, and caused me to return to the brink of the river. Now when I had returned, behold, at the bank of the river were very many trees on the one side and on the other.

Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed.

And it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these

~ **Engedi and Eneglaim** ~
Geographic and Spiritual Considerations

Engedi: (Strong 5872) – meaning “fountain of Gad” or the “Eye/Face of the river’s border” is composed of the Hebrew *Ayin* (Strong 5869) and *Ged* (Strong 1423/1415); Also known as Hazazon-tamar (2688 - Row of Palms - A wound of God, a piercer, as in a thunderbolt from the upright—see connected root words 2686, 2671). Engedi is located approximately at the center of the western shore of the Dead Sea, and received its name from the waters of Ain Jidy that spring forth creating an oasis that gives life to palms and other flora as well as fauna amidst an otherwise barren wilderness.

Geographically speaking, when considering the context of Ezekiel 47, the name Engedi may reveal a possible location where the river emanating from beneath the Temple altar at Jerusalem will empty into the Dead Sea whereby it is healed – at “the eye of the river’s border”. This may seem an unlikely place at first glance. However, in consulting a Bible atlas, we find that the largest valley extending deep into the Judean mountain range to the Dead Sea is the valley of Beracah (“blessing” or “present” – also the name of a faithful one who joined David at Ziklag) along the Arugot that runs in a south easterly direction and opens upon the sea at Engedi. The Olivet earthquake would provide the means of connecting the two. The other logical possibility of the river’s end may be at Eneglaim, located at the north end of the Dead Sea (see Map II of this treatise).

Spiritually, we believe that the Saints are represented here by the eye and face, characteristic of the cherubic multitude (those upright as a palm tree - the bride joined unto the greater than David) that will pierce as an arrow, and then will have living waters to cast into the sea of nations. In addition, the Saints will be as trees “in the desert the fir tree, and the pine, and the box tree together” (Isa. 41:19), a well watered wood. As such, here and in the apocalyptic vision (Revelation 22:1-2), the Saints are represented as healing trees among living waters springing forth amidst a desert place, and fishers of men amidst the people of the earth. (See also related passages: Lev. 23:39-42; Psa. Ch. 1; Psa. 104:16; Jer. 17:7-8; Matt. 7:17-19; Rev. 2:7.)

Eneglaim: (Strong 5882) – meaning “fountain of the two calves” is also composed of the Hebrew *Ayin* (Str. 5869) – eye, brow, or face, and the dual of *Egel* (Str. 5695); “a calf frisking round” – root *Agowl*: “to revolve, circular, round.” Geographically, Eneglaim is believed to be the equivalent to Ain Feshkha at the north west of the Dead Sea, and west of Jordan, but this relationship is disputed among archaeologists and historians.

In consideration of the composition of the name, again we are drawn to Ezekiel’s vision of the Cherubim that will thresh the nations as calves of the stall going round upon the threshing floor (Ezek 1:7; Mal 4:2-3). The aspect of circular motion (wheels within wheels, Ezek. 1:16-17) and eyes/brow (Ezekiel’s “rings”) denotes unending activity by those whose power and energy is indeed unending, and “so high that they were dreadful”. Hence, under the watchful eye of the Saints, Truth will be established and justice swiftly rendered unto the ends of the earth – the “sea” of nations will be healed.

waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh.

And it shall come to pass, that the fishers shall stand upon it from Engedi even unto Eneglaim; they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many.

But the miry places thereof and the marishes thereof shall not be healed; they shall be given to salt.

And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine” (Ezek. 47:6-12).

Once again the natural blessings revealed in this passage are but a reflection of a spiritual lesson to be learned: the apostles were told that they would become “*fishers of men*”. Here in Ezekiel, we see a similar charge to be given to the Saints of the Most High – they (the immortalized saints, whose leaf shall never fade) are to become fishers of men standing beside living waters for the healing of the “dead sea” of nations. The fishers are said to “spread forth nets” upon this newly healed sea from which shall be gathered “exceeding many” fish, or people to be gathered into the house of David, from Engedi unto Eneglaim (refer to inset Pg. 32).

The healing waters, both natural and spiritual, will emanate from the Temple City of Jerusalem, around which will not only be fields and forests, but the likeness of a city composed of the clustered dwellings of the humble and righteous seed of Abraham - the Jews of the earth ingathered to realize the blessings of their father Abraham.

“Thus saith the LORD of hosts; There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof. Thus saith the LORD of hosts; If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the LORD of hosts. Thus saith the LORD of hosts; Behold, I will save my people from the east country, and from the west country; And I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness” (Zech. 8:4-8).

It is suggested by Bro. H. P. Mansfield in his verse by verse exposition of the book of Zechariah that the Hebrew word for street (*Rechowb*) signifies an enlarged or extended area. If this proves to be correct with respect to the Temple City of Jerusalem, the city will then be enlarged by the dwellings of the children of Israel round about the Temple itself. Therein shall dwell the young and old alike, and in the air will hang the joyous sound of boys and girls playing in the light of their God revealed.

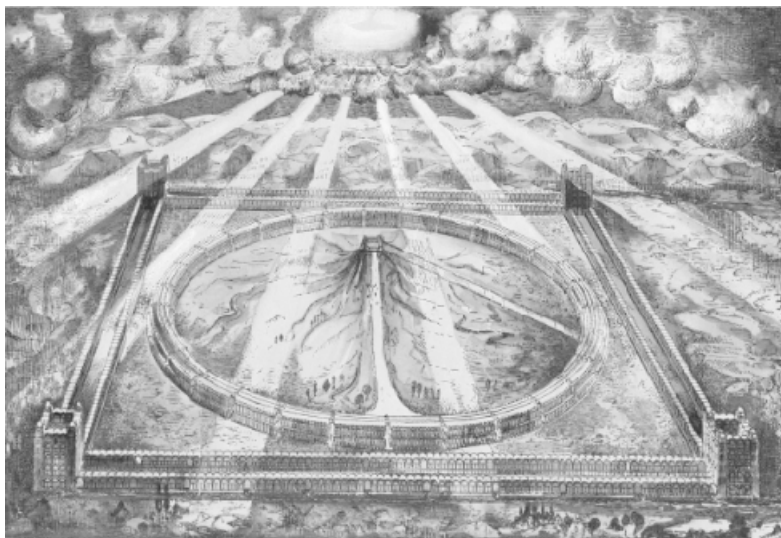
Finally, upon entering the Temple itself, an equally joyous and yet highly majestic tone will fill the air. The worshiper will hear the sound of small golden bells, which are attached to the harnesses of the horses engaged in the daily ministrations of the Temple. According to Zechariah 14:20, each bell will bear the inscription "HOLINESS UNTO THE LORD" indicating that these beasts of burden are not the common sort, but set apart for the special duties of the Age to come. Their presence in this manner is also indicative of the agrarian society in which people of the Kingdom Age will dwell. No longer will machines of man's invention be suffered which cause his pride to be puffed up. This is not to suggest that man is to be reduced to the ignorance of the dark ages. To the contrary, his intellect and technology, we believe, will be far advanced in a manner which is more perfectly synchronized with the native power of creation, as evidenced by Ezekiel's description of "elevators" and "conveyors" used in the Temple service (Ezekiel 41 and 42 – See The Temple of Ezekiel's Prophecy, pages 35 and 62, by Henry Sulley). There are hints of man's advances of this kind even in this age, but by and large such ideas do not empower the industrial machines of lust and greed as they exist in this world and, therefore, ever remain beneath the foot of pride and arrogance.

In summary, the scriptures reveal that the desolate places of the Middle East today will be restored to Eden-like conditions with a natural splendor unrivaled upon the globe. While warning the Jews of the certain destruction of Judah by the Babylonians, Yahweh also presented a message of hope to those who were faithful, a foreshadowing of the future splendor of the land that the Babylonians would soon lay waste:

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, and the excellency of our God" (Isa. 35: 1-2).

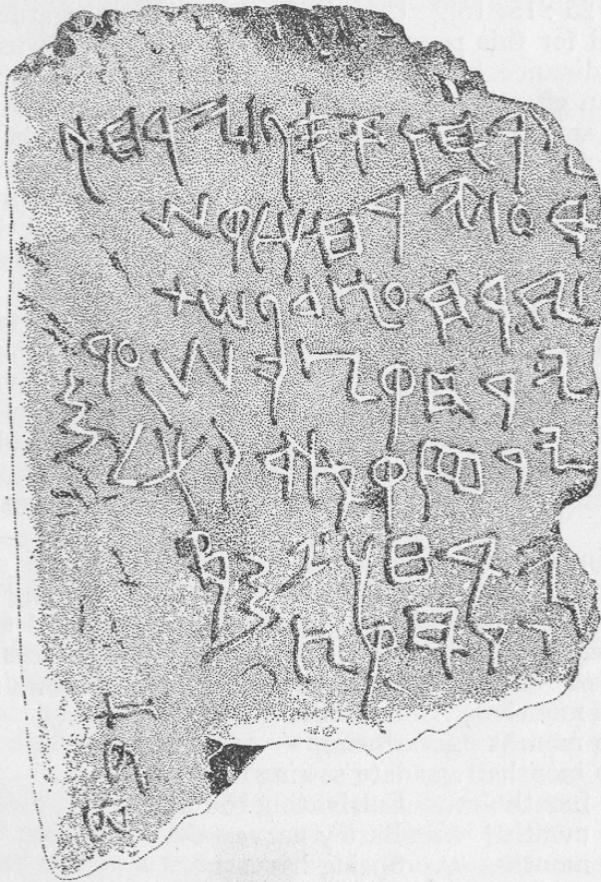
Likewise, the present curse upon the earth in general will be lessened, though not entirely removed until sin is abolished. We know this by the prophecy concerning rain being withheld from evil doers. In general, however, the natural blessings of the Kingdom Age will be an earnest of the great spiritual

blessings of Truth dispensed throughout the whole earth by the righteous administration of the Saints, when *“truth shall spring out of the earth; And righteousness shall look down from heaven. Yea, the Lord shall give that which is good; and our land shall yield her increase. Righteousness shall go before Him; and shall set us in the way of His steps”* (Psa. 85:11-13). May it be our portion to live and reign with the Prince of Peace, and to enjoy in the fulfillment of that familiar promise:



*“BUT AS TRULY AS I LIVE,
ALL THE EARTH SHALL BE FILLED
WITH THE GLORY OF THE LORD.”*





Calendar of the seasons—time of King Solomon (Gezer).



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