

AUTHOR'S REVISIONS thru 7-19-2015

for all readers of the original book pending publication of a new Third Edition

Page ix. Change the first sentence of the last paragraph to read: “The basic plan layout used as an starting point for the author's original diagrams in this book was adapted from James Hastings' *Dictionary of the Bible* (NY: 1905) Vol. 4, p. 704 (in the Public Domain).” (7-5-15)

Page 19, top paragraph, line 9: Change the word “precisely” to “very nearly” and add a footnote at the end of the sentence saying as follows: “Although there appears to be something like a mathematical similarity between the squares formed by the altar and the four cherubim, we can hardly expect to put an exact human dimension on the latter spiritual reality.” (7-6-15)

Page 31: Insert new paragraph at top of page to read, “This recapitulates the pattern of the sacrifice for the people's sins at the annual Day of Atonement, *Yom Kippur*. An animal was brought in westward through the east gate of the Tabernacle court to the east opening of the tent. Then its blood was taken westward to the Holy of Holies and sprinkled “*on the front of the mercy seat* [NJPS: *cover*] *on the east side, and in front*” of it (Lev. 16:7-12). (7-18-15)

Page 35, footnote 1: Change the second line to read, “through His stepfather and legal parent, Joseph (see Matt. 1:1-17).” (7-6-15)

Page 38: Change “*Adekah*” in paragraph 2, line 4 to “*Akedah*” (7-4-15)

Page 40: Delete the line drawn from the words “Public Ministry” (in the southwest part of the Outer Court) to the Holy of Holies. (The “Public Ministry” *is* the Outer Court.) (7-4-15)

Page 44: Add a new footnote following “(Matthew, Mark, Luke, John)” in paragraph 2 as follows: “David E. Holwerda's book, *Jesus and Israel* (Grand Rapids: Eerdmans, 1995) defends Matthew as the first Gospel, since it presents Jesus the Messiah as the fulfillment of all the Old Testament promises. Matthew's opening sentence identifies Him as “*the son of David, the son of Abraham*” (Matt. 1:1). He portrays Jesus the “*son of Abraham*” in fulfilling God's promise to bless the nations through his seed, followed by the visit of the magi showing this starting to happen (see also Matt. 8:11 and 28:19). He portrays Jesus the “*son of David*” fulfilling the promise to David in II Sam. 7:8-16 of an everlasting dynasty, and in the Sermon on the Mount as the Davidic Shepherd promised in Ezekiel 34 (with Isaiah, Jeremiah, and Micah.) Thus Matthew clearly summarizes the Old Testament promises and their fulfillment in

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Jesus. (The fact that no ancestral claims to Messiahship can be proved from Temple records since its destruction in A.D. 70 makes Matthew's genealogy all the more significant.)” (7-6-15)

Page 53: In the last paragraph, line 2, change “(Ex. 26)” to “(Ex. 25-27)”. Then at the end of that sentence, insert the following new sentence: “In the three chapters of Ex. 25-7 giving God's instructions to Moses for the building of the Tabernacle, the phrase “*you shall make...*” occurs 53 times, as opposed to zero times in Ezekiel 40-48, which is Ezekiel's report not of instructions to build anything, but of what he sees *as if already built in a vision.*” (7-18-15)

Page 57, paragraph 1 (and p. 62, paragraph 2): Change “sabbath” to “Sabbath.” (7-7-15)

Page 61: On line 2 at the top of the page, at the end of the sentence ending, “...and 6:18.” add a new footnote 1 as follows: “At least there is no conclusive evidence of Ezekiel's influence. The archaeological architect Leen Ritmeyer has demonstrated in his book *The Quest* (Jerusalem: Carta, 2006) that a 500 x 500 square of long cubits (Ezekiel's cubit) is submerged within later additions to the Temple Mount, corresponding to the Jews' holy “Azarah” containing all essential worship elements shown to David and Solomon, as cited in the Mishnah (*Middoth* 2.1). But Ritmeyer does not know when this square appeared. He mentions possibilities in the inter-Testamental period that might conceivably have reflected Ezekiel's prophecy, but favors a time hundreds of years before Ezekiel in the reign of Hezekiah (in which case Ezekiel's dimension might reflect his knowledge of the Solomonic Temple of his youth.) Ritmeyer shows that the long cubit was in use before Ezekiel's time. Thus a 500 x 500 long cubit square in the Temple Mount cannot of itself prove Ezekiel's influence. (7-5-15)

Page 61: Change the last word of paragraph 2 from “repentence” to “repentance.” (7-4-15)

Page 61, present footnote 1 (becoming footnote 2): Change the first part of the footnote to say, “*Middoth* 2.1 says the (Herodian) Temple Mount was 500 x 500 cubits, seeming to agree with Ezekiel 45:2. If that statement was in fact meant to be derived from Ezekiel, its going on to say that the consecrated area was a different size on each side contradicts Ezekiel's plan. (See footnote 1 immediately above.) *Middoth* 2.5 appears...” (7-6-15)

Page 63: Change the word ”wonder” (in quotes) in line 8 of paragraph 2 to “delight” (to agree with the direct quotation in the last line of paragraph 1.) (7-4-15)

Page 66: Change footnote 1 to read, “The Roman centurion Cornelius, whose servants arrived at Peter's doorstep as he was receiving the vision of the four-cornered sheet, was the first Gentile convert to be baptized by Peter. Luke's account states that “*four days*” (Acts 10:30) elapsed between the angel's telling Cornelius to send for Peter and the actual baptism. Cornelius' Roman name...” (7-4-15)

Page 77: Change the word “repentence” on line 3 of paragraph 2 to “repentance.” (7-4-15)

