

DWELLING IN THE TEMPLE OF GOD

INTRODUCTION

Almost 2000 years ago, the apostle John on the isle of Patmos was given a vision of the Messiah Yahshua and the day of the LORD. As a result of this, John was anointed to write the last book of the scriptures, which is a great prophetic view of GOD'S consummation of the ages. John may be almost unique as a prophet in that in chapter 11 of the Revelation he is instructed to participate in the prophecy by measuring the Temple of GOD, the altar, and by counting the worshippers there. He is also instructed to leave out the outer court because it was to be trampled down by the goyim (gentiles, nations) for 42 months. It is the spiritual realities and the movements of a sovereign GOD which will ultimately result in this prophetic event that will be the primary subject of this paper.

The LORD has given us to understand that the temple John shall measure (very likely, he is to determine the decreed fullness thereof) is the spiritual temple of GOD as revealed previously to the Messianic community and described in the paper entitled "The Foundation Of the Temple Of GOD". In the fall of 1998 (during the feast of Tabernacles) the LORD began to expand the earlier revelations regarding the spiritual temple and did so in the same manner as previously by first giving a picture or drawing of the revelation. This picture was essentially complete in a very short period of time and now, some months later, He would have this narrative prepared to stand beside the revealed drawing. It would seem that the LORD would have us to understand where the spiritual temple stands in relation to the spiritual world around us, and why this is important in view of His consummating purposes in the world.

A quick view of the revelation shows the spiritual temple as it presently resides in the spiritual world. Anyone familiar with scripture, particularly the Torah, will recognize the arrangement immediately around the temple. The temple is surrounded by pillars and white linen covering that forms an outer court much like the tabernacle of Moses. Both within and without the outer court are camps of people. Inside the court the camps are called the camp of GOD. Outside and clustered around the outer court are camps that are described as the camps of the called. Beyond these camps in all directions is the wilderness or the world. The camps of the called are serviced by two roads. One, narrow and dim, leads to the gate of the outer court. There is only one gate into the outer court. The other road is broad and bright and leads to a sign giving directions to a place called Shinar. It is not only the camp of the called that are served by this road, but also the wilderness (world) is provided access. This in fact is the only road provided to those that are from the wilderness. To access the narrow road, they must travel through the camp of the called. Our overview of the revelation also shows one additional feature. Running across

the picture and evenly dividing the camps inside and outside the court is a boundary or division. On one side, the right side facing the gate to the court, is a label that says “Ephraim”. The other side is called “Judah”. The remainder of this narrative shall be devoted to a specific description of the individual items as shown in the revelation and the spiritual significance of these to the Messianic Community. With exception of narrative inserted from other sources, the scriptures quoted in this paper are from the Complete Jewish Bible, an English version of the Tanakh (old testament) and B’rit Hadashah (new testament) as translated by David H. Stern.

THE SPIRITUAL TEMPLE AND OUTER COURT

A full revelation of the spiritual temple including its construction, materials and priestly function is found in the previously cited Messianic paper.

The spiritual temple as revealed in this drawing refers to the structure inside the court. Its representation in this drawing is somewhat different and abbreviated from that of the former revelation, but its fullness in the spirit is identical. In order to describe this structure and the outer court we must consider its earthly physical counterparts in the tabernacle of Moses and the two temples built in Jerusalem. We know that these structures were earthly sanctuaries fashioned as copies (types) of the heavenly tabernacle (Heb. 8:5). So also were the implements and furnishings of the structures types of the heavenly articles. These included the brazen altar, bronze laver, golden altar, golden lampstand, table of shewbread, ark of the covenant and every cord, fastener, pillar, curtain, material and color in the structures. We also know that all of the articles are typical of a multitude of spiritual truths found in GODS word.

However, the purpose of the LORD in this revelation is to lead us into spiritual truths regarding what He has shown. We shall not wander into descriptions of the earthly structures or the articles found therein or repeat biblical types regarding these things. It will suffice to say that the tabernacle of Moses and the two temples were all very similar in form and function and they all are very similar to the temple and court of the drawing(s). The primary visual difference between the earthly structures and the structure in our revelation has to do with the HOLY of HOLIES and the form and function in the manifest reality of each.

To discover the spiritual reality of the structure GOD has revealed to us in this drawing we must ask the question ‘Where is this Heavenly Sanctuary?’ A portion of the answer to this question can be found in an excerpt from an article by David Hill entitled “Discovering The Tabernacle”. This excerpt begins on page 4 and describes the heavenly sanctuary as follows; ***Christ, the Sacrificial Lamb was offered on the true Heavenly Altar not the altar of the earthly tabernacle as the animal sacrifices were. Christ (as the High***

Priest of the perfect Tabernacle) offered one Sacrifice when he offered himself and could not have offered himself on any other altar but the true Altar of the Heavenly Tabernacle. (Heb 7:26,27) His blood was shed at Calvary.

Now read Exodus 20:24,25. 'An altar of earth you shall make for Me, and you shall sacrifice on it your burnt offerings and your peace offerings, your sheep and your oxen. In every place where I record My name I will come to you, and I will bless you. 'And if you make Me an altar of stone, you shall not build it of hewn stone; for if you use your tool on it, you have profaned it.

God is explicit in his instructions that the altar must be made of earth. If stones were used they must be stones of the earth not hewn. The act of using a tool on the stone would profane it because it would be constructing another building thus separating it from the earth. The altar had to be the earth because the heavenly altar was the earth where Christ was to be sacrificed. {This gives meaning to the reference to 'souls under the altar' in Rev 6:9. As these are in the grave (under the earth) and their cries for vengeance are as the cries of the blood of Abel to the 'ears' of God.}

Now when the tabernacle was constructed the Brazen Altar was constructed according to God's directions. But it was not an earthen altar in the true sense. This may seem puzzling at first but the explanation is simple. It is because the typology of the tabernacle was more specific. Within the old tabernacle the outer court of the tabernacle symbolized the earth. The altar symbolized the cross. The inner court (or the Holy Place) symbolized the family of God (the spiritual nation of Israel) and the Most Holy Place is Heaven. When the High Priest entered the Holy of Holies he represented Christ, the perfect Sacrifice, entering into the presence of God in Heaven. He only entered once a year symbolizing Christ's entering into heaven once.

Not with the blood of goats and calves, but with His own blood he entered the Most_Holy Place, once for all having obtained eternal redemption. -- Hebrews 9:12

The tabernacle ceremonies were powerless to forgive the sins of Israel. Their only relevance was to be found in their ability to foreshadow the Sacrifice of Jesus Christ. The sacrifices made at the tabernacle were simply types of the True Sacrifice. The Brazen Altar must therefore represent the Cross of Calvary, and the outer courts of the Tabernacle must represent the earth on which that cross stood. This explains those mysterious words of the angel in Revelation 11:2 who told John not

to measure the outer courts of the Temple of God for they were to be given over to the Gentiles. If the outer courts of God's Temple are in Heaven (Rev. 11:19) then how could they be given to the Gentiles? The outer courts must be the earth.

If the heavenly altar is the cross and the outer courts of the tabernacle are the earth, where is the inner court (Holy Place) of the Heavenly Sanctuary? Remember that earlier in our study we discovered that this Holy Place is a place of spiritual nourishment (the Bread of Life) and enlightenment (the Light of Life) for the believer and is symbolic of the family of God. The Holy Place is a spiritual dimension into which only the sanctified priests may enter. That heavenly (spiritual) plane where the child of God can come into communion with the Father is the privileged abode of every Christian.

Phil 3:20 ' For our citizenship is in heaven, from which we also eagerly wait for the Savior, the Lord Jesus Christ,

Col 3:1 If then you were raised with Christ, seek those things which are above, where Christ is, sitting at the right hand of God.'

The Most Holy Place of the tabernacle represents Heaven and its heavenly counterpart is in fact the very Throne of God. You can now see that geographically, the heavenly sanctuary is located both on earth, in reference to its courts, and in Heaven in reference to the Most Holy Place.

Christ entered the Holy of Holies (Most Holy Place) when he ascended to the Father and sat at the right hand of God. Look at Hebrews 9:7

'But into the second part the high priest went alone once a year, not without blood, which he offered for himself and for the people's sins committed in ignorance;'

Verse 11 is directly connected with this verse showing how in the heavenly sense Christ entered the Most Holy Place.

'But Christ being come a high priest of good things to come, by a greater and more perfect tabernacle not made with hands, that is to say, not of this

building. Neither by the blood of goats and calves, but by his own blood he entered_in once into the holy place, having obtained eternal redemption for us.'

-- Hebrews 9:11,12

Knowing this we can appreciate the typology of the Day of Atonement ritual in which the High Priest entered the Most Holy place. (Lev 16) There is only one True

High Priest, The Lord Jesus Christ. By right of his office He is the only person able to enter the Most Holy Place - which symbolizes the very throne of God. He

alone has entered into Heaven - the Throne of God and has obtained eternal redemption. Heb 9:8,11,12 & 24-26. When the Lord Jesus Christ ascended into

heaven after His resurrection he partly fulfilled the Day of Atonement ritual by entering into the Most Holy Place of the Heavenly Tabernacle with his own blood.

When he returns from heaven (the Most Holy Place) he will fulfill what remains of the ceremony by putting away sin's defilement forever.

"... To those who eagerly wait for Him He will appear a second time, apart from sin, for salvation." Heb 9:28

The truths that the LORD has led David Hill to in the above excerpt is very close to the revelations brought to the Messianic community regarding the spiritual house of GOD. Yes, there is a spiritual outer court and it is located in the world. There is also a spiritual holy place. The cornerstone of this holy place (house) is Yahshua the Messiah and His people are living stones residing in union with Him in this world. This cornerstone was laid by the Father on the earth as described in Psalm 118:22 and 1 Peter 2:6 "Look I am laying in Tziyon a stone, a chosen and precious cornerstone; and whoever rests his trust in it will certainly not be humiliated." This cornerstone was not laid just anywhere either, but was set on bedrock. This bedrock is described in Matt. 7:24-26 and Luke 6:46 and consists of our good confession found in Deut. 6:4 which is described by Yahshua as the greatest commandment (Mark 12:49).

The spiritual reality of all of this can be found in the following statement. The manifestation of the types and shadows contained in the Tabernacle of Moses and the Temples of GOD built on Mount Moriah came about almost 2000 years ago with the death, burial, resurrection, and ascension of Messiah Yahshua. The Holy place is a present spiritual reality described in scripture as the body of Messiah, as the Temple of GOD, as a spiritual house, and by various other terms. It is a dwelling place for the priests of God. It is a safe haven from the world and our sanctuary. It is the ark that shall deliver His people from the wrath that shall inevitably come upon the outer court and the world. Also and true to the typology, the Holy place allows access to the Holy of Holies by His priests. The Holy of Holies presently is found in the heavenlies and is accessed

through the pillar of trust resting on the cornerstone. At the top of this pillar is an identical stone which is the capstone, the Messiah Yahshua, our High Priest and King sitting on the very throne of GOD. Our Messiah is the beginning and the end, the alpha and the omega, the aleph and the tav. GOD'S kingdom shall come upon the earth when this capstone in the heavenlies is united with the cornerstone which is upon the earth.

Now, moving from the temple within the court to the outer court itself, lets consult with the Apostle Paul. Romans 2:12 states that *"All who have sinned outside the framework of Torah will die outside the framework of Torah; and all who have sinned within the framework of Torah will be judged by the Torah"*. The outer court is also a present spiritual reality in the world. The enclosure of pillars and white linen is the framework of Torah. Those that dwell outside this framework can not see within its enclosure. They can only see a great wall of white, which is the righteousness of GOD. Those that dwell within this enclosure no longer can see the things of the world as long as they remain within this structure. They have entered in through the gate which is Messiah. In John 10:7 Yahshua said *" I tell you again I am the gate for the sheep"*, And in John 10:9-10 the LORD says *" I am the gate; if someone enters through me, he will be safe and will go in and out and find pasture"*. In Romans 7:9-12 the Apostle Paul describes the experience of coming through this gate and dwelling within the framework of Torah - *" Therefore, what are we to say? That the Torah is sinful? Heaven forbid! Rather, the function of the Torah was that without it , I would not have known what sin is. For example, I would not have become conscious of what greed is if the Torah had not said , `Thou shall not covet`. But sin, seizing the opportunity afforded by the commandment, worked in me all kinds of evil desires - for apart from Torah sin is dead. I was once alive outside the framework of Torah. But when the commandment really encountered me, sin sprang to life, and I died. The commandment that was intended to bring me life was found to be bringing me death! For sin , seizing the opportunity afforded by the commandment, deceived me; and through the commandment, sin killed me. So the Torah is Holy; that is, the commandment is Holy, just and good"*

As we examine the outer court as shown in the drawing we notice that the sides of the framework of the Torah which defines the enclosure are labeled. The far long side is labeled "Priestly Duties And Sacrifices" and the opposite side is labeled " The Sabbath and The Festivals". The end opposite the gate is labeled "The Ten Commandments" and the end with the one and only gate is labeled "The Greatest Commandment". These categories have been used by GOD to describe the framework of the Torah.

We notice also that there is a camp within the enclosure. It is called the camp of GOD. Two groups are within this camp; The "Elect" and The "Chosen of GOD". These two groups fall respectively within the boundaries as described previously as Ephraim and Judah. If we believe scripture, then all those that

dwell within this framework of the Torah will be judged by the Torah. This includes all of those that have chosen to reside in the outer court and those that have chosen to become priest of GOD and dwell in the Holy place. In addition, scripture says that the outer court will be trampled down by the goyim (gentiles, nations). It would logically follow that these two events are the same. God will permit the goyim to trample down the outer court and use them as an instrument of judgment upon those that dwell within the framework of the Torah. Many have insisted that those scriptures in Rev. chapter 11 refers to the destruction of Jerusalem and Herod's Temple in 70 A.D. It is very likely that these people are correct in a sense. The destruction upon His people was allowed by God and was brought to completion by the Roman Empire. Was this a type of the judgment that is coming upon His people again. Will a revised Roman Empire be the instrument of GODS judgment upon all that dwell within the framework of the Torah? It appears that this could be the case.

There is a place of safety during the judgment that GOD will allow to come upon His people. During the first century when judgment fell upon Israel, the Messianic community was largely spared the wrath of the Roman Legions. This was not because they were great warriors or that they could run faster than anyone else. It was likely because *they were not there!* The Messianic community had heard the words of Messiah Yahshua *“So when you see the abomination that causes desolation spoken of by the prophet Daniel standing in the Holy place that will be the time for those in Judah to escape to the hills”*(Matt. 24:15-16). He told them in verse 2 of the scripture that the Temple buildings would be torn down *“ You see all these? Yes I tell you, they will be totally destroyed - not a single stone will be left standing”*. They had heard the words of the Messiah and believed Him. And, there is more to this great deliverance.

It was stated previously that within the framework of Torah or within the confines of the outer court, that there were those that had chosen to dwell within the outer court and those that had chosen to dwell within the Holy place (the Temple) as priest of God; Priest in the order of Malki-tzedek. Also, the framework of the Torah was previously described by the four labels placed by GOD and pertaining to the respective sides and ends of the enclosure. They were as follows:

1. Priestly Duties and Sacrifices
2. The Sabbath And The Festivals
3. The Ten Commandments
4. The Greatest Commandment

Volumes could be written about the labels reported above. What the LORD would have us to know about these now however, can be described very simply! These are the faithful attributes of the Malki-tzedek priesthood. They

have come to understand that there is one GOD. That Yahshua the Messiah is ADONAI . They have put aside the false gods created by the world and the Christian religion. Priests of GOD have come to the true Sabbath to honor it and have put aside the pagan holidays in order to faithfully keep the biblical festivals. They have also come to understand that the Torah of God is not dead, but is alive through the living King, Yahshua. The Priests of GOD also go about their priestly duties and offer appropriate sacrifices as ordained by GOD for the new priesthood. All of these attributes are in keeping with labels GOD has placed upon the framework of the Torah.

It should be clear that if the outer court or all those dwelling within the framework of the Torah are to be judged by God on the basis of the Torah , the place of safety is the spiritual temple of GOD, or the Holy place. This is the residence of the Priest. The first century Messianic community possessed the attributes of the Priesthood. They understood the oneness of God. They kept the Sabbath and the festivals of God. It was not until much later that the leaven of Matt. Chpt. 13 began to be manifested in the Messianic community. It should now be apparent why the first century trusters in Messiah were apparently spared the holocaust of the Roman invasion.

To fully grasp the significance of all of this, and what it means to the Priests of God and all those that dwell within the framework of Torah we must have a spiritual perspective. This is difficult for we who must live in the world, and whose reality has always been what we can see and touch in the natural. GODS promised inheritance to Abraham's Children however is the Spirit (See Galatians Chpt. 3). The descriptions above and to follow are all about Spiritual reality. GOD willing, we will discuss Spiritual reality later in this paper. As for now, we will continue the tour of the drawing as revealed by the LORD.

THE CAMP OF THE CALLED AND THE NARROW ROAD

In Matt. 7:13-14 the LORD says *“Go in through the narrow gate; for the gate that leads to destruction is wide and the road broad, and many travel it; but it is a narrow gate and a hard road that leads to life and only a few find it.”* As we look at the drawing we notice that there is a multitude of camps clustered around the framework of Torah. We notice also that the camps seem to be fairly equally divided between Ephraim and Judah. We notice that the camps are located close to the outer court, but not *too* close. There is a narrow road connecting each of the camps to the gate of the outer court. There is also a connection in each camp to the broad road. Those that have chosen to dwell in these camps cannot even see into the outer court because they have not entered in by the only means possible, the narrow gate. The location of these camps however, affords an unobstructed view of the world and all of the things that the world has to offer. A visit to these camps will reveal many good things when viewed in the natural. Christian bookstores abound, Christian music fills the air. Religion of every sort is tolerated and encouraged and spiritualism and

love is preached from every corner. “Good” deeds are being performed everywhere and there seems to be a “relief” effort going on for almost every ill that afflicts the world. People seem to be really excited as they move from one “cause” to another. They hold gala events to honor those that raise the most money for an effort and applaud the famous among them that “ give of themselves”.

The peoples of these camps move freely and often into the wilderness and interact well with the occupants of the wilderness. There is no dividing line here! The peoples of these camps look like, behave as, hold similar values and live in the wilderness as well as the natives. If we were to take a walk through the wilderness, we would find it extremely difficult to separate the occupants of the camps from those of the wilderness.

Not so in their camps, however. These people are organized and religious and they seem to hold to many gods. Evidence of this abounds. The Apostle Paul describes these peoples very well in 2 TIM. 3:1-5 *“ Moreover, understand this ; in the last days will come trying times. People will be self loving, money loving, proud, arrogant, insulting, disobedient to parents, ungrateful, unholy, heartless, unappeasable, slanderous, uncontrolled, brutal, hateful of good, traitorous, head-strong, swollen with conceit, loving pleasure rather than GOD, as they retain the outer form of religion but deny its power.”* In other words, they hold fast to the world and all that it offers, while also maintaining an outward form of religion.. Many of the camps are very dogmatic and militant as they proclaim and teach doctrine and religious traditions of man, claiming them to be from GOD.

The people that dwell in these camps have one thing in common ; they have heard the call of GOD. Their present residence is due to their tarrying as they weighed the cost of going on. The tarrying eventually becomes residence. These camps are comfortable and require little true commitment to anything in order to live here. They allow you to have your cake and eat it to, so to speak. Taking up your residence from these camps and setting out down that narrow road is very difficult. Besides, who knows what lies behind that dazzling white curtain that encloses the outer court; and that gate, is much too small. “All of my family and friends are here” they say as the leaders of the camp caution against leaving. They describe what has happened to others that traveled down that narrow road and entered in through the narrow gate. “ Those people have all died” they report.

Nevertheless, there is some traffic on the narrow road. A few, mostly short time residents of the camps, continue to heed the call and move on into the camp of GOD. Others, coming from the wilderness where they heard the call, did not tarry in the camps at all, but moved on as they followed the voice of the true Shepherd, the Messiah. Yahshua said that many would be called but few chosen.

What shall be the fate of the camps of the called? The Apostle Paul gives us a picture of the events here as God goes about His consummating purposes on earth. In 2 Thes. 2: 9-12 Paul writes “ *When this man who avoids Torah comes, the Adversary will give him the power to work all kinds of false miracles, signs and wonders. He will enable him to deceive, in all kinds of wicked ways, those that are headed for destruction because they would not receive the love of the truth that could have saved them. This is why GOD is causing them to go astray, so that they will believe the lie. The result will be that all who have not believed the truth, but have taken their pleasure in wickedness, will be condemned.*” GOD will not tarry always with those that have heard His call but will not come into the framework of the Torah. The day is coming soon when GOD will remove what is currently restraining and allow these people to be deceived into following the man of sin.

THE WILDERNESS AND THE BROAD ROAD

What can we say about the wilderness(the world)? We know that the fate of the inhabitants of the wilderness at the end of the age is identical to that of those that dwell in the camps of the called. The Apostle Paul in Romans 2:12 says that “ *All who have sinned outside the framework of Torah will die outside the framework of Torah.*” Yahshua in John 3:3 says that “*I tell you that unless a person is born again from above, he cannot see the Kingdom of GOD*”. Unless those of the world hear the call of GOD and enter in through the narrow gate, the framework and dazzling white linen of the outer court prevents even the slightest glimpse of the Kingdom.

Since the fulfillment of the Feast of Pentecost and the outpouring of the Spirit upon GOD’S people, the LORD has sent His emissaries and anointed servants to every corner of the wilderness to proclaim the gospel of the narrow gate. First to the Jew and then to the Gentile. some have heard the voice of the good shepherd and have heeded the call. They have moved through the camp of the called down the narrow road into the camp of GOD and beyond, even to find shalom dwelling in union with Messiah as a part of the temple. Many more have not.

Whom is it that the LORD has sought in the world? Yahshua himself has given us the answer to this question when He said that He was sent to “*the lost sheep of the house of Israel*”(Ez. 34:16, Matt. 10:6). Where were they lost? They were lost in the world! When Jacob blessed the two sons of Joseph, he said that Ephraim was to become a multitude of nations, or the fullness of the goyim (gentiles, nations). We know that Israel was eventually divided into two houses, Judah and Ephraim(Israel) and that both were ultimately sent by GOD into captivity. Only a small remnant of Judah returned to the land. In Romans 11:25 the Apostle Paul says “*For brothers, I want you to understand this truth which God formerly concealed but has now revealed, so that you won’t*

imagine you know more than you actually do. It is that stoniness, to a degree, has come upon Israel, until the Gentile (goyim) world enters in its fullness; and that it is this way that all Israel will be saved.” This is exactly what was pronounced upon the head of Ephraim by Jacob. Even as their forefather Joseph had been lost in Egypt and presumed dead, Ephraim (Israel) was lost in the world and presumed dead. Has the LORD hidden a great treasure (Israel) in a field (world) and then purchased the whole field (Matt. 13:38)? In His search for the treasure has the Lord not also offered the Kingdom to the whole world? Now we can begin to understand the boundary that lies within the center of the drawing and separates into two peoples all the way from the wilderness even into the very foundation of the temple. These are the two houses of Israel that together make up the Israel of God. They are also the two olive branches, the two witnesses that stand before the Lord of the whole Earth (Zech. Chpt. 3).

It is the Lords' desire that none should perish. We know however from scripture, that when the restrainer is removed the man of sin will be revealed and that the whole world will follow after him. A great procession will occur down the broad road as people stream from the wilderness and the camps of the called to follow the anti-messiah to Shinar (Babylon). In this process, great delusion will come upon the whole world and even the framework and enclosure surrounding the outer court and camp of God shall be torn down and smashed. The camp of God will undergo great tribulation for 42 months.

WHAT IS RESTRAINING ?

We have shown previously that there is a logical connection between Rev. Chpt. 11 in the trampling down of the outer court and the judgment allowed by God upon those that dwell within the framework of the Torah (Romans Chpt. 2) In addition, we have connected this event to the removal of that which restrains described in 2 Thes. Chpt. 2. It appears that when the fullness of the temple of God (Holy place, Body of Messiah) has been determined, that the restrainer will be removed and the outer court shall be trampled down and the man of sin revealed. What is this then that now restrains? Remember that John is told to measure the temple. He is to determine or verify the fullness of this Spiritual structure and to count the worshippers. It would appear that GOD has pre-ordained a fullness to His Spiritual Body or Dwelling. It would then logically follow that the restraining that would be removed is the means that the LORD has used for 2000 years to build His Body.

What means has the Lord used to build His Spiritual Body, the Temple? This Body is also called in scripture “The Bride of Messiah”. In Rev. Chpt. 19 we see the bride whom had prepared herself coming back to earth with Messiah clothed in fine linen, bright and clean. These garments are the priestly robes of the overcomers, the Priests of GOD whom make up the present Spiritual Temple. We know that the wedding of the Lamb to His Bride will be the

fulfillment of the Feast of Tabernacles. All of this and the subject at hand, which is the Kingdom, gives us a clue to the means of building the Temple. God has used a special anointing upon His Priest to build the Temple. Since the subject at hand is the Kingdom, we can safely assume that this anointing has something to do with the Kingdom of GOD. Very simply, it must be the gospel of the Kingdom. This is the anointing of Yochanan the Immerser and strangely enough Eliyahu. In Matt.11:14 the Messiah says when speaking of Yochanan *“Indeed, if you are willing to accept it, he is Eliyahu, whose coming was predicted”*. We might say then that it is the anointing of Eliyahu that God has utilized to grow his Body from those that have chosen to dwell in the outer court. It is this same anointing that currently restrains. And there is more.

The LORD decreed in the Torah that every man in Israel was to come to the temple during three feast days as given in Lev.23. These feast days decreed correspond to the days of harvest in the land:

1. Passover , Unleavened Bread -- The barley harvest
2. Pentecost -- The wheat harvest
3. Tabernacles -- Fruit, grape harvest

We also see in scripture that there was three outpouring of the *Ruach HaKodesh* upon the talmidim of the LORD. We have come to understand that these outpourings are related to the feast days and the past and future fulfillment of these festivals:

1. Unleavened Bread - John 20: 21-22 “ *‘Shalom Aleikhem!’ Yeshua repeated. ‘Just as the Father sent me I am also sending you.’ Having said this, He breathed on them and said to them ‘Receive the Ruach Ha Kodesh !’ ‘*
2. Pentecost - Acts 2:1-4 “ *The festival of Shavu’ot arrived, and the believers all gathered together in one place. Suddenly there came a sound from the sky like the roar of a violent wind, and it filled the whole house where they were sitting. Then they saw what looked like tongues of fire, which separated and came to rest on each of them. They were all filled with the Ruach Ha Kodesh and began to talk in different languages, as the spirit enabled them to speak.”*
3. Tabernacles - Acts 4:24-31 “*When they heard it, they raised their voices with singleness of heart ‘Master’, they prayed, ‘You made heaven, earth, the sea and everything in them. By the Ruach Ha Kodesh, through the mouth of our father David, your servant, you said - Why did the nations rage and the peoples devise useless plans? The Kings of the earth took their stand; and the rulers assembled together against Adonai and against his Messiah. - This has come true in this city, since Herod and Pontius Pilate, with Goyim and the peoples of Israel, all assembled against your holy servant Yeshua, whom you made Messiah, to do what your power and plan had already determined beforehand should happen. So now Lord, take note of their threats; and enable your slaves to speak your message with*

boldness! Stretch out your hand to heal and to do signs and miracles through the name of your holy servant Yeshua!’ While they were still praying, the place where they were gathered was shaken. They were filled with the Ruach Ha Kodesh, and they spoke God’s message with boldness.”

As the Lord responded to the prayer of the talmidim and released the tabernacles outpouring of the spirit, He was responding to their request to be anointed with boldness and power from the hand of God. Their prayer was one of overcoming and priesthood and had the beautiful sound and aroma of the everlasting gospel and the gospel of the Kingdom. This tabernacles outpouring of the spirit is for the growing of the temple, the body and bride of Messiah, and is the gospel of the Kingdom and the anointing of Eliyahu. It is also that which restrains.

SPIRITUAL REALITIES AND CLAIMING OUR INHERITANCE

Contrast the gospel of the Kingdom to that preached within the outer court. Coming from the wilderness and the camp of the called, the inhabitants of the outer court have heard and believed the voice of Messiah and the gospel of the narrow gate. They have moved their dwelling place from without to within the framework of Torah and can now, true to the words of Messiah “see the Kingdom of God” if they choose. These people now have an assurance of everlasting life and a part in the resurrection of the dead. This is the gospel they preach, they preach what they know. They speak of the shepherd, they speak of salvation, they speak of heaven and they speak of resurrection. They do not speak of the Kingdom.

The problem with these people is that they perish for lack of knowledge. They have brought much baggage from the world and the camp of the called into the camp of God. The leaven of Matt. Chpt. 13 has come to maturity in this camp. The oneness of the body apparent in Acts Chpt. 4 has all but vanished. Doctrine and the traditions of men have replaced God’s word and they cling tenaciously to the organization and fragmentation characteristic of the camp of the called.

As always, the Lord has said it best. In Rev. 3;17-18 the Lord describes the Messianic community in Laodicea - *“For you keep saying, ‘I am rich, I have gotten rich, I don’t need a thing’. You don’t know that you are the one who is wretched, pitiful, poor, blind and naked! My advise to you is to buy from me gold refined with fire, so that you may be rich; and white clothing, so that you may be dressed and not have to be ashamed of your nakedness; and eye salve to rub on your eyes, so that you may see”*.

In this passage, the LORD has emphasized what was stated previously - they perish for lack of Knowledge. He says *“you don’t know that”*. What is it that they do not know that will result in being *“spewed out of His mouth”* (lose His

physical protection)? Without a doubt, these are some of the things they should know:

1. That they currently dwell within the framework of the Torah and the spiritual reality of what that means.
2. That all that dwell within that framework will be judged by God on the basis of the Torah.
3. That they are "Israel" and have an inheritance in the Kingdom of God; There is one body, one spirit, one immersion and one GOD.
4. That God's Kingdom shall be established on earth.
5. That their salvation was a beginning and not an end.
6. That they must first be able to "see" the Kingdom and then "move into the Kingdom (spiritual temple) by the water and the spirit". (John 3:4)
7. That they must put on the white linen of the priesthood or they shall stand naked when that which restrains is removed.

Through out this paper we have made frequent references to Spiritual reality. What is Spiritual reality? First let's look at the word reality. Webster's Collegiate Dictionary defines it as "the quality or state of being real" and "a real event, entity or state of affairs" also "the totality of real things and events." Then spiritual reality could be defined as real things pertaining to the spirit. In our case, the Spirit of the Almighty God and the medium of His eternal existence. Galatians 3:13-14 says "*The Messiah redeemed us from the curse pronounced in the Torah by becoming cursed on our behalf; for the Tanak says 'Everyone who hangs from a stake comes under a curse.' Yeshua the Messiah did this so that in union with Him the Gentiles might receive the blessing announced to Avraham, so that through trusting and being faithful, we might receive what was promised, namely, the Spirit.*" Look closely at what this says "In union with Him"...."*through trusting and being faithful, we might receive what was promised.*" This sounds a lot like the spiritual temple and the priesthood doesn't it? Is not spiritual reality and our inheritance through Avraham one and the same thing? Can we claim a portion of our inheritance now? I think so.

What I am saying is this - we don't have to wait until the coming of Messiah to receive our spiritual inheritance - although His coming will undoubtedly bring the fullness. The Messiah hung on a stake so that we might receive this blessing. Let us walk into the Spiritual reality that surrounds us. This is in order that whatever Messiah says, we say. Whatever Messiah does, we do. Wherever Messiah goes, we go. Whatever Messiah loves, we love. Whatever Messiah hates, we hate. When Yahshua the Messiah walked in the flesh upon the earth He exhibited this perfect union with the Father. He was in union with Him, He was faithful and He trusted. If we believe that we are priest of GOD in union with Yahshua, the cornerstone of the spiritual temple, and we believe that we are faithful, then we must trust Him now as He leads, guides and

directs us. When we do, He will be faithful to anoint us with power from on high to be an instrument of His will.

Many of our brothers, of whom we must say are fellow citizens of Israel, continue to dwell in the outer court. They shall perish in the flesh because of their lack of knowledge. The LORD is raising up priest with the anointing of Eliyahu to take a stand between the alter and the Holy Place and to boldly proclaim the gospel of the Kingdom of GOD. Why can we say this? It is because the LORD has never left himself without a witness, whether or not the message is heeded by His people. We must also remember that GOD'S will shall be done and the fullness of the spiritual temple will be accomplished in accordance with His plan. Let us recognize that this paper has described a spiritual revelation of the LORD and the spiritual significance to the Messianic Community. It is about spiritual realities. It is about things unseen by natural eyes, and yet just as real as the things we see all around us, very likely more so. It has been given that we might know where GOD has placed us spiritually in time and space, and to equip us for the work He has provided. We must renew our prayer of Acts chapter 4 and be empowered by YAHVEH GOD with every perfect gift to used of God in this ministry.