

Typology of the Temple

SOMEONE ASKED ME, "WHEN IS THE Temple going to be rebuilt?" There are archaeological excavations that have been carried on by the Department of Antiquities of Hebrew University for some years.

Dr. Kauffman of Hebrew University has done archaeological explorations beneath the Temple Mount. He actually went up on the Temple Mount to take some measurements, with a view to rebuilding it.

There is a movement to rebuild the temple. I would be very surprised if it was not rebuilt eventually, but this is a complicated subject. To understand it, we have to begin at the beginning.

Words for 'Temple'

There are at least three main words in Hebrew for *tabernacle* or *temple*, and three main words in Greek.

In Hebrew the words are *mishkan*, which means 'tabernacle' or 'dwelling place,' *beit*, which means 'house,' and *haikhol*, 'a temple'. Different terms are used in different contexts.

The first Greek word is *oikos*, which simply means 'house.' The second is *naos*, which means 'shrine.' The third is *hieron*, which means 'temple.' They are used in different contexts, in different verses in the New Testament.

The most important thing in understanding the temple, or the tabernacle, is this: **it is the holy place where God dwells.** The word *shekinah* refers to the Holy Spirit, manifested in the cloud and in the fire.

The word comes from the Hebrew root *shekhan*, 'to dwell.' That is where we get the word *mishkan*, 'God's dwelling place,' one of the words used for the temple.

The Tabernacle

John chapter one says, 'He dwelt among us.' The Greek word is *kataskenoo*, meaning 'to pitch a tent,' alluding to the Jewish idea of 'the dwelling.'

There are at least seven major tabernacles in the Bible.

The **first** tabernacle is the one we call in Hebrew *ha ohel*, 'the tent of meeting.' It was a dynamic tabernacle, designed to be portable by the Levites who would move it. When it was pitched at night, the tribes of Israel would, in a configuration, camp around it according to their tribes (Numbers 2:1-31); the tribes, of course, being those of the patriarchs, the twelve sons of Jacob, the New Testament equivalent of the twelve apostles.

The **second** tabernacle is the First Temple, the temple of Solomon.

The **third** is the Second Temple, the temple of Zerubbabel, later called Herod's Temple when he expanded it. He actually used Ezekiel's vision of a temple as the blueprint to expand it along Greco-Roman lines to impress the Romans.

The **fourth** temple is the one that Ezekiel saw which, to the best of my understanding, is probably a millennial temple.

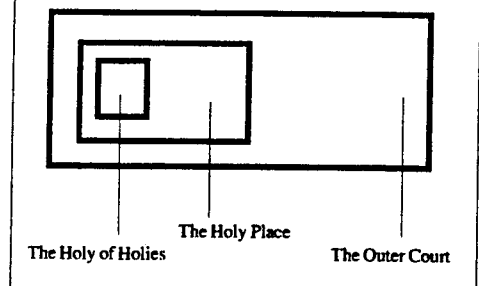
Jesus spoke of His physical body as a temple (John 2:19-21). This is the **fifth** temple.

The **sixth** tabernacle or temple is our body. *Do you not know that you are a temple of God, and that the Spirit of God dwells in you?* (1 Corinthians 3:16).

The **seventh**, and final, tabernacle is the church. In at least seven places in the New Testament — 1 Corinthians 3:16,17; 6:19; 2 Corinthians 6:16; Ephesians 2:21; Revelation 13:6; 21:3 — the church is called the tabernacle of God.

Each of the seven tabernacles follow this pattern: it is constructed as a box, within a box, within a box. There is the *sanctum sanctorum*, or the 'holy of holies.' In Hebrew it is called *ha kodesh kodeshim*. Then there is the outer chamber and a third chamber. Its sort of like a box, within a box, within a box.

The structure of the Temple



Do you not know that your body is a temple of the Holy Spirit who is in you? (1 Corinthians 6:19).

The *Outer Court* or the *Court of the Gentiles* corresponds to our physical bodies. It is what everyone sees and everyone has contact with. At the inside edge of the *Outer Court* during Jesus' time there were signs warning Gentiles not to go any further.

Then there is the *Holy Place*. The *Holy Place* was entered by the Levites for sacrificial purposes.

Then there is the *Holy of Holies*, where God's Spirit dwells.

The 'innermost man'

It is important to understand this. If the *Outer Court* that everyone can see is our physical body, then the *Holy Place* is our soul: our emotions, our mind, our intellect. The Hebrew word is *nepshesh*.

Then inside our soul is another box. That is our spirit, our 'innermost man'. The New Testament usually alludes to it by the metaphor of 'the heart'; the Old Testament uses the term 'kidneys'.

'Demonised' Christians?

"Can Christians be demonised?" is a question that is often asked. The answer depends on what you mean by 'demonised'.

Christians can be demonised in the Outer Court. Demons can afflict the bodies of Christians. They can affect our emotions, our minds. Christians can be oppressed. But a demon can never come into the innermost man. Only unsaved people can be demon possessed, whereby a demon occupies the innermost man instead of the Holy Spirit. The only way a Bible believing Christian can have the innermost man entered by a demon is if he backslides beyond a terrible point, the way Saul did.

Unfortunately, some people involved in deliverance do not make these distinctions and they wind up convincing Christians that they are demon possessed. There is a difference between *oppression* and *possession*. There is a limit to how far Satan can go in dealing with a believer.

Walls of partition

The temple followed a pattern of a box, within a box, within a box. There were things called 'walls of partition'. Sin brings separation. The most important wall of partition was the curtain between the Holy Place and the Holy of Holies, which was torn from top to bottom when Jesus was crucified (Matthew 27:51).

There was a wall of partition at the place where the priests entered, another at the place where the men entered, and another at the court of women. Women were separated from men by a physical barrier. The clergy were separated from the men by a barrier, and the high priest was separated from the rest of the priests by a physical barrier. Around all of this there was a peripheral wall of partition, separating Jew from Gentile.

These divisions between Jew and Gentile, men and women, the clergy and the lay people and divisions between the ordinary clergy and the high priest are all a result of the division between a holy God and unholy men.

Abraham's children

The Jews thought that they were special because they were physically descended from Abraham. Jesus told them that God could raise up Abraham's children out of the stones. Midrashically speaking, He was saying that He could make Gentile believers, Christians, into Abraham's descendants.

On Palm Sunday the Jews cried out, "Hosanna, hosanna, to the Son of David". *And some of the Pharisees in the multitude said to Him, "Teacher, rebuke Your disciples." And He answered and said, "I tell you, if these become silent, the stones will cry out" (Luke 19:39-40).* He was saying, "If the Jews don't recognise me as the Messiah, the Christians will".

Bricks cemented together

You also, as living stones, are being built up as a spiritual house for a holy priesthood... (1 Peter 2:5).

We are the stones. The Hebrew word for 'fellowship' comes from the verb *chabar*, meaning 'to join together'. The reference is to bricks that have been cemented together. It is one thing to come to church, but it is very different to come to *fellowship*. If you come to church, you temporarily sit together. If you come to fellowship, you are cemented together.

A building with bricks missing here and there is what a church is like if people are only coming to church and not to fellowship. There is a big difference.

God's building

For we are God's fellow workers; you are God's field, God's building (1 Corinthians 3:9). This is a Greek text, but Paul is drawing on the Hebrew idea of *binyon*, 'what God has built'. We are God's structure, God's building. The church is, once again, the temple.

Ephesians is probably the most important text in the New Testament for understanding the temple. *So then you are no longer strangers and aliens, but you are fellow citizens with the saints, and are of God's household, having been built upon the foundation of the apostles and prophets, Christ Jesus Himself being the corner stone, in whom the whole building, being fitted together is growing into a holy temple for the Lord; in whom you also are being built together into a dwelling of God in the Spirit (Eph. 2:19-21).*

Notice that the word *skenoo* in Greek, 'dwelling,' is the same root as the Hebrew word *mishkan* or *shekinah*, meaning God in the Spirit.

The church is to be the temple where God dwells. Never say there is no temple. There is a temple.

Christians are the stones, Jesus is the corner stone and the apostles and prophets are the foundation stones.

Look at the 'Hallel Rabbah' from Psalm 118:22 that they sang to Jesus on Palm Sunday. *The stone which the builders rejected is become the chief cornerstone.*

Jesus is the cornerstone of this temple, the apostles and prophets are the foundation stones, and we are built on top of that.

Apostles

There are five kinds of apostles in the Bible. 'Apostle' in Hebrew is *sholakh*, the one who is 'sent' to establish a church. The Greek word is *apostolos*, meaning the same thing, one who is 'sent.'

First, Jesus is called *the Apostle*, the One who was sent, with the definite article. He is unique. All other apostolic authority must come from Jesus.

Second, there is the unique case of the twelve apostles. The twelve apostles correspond to the twelve patriarchs, or the twelve sons of Jacob in the Old Testament. As all the people of Israel were the descendants of the twelve tribes of Jacob, we, in some way, are the spiritual descendants of the twelve apostles.

In the Domitian Abbey in Jerusalem, there are three concentric circles cut up like a pie. In the innermost circle, there are the twelve patriarchs. In the middle circle, there are the twelve apostles, corresponding to them. So far, so good. But the third, outermost circle is the Zodiac! There is a lot of Illuminati-type symbolism in the Roman Catholic churches in the Middle East. I do not get into conspiracy theories the way some people do, but you cannot help but notice.

The apostles then, are the foundation upon which the church is built. Jesus is *the Apostle*, and then there are the twelve apostles.

Even Paul did not have all the qualifications of the original twelve. He affirmed that he was not the least of the apostles; his authority was co-equal with theirs (2 Corinthians 11:5).

Yet he said he was the least because he had persecuted the church.

In Revelation chapter 4, you see the twenty four elders. They are mentioned twice in Revelation. An educated guess as to who they are would be that they are the twelve patriarchs and the twelve apostles. It is an eternally fixed number of which Paul is not a part.

Third, when they looked for a replacement for Judas, they had to pick someone who has been around from the baptism of John (Acts 1:15-26). John is a pivotal character in the inter-testamental relationship.

After the twelve apostles, there is the almost unique case of Paul. He is someone who had the same authority as they did, but did not match all of their requirements in every sense — not having been around from the baptism of John.

Fourth, in 1 Corinthians we see that there were other apostles. Paul was dealing with the problem of party spirit. He rebuked it, saying, *Now I mean this, that each one of you is saying, "I am of Paul," and "I of Apollos," and "I of Cephas," and "I of Christ"* (1 Corinthians 1:12).

There is Jesus, who is totally unique. There is Cephas (Peter), who was one of the twelve. There is Paul. And then there is the case of Apollos, a fourth kind. He was not like Paul, and he was certainly not like the twelve, but he had an apostolic ministry.

Fifth, there are apostles today in the sense of church planting missionaries. They are not pastors. Once the church is established, they need to go somewhere else and establish another church. They are not very good pastors usually, but they are very good at planting churches.

Apostolic authority

In the context of Ephesians, the foundation stones mainly mean the twelve apostles, Paul, the apostles in the early church who wrote the Bible, and the Old Testament prophets.

The same process holds true. If a church is planted, its foundation is going to be the apostle who planted it. In that sense apostolic authority can exist, but remember, the main New Testament thrust of apostolic authority is doctrine.

Does apostolic authority in the sense of the apostles exist today? Yes it does — in the New Testament.

The teaching of the apostles; that is apostolic authority. It is not heavy shepherding. It is not, "You do this and you do that." It is doctrine.

Be careful of people in Restorationism who are appropriating to themselves the title of 'Apostle', thinking themselves to be somehow foundational, and assuming an authority that the Word of God or the Spirit of God gives to nobody.

The only kind of apostles we have today are church planting missionaries. Apostolic authority as the apostles had it is preserved in the doctrine of the New Testament; it was always concerned with doctrine, not with politics.

Secondly, it was always plural, unlike the house churches, with their heavy shepherding and their leaders who claim to be "the apostle".

The Holy Spirit said, "*Set apart for me Barnabas and Saul for the work to which I have called them*" (Acts 13:1). Jesus sent the apostles out in pairs (Mark 6:7). In the book of Acts, when they wanted to see what was happening in Samaria, they sent two apostles (Acts 8:14). Not only that but there was a mutual submission to the general council in Acts 15.

Be careful of people who appropriate to themselves the title of 'Apostle'. This mentality exists in the house churches and, unfortunately, has come into much of Pentecostalism, but it is not Biblical.

The Body of Christ

But speaking the truth in love, we are to grow up in all aspects into Him, who is the Head, even Christ, from whom the whole body being fitted together by that which every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love (Ephesians 4:15-16).

Ephesians combines the language of architecture with the language of anatomy and structure. We are the body of Christ — bones, flesh, eyes, feet, etc.

How lovely on the mountains are the feet of him who brings good news, who announces peace and brings good news of happiness, who announces salvation and says to Zion, your God reigns (Isaiah 52:7).

"How lovely on the mountains are the feet of him." That is what Paul is drawing on in Ephesians.

...having shod your feet with the preparation of the gospel of peace (Ephesians 6:15). We are the body of Christ. Who are the feet? They are the evangelists.

The lamp of your body is your eye; when your eye is clear, your whole body also is full of light (Luke 11:34). The eye sees. The eye is the teacher.

Good conduct is very important, but do you know what? The New Testament exhorts Christians to *right doctrine* twice as much as it exhorts them to *right conduct*. Why? Because if you do not have right doctrine, you won't know what right conduct is.

Tabernacle of David

"After these things I will return, and I will rebuild the tabernacle of David which has fallen, and I will rebuild its ruins, and I will restore it, in order that the rest of mankind may seek the Lord, and all the Gentiles who are called by My name", says the Lord, who makes these things known from of old (Acts 15:16-18). This prophecy is taken from Amos 9:11.

"After these things I will return and I will rebuild the tabernacle of David which has fallen, and I will rebuild its ruins, and I will restore it." Before the temple was built by Solomon, David's tabernacle was the tent that was in Shiloh. David's tabernacle was *dynamic*. It was meant to be transported, even though it was usually found in Shiloh.

Amos predicted that the tabernacle of David would be restored. Somehow we would go from a fixed building back to something dynamic.

Both the text and the context of Acts 15 shows that the dynamic structure which fulfills the prophecy is the church. The church has re-established the mobile tabernacle of David.

Pillars of apostolic authority

And recognising the grace that had been given to me, James and Cephas and John, who were reputed to be pillars, gave to me and Barnabas the right hand of fellowship, that we might go to the Gentiles, and they to the circumcised (Galatians 2:9).

The original twelve apostles recognised the apostolic ministry of Paul and Barnabas, but the twelve apostles were said to be 'pillars.'

There were two pillars in the temple, "Boaz" and "Jakin" (1 Kings 7:21). *Boaz* means 'in His strength,' and *Jakin* means 'he will establish' or 'Yahweh will establish.' Pillars hold the roof up. If the pillars go, the roof collapses. If apostolic authority goes, the building will collapse.

Unfortunately, apostolic authority is going. Why? Because the church is departing from the teaching of the apostles into Restorationist Theology, with its false concept of apostolic authority.

Notice that physical components of the temple are identified with different kinds of Christians.

He who overcomes, I will make him a pillar in the temple of my God... (Revelation 3:12).

There is no temple in the eternal city. There is a tabernacle because Jesus is there; the whole place is a tabernacle, but not a building, not a temple as such.

This has something to do with the church because there is no temple in heaven: a tabernacle, yes, but not a temple (Revelation 21:22). The people who overcome will be the pillars.

To be a real apostle, to be a real church planter, you have to be somebody who is, above all things, an overcomer. Look at the lives of the apostles. They faced terrible opposition, persecution, heresy, and betrayal, but they overcame.

Raising up the temple

In so many places, over and over, the New Testament defines the church, or identifies the church, as the tabernacle. God has always had a tabernacle, ever since the first one, but now it is us.

Jesus spoke of His body as the temple. "*Destroy this temple and I will raise it again in three days*" (John 2:19). But the church is the body of Christ. **What happens to Him, happens to us.**

The Hebrew language is usually dependent on three letters, sometimes two but usually three, called the *shouresh*, which means 'root.' When any two words have the same root, they are connected etymologically, and they are often connected theologically.

The root of Hosea, *Hoshea* (הוֹשֵׁעַ), is *shin* (שׁ). Isaiah is *Yeshiyahu* (יְשַׁעְיָהוּ). Joshua is *Yehoshua* (יְהוֹשֻׁעַ). Jesus is *Yeshua* (יֵשׁוּעַ). Whenever the *sh* sound occurs in Hebrew, it means something to do with **salvation**.

He will revive us after two days; He will raise us up on the third day that we may live before Him (Hosea 6:2).

His resurrection is replayed, or recapitulated, in the experience of the church in the last days. Jesus said, "*Destroy this temple and I will raise it again in three days*" (John 2:19).

That happened to His temple — His body, and somehow it also happens to us.

This is very important when you read Matthew 24. They were marvelling at the stones of the Herodian temple, and He said, "not one stone will be thrown down upon another." Jesus was referring to the prophecies of the prophet Daniel. The Messiah would have to come and die before the second temple would be destroyed.

Somehow that destruction of the temple is a type of what happens to the church at the end. The stones are thrown down, but then resurrected in glory to an eternal temple, the way His body was. We are made in God's image and likeness. We are a tri-unity. We are the outer court, the Holy Place and the Holy of Holies, because God is triune. Jesus is God's prototype. We are made in His image. He was a temple, so we are a temple.

Marriage and temple typology

When you understand temple narrative and the temple typology, you understand the reasons why God said that marriage is to be held sacrosanct and to let the marriage bed remain undefiled.

If you are a Christian and you have a wife, her body is a temple of the Holy Spirit. You do not enter God's temple irreverently. It does not mean that it is not erotic. It does not mean that it is not fun. It does mean that it is not to be with sin.

Somehow, sexuality in marriage is like the high priest going into the temple, or it is Jesus going inside His bride, the church, causing the church to be fruitful. We are made in His image and likeness. Sex replays spiritual things.

"Keep the marriage bed undefiled." "Don't you know that you are a temple of the Holy Spirit?" Hassidic Jews understand this idea. They say that the *Shekinah* dwells over the marriage bed when a couple is making love. They understand that there is this spiritual aspect to it and that God's Spirit hovers over it.

Partnership between Jew and Gentile

Now Hiram [who was a Gentile] king of Tyre sent his servants to Solomon, when he heard that they had anointed him king in place of his father, for Hiram had always been a friend of David (1 Kings 5:1).

Right here there is a picture of camaraderie between Jew and Gentile. Remember that David is usually a type of Jesus. Jesus is called *Yeshua ben David* (Jesus the Son of David).

Then Solomon sent word to Hiram, saying, "You know that David my father was unable to build a house for the Name of the Lord his God because of the wars which surrounded him, until the Lord put them under the soles of his feet.

But now the Lord my God has given me rest on every side; there is neither adversary nor misfortune. And behold, I intend to build a house for the name of the Lord my God, as the Lord spoke to David my father, saying, 'Your son, whom I will set on your throne in your place, he will build the house for my Name.'

Now therefore, command that they cut for me cedars from Lebanon, and my servants will be with your servants; and I will give you wages for your servants according to all that you say, for you know that there is no one among us who knows how to cut timber like the Sidonians..." (1 Kings 5:2-6).

Pay attention to that. Nobody knows how to cut down trees like the Gentiles.

And it came about when Hiram heard the words of Solomon, that he rejoiced greatly and said, 'Blessed be the Lord today, who has given to David a wise son over this great people.' So Hiram sent word to Solomon, saying, 'I have heard the message which you have sent me; I will do what you desire concerning the cedar and cypress timber. My servants will bring them down from Lebanon to the sea, and I will make them into rafts to go by sea to the place where you direct me, and I will have them broken up there, and you shall carry them away. Then you shall accomplish my desire by giving food to my household' (1 Kings 5:7-9). [Remember that the Phoenicians were very good sailors.]

So Hiram gave Solomon as much as he desired of the cedar and cypress timber (1 Kings 5:10).

David had left the gold and silver that Solomon needed to build the temple. He received from his father that which he needed, but then he used the Gentiles to bring in more of what he needed to build this temple.

Solomon then gave Hiram 20,000 kors of wheat as food for his household, and twenty kors of beaten oil; thus Solomon would give Hiram year by year. The Lord gave wisdom to Solomon, just as He promised him; and there was peace between Hiram and Solomon, and the two of them made a covenant (1 Kings 5:11-12).

Solomon is the son of David who caused peace between Jew and Gentile. But lasting peace between Jew and Gentile was something that would only come from Jesus, the Son of David.

Minerals of redemption

And now send me a skilled man to work in gold, silver, brass and iron, and in purple, crimson and violet fabrics, and who knows how to make engravings, to work with the skilled men whom I have in Judah and Jerusalem, whom David my father provided (2 Chronicles 2:7).

The colours and the precious minerals have special significance. The further into the temple you went, and the closer you drew to the Holy of Holies, the greater the cost of the minerals with which it was constructed. The progression was from brass to silver to gold.

Brass has to do with fire. The brazen altar was made of brass and was a type of the cross. The only way we can get to God is through the cross, which makes atonement for sin.

The brazen altar was made from the mirrors of women (Exodus 38:8). They did not have glass in those days. Mirrors were made from a kind of copper which was polished until you could see your face reflected in it. The idea was that they gave their own vanity over to the Lord's service. They used the things that would exalt them to make a type of the cross.

Silver always has to do with the price of redemption. Jesus was betrayed for thirty pieces of silver (Matthew 26:15). The Levites had to redeem their first born with silver (Numbers 18:15-16).

Then, in the innermost, is gold. *An excellent wife is the crown of her husband (Proverbs 12:4).*

Gold is godliness. The diamonds are forged with fire. When we sing the hymn, "Crown Him with many crowns," it is the church crowning Jesus. The church is supposed to be the glory of Jesus, like the crown is to a king's head — the gold inset with precious stones that have been forged by fire. That is one of the reasons why we go through trials. It is the fire that perfects the stones.

There is a typology of the colours and minerals. The minerals correspond to the walls and the different kinds of stones that are in Revelation — emeralds, sardonyx, rubies etc. The colours also correspond eg. crimson. *Though your sins be as scarlet, they shall be as white as snow; though they are red like crimson, they will be like wool (Isaiah 1:18).* Purple is the priestly colour. Blue is the royal colour. They all have meanings.

Solomon needed people who knew how to work these things.

Send me also cedar, cypress and algum timber from Lebanon, for I know that your servants know how to cut timber of Lebanon; and indeed, my servants will work with your servants, to prepare timber in abundance for me, for the house which I am about to build will be great and wonderful.

Now behold, I will give your servants, the woodsmen who cut the timber, 20,000 kors of crushed wheat, and 20,000 kors of barley, and 20,000 baths of wine, and 20,000 baths of oil (2 Chronicles 2:8-10).

Trees, grain, water, oil, wine

Let's begin with the trees. Jesus healed the blind man, who said that he saw men "like trees, walking about" (Mark 8:24). *The trees of the field [the mission field] will clap their hands (Isaiah 55:12).* We shall be called "trees of righteousness" (Isaiah 61:3). *A good tree cannot produce bad fruit, nor can a bad tree produce good fruit (Matthew 7:18).* Trees represent different things in the Bible in different places. Here they represent God's people.

Our grain is the word of God, it is our spiritual food. "Cast much bread upon the water." "The bread that I give you."

Different liquids represent the Holy Spirit in different aspects. Jesus said that He would give the woman at the well "living water" (John 4:10). Isaiah 44:3 shows us that "living water" is God's Spirit.

But this He spoke of the Spirit (John 7:39). Living water is the Holy Spirit in one aspect. "You shall not thirst again". It shall flow out from us.

Wine is the joy of the Spirit. Oil is the anointing of the Holy Spirit. The Holy Spirit is typified, or represented, by different liquids in different contexts in Scripture.

Different skills and resources

So look at what we have here. There is peace between Jew and Gentile and they are building this immense structure together. They are going to build a house for the Lord.

Stones, pillars, trees. Different components of the temple represent different kinds of Christians. The Jews had the blueprint. David gave the blueprint to his son, as the Father gave the blueprint to His Son (both are the 'Son of David').

The Jews had the grain. The Jews had the oil. The Jews had the precious stones. The Jews had the gold. Jews had the silver. The Jews had the fabric.

The Gentiles had the numbers. The Gentiles had the 'know how.' The Gentiles had the manpower.

The temple never could have been built by the Jews alone. It never could have been built by the Gentiles alone. There had to be a reconciliation between Jew and Gentile to build this temple. The Jews could not do it without the Gentiles, and the Gentiles could not do it without the Jews. They were mutually dependent upon each other.

Nobody knows how to cut down trees like the Gentiles. Who are the biggest soul winners in history? Since the early church almost all of them have been Gentiles. The great evangelists: Spurgeon, Billy Graham, D.L. Moody, the Wesleys, George Whitefield — nobody knows how to cut down a tree like a goy (Gentile).

The foundation is Jewish

Not only that, but they floated the trees on the sea. *The earth* usually corresponds to Israel, but *the sea* corresponds to the nations. The Gentiles brought the trees to Jerusalem. Cedars of Lebanon and cypress trees are types of Gentile Christians. Most of the structure of the temple was made up of these trees. The biggest part of the temple was Gentile, but its foundation was built by Jews.

The foundation is under the ground. My grandparents were from the north of England. I was born in New York where they have skyscrapers: more than one thousand of them in Manhattan alone. The tallest London building would not be considered impressive in Manhattan. When they build a skyscraper, they display a picture of what it is going to look like on the boards they put around the construction site. Then they dig through the rock, deeper and deeper. This goes on for months. You start to think that the building will never be completed. Then, suddenly, the girders are up, practically overnight, and next thing you know, there is the building. How did it get there so fast?

The most important thing was getting the foundation right. You cannot construct a one hundred storey building without a deep, solid foundation.

God dealt with the Jews for two thousand years to give birth to the church. It took a very long time but, once that foundation was there, what happened on the day of Pentecost? Bang! There it was. There was the building.

You do not see the foundation stones. They are under the ground. But, when you see a hundred storey building, you know that there must be a very strong, deep foundation. Even though you do not see it, the building could not exist without it.

The church is no different. It has a very strong and a very deep foundation, built by the Jews. It is similar to the argument in Romans chapter 11. You do not see the roots, but they are there. If the roots were not there, the tree would die. If God is finished with the Jews, He must also be finished with the church. It does not matter what the Restorationists tell you.

The 'mystery' of the gospel

Jews and Gentiles working together. The Gentiles had the 'know how,' the Gentiles had the manpower and the ability to bring the trees by sea to Jerusalem — a type of the heavenly Jerusalem.

What did the Jews give the Gentiles? The blueprint, the grain, and the oil (the Holy Spirit was poured out on the Jews on the day of Pentecost).

Remember Jeremiah 31. "I will make a new covenant with the house of Israel and the house of Judah" — not with the Baptists, not with the Pentecostals. The new covenant is made with *the Jews*.

The Jews gave the Word of God to the Gentiles. The Jews gave the blueprint. The Jews provided the foundation, but then the Gentiles built the building.

That was God's plan from the beginning. Paul called it the "mystery" of the gospel — peace and reconciliation between Jew and Gentile in order to build a temple to our God. That was always His plan, right from the beginning.

When the new one was ready, the old one came down

The church is also called the 'tabernacle of David,' from Amos. It is to be dynamic. The "coming out of Egypt" spoke of the church coming out of the world on its way to heaven, with the Holy Spirit leading them. The Egyptians gave them the materials that were later used in constructing the tabernacle. God takes the things of the world and uses them for His glory.

Will the temple be rebuilt? Over and over the Bible teaches that **the church is the temple**. In the book of Acts they were meeting in Solomon's Portico. The temple was under the sentence of death because of Daniel 9. But while this temple was under the sentence of death, God was already rebuilding another one right next to it: the church. When the new one was ready, the old one came down.

It had to come down. Why? *The Holy Spirit is signifying this, that the way into the holy place has not yet been disclosed, while the outer tabernacle is still standing* (Hebrews 9:8).

The destruction of the physical temple, as predicted by Daniel, happened in 70 A.D.. It was reiterated by Jesus in the Olivet discourse (Matthew 24, Luke 21). The destruction of the physical temple was simply a natural reflection of the destruction of Jesus' body. After Jesus had been nailed to the cross for our sins, the temple had to be destroyed.

The Talmud tells us that on Yom Kippur, the Day of Atonement, a scarlet thread was hung before the Holy of Holies. If the people's sins were forgiven, the scarlet thread would turn white. If the people's sins were not forgiven, the thread would remain crimson. The Talmud tells us that for forty years before the temple was destroyed (in other words, from the time that Jesus was crucified), the scarlet thread did not turn white, the people's sins were not forgiven under the law.

The temple had to be destroyed, because as long as it stood it represented separation — the separation of sinful man from holy God, the separation of the high priest from the clergy, the separation of the clergy from the people, the separation of men from women, the separation of Jew from Gentile.

Saved to serve

For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them (Ephesians 2:10).

You were not only saved to go to heaven, you were saved to do something in this world. You are like one of Solomon's workers if you are Jewish, or like one of Hiram's workers if you are Gentile. **God has some work for you to do in building this temple.**

The book of Nehemiah has the same idea — different groups of people worked together rebuilding the walls of Jerusalem. You were saved to build something in this temple. If you do not put that brick in, the brick is not going to be there. God will have to get somebody else to do what He had for you to do.

Before you were born again, before the world was created, there was something that God had in mind for you to do in building this temple. There is no born again Christian in the world that God does not have something for them to do. You are saved to serve.

The commonwealth of Israel

Therefore remember, that formerly [that is, under the old covenant] you, the Gentiles in the flesh, who are called "Uncircumcision" by the so-called "Circumcision", which is performed in the flesh by human hands — remember that you were at that time separate from Christ, excluded from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world. But now in Christ Jesus... [Christ Jesus' is different to 'Jesus Christ.' 'Christ Jesus' always has to do with Him after He has been glorified] ...you who formerly were far off have been brought near by the blood of Christ. For He Himself is our peace, who made both groups into one, and broke down the barrier of the dividing wall, by abolishing in His flesh the enmity, which is

the Law of commandments contained in ordinances, that in Himself He might make the two into one new man, thus establishing peace, and might reconcile them both in one body to God through the cross, by it having put to death the enmity (Ephesian 2:11-16).

There is no way into the Holy Place when the outer one is standing. Because Jesus' body was destroyed, the temple had to be destroyed. The temple represents the division between Jew and Gentile. When He died, He got rid of that division, so the temple, which was designed to teach people about it, went as well.

He is our peace

*And He came and preached peace to you who were far away [that is, the Gentiles], and peace to those who were near [that is, the Jews]; for through Him we both have our access in one Spirit to the Father. So then you are no longer strangers and aliens, but you are fellow-citizens with the saints, and are of God's household, having been built on the foundations of the apostles and prophets, Christ Jesus Himself being the cornerstone, in whom the whole building, being fitted together is growing into a holy temple in the Lord; in whom you also are being built together into a dwelling [drawing on the same Hebrew idea, *mishkan* from the Hebrew, *kataskenoo* from the Greek] of God in the Spirit (Ephesians 2:17-22).*

Because of sin, these barriers are here. Jesus said, "Destroy the temple and I will raise it up," speaking of His body. The old temple was destroyed; the new one, the church, meeting in Solomon's Portico, was raised up in its place.

Jesus' body was crucified, but His glorified body was created in its place. Somehow the church, at the end, will be crucified, but then resurrected to victory. It is the same pattern. When Jesus died, the natural temple had to be destroyed because Gentile would no longer be separated from Jew, and therefore the natural wall of partition had to be knocked down.

He is our reconciliation. The wall of partition is broken down. He is our peace. We shall be one. In Jerusalem, even in the midst of the Intifada and the hatred, you can see meetings with Jew and Arab together, singing in Hebrew, in Arabic, and in English, "He is our peace."

The barrier between men and women had to go

The orthodox Jews pray, "Thank God I was not born a dog or a Gentile or a woman." There are differences between men and women, different functions, but by the standards of the ancient world, the Jews gave women a much higher place than Gentiles did.

You still see this in the Middle East. If you want to see what women were like outside of Judaism, or in the pre-Christian Middle East, look at the Moslem culture. Nobody says anything about the way little girls are abused by their brothers. In a place like rural Egypt, in the villages, a man will have a camel whip up on his wall. Is that for his camel? No. It is for his wife. He can divorce her and get the kids under Islamic law and she has no claim to anything. All he has to do is say three times, "I divorce you," and she is legally finished.

These guys make their wives strip and they beat them. That is how women were treated in much of the ancient world.

The Jews gave women rights under *Halachah* that were not found outside of the Jewish context, usually, in the ancient world. Then Christianity was almost like feminism — with Paul saying that women are co-equal in Christ, and co-heirs in Christ, and Peter saying, "Submit to one other in love." This does not mean that the husband is not the head, but it does mean that a wife is a co-heir. These ideas were radical.

The Jewish idea gave women a much higher status than most of the Gentile ideas of what women were supposed to be like. But then the church brought something totally, radically different again.

The husband is the head of the wife

The Greek idea was that every man should have three women. He should have a concubine — who would basically be a sex object, he would have a mistress — for intellectual compatibility, and he would have a wife — who would be the mother of his children.

Now in the Christian design, the same woman would fulfil all three functions. It went totally against the Greek idea and it went against the Jewish idea, which was already superior to the Gentile one. The wall of partition is broken down.

That does not mean that I believe in women pastors. I do not. We are still living in a fallen world, and men and women are both under the curse of the fall. Women are very vulnerable to spiritual seduction, more so than men. They are very sensitive and can hear the voice of the Holy Spirit more easily than men can.

When a husband and wife pray together, it will usually be the wife that God speaks through. When a husband and wife get saved, it is usually the wife who gets saved first. But because women are more sensitive and it is easier for them to hear the voice of the Holy Spirit, it is also easier for them to hear the voice of another spirit. The serpent beguiled the woman.

Women are much more vulnerable by nature to spiritual seduction. That is the idea of headship. **God's idea of headship is protection, not domination or dominion.** A husband is head of the wife as Christ is head of the church.

A husband is expected by God to give himself for his wife, the way that Christ laid His life down for the church. On the other hand, she has to recognise his responsibility and authority. It is a protective model, it is not master-slave. That is the world's mentality.

So the wall of partition between Jew and Gentile has to go. And then the one between men and women has to go.

The barrier between clergy and laity had to go

But then the wall that separates the clergy from the lay people has to go. We are *all* priests. "He will purify the priests of Levi", it says in Isaiah. We are all priests, a kingdom of priests.

Before Satan paganised the church, he Judaised it. Roman Catholicism is based on two corruptions of the church: Judaisation and paganisation.

The paganisation came later, after Constantine mainly. The Judaisation came first. Instead of a priesthood of all believers, they reintroduced a separate priesthood, going back under the law in a way that Paul warned against in Galatians.

The whole Church of England is split over the question of women priests. The question is not, "Should we have women priests?" The question is, "Why should we have 'priests' at all?"

The Bible says that all believers are priests. The whole issue is superfluous. Yet there are people willing to leave the Church of England over it.

When an Anglican bishop denied the resurrection of Jesus Christ, and denied the virgin birth, when Anglican clergymen openly stated that they were homosexual, when George Carey rejected the petition of Evangelicals to stop Hindu, Moslem and witchdoctor worship in Canterbury Cathedral, we did not see anyone walking out.

They are only willing to walk out over something that is not Biblical. ("Don't mess with my religion!")

Before Satan paganised the church, he Judaised it. Instead of having a tabernacle like David's, where God's Spirit moves, the Catholics say that He is in the church building in a little box on the 'altar' called the 'tabernacle' where they put the 'Eucharist'. They say, "That is where He dwells". It is a return to the Law.

Roman Catholicism is a Judaisation and a paganisation of Christianity. *You foolish Galatians, who has bewitched you?* (Galatians 3:1). This false teaching has to go because it separates the clergy from the people.

The veil had to go

Then the veil had to go. It separated holy God from sinful man. Jesus became our righteousness. We are counted righteous through repentance and faith in Him. So the separation between man and God goes. Jesus died to break down the wall of partition between Jew and Gentile, between men and women, between clergy and lay people and, ultimately, between holy God and sinful man.

When Jesus died the temple veil was torn from the top to the bottom. Notice that it began internally. God always begins on the inside and works outward. The world does the opposite: it goes from the outside and tries to work inward. Even when God gave the blueprint for building the tent of meeting, He began on the inside and worked outward.

Jesus has raised up a new temple where Jew will no longer be separated from Gentile, men no longer separated from women, clergy no longer separated from lay people, and sinful man no longer separated from a holy God.

Setting up the abomination of desolation

Will another temple be built, based on second Thessalonians? The likelihood is that it will, but remember that when the physical temple was destroyed in 70 A.D., fulfilling the prophecies of Daniel, it was only a reflection of the deeper spiritual truth that you read about in Hebrews chapter 9.

Access to the innermost Holy of Holies was not possible until the outer one, of which it was a type, was still standing. It says directly in Hebrews that this temple is a copy of things in the heavens. The destruction of this physical temple was only a reflection of something spiritual.

When the veil before the Holy of Holies was torn, a physical event happened in the physical temple, which was only a reflection of a deeper spiritual truth: that sinful man was no longer separated from holy God, because Jesus paid the price.

If the physical temple is rebuilt, and an abomination of desolation is set up, it will only reflect a deeper spiritual truth.

When you see the Archbishop of Canterbury involved "interfaith worship" in a Christian church, that is the abomination of desolation. It has already begun.

When you see homosexual clergy, that is the abomination of desolation. When you see a bishop denying the resurrection of Jesus Christ, and two thirds of the other bishops defend him, that is the abomination of desolation.

I have no doubt in my mind that the Antichrist will be worshipped in Christendom. If the physical temple is rebuilt, with an image set up in it, it will only be a reflection of what is really going on.

When you see the archaeologists from Hebrew university digging underneath the Mosque of Omar, looking to rebuild the temple, it is simply a reflection of what is happening in Canterbury Cathedral, or in St. James, Picadilly, or any of the other New Age churches.

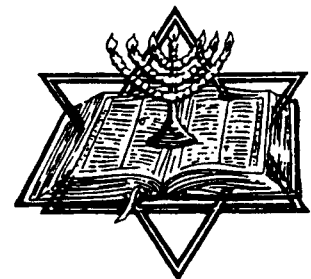
Will the temple be rebuilt? The temple has already been rebuilt: it is us. It is not the building of a physical temple that concerns me, but the abomination of desolation already being set up in the temple.

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