

Why does God like camping?

God is a happy camper, who would have thought? That may seem disrespectful but it rests on what God himself has said;

“.....I have been moving about in a tent for my dwelling”.
(RSV 2 Sam 7.6)

“...but I have been going about in a tent under cloth”
(NAB 2 Sam 7.6)

Now most of us would prefer a house over a tent. A tent implies non-permanence; a transient nomadic lifestyle. If someone offered to build a house for me I most certainly would prefer a house over a draughty, leaky tent (especially a house that had a room that was covered in pure gold). Of course this *reductio ad absurdum* is necessary in order to demonstrate the absurdity of the position held by many Christians that there will be some kind of temple worship (including animal slaughter) in the Messianic age. Such a position ignores Scripture which clearly states that there will be **no temple** but even worse **they fail to understand** why God was ambivalent towards a temple in the first place. They also fail to understand that Jesus declared himself (and his saints) as the new temple. In fact, both Jesus and Stephen were **put to death because they spoke against the temple**. Not only that, but God removed the temple in order to vindicate first century Christians. This is what Scripture says:

1. God did not ask for a house (2 Sam 7.6-7)
2. Instead God promised to build a house for David (2 Sam 7.11)
3. The messiah is that house (2 Sam 7.14)
4. God dwells in a humble heart (Isa 57.15) and his sacrifice is a broken spirit (Ps 51.17)
5. Jesus is the temple (John 2.19)
6. God does not dwell in a temple (**idol** cf. Acts 7.41) **made with hands** (Acts 7.48)
7. The saints are a spiritual house.....
8.an holy priesthood....
9.who offer up spiritual sacrifices (1 Pet 2.5)

10.Know ye not that ye are the temple of God
11.and *that* the Spirit of God dwelleth in you? (1 Cor 3.16)
12.for ye are the temple of the living God
13.as God hath said, I will dwell in them, and walk in *them*
14.and I will be their God, and they shall be my people (2 Cor 6.16)
15.In whom all the building fitly framed
16.together groweth unto an holy temple in the Lord (Eph 2.21)
17. Him that overcometh will I make a pillar in the temple of my God (Rev 3.12)
18. Behold, the tabernacle of God *is* with men, and he will dwell with them (Rev 21.3)
19.the holy Jerusalem, descending out of heaven from God (Rev 21.10)
20. And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it (Rev 21.22)

Note that the **tabernacle of God** is with men in Rev 21.3. The reason that God prefers a “tent” is because the transient nature of the abode – the dismantling and erecting of the tent once the destination is reached is **represented by the messiah**.

“And the Word was made flesh, **and dwelt** (eskēnōsen) among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth”. (John 1.14)

The Greek is ἐσκήνωσεν (eskēnōsen) from σκηνώω (skenoō) tabernacle. The Hebrew word (cf. Exod 25.9) for tabernacle or dwelling place is מִשְׁכָּן (mishkan). Samuel employs **two terms** in 2Sam7.6:

“Whereas I have not dwelt in *any* house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked **in a tent and in a tabernacle**”.

The phrase, “**in a tent and in a tabernacle**”, in the Hebrew → בְּאֹהֶל וּבְמִשְׁכָּן (bē’ōhel ūbēmiškān). It literally translates as; *and-in tabernacle and in-tent* or, in the Greek

Septuagint (LXX)→ καταλύματι καὶ ἐν σκηνῇ (katalymati kai en skēnē). The verse is rendered by the electronic edition of Nets¹ as; “For I have not lived in a house from the day I brought up the sons of Israel from Egypt to this day, and I was moving about in a temporary abode and in a tent”.²

The Rabbi’s use of the word **shekhinah** is not present in the Bible and is first encountered in the *rabbinic literature*. The Semitic root means "to settle, inhabit, or dwell". The word for the **tabernacle, mishkan**, is a derivative of the same root and is used in the sense of dwelling-place. The *shekhinah* is referred to as manifest in the tabernacle and the temple in Jerusalem throughout rabbinic literature.

So, the Word was made flesh, **and dwelt (tabernacled)** among us. Jesus died and was resurrected. Jesus Christ is the express image of the Father (Heb 1.3)³ and in this sense God “dwelt” with men for whoever had seen Jesus had seen the Father.⁴ The divine dwelling place was therefore **temporary and transitory** and cut short by death. But the **tent was erected** (resurrected) after three days when the New Israel under a New Covenant had reached her destination. Now however, Jesus lives for evermore thus fulfilling the covenant promise to David; “thy throne shall be established forever” (2Sam 7.16). David did not build a house for God....instead **God built a house for David**. The point is that Jesus becomes both the tabernacle and the temple and because he is the “first-fruits” his saints become **living stones in that temple**.

Shadow and Type

A **shadow** or type is a teaching tool – it has a pedagogical function and is only necessary until the “**real thing**” is revealed. “Wherefore the law was our **schoolmaster to bring us** unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster” (Gal 3.24-25). Sacrifices and Temple Worship were part of the Law that **has been done away with**. The “trick” (and that is all it is) to get around this is to maintain that temple worship is only done away with in this age (dispensationalism) but will be re-instituted during the millennium. Besides the fact that this ignores the explicit statement that there will be **no temple** (Rev 21.22) that the sacrifice of Christ is **once for all**

¹ A New English Translation of the Septuagint, as published by Oxford University Press in 2009, including corrections and emendations made in the second printing (2009) and corrections and emendations made in June 2014. <http://ccat.sas.upenn.edu/nets/edition/10-2reigns-nets.pdf>

² The dual reference to a tent and tabernacle is probably to the tent that David erected for the Ark when it was brought to Jerusalem. Both the tabernacle and the tent were temporary abodes

³ Lest anyone is confused this is the language of God manifestation – first century Christians did not believe in the Trinity. Adam was made in the image but failed.

⁴ This is about “God manifestation” and carries no Trinitarian implications; “Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father?” (John 14.9).

(Amen, world without end, Heb 10.10) that **they shall not hurt nor destroy** in all my holy mountain (How can you sacrifice without slaughtering? Isa.11.9). Rather than sitting at the feet of Christ some Christians (particularly Christian-Zionists) want to sit at the feet of the redundant “schoolmaster” (the Law and sacrifice). This is nothing but returning to Judaism like a dog to vomit (2 Pet 2.22) or crucifying Christ again (Heb 6.6).

There is no need to slaughter a Lamb when the “Lamb of God” is standing **right in front of you**; *“and they shall look upon me whom they have pierced”* (Zech 12.10). No more need for shadows, types, patterns etc etc.....**when you have the real thing.**

Heaven on Earth

Christians who promote sacrificial temple worship fundamentally misunderstand the teaching of Scriptures regarding temple theology. This extensive subject cannot be explored here but a brief summary follows (please research the links):

1. The starry host symbolizes the heavenly sanctuary.⁵
2. All earthly temples are based on the heavenly pattern.⁶
3. The first sanctuary was Eden.⁷
4. The tabernacle was very similar to Eden.⁸
5. Solomon’s temple was a larger version of the tabernacle.⁹

The tabernacle-temple is a “mini-cosmos” – it has a sea “laver” and God dwells among the living creatures (cherubim) etc. The idea is that heaven comes down to earth in other words God dwells with mankind (which is how the Apocalypse concludes). At the end of the millennium (after the second judgement) God is all in all because all humans are immortal (made in the image).

⁵ Zodiac=12 tribes, Seven sisters = menorah etc See; The Zodiac and the tribes
<http://www.biblaridion.info/Digressions/zodiac.pdf>

⁶ Exodus 25.9,40; Heb 8.5; “Who serve unto the example and shadow of heavenly things”

⁷ Entrance on the East, cherubim, tree of knowledge (Menorah) See;
<http://www.biblaridion.info/html/ch11.html#P196> (pages 196-200)

⁸ See ; Cherubim and Seraphim in Scripture <http://www.biblaridion.info/Anthology/cherub.pdf>

⁹ Ezekiel’s temple is similar to that of Solomon only scaled differently
<https://www.biblaridion.info/blog/third-temple/>

Where will people worship in the millennium?

People love to put God in a “box” or a building – a temple, church, synagogue, mosque etc. (God is over there, in that building). Where then is God worshipped? In Rome or in Mecca or is it Jerusalem or perhaps Samaria?

“Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall **neither in this mountain, nor yet at Jerusalem, worship the Father**. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth”
(John 4.21-24).

Therefore it is not the place of worship **but the manner of worship** that is important. Jesus worshiped his Father in **Spirit and Truth** every day, everywhere. There was no part of his life separate or hidden from his Father. Jesus did not put his Father in a “building” and visit him once a week.

That does not mean that the Jerusalem of the future is not Holy – but (and here is the kicker) the “New Jerusalem” has dimensions that cover **the whole Middle East!** We can imagine that the historical Jerusalem (once cleansed of all her filth) will be a special place – the way of holiness (cf. Isa 35.8) will be travelled in a pilgrimage – to visit the city of the “Great King” in order to render homage. However, the metaphorical “city” will be the immortal saints because the whole purpose of God is **manifestation in a holy people**. If the mortal population do not sacrifice animals how will they worship?

“And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, **until that day when I drink it new with you in my Father's kingdom**” (Matthew 26.26-29).

It is quite clear that the Eucharist (bread and wine) **will still be a memorial in the kingdom age**. The human population will not need to “sacrifice” in order to obtain forgiveness or to

be taught about Christ. They can partake of the Eucharist. In fact, the immortal saints can partake as well but for them it has purely a **memorial function** as they no longer require forgiveness for sin. If the mortal population still need to be “taught” they can travel to Jerusalem and ask Jesus **to show them his wounds**.

The Jewish feasts can be kept as a memorial **without blood sacrifice** – after all, the Jews have been keeping the feasts without blood sacrifice for **the last two thousand years**. God removed temple sacrifice **in order to make the feasts all point to Christ**. Reinstating temple worship and animal sacrifice would **be an abomination to God**. Religious Jews have already appointed a Sanhedrin, Priests, temple instruments and the ashes of the red heifer in preparation of temple worship yet they do not recognise Christ as the messiah. Jewish religious zealots (with Christian-Zionists cheer leading) recently conducted sacrifices on a makeshift altar placed adjacent to the outer wall of Jerusalem.

“He that killeth an ox *is as if* he slew a man; he that sacrificeth a lamb, *as if* he cut off a dog's neck; he that offereth an oblation, *as if* he offered swine's blood; he that burneth incense, *as if* he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations” (Isa 66.3).

Ezekiel's temple – make them ashamed

Ezekiel's temple is a **big red herring** because although it was meant to be built upon the return of Judah to the land it was never built. The vision of the glorious temple was meant **to make them ashamed** (Ezek 43.10-11). Were they ashamed? Did they change their ways? No, in fact the prophet Haggai (1.4) had to castigate the people for their failure to complete the temple and when it was complete the ancients who remembered the former glory wept (Ezra 3.11-13). However, the second temple was renovated (almost completely rebuilt) some five hundred years later by a **psychopathic Edomite** Herod the Great and administered by a corrupt **Sadducee Priesthood**. The word **Sadducee** comes from **Sadoc** or **Zadok**;

“But the priests the Levites, **the sons of Zadok**, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me, and they shall stand

before me to offer unto me the fat and the blood, saith the Lord GOD" (Ezek 44.15)

Ezekiel's vision did not make the **sons of Zadok (Sadducees) ashamed**. They put the **messiah to death** and rejected belief in the resurrection. Ezekiel's temple was never built and the second temple was removed and replaced by Jesus Christ –the true temple.¹⁰

Recommended further Reading:

1. **The Bible**

2. Commentary on Daniel that demonstrates that Daniel is **all about the Temple** and ...and **that Temple is Jesus Christ** - http://www.biblaridion.info/daniel/danhtml/Dan_TOC.html

Abstract: http://www.biblaridion.info/resources/Dan_temple.pdf

3. Commentary on the Apocalypse in particular the sub heading **Mammon** which describes how the first century temple had been corrupted by Herod and the Sadducees into a money making machine; <http://www.biblaridion.info/html/ch18.html#P393> (pages 393-423)

¹⁰ See; Harry Whittaker, A Fresh Look at Ezekiel's Temple, Critique of a literal reading; <http://www.biblaridion.info/resources/EzekTemp.pdf>