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**Is there any historical or documented evidence to suggest the Jewish Temple was designed by God as a Microcosm of Creation incorporating and encompassing the visible and invisible creation, the earthly and heavenly, the material and spiritual?**

**DATE OF SUBMISSION: 25 September 2024**

## Master's Degrees by Examination and Dissertation

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1. This work has not previously been accepted in substance for any degree and is not being concurrently submitted in candidature for any degree.

Name: Liz Wood

Date 25 September 2024

2. This dissertation is being submitted in partial fulfilment of the requirements for the degree of MA in Philosophy and Religion

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3. This dissertation is the result of my own independent work/investigation, except where otherwise stated.

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## Title

### TEMPLE AND CREATION

**Is there any historical or documented evidence to suggest the Jewish Temple was designed by God as a Microcosm of Creation incorporating and encompassing the visible and invisible creation, the earthly and heavenly, the material and spiritual?**

## Abstract

Margaret Barker in her book “The Great High Priest”, said, “the form of the Jewish Temple and the Holy of Holies represented the visible and invisible creation” and the veil of the temple which depicted matter<sup>1</sup> and separated the Holy of Holies from the Most Holy Place, symbolically separated, heaven and earth, the invisible and visible creation<sup>2</sup>. In the wisdom texts of the Dead Sea Scrolls (4Q Instruction) there is the Heavenly and Earthly man which is also found in 1 Corinthians 15: 45-48: the heavenly man being spiritual and the other earthly. This is also found in Opif. 134 where Philo explains Genesis 1:27 and Genesis 2.7 as two creations. This thesis will explore and analyse whether the first Jewish temple, Solomon’s temple, was designed as a microcosm of creation and consider whether there is a deeper and hidden meaning behind its structure (identifying and analysing any evidence, historical or documented, in Judaism, the Dead Sea Scrolls and Christianity) descriptive of not just the visible world but also the invisible and the implications in relation to two creations therein.

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<sup>1</sup> Margaret Barker, *The Great High Priest*, (London: T&T Clark Ltd, 2003), p.190.

<sup>2</sup> *Ibid*, p.190.

## **Chapter One**

### **1) Introduction**

#### **Overview of the Jewish Temple**

##### **a) Who Designed the Jewish Temple?**

Solomon's temple constructed of stone, was fashioned after the tabernacle<sup>3</sup>, which had been constructed of decorated tapestry curtains. The tabernacle was called HaBeit Mishkan in Hebrew which means the house of dwelling and the design of the tabernacle was given to Moses by God who came to Moses as an unquenchable burning bush, a pillar of fire by night and a cloud of glory by day. God's presence was in the form of energy, sometimes visible, sometimes not and God instructed Moses about the law and the covenant and the design of the tabernacle. Exodus 25.9, 40 explains that "the tabernacle was built according to the model that was shown to Moses on the mountain"<sup>4</sup> by God, which, according to the Dead Sea Scrolls 11QTa XXIX, 7-10, was not an architectural drawing, but referred to a vision of the heavenly temple given to Moses, that was to serve as a "model" for the earthly sanctuary"<sup>5</sup>. The first temple, Solomon's temple is said to "be built in accordance with a divine blueprint"<sup>6</sup>, (1 Chr. 28.11). According to Hebrews 8:1,2 and 5, the temple blueprints were a copy of the original sanctuary in heaven and in Sifre, Deuteronomy, it is said that God created the temple before the universe<sup>7</sup>. The importance of the existence of a pre-plan of the temple before the creation of the universe or during, in Jewish tradition is also found in *Pesiqta Rabbati* and early midrash<sup>8</sup>. In the Hodayot of the Dead Sea

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<sup>3</sup> The Editors of Encyclopaedia Britannica, Encyclopaedia Britannica, *The Tabernacle in Judaism* (20 July 1998), Available at <<https://www.britannica.com/topic/Tabernacle>> [Accessed, 20 February 2024].

<sup>4</sup> Torleif Elgvin, 'Temple Mysticism and the Temple of Men', in *Studies on the Texts of the Desert of Judah, Vol 90, The Dead Sea Scrolls*, ed. Charlotte Hempel, (Leiden, The Netherlands: Brill, 26, July 2020) pp. 225 – 242 (p.229).

<sup>5</sup> *Ibid*, p229.

The book of Exodus. 25 - 30 describes the requirements of the tabernacle with the details of the Ark, the 12 loaves of the Shewbread or Bread of the Presence, and the Menorah or Tree of Life, the copper altar, the enclosure, the oil, the vestments for the priests: the ephod garment, the ring settings, the breastplate, robe, headplate, tunic, turban, sashes, and pants; the incense altar, the washstand, anointing oil and incense.

<sup>6</sup> Asher Finkel, 'God and His Temple: Reflections on Professor Samuel Terrien's, *The Elusive Presence: Toward a New Biblical Theology*', ed. by Lawrence E. Frizzell, (South Orange N.J.: Institute of Judean Christian Studies, Sefton Hall University, 1980), p. 43 available at <<https://www.academia.edu/resource/work/37112376>> [accessed 20 February 2023]

<sup>7</sup> Hammer Reuven, *Sif. Deut. 37, Sifre: A Tannaitic Commentary on the Book of Deuteronomy*, Yale Judaica Series 24. (New Haven: Yale University Press, 1986).

<sup>8</sup> Midrash Tehillim 76 - Ps. 76-3; Ulmer, Rivka, 'The Jerusalem Temple in Pesiqta Rabbati: From Creation to Apocalypse', *Hebrew Studies*, Volume 51, 2010, pp. 223 – 259 (p229), National Association of Professors of Hebrew, "The idea of the eternal nature of the Jerusalem Temple, conceived prior to creation and surviving the end of days, is consistent with the apocalyptic approach in history, which starts with the primordial events as related to a divine plan that is revealed, and which in the case of midrash, may be discovered through scriptural exegesis".

Scrolls, it says, “Everything is engraved (קִרְיָן) before you in an inscription of record for all the everlasting seasons and the numbered cycles of the eternal years with all their appointed times<sup>9</sup>” (1QS 9:25-26). These texts emphasize ... “the divine structure of creation”<sup>10</sup>. The sectarian texts of the Dead Sea Scrolls suggest “a union between the earthly temple of men and the heavenly sanctuary, between the officiating members of the Yahad below and the angels above<sup>11</sup>”.

In Deuteronomy 33.2, “YHWH came from Sinai, and dawned over them from Seir, he shone forth from Mount Paran. He came with myriads of holy ones<sup>12</sup>”. Psalm 68.18 describes YHWH as accompanied by myriads of angelic chariots<sup>13</sup>.

## **b) Physical Description versus Description of its Symbolic Spiritual Meaning**

A Jewish Temple in Jerusalem stood for nearly one thousand years, and some say it was “meant to reflect a complex cosmic order representing the duration of time, the continuity of the cycle of life and the perpetual Divine Presence in creation”<sup>14</sup>. W F Albright<sup>15</sup> in 1953 explained that “the architecture and paraphernalia of Solomon’s Temple embodied cosmic symbolism of heaven, earth and the underworld”<sup>16</sup> but was the First Jewish Temple, Solomon’s Temple<sup>17</sup>, a microcosm of creation<sup>18</sup>, where the invisible presence of God resided, and where the visible world and the universe, “the macro-cosmic order, was reflected in the daily cycles of nature”<sup>19</sup>? Other than the physical descriptions of how to build the temple, there is no direct evidence in the Bible, of the

<sup>9</sup> Matthew J. Goff, *4Q Instruction*, (Atlanta, USA: The Society of Biblical Literature 2013) p. 157.

<sup>10</sup> *Ibid*, p. 157.

<sup>11</sup> Torleif Elvin, ‘Temple Mysticism and the Temple of Men’, in *Studies on the Texts of the Desert of Judah, Vol 90, The Dead Sea Scrolls*, ed. Charlotte Hempel, (Leiden, The Netherlands: Brill, 26, July 2020) p227.

<sup>12</sup> See also Judges 5:4-5; Psalms 68:8-9 and Habakuk 3:3.

<sup>13</sup> Torleif Elvin, ‘Temple Mysticism and the Temple of Men’, in *Studies on the Texts of the Desert of Judah, Vol 90, The Dead Sea Scrolls*, ed. Charlotte Hempel, (Leiden, The Netherlands: Brill, 26, July 2020), p227; Angelic Chariots or Chariot thrones have never been fully understood.

<sup>14</sup> Rachel Elijor, ‘From Priestly (and Early Christian) Mount Zion to Rabbinic Temple Mount, Where Heaven and Earth Meet: Jerusalem’s Sacred Esplanade’ p. 309. [Online], <[\(63\) Where Heaven and Earth Meet | Rachel Elijor - Academia.edu](#)>, Full version of article published in, *Israel’s God and Rebecca’s Children: Christology and Community in Early Judaism and Christianity*, ed. David Capes, April deConik, Helen Bond and Troy Miller (Waco, TX: 2007) pp 277-302, 439-49.

<sup>15</sup> W. F Albright, *Archaeology and the Religion of Israel* (Baltimore: John Hopkins Press, 1953) pp 142-55.

<sup>16</sup> Davila, James R, ‘The Macrocosmic Temple, Scriptural, Exegesis, and the Songs of the Sabbath Sacrifice’, *Dead Sea Discoveries*, Vol. 9, No. 1, 2002, pp. 1-19, (p.1), JSTOR <[HTTP://www.jstor.org/stable/4193211](http://www.jstor.org/stable/4193211)> [Accessed 25 November 2023].

<sup>17</sup> The first temple was built in 957 BCE by King Solomon and stood until 587 BCE when it was destroyed by the Babylonian Siege of Jerusalem. Miller J Maxell; Hayes, John H, *A History of Ancient Israel and Judah* (2<sup>nd</sup> ed.) (Louisville, Kentucky: Westminster John Knox Press, 2006). pp. 478ff. The second temple was built about 538 BCE after the Neo-Babylonian Empire was conquered by the Archaemenid Persian Empire and was completed in 515 BCE. It survived until it was destroyed by the Romans in 70 CE.

<sup>18</sup> J. D. Levenson, *Creation and the Persistence of Evil: The Jewish Drama of Divine Omnipotence*, (San Francisco: Harper and Row, 1988), p.99.

<sup>19</sup> Rachel Elijor, ‘From Priestly (and Early Christian) Mount Zion to Rabbinic Temple Mount, Where Heaven and Earth Meet: Jerusalem’s Sacred Esplanade’, p. 309 <[\(63\) Where Heaven and Earth Meet | Rachel Elijor - Academia.edu](#)>, [Accessed 3 January 2024].

micro-macrocosmic correlation; but it is dominant in the thinking in the Dead Sea Scrolls. This is especially in relation to and “correspondence between the heavenly realm and the earthly temple<sup>20</sup>”. For many, the temple was merely a terrestrial place which replaced child sacrifice<sup>21</sup> with animal sacrifice to appease the God YHWH, no more or less than the many temples that existed at that time that underwent similar pagan rituals of sacrifice. In Solomon’s temple, life was regulated by the 364-day Enochian or Essenic/Zadokite Calendar based on the movement of the sun, the moon and the planets which regulated the lives of the people and their agriculture, their sacrifices, and festivals. It had great significance terrestrially but many scholars, like Margaret Barker, Torleif Elgvin and Matthew Goff, see hidden and secret symbolism and explain the temple as not just of terrestrial significance but a microcosm of the hidden and invisible creation, the micro-cosmic order of creation. This was reflected in the Holy of Holies in the centre of the temple wherein was hidden the non-material<sup>22</sup> world, where the tangible presence of the power of God resided, in scientific terms, as in the form of physical energy, but which was the bridge between the consciousness or mind of the invisible God and the visible physical man. It was a connection between heaven and earth. The holiness in the temple was the presence of God’s glory. In the Temple Scroll it says,

“I will dwell with them, for ever and ever and will sanctify my [sa]nctuary by my glory. I will cause My glory to rest on it until the day of creation on which I will create my sanctuary, establishing it for myself for all time according to the covenant which I have made with Jacob in Beth El<sup>23</sup>.”

This correspondence between heaven and earth Rabbi Asher Finkel believes “is rooted in a panentheistic model of God in relation to the cosmos<sup>24</sup>” where God is distinguished without separating God and the cosmos. It maintains the eternality of God in a non-spatial timeless realm while God’s creation is limited spatially and temporally. “God transcends his creation, yet he makes his presence felt immanently”<sup>25</sup>. A panentheistic model which maintains a distinction between the divine and non-divine, is not necessarily a model accepted by all though a better description than pantheistic. In Judaism the universe is not considered divine, “the identification

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<sup>20</sup> Asher Finkel, ‘God and His Temple: Reflections on Professor Samuel Terrien’s, *The Elusive Presence: Toward a New Biblical Theology*’, Edited by Lawrence E. Frizzell, (South Orange N.J.: Institute of Judean Christian Studies, Sefton Hall University, 1980), p. 43 available at <https://www.academia.edu/resource/work/37112376> [accessed 20 February 2023].

<sup>21</sup> Marco Margaritoff, *The True History of Moloch, The Ancient Pagan God of Child Sacrifice*, edited by John Kuroski, 22 October 2021 available at <https://allthatsinteresting.com/moloch> [Accessed 20 May 2024].

<sup>22</sup> Energy in this context is interpreted as physical not material.

<sup>23</sup> Vermes, Geza, ‘Temple Scroll, Cols. 29:3f’, *The Complete Dead Sea Scrolls in English*, Revised Edition, (Oxford, Penguin Classics, 2016) p. 201.

<sup>24</sup> Asher Finkel, ‘God and His Temple: Reflections on Professor Samuel Terrien’s, *The Elusive Presence: Toward a New Biblical Theology*’, Edited by Lawrence E. Frizzell, (South Orange N.J.: Institute of Judean Christian Studies, Sefton Hall University, 1980), p. 43.

<sup>25</sup> *Ibid*, p.43.

of nature and God is pantheism, a belief inconsistent with the doctrine of God's incorporeality"<sup>26</sup>. Many Christian theologians believe God is "other" and transcendent who intervenes in the universe from time to time but is not necessarily experienced directly and not one with the universe or always present<sup>27</sup>. Certainly, in Solomon's temple, God's presence or glory was manifest, or immanent, within the Holy of Holies and was sometimes powerfully experienced by the Levite priests ministering to the people and the congregation: "The cloud was so *powerful* that the priests could not remain standing", to minister to the people<sup>28</sup> (1 Kings 8.11). Also, it was the duty of the Great High Priest to enter God's Glory beyond the veil in the Holy of Holies on the Day of Atonement.

### **c) The material design of the temple:**

#### **The Central Tenets: The Holy Place and the Holy of Holies**

##### **i. The Hekhal - the Holy Place**

The Hekhal, the Holy Place was for consecrated priests only. Passing beyond the courtyard through the main doors you entered the holy place, but there the people of Israel were represented by priests. There was a veil hanging from five golden pillars that separated the ordinary people, in the outer courts, from the priests in the inner chambers<sup>29</sup>. Only the priests of Israel were allowed into the inner part of the temple, the sanctuary, or Holy Place (2 Chron. 23.6).

The altar of incense within the Holy Place was just in front of another veil that separated the inner chamber, the Holy of Holies, from the outer chamber, the Holy Place. They did not enter God's presence in the Holy of Holies; only the Great High Priest entered there. The altar of incense was where the priests burned incense in the morning and in the evening as an offering to God, and the sweet smell of the incense passed through the opening above the veil and filled the Holy of Holies

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<sup>26</sup> David Sears, *The Vision of Eden: Animal Welfare and Vegetarianism in Jewish Law and Mysticism* (Great Britain: Amazon, 2015), p.4. "Pantheism also disputes the concept of free choice through its implicit moral determinism. Rather the spiritual affinity of which we speak exists by virtue of the Infinite One who produces and imparts existence to all things, while at the same time transcending them".

<sup>27</sup> This understanding of God is more like the God of some near-death experiences whereby a tunnel with some light at the end of it opens to make a connection between this world and the next, to make access for the spirit of the person who has died. In fact, Dominic Walker, former Bishop, and former Chairman of the Deliverance Studies Board and Exorcist of the Church of England relayed a story of a consecration he was involved in, of a lost spirit of a lady who was appearing in a house as a haunting who was unable to get across to God, until the point of consecration. After that the hauntings stopped.

<sup>28</sup> 1 Kings 8.11, "The cloud was so *powerful* that the priests could not remain standing", to minister to the people. (THE VOICE). <[1 Kings 8:11-13 VOICE - The cloud was so powerful that the - Bible Gateway](#)> [Accessed 20 May 2023].

<sup>29</sup> Temple Institute, *The Inner Courts*, <<https://templeinstitute.org/illustrated-tour-the-inner-courts>>, [Accessed on 9 August 2024].

Bible Study, *Design of Jerusalem's Temple*, <<https://www.biblestudy.org/biblepic/interior-diagram-of-temple-in-jerusalem.html>>, [Accessed on 9 August, 2024].

where the presence of God resided<sup>30</sup>. Upon the altar of incense burned a combination of fragrant spices: gum resin, onycha, galbanum and frankincense in equal amounts<sup>31</sup>. All this fits into the terrestrial meaning of the temple. However, out of the incense also came symbolic meaning: “May my prayer be set before you like incense; may the lifting up of my hands be like the evening sacrifice”, (Psalm 141) and in the Dead Sea Scrolls in the sectarian texts, the service of God and sectarian way of life of the Zadokites/Essenes after they left the temple due to corruption continued without a physical temple and included, in place of animal sacrifice, the sacrifice of prayer and praise, which was like “offering up a sweet fragrance, *reyah nihoah*”<sup>32</sup>, (1QS 8:9) a term for the fragrant odour that rises from the altar. A sacrifice of praise is also found in the New Testament in the Book of Hebrews (Heb. 13.15)<sup>33</sup>.

In the tabernacle courtyard where the Jewish people could enter, everything was made of bronze. In the Holy Place and Holy of Holies everything was made of pure gold (1 Kings 6:20-22). Gold was not only the most valuable of metals it was pure and not mixed with any other elements. It was tested by fire and was refined. Though not stated directly in the Bible, there was deep spiritual, mental and physical meaning with the term ‘refiners fire’ as it brought transformation in all three areas and established the righteousness of the people of God (Zechariah 13. 7-9) and that which can withstand the fire would be purified (Numbers 31. 23). Purification is the work of the Holy Spirit which comes as a non-consuming fire. Later, in this essay, sacrifice and non-consuming fire of the Holy Spirit will be more greatly expanded upon.

The Menorah was fashioned like a tree with seven branches and a bowl in the shape of an open almond flower resided at the top of each branch<sup>34</sup>. The almond tree was the first to blossom and bear fruit in the spring. God caused Aaron’s rod to bud and grow ripe almonds overnight when Aaron’s priesthood was challenged (Numbers 17.8) confirming that it was Aaron who was chosen as Great High Priest by God. The lamp was tended by Aaron and his sons, and the light was to

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<sup>30</sup> Exodus 28-31; Leviticus: 6, 7, 10, 14, 16, 24.9; Hebrew 9.2.

<sup>31</sup> Exodus 30.34, <[Exodus 30:34 VOICE - The Eternal One instructed Moses - Bible Gateway](#)>, [Accessed on 20 February 2024].

<sup>32</sup> Lawrence H. Schiffman, ‘Sacrifice in the Dead Sea Scrolls’, in *The Actuality of Sacrifice: Past and Present, Jewish and Christian Perspectives*, ed. by, Alberdina Houtman, Marchel Poorthuis, Joshua J Schwartz and Joseph Turner, Vol: 28, (The Netherlands: Brill, 2014) p. 90.

< [book\\_edcoll\\_9789004284234\\_B9789004284234\\_007-preview.pdf](#)> [Accessed on 30 May, 2024].

<sup>33</sup> Sacrifice of prayer and praise is also found in the New Testament: “Through, Jesus, let us continually offer to God a sacrifice of praise – the fruit of lips that openly profess his name”.

<sup>34</sup> Yaakov Raskin, Chabad.org, *The Menorah: It’s Story and Mystery*, <[https://www.chabad.org/library/article\\_cdo/aid/5971678/jewish/The-Menorah-Its-Story-and-Mystery.htm](https://www.chabad.org/library/article_cdo/aid/5971678/jewish/The-Menorah-Its-Story-and-Mystery.htm)> , [Accessed on 9 August, 2024].

shine forth night and day (Exodus 27. 20-21) representing eternal light<sup>35</sup> and the Torah<sup>36</sup>. The lampstand was made of one piece of gold and there were seven lights. Seven is the number of wholeness and completion<sup>37</sup> and the menorah symbolizes, the tree of life<sup>38</sup>, the seven days of creation<sup>39</sup> with the centre light on the main branch representing the sabbath the day that God rested.

According to Kook and Morrison the menorah symbolized the ideal of universal enlightenment<sup>40</sup>. The Menorah symbolizes wisdom according to Rabbi Isaac<sup>41</sup> and the light to the light of the Holy Spirit<sup>42</sup> who also represents wisdom, to Christians and the light of Christ<sup>43</sup>. In the Eastern Orthodox Church, the Menorah stands behind the altar in the sanctuary<sup>44</sup>. There was a miracle associated with the Menorah<sup>45</sup>. “According to the Talmud (Shabbat 22b), while all the lamps

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<sup>35</sup> One for Israel, *The Meaning behind the Menorah, Bible Teachings, Top Articles, Videos & Articles*, <[The Meaning of The Menorah - The seven branches \(oneforisrael.org\)](https://oneforisrael.org/)> [Accessed on 23 March, 2024].

<sup>36</sup> Spiritual Culture, *The Menorah: An Emblem of Judaism and its Profound Meaning* (28 May 2024), <<https://spiritualculture.org/menorah>>, [Accessed on 23 March 2024].

<sup>37</sup> One for Israel, *The Meaning behind the Menorah, Bible Teachings, Top Articles, Videos & Articles*, <[The Meaning of The Menorah - The seven branches \(oneforisrael.org\)](https://oneforisrael.org/)> [Accessed on 23 March, 2024].

<sup>38</sup> *Ibid*, <[The Meaning of The Menorah - The seven branches \(oneforisrael.org\)](https://oneforisrael.org/)> [Accessed on 23 March, 2024].

<sup>39</sup> BJE, Your Jewish Journey, *The Menorah*, <[The Menorah - BJE](https://www.bje.org/)> [Accessed on 23 March 2024].

<sup>40</sup> Channan Morrison and Abraham Isaac Kook, *Gold from the Land of Israel: A New Light on the Weekly Torah Portion – From the Writings of Rabbi Abraham Isaac Hakohen Kook*, (United States: Urim Publications, 2006), p 239.

<sup>41</sup> Rabbi Marc D. Angel, Institute for Jewish Ideas and Ideals, *The Menorah as Symbol, thoughts for Parashat Beha'aloteha*, <[www.jewishideas.org/article/menorah-symbol-thoughts-parashat-behaaloteha](https://www.jewishideas.org/article/menorah-symbol-thoughts-parashat-behaaloteha)> [Accessed on March 2024]. The Talmud, Bava Batra 12a cites the opinion of Rabbi Isaac who taught: “One who desires to become wise should incline to the south [when praying] ... [since] the menorah was on the Southern side of the [Temple],

<sup>42</sup> In essence the Menorah can be seen as God’s holiness and the holiness of everything. The olive oil that fuels each lamp is also symbolic of the Holy Spirit and of the anointing of the Holy Spirit and everything else He touches (gives His light to).

<sup>43</sup> Remembering that Jesus carried the light of the Holy Spirit with him which descended like a dove and remained with him (John 1. 32)

<sup>44</sup> The Orthodox Church in America, *Vol II Worship, the Church Building*: <<https://www.oca.org/orthodoxy/the-orthodox-faith/worship/the-church-building/altar-table>> [Accessed on 23 May 2024].

<sup>45</sup> John J. Parson, Hebrew4Christians, *The Holy Menorah, Further thoughts on Terumah/Tetzaveh*, (Unknown Date), <[A Closer Look at the Menorah \(hebrew4christians.com\)](https://hebrew4christians.com/)>, [Accessed on 21 March 2024]. “As mentioned ... the lamps of the Menorah were lit daily, “from evening until morning”, starting from the central lamp (the shamash) and then moving from right to left, (Exodus 27.21) According to the Talmud (Shabbat 22b), while all the lamps received the same amount of olive oil the “westernmost” lamp (according to Rashi, the central most lamp according to its orientation) miraculously never ran out of oil, even though it was kindled *first* in the sequence. In other words when Aaron would rekindle the lamps every evening, the found the shamash still burning so he simply refilled it with oil and trimmed its wick. The miracle is said to have occurred, during the temple period though it abruptly ended about 40 years before the destruction of the second Temple (c. 30 A.D.) after the death of Yeshua the Messiah, the true servant and branch of the LORD. As it is attested to in the Talmud, “Our Rabbis taught: during the last 40 years before the destruction of the Temple, the lot [“for the LORD”] did not come up in the right hand; nor did the crimson-coloured strap become white; nor did the westernmost light shine”, (Yoma 39b). After the death and resurrection of Yeshua, the *Parochet [the veil sic]* of the Temple was rent asunder and the miraculous center light of the Menorah, began to shine throughout the world ... “Let light shine out of

received the same amount of olive oil the “westernmost” lamp (according to Rashi, the central most lamp) miraculously never ran out of oil, even though it was kindled **first** in the sequence<sup>46</sup>. According to the Talmud (Yoma 39b)<sup>47</sup>, the miracles ceased 40 years before the temple was destroyed. In Messianic Jewish circles they relate the ceasing of miracles to Jesus’s death<sup>48</sup> which occurred around 30 A.D with the temple destroyed in 70AD, though, of course, not by orthodox Jews. The ceasing of the miracles and the doors of the temple swinging open by themselves was according to Rabban Yohannan ben Zakkai, a frightening portend of the events to come, [Yoma 39b](#), “Sanctuary, Sanctuary why do you frighten yourself with these signs? I know about you, that you will eventually be destroyed, and Zechariah, son of Ido, has already prophesized concerning you: “Open your door, O Lebanon (*Lebanon being an appellation for the Temple, sic*), that the fire may devour your Cedars<sup>49</sup>”, (Zechariah 11:1).

## ii. The D’bir – or Most Holy, The Holy of Holies

The Holy of Holies was the dwelling place of the Lord and where the invisible presence of the Shekinah Glory resided. The Holy of Holies was a perfect cube, 20 cubits wide, long, and tall<sup>50</sup>. The walls were overlaid with gold and decorated with cherubim, palm trees, and open flowers<sup>51</sup>. Two large cherubim<sup>52</sup> flanked the Ark of the Covenant which contained the ten commandments of the law, and was in the centre of the room, their wings stretching from one side of the room to the other. The Holy of Holies where God would dwell represented the goal of the Children of

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darkness, “has shone in our hearts to give the light of the knowledge of the glory of God in the face of Yeshua the Messiah2, (2 Cor. 4. 6)”. <[A Closer Look at the Menorah \(hebrew4christians.com\)](#)>. In other words, Jesus who had the light of the Holy Spirit descend and remain with him through his three-year ministry, had to die to go to the right hand (Colossians 3.1) of the Father, the powerful hand (Exodus 15:6) that the Father upraises to send the power, so that he can send the Holy Spirit (John 16.7) onto his apostles (Acts 2. 1-13) to take the light of the Holy Spirit out into the world.

<sup>46</sup> John J. Parson, Hebrew4Christians, *The Holy Menorah, Further thoughts on Terumah/Tetzaveh*, (Unknown Date), <[A Closer Look at the Menorah \(hebrew4christians.com\)](#)>, [Accessed on 21 March 2024]. “Add oil to the lamps before the light dies, because if it does, the oil will do no good”.

<sup>47</sup> The Sefaria, Sefaria.org, *Yoma 39b*, 5, The William-Davidson Talmud (Koren – Steinsaltz), <[Yoma 39b:5 with Connections \(sefaria.org\)](#)>, [Accessed on 24 March, 2024].

<sup>48</sup> *Ibid*, <[A Closer Look at the Menorah \(hebrew4christians.com\)](#)>, The miracle is said to have occurred, during the temple period though it abruptly ended about 40 years before the destruction of the second Temple (c. 30 A.D.) after the death of Yeshua the Messiah, the true servant and branch of the LORD.

<sup>49</sup> Stack Exchange, *Judaism, Mi Yodeya Beis hamikdash – Why did the 4 miracles of the Temple stop 40 years before the destruction of the Temple*, Sefaria translation of *Yoma 39b*, <<https://judaism.stackexchange.com/questions/129499/why-did-the-4-miracles-of-the-temple-stop-40-years-before-the-destruction-of-the-temple>>, [Accessed on 14 March 2023].

<sup>50</sup> II Chronicles 3. 8 “Now he made the room of the holy of holies: its length across the width of the house was twenty cubits, and its width was twenty cubits; and he overlaid it with fine gold amounting to 600 talents”.

<sup>51</sup> I Kings 6. 35

<sup>52</sup> II Chronicles 3.10: “Then he made two sculptured cherubim in the room of the holy of holies and overlaid them with gold”.

Israel. As will be expounded on later, the layout of the temple represented Israel's procession back into God's presence, back into the Garden of Eden before the fall.

Only the High Priest was allowed to enter the Holy of Holies<sup>53</sup>, entering on the Day of Atonement once a year. To enter the Holy of Holies the Great High Priest passed through a huge embroidered veil woven from threads of purple, red, blue, and white. The veil or curtain was beautifully embroidered with cherubim who guarded the dwelling place of God, just as they had guarded the entrance to the Garden of Eden. As the High Priest passed through the veil, he had to pass these angels who guarded the way back to the presence of the Lord. There the Great High Priest would burn incense and sprinkle the blood of a sacrificial animal on the mercy seat of the Ark, atoning for his sins and the sins of the people. God said he would appear in the Holy of Holies (Leviticus 16:2)<sup>54</sup> in the cloud over the atonement cover. Interestingly in the Epistle to the Hebrews "the author mentions "mercy seat" *kaporet*, the cover of the ark, using the term, *hilasterion*, literally "that which expiates"<sup>55</sup>. The Jewish scholar, Schiffman comments that the fragmentary Leviticus Targum found within the Dead Sea Scrolls "reads *kasya* for "mercy seat" indicating that like the medieval Jewish commentaries, the Qumran Targum takes it as 'cover' not connecting it with acts of expiation". However, Schiffman misses the importance of the glory resting on the cover and how that glory acts as mercy in the expiation of sins. In the Dead Sea Scrolls at 1QH 4. 30-37, the teacher of righteousness says:

"As for me, I know that righteousness belongs not to a human being, nor perfection of way to a son of man. To God Most High belong all the deeds of righteousness, whereas the path of a human is not set firm ... And I said, "it is because of my transgression that I have been abandoned far from Your covenant. But when I recalled Your mighty hand along with the abundance of Your mercy, then I was restored, and I stood up; my spirit grew strong through a stance against blows, because [I] have depended on Your graces and the abundance of your mercy. For you expiate (make amends for, *sic*) iniquity to clean[se a human being] from guilt by Your righteousness"

It is the glory the presence of God that expiates and it is the presence of God that is the cover and the cover that was lost to Adam when he fell from grace. (More will be said about this in the section on the Garments of Adam). The physical "mercy seat" is merely symbolic of God's energy

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<sup>53</sup> Matt Slick, CARM, *What is the Holy of Holies?*, 28 May 2014, available at <<https://carm.org/other-questions/what-is-the-holy-of-holies>> [Accessed on 13 March 2024].

<sup>54</sup> "The Lord said to Moses: 'Tell your brother Aaron that he shall not enter at any time into the holy place inside the veil, before the mercy seat which is on the ark, or he will die; for I will appear in the cloud over the mercy seat'".

<sup>55</sup> Lawrence H. Schiffman, 'Temple, Sacrifice and Priesthood in the Epistle to the Hebrews and the Dead Sea Scrolls' in *Echoes from the Caves, Qumran and the New Testament*, ed. by Florentino Garcia Martinez (Leiden/Boston: Brill, 2009) p.166.  
<<https://www.academia.edu/resource/work/20087925>>[accessed on 14 March, 2024].

or presence and cannot, as a physical object alone, grant mercy itself. You could argue Schiffman is right in that respect, it is just a cover “*kasya*” but misses the point of the presence of the Lord which is why there is a nuance by the author in the Book of Hebrews. In a sense they are both right.

As Joseph Fitzmyer makes clear, about the hymns of the Teacher of Righteousness, though clearly, as in the Old Testament, God is righteous, and man must not transgress the law and man is sinful and must rely on God:

“... there is also a development ... which has clearly pressed beyond that which one finds in the Old Testament”. The relationship of people to God “in terms of universal human sinfulness, of dependence on divine mercy ... from a God who is gracious, and of a graced status of human righteousness rooted in “the righteousness of God ...” is in effect “a teaching about justification by grace”<sup>56</sup>.

However, it is important to remember in Leviticus 16:2 that Aaron was warned not to enter the Holy of Holies behind the veil, whenever he pleased, or he would “surely die” because the Lord would be there in the cloud above the atonement cover. It is not clear whether he would die from the power of God’s presence or because of Aaron’s sinfulness but it could be assumed that to receive justification by grace a sacrifice was still required by repentance, by blood, by prayer and praise and by holy living and by the atoning death of Messiah. Schiffman claims that the Book of Hebrews only sees sacrifice as a physical act<sup>57</sup> but the death of Jesus and the spilling of his blood was an event of the past, a once and for all sacrifice in Hebrews, which could only be efficacious for the future if it had a deep spiritual meaning. Even a meaning beyond time and space.

What is important for this essay is that the material covering of the “mercy seat” is covered or rested upon by the physical power of God or His presence or energy of His Holy Spirit made

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<sup>56</sup> Joseph A. Fitzmyer, ‘Paul and the Dead Sea Scrolls’, in *The Dead Sea Scrolls after Fifty Years Vol. II*, ed. by Peter W. Flint and James C. Vanderkam, (The Netherlands, Leiden: Koninklijke Brill, 1999), pp. 603-4.

<sup>57</sup> Lawrence H. Schiffman, ‘Temple, Sacrifice and Priesthood in the Epistle to the Hebrews and the Dead Sea Scrolls’ in *Echoes from the Caves, Qumran and the New Testament*, ed. by Florentino Garcia Martinez (Leiden/Boston: Brill, 2009) p.171. <<https://www.academia.edu/resource/work/20087925>> [accessed on 14 March, 2024]., “Hebrews sees sacrifice as a physical act and no doubt would have looked at Jewish ritual immersion in the same way. To the scrolls, as one sees in a variety of passages, the mechanical rituals alone were of no validity, and it was precisely the religious meaning of the acts – the transformation of conscience from feelings of guilt and impurity to those of freedom and purity that made these acts worthwhile. Indeed, the entire theological understanding of Jewish sacrificial worship in the scrolls is totally at variance with that of Hebrews. It is not that the scrolls argue for the efficacy of meaningless acts. Rather, they argue for the deep spiritual meaning of those acts.” This is not correct. The Book of Hebrews could not see sacrifice as just a physical act. The death of Jesus and the spilling of his blood was an event of the past, a once and for all sacrifice in Hebrews, which could only be efficacious for the future if it had a deep spiritual meaning. Even a meaning beyond time and space.

manifest, which has behind it the spiritual Mind of God which makes sinful man righteous “through the perfection of His way” (i.e. God is beyond time and space and not subject to entropy<sup>58</sup>) and covers his sins and may even wipe them out with his eternal glory, expunging the past<sup>59</sup>. Here the hidden and the invisible is at one with the visible within the temple.

The Holy of Holies also contained the Ark of the Covenant that had within it, as well as the 10 commandments, a flask of manna and Aaron’s budded rod<sup>60</sup> (II Chronicles 5.10, Hebrews 9.4). Herein was the tree of life and all creation was brought into being by the breath of God who dwelt amidst the Garden of Eden within the Holy of Holies who by his power brought life to his creation and caused everything to bud<sup>61</sup>. The Holy of Holies was central inside the structure of the temple.

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<sup>58</sup> Lack of order or predictability; a gradual decline into disorder and decay.

<sup>59</sup> The eternal God is timeless and beyond the time bound earth. There is something too in Quantum Physics whereby it might be possible to expunge the past though many physicists do not believe that is true: <[Using quantum mechanics to edit the past | plus.maths.org](https://plus.maths.org/)>; <[Quantum time travel: The experiment to 'send a particle into the past' | New Scientist](https://www.newscientist.com/article/quantum-time-travel-the-experiment-to-send-a-particle-into-the-past/)> and <[Time Twisted in Quantum Physics: How the Future Might Influence the Past \(scitechdaily.com\)](https://www.scitechdaily.com/time-twisted-in-quantum-physics-how-the-future-might-influence-the-past/)> [Accessed 7 May 2024]. This is important because the material covering of the “mercy seat” is covered by the physical power of God or His presence or energy of His Holy Spirit which has behind it the mind of God which makes righteous and covers sinful man.

<sup>60</sup> One for Israel, *The Meaning behind the Menorah – Almond Blossom, Bible Teachings, Top Articles, Videos & Articles*, available at <[The Meaning of The Menorah - The seven branches \(oneforisrael.org\)](https://oneforisrael.org/)> [Accessed on 23 March, 2024].

<sup>61</sup> *Ibid*, *The Meaning behind the Menorah – Almond Blossom*, <[The Meaning of The Menorah - The seven branches \(oneforisrael.org\)](https://oneforisrael.org/)> [Accessed on 23 March, 2024].

## Chapter Two

### 2) Garden Sanctuary

#### a) The temple was a garden sanctuary and the Holy of Holies.

In the book of Jubilees 8:19, it says, “And he knew that the Garden of Eden is the Holy of Holies, and the dwelling of the Lord, and Mount Sinai the centre of the desert, and Mount Zion – the centre of the navel of the earth: these three were created as holy places facing each other”. Here the terrestrial, the outer world, the material and visible creation, meets head on with the invisible creation, the energy, power, and spiritual presence of God within the Holy of Holies and is depicted in that way in the structure of the Jewish temple. Many scholars have suggested that there are many similarities of the tabernacle with the Garden of Eden and that the Garden of Eden was a prototype for the tabernacle and the later temples. “Beale ... contends the temple was made up of the Holy of Holies, the Holy Place, and the courtyard. While the Garden of Eden was made up of Eden, the Garden, and the outer world”<sup>62</sup>. Margaret Barker writes, “Solomon built the temple as a garden sanctuary: the walls of the Hekhal (the Holy Place) were decorated with golden palm trees and flowers, set with precious stones; the bronze pillars were decorated with pomegranates patterns and the great lamp was a stylized almond tree”<sup>63</sup>. Rich in symbolism and imagery, the temple was designed around the Garden of Eden in its structure, content, and motifs, which, in relation to creation, expressed the visible world<sup>64</sup>.

According to Jewish tradition the Garden of Eden was located on a hill or mountain (Ezekiel 28). Temples throughout history often resembled a mountain for “the mountain itself was originally such a place of contact between this and the upper world”<sup>65</sup>. The question here is whether the mountain has connections to the invisible Zion (Hebrews 12:22-24) which was considered to reside above Jerusalem or whether there are two separate traditions, one in which God lands on the mountain top to meet with Moses from outer space and one in which God makes contact spiritually from another dimension?

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<sup>62</sup> G. K. Beale, *A New Testament Biblical Theology: The Unfolding of the Old Testament in the New*. (Grand Rapids, MI: Baker Academic. 2011), p.59 cited in Bruce Price, ‘Eden, the Tabernacle and the Temple, Creation, Parallelism and Symbolism Found in the Garden of Eden, the Tabernacle and the Temple’, (2020), p7, Academia.edu, available at < [63 Eden, The Tabernacle, and the Temple | Bruce Price - Academia.edu](https://www.academia.edu/41111111/Eden_The_Tabernacle_and_the_Temple_Bruce_Price)> [Accessed on 23 March 2024].

<sup>63</sup> Barker, Margaret., *The Gate of Heaven: The History and Symbolism of the Temple in Jerusalem*, (Sheffield: Sheffield Phoenix Press, 2008) p.57

<sup>64</sup> *Ibid*, p57 - “But the temple was also built in accordance with a heavenly plan to represent on earth the garden of God” - Was it the visible and invisible world of the cosmos? In effect, the temple was a complete microcosm of creation of the material, physical, psychological, and spiritual.

<sup>65</sup> G. Contenau, ‘Le Deluge Babilonien, Ishtar aux Enfers, la Tour de Babel’, *Journal des Savants*, Oct-Dec, 1943, 4, pp.183-185, <[www.persee.fr/doc/jds\\_0021-8103\\_1943\\_num\\_4\\_1\\_2675\\_t1\\_0183\\_0000\\_3](http://www.persee.fr/doc/jds_0021-8103_1943_num_4_1_2675_t1_0183_0000_3)> [Accessed on 23 April 2024].

The Jewish Temple, rites, “fit naturally into the general pattern” of temples<sup>66</sup>, at that time, though Albright, making it clear that it was not of pagan origin, “describes it as a point of contact with the other world, ‘a rich cosmic symbolism<sup>67</sup>’” later lost in Jewish tradition. There were also connections in the Jewish temple, with trees growing in the Garden of Eden: the tree of life (Genesis 2. 8-9) and tree of knowledge of good and evil (Genesis 2.9), located in the centre of the Garden of Eden and at the centre of the hill. When Adam and Eve disobeyed God and ate of the forbidden fruit from the tree of knowledge of good and evil, they were cast out (Genesis 3. 22-24) of the Garden of Eden from the presence of the Lord and Cherubim and a flaming sword (Genesis 3. 24) were placed at the East of the Garden to stop them from entering in and eating fruit of the tree of life. Fallen man needed to turn back into the presence of God, and the Children of Israel were required to return to the Lord, retracing the footsteps of Adam and Eve and to re-enter the Garden. The tabernacle was set up in an East West direction replicating the appearance of the Garden of Eden<sup>68</sup>. There were three main courts in the tabernacle<sup>69</sup>: the outer court which represented the fallen world, the Holy Place (Hekhal) which represented a more sacred way of life and the Holy of Holies where the presence of God resided and only the Great High Priest could enter through the veil. When the priest who represented the whole of Israel progressed through the tabernacle, he left the world of the outer courts, passed through a veil and into a more holy state to the Holy Place<sup>70</sup>. The Great High Priest passed through another veil of the temple which had embroidered upon it, aspects of the material creation and angels and cherubim which had guarded the entrance to the Garden of Eden and into the Holy of Holies and the presence of God<sup>71</sup>.

As Rachel Elior explains:

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<sup>66</sup> Hugh W. Nibley, *What is a Temple? The Temple in Antiquity: Ancient Records and Modern Perspectives*, (Provo, UT: Religious Studies Center, Brigham Young University, 1984), pp. 19-37 in BYU Religious Studies Center, Truman G. Madsen, ed., *The Temple in Antiquity, Ancient Records and Modern Perspectives*, <[https://rsc.byu.edu/temple-antiquity/what-temple#\\_note-39](https://rsc.byu.edu/temple-antiquity/what-temple#_note-39)> [Accessed on 24 June,2024].

<sup>67</sup> W.F. Albright, *Archaeology and the Religion of Israel*, (Baltimore: John Hopkins, 1942), pp. 154-55, 88-89, 167 cited in Hugh W. Nibley, *What is a Temple? The Temple in Antiquity: Ancient Records and Modern Perspectives*, (Provo, UT: Religious Studies Center, Brigham Young University, 1984), pp. 19-37 in BYU Religious Studies Center, ed., Truman G. Madsen, *The Temple in Antiquity, Ancient Records and Modern Perspectives*, available at <[https://rsc.byu.edu/temple-antiquity/what-temple#\\_note-39](https://rsc.byu.edu/temple-antiquity/what-temple#_note-39)> [Accessed on 24 June 2024].

<sup>68</sup> Stack Exchange, *What is the significance of “east” in the Scriptures?*, *Bible Hermeneutics*, available at <[genesis - What is the significance of "east" in the Scriptures? - Biblical Hermeneutics Stack Exchange](#)>, [Accessed on 24 March 2024].

<sup>69</sup> Redeemer of Israel, *Solomon’s Temple Explained*, (19 July, 2018), available at <[Redeemer of Israel: Solomon's Temple Explained](#)>, [Accessed on 12 March 2023].

<sup>70</sup> *Ibid*, Redeemer of Israel.

<sup>71</sup> Wybren H. Oord, Christian Study Library, *The Veil of the Tabernacle*, available at <[The Veil of the Tabernacle | Christian Library \(christianstudylibrary.org\)](#)>, [Accessed on 12 March 2023].

“A rich collection of links between the Garden of Eden and the Holy of Holies is documented in the post-biblical priestly literature written during the final centuries before the destruction of the second temple by groups having a priestly-mystical perspective associated with the world of the Zadokite priests and the men of the covenant. The existence of two sacred places, dwelling places of the divine, demonstrates the link between the cherubim of the Garden of Eden and the cherubim on the ark-cover in the Holy of Holies (Numbers 7:89), the cherubim of the chariot of Ezekiel’s vision (Ez. 10: 1-22) and the cherubim of Enoch’s vision (1 Enoch 14: 8-22) and the cherubim of the Songs of the Sabbath Sacrifice, the link between the fragrant trees in the Garden of Eden and the fragrant spices in the incense that produced a pleasing smell over the golden altar in the Holy of Holies<sup>72</sup>.”

The Holy of Holies was inlaid with gold to indicate purity and non-dualism because gold is a pure substance not mixed with anything else and God is pure. In Malachi 3.3 (Malachi 1-18): “He will sit as a refiner and purifier of silver, and he will purify the sons of Levi and refine them like gold and silver, and they will bring offerings in righteousness to the Lord”. It is unlikely that the God they are describing here, would be of flesh which decays and dies but of some pure, eternal form and maybe in the form of uncreated<sup>73</sup> light: “God is light and in him there is no darkness at all”, (1 John 1.5).

Solomon’s Temple was designed on the same structure as the tabernacle but doubled the floor plan size of the tabernacle sanctuary for the temple structure.

#### **b) Garden of Eden prior to and after the Fall, Adam and Fallen Man, the Temple and two creations**

The Garden of Eden, Jewish temple symbolism, and the worldly and heavenly wisdom of 4Q Instruction from the Dead Sea Scrolls, may have much in common and here there is a relevant move from the terrestrial to the spiritual.

The story of creation begins with Genesis 1 where God created the heavens and the earth out of chaos and the Spirit of God moved upon the face of the waters. God created man in his image

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<sup>72</sup> Rachel Eilior, *The Three Temples: On the Emergence of Jewish Mysticism*, (Oxford: The Littman Library of Jewish Civilization, 2004) p.72.

<sup>73</sup> Uncreated light means that it is not of the sun or of creation. The “uncreated light” is a term used in mystical and theological writing of some Eastern Orthodox Christian theologians and mystics, particularly in the tradition of hesychasm. According to this tradition, the uncreated light of God is a divine energy or radiance that allows for a direct experience of God ... some argue that the uncreated light is ...the source of all things including created light”, Archimandrite Symeon Kragiopoulou, Orthodox Path, *What is the Uncreated Light of God?*, “SPIRITUAL MESSAGES” *Panorama Thessaloniki*, 2017 in ‘Uncreated Light the Energy of God’, (6 November 2023), available at <[The Orthodox Path The uncreated light. The energy of God](#)> [Accessed on 12 March 2024] and C. Michael Hawn, Discipleship Ministries: The United Methodist Church, Discipleship Ministries, *History of Hymns: ‘Jesus, Joy of Our Desiring*, (22 July, 2020), available at <[Discipleship Ministries | History of Hymns: ‘Jesus, Joy of Our...](#) ([umcdiscipleship.org](#))>. [Accessed on 12 March 2024]

and likeness and created male and female (Gen.1: 26-27). On the seventh day, God rested which he blessed and sanctified (Gen. 2:2-3) and all of Genesis 1 to 2:4 was “before every plant of the field was in the earth”, (Gen. 2:5)<sup>74</sup> because God had not caused it yet to rain. “Then the LORD God formed a man from the dust of the ground ...” (Gen 2:7). The invisible God whose presence can become tangible and sometimes visible in the form of energy is described in the New Testament as a Spirit who must be worshipped in spirit and truth<sup>75</sup>. A Spirit that can radiate energy in the form of visible glory but was not fleshly or manifesting materially though no doubt he could manifest in a body and eat dinner with Abraham if he so wished (Genesis 18:1-8). So, it appears that man was made in the image and likeness of God in Genesis 1 and then of the dust of the ground in Genesis 2, suggesting there are two creations in Genesis 1 and 2, one of a heavenly man in Genesis 1 and an earthly man in Genesis 2. Matthew J. Goff explains from 4Q Instruction, in the Dead Sea Scrolls 4Q417 1 I 13-18, “... the “fleshly spirit” does not possess the knowledge of (discernment between, *sic*) good or evil. This suggests that the author had Genesis 2-3 in mind. The statement that Adam is fashioned in likeness of the holy ones can be read as an allusion to Genesis 1, in which Adam is created in the image of God”<sup>76</sup>. He also says that the vision of Hagu<sup>77</sup> is made available to the “spiritual people” because they were created “according to the likeness of the holy ones”, (4Q417 1 I 17). Here, quite clearly, the earthly man, possesses a ‘fleshly spirit’.

Many scholars believe that these two creations, probably existed as separate stories that became intertwined, with one being cosmological and the other terrestrial or anthropological. In the Torah “the editors recognised the discrepancies between the two creation stories ... and made redactional alignments so the two stories would read better next to each other<sup>78</sup>” and the book of Jubilees and the Septuagint also seem to smooth out the contradictions of two creations. The story of two creations is reflected in the heavenly and earthly man seen in the wisdom literature of the Dead Sea Scrolls in 4Q Instruction. The earthly man or fleshly spirit and the heavenly spirit is also seen in St. Paul’s letters in 1 Corinthians 49 and Galatians 5:20-24 and in

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<sup>74</sup> Gen. 2:4-5 “These are the generations of the heavens and the earth and when they were created, in the day that the LORD God made the earth and the heavens. And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and *there was* not a man to till the ground”.

<sup>75</sup> John 4:24. “God is a Spirit and they that worship him must worship him in Spirit and Truth”. (KJV)

<sup>76</sup> Goff, Matthew J. *The Worldly and Heavenly Wisdom of 4QInstruction, in Studies on the Texts of the Desert of Judah*, ed. by, F. Garcia Martinez and P. W. Flint, Volume L, (Leiden/Boston: Brill, 2003), pp. 80-81.

<sup>77</sup> *Ibid*, p.80, The vision of Hagu in the Dead Sea Scrolls is given little explanation and is only found in 4QInstruction but as Goff says, “is associated with a “book of remembrance”- a heavenly book in which is inscribed the judgment of the “sons of Sheth”.

<sup>78</sup> Konrad Schmid, *The Torah.Com, Genesis’ two Creation Accounts Compiled and Interpreted as One*, available at <<http://Genesis’ Two Creation Accounts Compiled and Interpreted as One - TheTorah.com>>, [Accessed on 24 March 2024].

Philo's writings Opif. 134. Ben Sira does not consider the creation accounts as separate, as did Philo, who saw two Adams, "not as fleshly and spiritual kinds of humanity but as body-soul dualism inherent in the human condition"<sup>79</sup>. Philo's two Adams is "cast in a Platonic division between two realms, one corporeal and mortal and the other incorporeal and immortal"<sup>80</sup>. This is, like, 4Q Instructions distinction between the fleshly and spiritual kinds of humanity except that Philo's approach is Greek philosophical and influenced by Plato, "which is unknown to 4Q Instruction"<sup>81</sup>. St. Paul, saw that man could behave either as a heavenly or a fleshly man: "the mind of the flesh is death, but the mind of the Spirit is life and peace"<sup>82</sup>, (Romans 8:6) and Gen. Rab 8:11, says about the creation of man "I will create him of the upper and the lower elements; if he sins, he will die, if he does not sin, he will live"<sup>83</sup> which would be more of a fight between the evil and good inclination inherent in man than body/soul dualism though the two may not necessarily be mutually exclusive and in Gen. Rabba 8: "Till now all creatures have been of matter only; now I will create a being who shall consist of both matter and spirit". Ben Sira, "... in one sentence ... combines two different visions of humanity. Man in the image of God and man created from the earth"<sup>84</sup>. Referring to the two creations, seen in Philo, 1 Corinthians and the wisdom texts of the Dead Sea Scrolls, Goff, understands, "the two contrasting types of

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<sup>79</sup> Matthew Goff, 'Genesis 1-3 and Conceptions of Humankind in 4QInstruction, Philo and Paul', in *Studies in Scripture in Early Judaism and Christianity*, Vol. 15, ed. by Craig A Evans, Library of New Testament Studies, (London: T&T Clark, 2009), p121: <https://www.academia.edu/resource/work/384502>.

<sup>80</sup> *Ibid*, p. 121

<sup>81</sup> *Ibid*, p. 121, "4Q Instruction in contrast, has no direct citation of Genesis. Philo, more explicitly than this Qumran wisdom text, considers Genesis 1-3 to attest to two separate creations of men stories. The Alexandrian sage in Opif. 134 understands there to be two Adams. This can be understood as similar but far from equivalent to the view that 4Q Instruction employs two different concepts of Adam describing the spiritual people and the fleshly spirit".

<sup>82</sup> Romans 8: 1- 7 "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be."

<sup>83</sup> Sefaria, Sefaria.org, *Midrash Rabbah* (2022), *Bereshit Rabbah* 8, ( *Genesis* 8:11) available at [http://www.sefaria.org/Bereshit\\_Rabbah.8.1](http://www.sefaria.org/Bereshit_Rabbah.8.1) In Rabba 8 Rabbi Tifdai in the name of Rabbi Aha: The Holy One Blessed be He said, "... Rather I will create him from [both] the supernal and the earthly. If he sins he will die; if he does not sin he will live" - "Let us make man", Internet Sacred Texts, *Genesis Rabba* 8, p. 63 <[Genesis Rabba \(sacred-texts.com\)](http://www.sacred-texts.com)> [Accessed on 12 July 2024], 'God may be said to address the spiritual and the material elements thus: "Till now all creatures have been of matter only; now I will create a being who shall consist of both matter and spirit"'.

<sup>84</sup> Frederique Michele Rey, 'In the Garden of Good and Evil: Reimagining a Tradition, (Sir 17a – 1 14, 4Q303 4QInstruction; 1QS4: 25-26 and 1QSa 1:10-11)' in *Is There a Text in this Cave. Studies in the Textuality of the Dead Sea Scrolls in Honour of George J. Brooke* (ed. A. Feldman, M. Cioatǎ and C. Hempel; STDJ; Leiden: Brill, 2017), 473-492. (p. 475), available at < [https://doi.org/10.1163/9789004344532\\_027](https://doi.org/10.1163/9789004344532_027)> and <(54) *In the Garden of Good and Evil: Reimagining a Tradition (Sir 17:1-14, 4Q303, 4QInstruction, 1QS 4:25-26, and 1QSa 1:10-11 | Frédérique Michèle Rey - Academia.edu)*>

humankind not as ground in the creation of two separate Adams, but rather in two distinct phases of life. In this reading ‘the spiritual people’ correspond to Adam in the garden and ‘fleshly spirit’ with Adam removed from the garden”<sup>85</sup>. The two creation stories do not need to be homogeneous and adapted to create a better whole but reflect creation before and after the fall of humanity. The heavenly creation acted as a blueprint for earthly things but in Genesis 2, after the fall, earthly things, only, “reflected in a glass darkly” the heavenly creation and the world required mending, *tikkun olam*. In the Dead Sea Scrolls there is some suggestion that God preordained or predestined who would be good and who would be evil. It says, in the Treatise on the Two Spirits: “From the God of Knowledge stems all that is and what will be. Before they existed, he established their entire design (1QS 3.15) ...<sup>86</sup>”. In the Hodayot, 1QS 5.26-27, God is described as having fashioned the elements of creation according to all the plans and King David says in Psalm 139.16, “Your eyes saw my unformed body; all the days ordained for me were written in your book before one of them came to be”. These passages are important for another reason: they attest to the possibility of some perfect form of design in the realm of God before the first creation of Genesis 1. If heaven which is eternal and not subject to death and decay is the blueprint to creation, then creation before the Fall must have been of a different more perfect substance than creation after the Fall and matter though not in itself, evil, appears to be tainted or transformed in some way by the Fall. In the Dead Sea Scrolls it says, “God will cleanse by His Truth all the works of every man and **will purify for Himself the fabric of every man, to banish all spirits of perversity from his members ...**” (1QS 4.20). God will remove the spirits in the flesh at the end of time.

In Genesis 1 every seed-bearing plant and every tree that has fruit that is given for food (even for every creature that has the breath of life) only green plants are given for food by God and not flesh of animals<sup>87</sup>. Further into the book of Genesis, after the fall, earthly man kills animals to eat their flesh, everything is red in tooth and claw and man goes on to commit murder. God condemns the sacrifice of humans and finds a compromise with the Israelites to compete with other pagan cults, so they do not turn to worship the golden calf (Exodus 32) or other unacceptable forms of worship. God allows sacrifice of animals<sup>88</sup> as atonement for sins but, eventually, God tires of

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<sup>85</sup> Matthew Goff, *The Worldly and Heavenly Wisdom of 4QInstruction*, (Brill, Leiden, Boston, 2003) p.34.

<sup>86</sup> Matthew J. Goff, *4Q Instruction*, The Society of Biblical Literature, (Atlanta, USA, 2013) p.153

<sup>87</sup> Genesis 1. 29-30.

<sup>88</sup> The sacrifice of animals is essentially pagan and would have been what the Egyptians had done to the gods Horus, Ra and Thoth - Mustafa Marie, Egypt Today, *Did the ancient Egyptians sacrifice wild animals or domesticated pets?* 24 September 2020, available at <[Did the ancient Egyptians sacrifice wild animals or domesticated pets? - EgyptToday](#)> [Accessed on 2 February 2024].

animal sacrifice as seen in Isaiah 1:11<sup>89</sup> and Psalm 51:16<sup>90</sup>. God specifies that an acceptable sacrifice is the first born unblemished of the herd or the first fruit of the harvests, the very best a person has to offer; possession and covetousness, separateness, can lead into sin: pride, greed, jealousy and even murder because it is hard to give up the thing that is of value. The two different and separate offerings from Cain and Abel led to murder because God preferred Abel's offering. Abel unselfishly gave the best of his flock, the first born. Cain gave of the fruit of the ground not even the first fruit of his harvest. Eventually, it is clear to King David that it is "a broken spirit; a broken and contrite heart"<sup>91</sup>, (Psalm 51.17), that God will not despise, and this is also seen in the Dead Sea Scrolls<sup>92</sup> in DSD 9:3-5 where it is seen that, "an institution of holy spirit of eternal truth (is *sic*) to atone for the guilt of transgression and sinful infidelity, and for divine favour to the land".

These two supposed creations of heavenly and earthly man and their differing temperaments, seen in the story of Cain and Abel, seen in 4Q Instruction and 1 Corinthians 15. 47-49, Galatians 5.18-23 are reflected in the structure of the Jewish temple with the veil separating the two: earth and heaven, men, and angels.

A man behaving in an earthly way and a man behaving in a heavenly way is different to a man made of flesh and a man made of light or clothed in light. In the Dead Sea Scrolls in 4Q403 f1i:42 spirits of light are mentioned:

"... the G[od a]wesome in power, [all you] wise [spirits] of light ....".

The difference expressed in the above texts may be just a difference in psychology or the spiritual difference expressed in the physical: the opaque physical is transformed by the behaviour of the heavenly man of light. Entering back into the Garden of Eden may transform the body of flesh to a body of light; mortal flesh transforms to a body that is immortal light, a spiritual/energy or light body, and lives for eternity. Conversely, the return to the Garden of Eden is a return to God's presence and a garment of light that covers the physical body. God always with us.

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<sup>89</sup> "The multitude of your sacrifices – what are they to me?", says the Lord, "I have more than enough burnt offerings, of rams and the fat of fattened animals; I have no pleasure in the blood of bulls and lambs and goats".

<sup>90</sup> "You do not delight in sacrifice, or I would bring it; you do not take pleasure in burnt offerings".

<sup>91</sup> "My sacrifice, O God is a broken spirit; a broken and contrite heart you, God, will not despise".

<sup>92</sup> In DSD 9:3-5 it says, "... an institution of holy spirit of eternal truth to atone for the guilt of transgression and sinful infidelity, and for divine favour to the land more than flesh of burnt-offerings and, than fats of sacrifice and an offering of the lips is for judgment as a fragrant offering of righteousness and perfection of way as the donation of an acceptable oblation." The intentions of the heart and the mind were more important to God and if an animal sacrifice was offered incorrectly, it was unacceptable. The Dead Sea Scroll community having left the temple due to corruption offered up prayers and praise as an acceptable sacrifice.

The Dead Sea Scrolls in 4Q405 f19:4, describes the “glorious ones” as, “made utterly pure, [spi]rits of knowledge, truth, and righteousness in the Holy of [H]olies, [f]orms of the living godlike beings, luminous spiritual forms ...”.

### **c) How to return to God in the design of Solomon’s Temple**

The design of Solomon’s Temple, “replicated the three-level progression of how to return to God after the fall, found in the Garden of Eden and the Tabernacle”<sup>93</sup>. The building was rectangular in shape and consisted of nested areas. There was an outer court or Great Court which surrounded the whole temple (2 Chr. 4:3) and existed for the people where they assembled to worship. It was frequented by the sick and the poor seeking help<sup>94</sup>. The inner court (1Kings 6.36 or Court of the Priests (2 Chr. 4.9) was separated from the other court by a hewn wall. Then beyond the inner court there were the inner chambers which were tripartite, divided into three main parts: The vestibule or porch, the Hekhal or Holy Place and the D’bir or the Holy of Holies.

### **d) Cosmic Symbolism and Meaning**

The temple had tremendous cosmic symbolism and significance in relation to the religious and spiritual concepts of Ancient Israel. Garden imagery filled the temple, evoking the idea of Eden and traditionally, the temple was considered to have been built on the summit of Mount Moriah (1 Chron. 22.14; 29.4; 2 Chron. 3.1) and Mount Moriah was the traditional location of Abraham’s preparation to sacrifice his son Isaac as a burnt offering to God (Gen. 2.22). However, the sacred place where God dwelt was in Jewish antiquity identified with two mountains Mount Moriah and Mount Zion but “today there is no mountain bearing the name Mount Moriah”<sup>95</sup>. The Second Book of Chronicles locates the building of Solomon’s temple on Mount Moriah because the Land of Moriah, mentioned in Genesis, is where Abraham bound Isaac and offered him as a sacrifice<sup>96</sup>. In fact, the Septuagint makes no mention of the Land of Moriah and tells Abraham to take Isaac “... into the high land”. It is also absent in the parallel account found in the Book of Jubilees 18.2<sup>97</sup>. In the book of Jubilees 8:19, Mount Zion is described as, “the centre of the navel of the

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<sup>93</sup> Leen Ritmeyer, Ritmeyer Archaeological Design, *3D model: Solomon’s Temple Explained*, 22 July, 2017, available at <<https://www.ritmeyer.com/2018/07/22/3d-model-solomons-temple-explained>>, [Accessed by 9 March 2023].

<sup>94</sup> Acts 3.11, 5:12, 15.

<sup>95</sup> Rachel Eilior, ‘From Priestly (and Early Christian) Mount Zion to Rabbinic Temple Mount’, in *Where Heaven and Earth Meet: Jerusalem’s Sacred Esplanade*, ed. by Oleg Grabar and Benjamin Z Kedar, (Jerusalem : Yad Ben-Zvi Press, 2009 ; Austin : University of Texas Press, 2009) p. 311. Available at <<https://www.academia.edu/4828797>> [Accessed on 24 March 2024].

<sup>96</sup> 2 Chronicles 3.1.

<sup>97</sup> Rachel Eilior, ‘From Priestly (and Early Christian) Mount Zion to Rabbinic Temple Mount’, in *Where Heaven and Earth Meet: Jerusalem’s Sacred Esplanade*, ed. by Oleg Grabar and Benjamin Z Kedar,

earth<sup>98</sup>”. The biblical tradition that identifies Mount Zion as the dwelling place of God “is much more widely attested, ... in traditions that predate the composition of Chronicles ...”<sup>99</sup>. Earlier traditions in the Dead Sea Scrolls, written in Hebrew and Aramaic, suggest an alternative to rabbinic tradition written by the priests of the House of Zadok<sup>100</sup>. These were already known before the Dead Sea Scrolls were discovered in the pseudepigraphic literature: Enoch, Jubilees, and the Testament of the Twelve Patriarchs, but were not given the authority of the literature in the biblical canon because there were no copies available in Hebrew and Aramaic until much earlier copies were found in the Dead Sea Scrolls in 1947. These books describe God’s dwelling place as suspended above Mount Zion,

“... a heavenly sanctuary whose expanse extends beyond the boundaries of time and space ...”. It is spoken of as a “heavenly garden, a heavenly source of life, encompassing mountains, trees of life, running water, fragrant trees and holy angels ... linked to the place from which life flows and to the source of eternal blessing, a place subject to no earthly temporal flaws ...” the divine presence is there and “death has no dominion”<sup>101</sup>.

It is in this description, that it is possible to see how the structure of the temple was imagined. It is a description of heaven suspended above the earth whereas in the temple, there was a Holy of Holies where the presence of God or Shekinah Glory resided separated by a veil from the earthly temple.

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(Jerusalem : Yad Ben-Zvi Press, 2009 ; Austin : University of Texas Press, 2009), p.312, <<https://www.academia.edu/4828797>> [Accessed on 24 March 2024].

<sup>98</sup> In the book of Jubilees 8:19, it says, “And he knew that the Garden of Eden is the Holy of Holies, and the dwelling of the Lord, and Mount Sinai the centre of the desert, and Mount Zion – the centre of the navel of the earth: these three were created as holy places facing each other”.

<sup>99</sup> Rachel Eilior, ‘From Priestly (and Early Christian) Mount Zion to Rabbinic Temple Mount’, in *Where Heaven and Earth Meet: Jerusalem’s Sacred Esplanade*, ed. by Oleg Grabar and Benjamin Z Kedar, (Jerusalem : Yad Ben-Zvi Press, 2009 ; Austin : University of Texas Press, 2009), p.312, available at <<https://www.academia.edu/4828797>> [Accessed on 24 March 2024]. *Ibid*, p320, n 8, “Mount Zion is mentioned hundreds of times in the Hebrew Bible, especially in the books of Isaiah, Jeremiah, Micah, Zechariah, Psalms, and Lamentations”.

<sup>100</sup> *Ibid* p. 314 and p. 320, n 21 – On the meaning of the term see the Community Rule 119-21; 2.2-4; 5.1-3, 5, 8; Damascus Document 3.1, 4-21; 3.4; 5.5 Geza Vermes, *The Complete Dead Sea Scrolls in English* (New York, 1997).

<sup>101</sup> *Ibid*, p. 314.

## Chapter 3 (Words 4,128)

### 3. Temple and Creation

#### a) The Temple as a Microcosm of Creation

- i. The Solar Calendar of the Essenes or Enochian Calendar of the First Temple; harvest and threshing floor.

The Jewish calendar regulated the seasons and the ordinances of the temple in relation to the agriculture of Ancient Israel and with wider connection to the world at large. There was a “solar calendar of 52 Sabbaths or weeks forming a year of 364 days which was also divided into four seasons each consisting of 91 days or 13 weeks”<sup>102</sup>.

“The eternal sequences of time and its pre-destined, calculated cosmic changes as represented in the permanent astronomical courses and constant cycles of creation were noted and preserved by the Levitical priests who were invested with the office of sentinels of the holy course of time ...”<sup>103</sup>, through the cycles of harvest, sacrifices and sacred liturgy.

The temple was set up not only from an agricultural perspective to bring in the harvest and store it in its barns but to make animal sacrifices for ritual uncleanness.

About 440 years after the inception of the tabernacle, King David wanted to build a Temple for the Lord, (Beit haMikdash). God did not believe he was the right person to do so, because he was “a man of battles and have shed blood<sup>104</sup>”, he was unclean, and it was Solomon, David’s son who built the first Temple according to the structure of the tabernacle that had been given from God.

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<sup>102</sup> Rachel Elior, ‘From Priestly (and Early Christian) Mount Zion to Rabbinic Temple Mount’, in *Where Heaven and Earth Meet: Jerusalem’s Sacred Esplanade*, ed. by Oleg Grabar and Benjamin Z Kedar, (Jerusalem : Yad Ben-Zvi Press, 2009 ; Austin : University of Texas Press, 2009), p.309, available at <<https://www.academia.edu/4828797>> [Accessed on 24 March 2024]. The year that was carefully observed and monitored in the temple was divided into two divisions of time: visible and audible ... that were combined and synchronized ... the visible divisions of time related to the movements of the sun and the fourfold divisions of the year (the natural cycles of days and nights, the four season, further divided by vernal and autumnal equinox and summer and winter solstice). The heavenly audible and ritual divisions of the year related to the numerical, consecutive pre-calculated seven-fold cycles, (Sabbaths, seven “appointed times of the Lord” in the first seven months of the year. Sabbaths of each seventh fallow year and Jubilees. Together they constituted the essence of the eternal priestly solar calendar preserved and implemented in the temple which formed the foundation for the ritual order and sacrificial cycle.

<sup>103</sup> *Ibid*, Rachel Elior p. 309, available at <<https://www.academia.edu/4828797>> [Accessed on 24 March 2024]. The twenty-four priestly watches, responsible for temple worship, were mainly intended to preserve the visible and audible divine cycles of time through the cycles of sacrifices and sacred liturgy and were inaugurated by King David and by the High Priest Zadok (1 Chron. 24:3–19) during the same period. ...”.

<sup>104</sup> I Chronicles 28.3.

As mentioned earlier, in the design of Solomon's temple, there was great symbolism in where King David had bought the land on which the temple would be built. Land, which was "a sacred place designated by divine revelation"<sup>105</sup>. The land had previously been a threshing floor<sup>106</sup> owned by Araunah the Jebusite<sup>107</sup>, (II Samuel 24. 18-25) but now it being the site of the first temple, was rich in symbolism. The temple was constructed as a means of the people coming before the Lord and atoning for their sins through animal sacrifice, regulating the people through the law that had been given to Moses and through the presence of God, but it was also a place of the seasons according to creation which worked around an astronomical calendar which regulated the festivals. The solar 364-day calendar responding to the positions of the sun and the moon and the planets, regulated creation, nature, and agriculture and brought in the harvest. The symbolism of harvest, the threshing floor, existed even from the chosen site, where the first temple would reside, but was extended by John the Baptist to the coming of messiah in the gospel of Matthew<sup>108</sup>. John the Baptist said about Jesus:

"I baptize you with water for repentance. But after me comes one who is more powerful than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire. His winnowing fork<sup>109</sup> is in his hand, and he will clear his threshing floor, gathering his wheat into the barn and burning up the chaff with unquenchable fire". (Matt 3. 11-12).

The wheat are the people (being brought into the kingdom by Jesus) who are cleansed of sins by Jesus on the threshing floor of the Holy Spirit. The wheat is separated from the chaff the spiritual uncleanness, which is burnt up, in the holy cleansing unquenchable fire of the Holy Spirit baptism. Nick Shakoor, who plays Zebedee in The Chosen, gives an excellent testimony of being baptized by Holy Fire: ["There is no going back" - The Chosen Actor Encounters God \(youtube.com\)](https://www.youtube.com/watch?v=...)<sup>110</sup>.

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<sup>105</sup> Rachel Eilior, 'From Priestly (and Early Christian) Mount Zion to Rabbinic Temple Mount', in *Where Heaven and Earth Meet: Jerusalem's Sacred Esplanade*, ed. by Oleg Grabar and Benjamin Z Kedar, (Jerusalem : Yad Ben-Zvi Press, 2009 ; Austin : University of Texas Press, 2009), p.309, <<https://www.academia.edu/4828797>> [Accessed on 24 March 2024].

<sup>106</sup> II Chronicles 3.1; there is important messianic symbolism in God building his temple on a threshing floor or floor of the harvest. John the Baptist says of Jesus, "I baptize you with water for repentance but after me comes one who is more powerful than I, whose sandals I am not worthy to untie. He will baptise you with the Holy Spirit and fire. His winnowing fork is in his hand, and he will clear his threshing floor, gathering his wheat into the barn and burning up the chaff with unquenchable fire", (Matt 3: 11-12).

<sup>107</sup> II Samuel 24. 18-25

<sup>108</sup> Matt. 3. 12.

<sup>109</sup> Python the word translated as a winnowing fork is a tool like a pitchfork that would be used to lift harvested wheat up into the air into the wind which would then blow away the lighter chaff allowing the edible grains to fall to the threshing floor, a large flat surface.

<sup>110</sup> Fire of the Holy Spirit which recently was witnessed in the Holy Spirit baptism of the Chosen actor, Nick Shakoor, who experienced the Holy Spirit as unquenchable fire: 700 Club Interactive, *'There is no going back - The Chosen, Actor Encounters God - Ashley Key in an exclusive interview with Actor Nick*

The temple was a threshing floor, and the people were the wheat who would be harvested. In Numbers 31.23 it was clear that whatever or whoever could not stand the fire would be purified with water. The Holy Spirit or the presence of God brought the unquenchable refiners fire and was the light of the wisdom that the Menorah represented. The harvest festivals which were celebrated in the temple by the Festival of the First Fruits of the Harvests: barley, wheat, grape, and oil celebrated throughout the calendrical year and the planting, growth and harvesting regulated by the seasons and movement of the planets were reflected spiritually and symbolically, very significantly, in the ministry of messiah, where new wheat, depicted the harvesting of people on the earth for the Lord, who become first fruits for the Lord<sup>111</sup> and who have the first fruits of the Spirit<sup>112</sup>. New wine of the first fruits of the grape harvest symbolizes the power and tangible experience of the Holy Spirit or presence of God which brings joy and mirth. The new oil of the first fruits of the olive harvest symbolizes the consecration of the Holy Spirit and presence of God making a nation of priests and kings<sup>113</sup>. Eventually, the coming of the priestly and kingly messiah would bring in the gentiles as grafted into the olive tree to receive the “oil of the Holy Spirit” (see the authors testimony below<sup>114</sup>) becoming a kingdom of priests and kings<sup>115</sup>. Already it can be seen that the threshing floor was viewed materially with the harvesting of wheat, barley, grapes, and olives but was given symbolic meaning spiritually with the harvesting of people. The harvesting of the first fruits of agriculture and the first fruits of the kingdom. Some Christian groups with a Jewish influence claim that Sunday worship is a corruption from Rome and pagan worship. However, Christians were considered, “First Fruits” (James 1:18<sup>116</sup>) and worship probably occurred on a Sunday because the Jewish Festivals of First Fruits always fell on a Sunday, the day after the Sabbath (Leviticus 23: 10-11)<sup>117</sup>. Clearly, temple

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Shakoor. [video]. 27, June, 2023 < ["There is no going back" - The Chosen Actor Encounters God \(youtube.com\)](#) > [Accessed on 14 September 2023].

<sup>111</sup> James 1.18 “In the exercise of His will He brought us forth by the word of truth, so that we would be a kind of first fruits among His creatures”.

<sup>112</sup> Romans 8:23 “Not only so, but we ourselves, who have the first fruits of the Spirit, groan inwardly as we wait eagerly for our adoption to sonship, the redemption of our bodies”.

<sup>113</sup> Exodus 19:6 “And you will be my kingdom of priests, my holy nation. This is the message you must give to the people of Israel”.

<sup>114</sup> My baptism of the energy of the Holy Spirit bringing the joy of new wine also felt like warm oil running down my head and chest which circulated around my heart. This was not only the sharing in the kingship of the holy messiah, Jesus, but also a priestly anointing and a circumcision of the heart.

<sup>115</sup> 1 Peter 2:9 “But you are a chosen people, a royal priesthood, a holy nation, God’s special possession, that you may declare the praises of him who called you out of darkness into his wonderful light”.

<sup>116</sup> “He chose to give us birth through the word of truth that we might be a kind of first fruits of all he created”.

<sup>117</sup> Chuck Missler, Koinonia House, *The Feast of First Fruits*, 1 May 2023, < [The Feast of First Fruits | Koinonia House \(khouse.org\)](#) > [Accessed on 12 September 2023], “Regardless of what day it was, the Feast of First Fruits always fell on the first day after the Sabbath after Passover (Leviticus 23: 10-11). The Feast of First Fruits, the first of the harvest celebrations, therefore, always took place on a Sunday”

symbolism is seen here. The physical temple is represented by the physical harvest and the fruits of the harvest are gathered into the barns in the temple (Nehemiah 12:44)<sup>118</sup>. Also, the spiritual temple is represented by the symbolic harvesting of people who are brought into the kingdom, the Holy of Holies, (beyond the veil) who become first fruits to be made righteous in Christ before God.

## ii. The Principles of the Solar Calendar

Terrestrially, the Essenes of the Dead Sea Scrolls followed a 364-day solar calendar. Rachel Elior describes it as follows:

“The principles of the beautiful, harmonic, mathematical calculation underlying the solar year which according to priestly tradition derived from a divine origin are enunciated in detail in various books found in the Dead Sea Scrolls<sup>119</sup>.

The veil of the temple was “woven in 72 threads” [Exodus Rab. 50:4 [on Exod. 36:35] or was woven on a loom having 72 rods and over each rod were 24 threads<sup>120</sup>. This could be related to the precession<sup>121</sup> of equinoxes which is 1 degree every 72 years. The precessions, the movement of

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<sup>118</sup> At that time men were put in charge of the storerooms where contributions for the Temple were kept, including the tithes and the first grain and fruit that ripened each year. These men were responsible for collecting from the farms near the various cities the contributions for the priests and the Levites which Law required, (Nehemiah 12:40-45), (v45).

<sup>119</sup> 1 Enoch 72:32, 74; 10-12; 75; 2; 82:6; 2 Enoch 13 – 17, 41-8; Jubilees 6: 23-38; 4QMMT A II-III; Psalms Scroll 11 QPsa XXVII, 2-11; The Temple Scrolls; The Damascus Document; The Scroll of Priestly Courses; The Songs of the Sabbath Sacrifice.

<sup>120</sup> Daniel M Gurtner, ‘The Veil of the Temple in History and Legend’, JETS 49/1 (March, 2006) pp 97 – 114, (p. 106), n 49, 50.

<sup>121</sup> The position of the Earth in its orbit around the Sun at the solstices, equinoxes, or other time defined relative to the seasons, slowly changes. If, for example, the Earth’s orbital position is marked at the summer solstice when the Earth’s axial tilt is pointing directly toward the Sun. One full orbit later, when the Sun has returned to the same apparent position relative to the background stars, the Earth’s axial tilt is not now directly toward the sun: because of the effects of precession, it is a little way beyond that. After about 26,000 years the difference amounts to a full year, the positions of the seasons relative to the orbit are back where they started. For identical reasons the apparent position of the sun relative to the backdrop of the stars at some seasonally fixed time slowly regresses a full 360 degrees through all the twelve traditional constellations of the zodiac at the rate of about 50.3 seconds of arc per year or 1 degree every 71.6 years. After 13,000 years the location of the current summer solstice will become the location of the winter solstice. (Months in the Solar calendar are defined by seasons and so winter in the Northern hemisphere will never occur during June.) Axial precession is a gravity induced slow and continuous change in relation to the orientation of an astronomical body’s rotational axis. Particularly, it can refer to the gradual shift in the orientation of the earth’s axis of rotation in a cycle of approximately 26000 years. The Earth’s axis of rotation is tilted 23.5 degrees to the plane of its orbit. It is this tilt that causes the seasons, and it makes the Sun and the planets which have orbital planes parallel to Earth’s, appear to move north and south during the year along a path called the ecliptic. Because the ecliptic is tipped relative to Earth’s equator, it is also tipped relative the celestial equator.

(<https://science.jrank.org/pages/2559/Equinox.html>). The two points where the ecliptic intercepts the celestial sphere are the equinoxes. The equinoxes (the term equinox here refers to a point on the celestial sphere so defined, rather than the moment in time when the Sun is overhead at the Equator though the two meanings are related) moved westward along the ecliptic relative to the fixed stars, opposite to the

the earth around the sun and the planets in the constellations had important significance to the temple and the tapestry of life of the material world, symbolized in the woven tapestry of the material veil depicting the elements that sustain life: fire, water, air, and earth. The formation of the material world and its rich tapestry of life is dependent on the sun providing light and water from the rain, creating the seasons, regulating various festivals: New Wheat, New Wine, New Oil etc., related to the harvests directly related to the seasons which followed a calendar according to the revolution of the world its movement in the constellations in relation to the movement of the planets and the sun.

### iii. Heavenly Luminaries Wednesday

The solar year began on the day which the heavenly luminaries were created – Wednesday which was at the time of the Vernal Equinox in the month of March. God said to Moses in Exodus 12: 1-2, “... This month shall mark for you the beginning of the months; it shall be the first of the months of the year for you”, which was the first of Nisan in the Torah “in the context of a description of the Passover”<sup>122</sup>. The year was divided into consecutive quarters of fixed structure: ninety-one days divided into thirteen weeks; the sabbaths fell on fixed dates – the same ones in each quarter; the days on which the first days of months and the festivals fell were also known in advance – always falling on the same day of the week, the festivals on the same day of the month and in the same position within the quarter. No festival could ever fall on a sabbath, and neither could the first day of any month; the solar calendar could be used to determine the cycles of service of the 24 priestly courses, in sevenfold cycles of sabbatical years and jubilees.

The calendar,

“... ordained and written in the heavenly tablets’ and imprinted in the cyclic laws of nature, into seasons and signs of the zodiac based on an underlying fourfold, annual principle, reflects the divine pattern of time – the seven days of creation and the various sevenfold divisions derived

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yearly motion of the Sun along the ecliptic. Historically, the discovery of the precession of the equinoxes is usually attributed in the West to the 2<sup>nd</sup> century BC astronomer Hipparchus.

([https://en.m.wikipedia.org/Axial\\_precession#Polar\\_shift-and-equinoxes\\_shift](https://en.m.wikipedia.org/Axial_precession#Polar_shift-and-equinoxes_shift). Due to procession, the Earth’s axial tilt slowly changes over time. As time progresses, the locations on the Earth’s orbit at which equinoxes and solstices occur will change. Thus, the location of the current summer solstice will become the location of winter solstice 13,000 years hence.

<sup>122</sup> Michele Alperin, My Jewish Learning, *How Rosh Hashanah Became New Year’s Day, In the Torah, the beginning of the year was clearly set in the spring. So, what happened?*, (2022-24), <[How Rosh Hashanah Became New Year's Day | My Jewish Learning](#)>, [Accessed on 12 January 2024].

Stephen Gabriel Rosenberg, The Jerusalem Post, *Why is Rosh Hashana in the Autumn?*, (12 September 2012), <[Why is Rosh Hashana in the autumn? - The Jerusalem Post \(jpost.com\)](#)>, [Accessed on 12 January 2024].

therefrom – as well as the harmonic principle linking cosmic time, as revealed in nature, and cultic time, as entrusted to human beings<sup>123</sup>”

“The ritual envisaged in the literature of the secessionist priesthood was founded on a fixed, cyclic calculation pertaining to the solar calendar: fifty-two weeks/sabbaths, adding up to a year of 364 days and divided into four seasons correlated with the major agricultural landmarks of the year<sup>124</sup>”.

“... and with four liturgical cycles of thirteen sabbaths each. The calendar thus prescribed a sequence of sabbaths recurring every seven days of appointed time and seven Temple festivals occurring at intervals of seven weeks, in the first seven months of the year; and of sabbaticals and jubilees, also dependent on seven -unit intervals<sup>125</sup>”:

iv. Four Festivals of First Fruits\*

\*First Fruits of the New Barley of the Barley Harvest

\*First Fruits of the New wheat of the Wheat Harvest

\*First Fruits of the New Wine of the Grape Harvest– The Temple Scroll 19:11-16, 21:4-8

\*First Fruits of the New Oil of the Olive Harvest – The Temple Scroll 21: 12-22:2; 15-16

The Wood Offering – Reworked Pentateuch Frag. 25:5B-11 (Extra festival in the DSS)

v. Seven Festivals

Passover

Unleavened Bread

First Fruits

Pentecost

Trumpets

Day of Atonement

Tabernacles

The festivals occurred “... at intervals of seven weeks in the first seven months of the year; and of sabbaticals and jubilees, also dependent on seven-unit intervals. The 52 sabbaths and 18 festivals amounted to a total of seventy days every year on which all work and every day activities ceased. The annual calendar of sabbaths and the multi-annual calendar of sabbaticals and

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<sup>123</sup> Rachel Eilior, *The Three Temples: On the Emergence of Jewish Mysticism*, (Oxford: The Littman Library of Jewish Civilization, 2004) pp. 45-48.

<sup>124</sup> Rachel Eilior, *Ibid*, p.230.

<sup>125</sup> *Ibid*, p. 230.

jubilees were both maintained by twenty-four priestly courses, which relieved each other at weekly intervals in thirteen cycles of recurring poems; both calendars, the exclusive province of the guardians of this sacred heritage, were based on the Enoch myth in relation to basic cycles of the cosmic order and on the myth of angels and priests who share a joint liturgical sequence as found in the Psalms Scroll and the Songs of the Sabbath Sacrifice. On the other hand, this cosmic liturgical calendar with its sevenfold and fourfold cycles was associated with the tradition of the Chariot Throne, Ezekiel's Merkavah, the Covenant at Sinai and Shavuot, the heavenly tablets and the tradition of the covenants renewed periodically in the 3<sup>rd</sup> month and with angelic participation in the ritual<sup>126</sup>.

**b) The temple was a garden sanctuary and deeper meaning of the temple structure:**

**i. The Veil of the Temple**

The veil that separated the Holy Place from the Holy of Holies was coloured, tekhelet (blue), purple, crimson, and fine linen<sup>127</sup> and this veil, according to Josephus and Philo, depicted the elements of the earth and earthly creation: fire, air, earth, and water<sup>128</sup> which depicted matter, the material world and which symbolically separated the earth from heaven.

Josephus describes the veil of the temple in (J.W. 5.5.4, 211-5.5, 219 LCL)

The Holy of Holies "... had golden doors fifty-five cubits high and sixteen broad. Before these hung a veil of equal length, of Babylonian tapestry with embroidery of blue and fine linen, of scarlet also and purple, wrought with marvellous skill. Nor was the mixture of materials without its mystic meaning: it typified the universe. For the scarlet seemed emblematical of fire, the fine linen of the earth, the blue of the air, and the purple of the sea; the comparison in two cases being suggested by their colour and in that of the fine linen and purple by their origin, as the one is produced by the earth and the other by the sea. On this tapestry was portrayed a panorama of the heavens, the sign of the Zodiac excepted. The innermost recess measured twenty cubits and was screened in like manner from the outer portion by a veil. In this stood nothing whatever: unapproachable, inviolable, invisible to all, it was called the Holy of Holies". (Translation 1, early Jewish Writings<sup>129</sup>)

But that gate which was at this end of the first part of the house was, as we have already observed, all over covered with gold, as was its whole wall about it; it had also golden vines above it, from which clusters of grapes hung as tall as a man's height. But then this house, as it was divided into

<sup>126</sup> *Ibid*, p. 230 - 231.

<sup>127</sup> Bible Study, *Design of Jerusalem's Temple*, <https://www.biblestudy.org/biblepic/interior-diagram-of-temple-in-jerusalem.html#:~:text=The%20Inner%20Court> [Accessed on 12 May 2023].

<sup>128</sup> Josephus Flavius, *The War of the Jews or the History of the Destruction of Jerusalem*, *Earliest Jewish Writings*, J.W. 5.5.4, 211-5.5, 219 LCL, Book 5, Chapter 5, Section 4, < [Josephus, Wars Book V \(earlyjewishwritings.com\)](https://www.earlyjewishwritings.com/josephus_wars_book_v) >, [Accessed on 9 June, 2024].

<sup>129</sup> *Ibid*, Book 5, Chapter 5, Section 4. < [Josephus, Wars Book V \(earlyjewishwritings.com\)](https://www.earlyjewishwritings.com/josephus_wars_book_v) >, [Accessed on 9 June, 2024].

two parts, the inner part was lower than the appearance of the outer, and had golden doors of fifty-five cubits altitude, and sixteen in breadth; but before these doors there was a veil of equal largeness with the doors. It was a Babylonian curtain, embroidered with blue, and fine linen, and scarlet, and purple, and of a contexture that was truly wonderful. Nor was this mixture of colours without its mystical interpretation, but was a kind of image of the universe; for by the scarlet there seemed to be enigmatically signified fire, by the fine flax the earth, by the blue the air, and by the purple the sea; two of them having their colors the foundation of this resemblance; but the fine flax and the purple have their own origin for that foundation, the earth producing the one, and the sea the other. This curtain had also embroidered upon it all that was mystical in the heavens, excepting that of the [twelve] signs, representing living creatures. (Translation 2, William Whiston, A.M., Ed<sup>130</sup>).

Similarly, the heavenly man and earthly man were separated by the illusion of solid matter<sup>131</sup> of the material world or the flesh of the earthly man after being banished from the Garden of Eden. In Matthew 27.51 when Christ died on the cross, “the veil of the temple was torn in two from top to bottom ...” and in Hebrews 10. 19-20 Christ’s death opened “a new and living way, which he has consecrated for us through the veil that is His flesh”. In a sense the veil of his flesh was torn in two like the veil in the temple because the earthly man had been put to death. In Hebrews Christ is the once and for all sacrifice who frees up the glory or presence of God from the Shekinah making it available to all.

## ii. The Garment of the Great High Priest

One of the oldest traditions of the rabbis is that God gave garments to Adam and Eve before the fall but that they were not garments of skin as in Genesis 3:21<sup>132</sup>, but instead they were garments of light.

The question here is whether Adam and Eve were given bodies of light that were incorruptible or whether they were given garments of light as a covering of their mortal bodies? Was the radiance of light being emitted internally, renewing the physical creation or was it an external covering?

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<sup>130</sup> William Whiston, A.M; Ed., Perseus Tufts.edu, *Flavius Josephus, The Wars of the Jews*, <[Flavius Josephus, The Wars of the Jews, Book V, section 207 \(tufts.edu\)](https://www.perseus.tufts.edu/hypertext/docs/j/jwars07.htm)> [Accessed on 1 February 2024]. (William Whiston, A.M. Auburn and Buffalo, John E. Beardsley, 1885).

<sup>131</sup> Hans Peter Dürr, Physicist at the Max Plank Institute in Germany, talking to Deepak Chopra about matter being an illusion: that it does not exist as we see it but that it is really a process of happenings: Peacefulness, *Quantum Physics & Creativity Hans-Peter Dürr and Deepak Chopra, 1&2*, [video], 29 May 2014, <[Quantum Physics & Creativity - Hans-Peter Dürr and Deepak Chopra 1/2 \(youtube.com\)](https://www.youtube.com/watch?v=1Q8v8v8v8v8)> and <[Quantum Physics & Creativity - Hans-Peter Dürr and Deepak Chopra 2/2 - YouTube](https://www.youtube.com/watch?v=2Q8v8v8v8v8)> [Accessed on 20 May 2023].

<sup>132</sup> “God made garments of skins for Adam and for his wife and clothed them”.

Thinking of the tabernacle and the Jewish Temple as a microcosm of creation, the first man Adam before the fall, lived in the heavenlies and the Garden of Eden, beyond the veil in the Holy of Holies. He was “in communion with God and clothed with righteousness, glory and honour”<sup>133</sup>, but Adam sins and falls. After the Fall, the vestments were given to Adam to symbolize the possibility of restoring the glory of God and of all creation, *Tikkun Olam*. In temple terms, the vestments belong to this side of the veil where man is not fully redeemed. Whereas the garment of glory belongs to beyond the veil in the Holy of Holies. These garments were passed down to the first born who had the role of sacrificing the offerings. According to the Midrash Tanhuma, “the liturgy was performed by the first born in [Adam’s garment]”, before the priests took over the role. Numbers Rabbah says that “... as Adam was about to sacrifice, he donned high priestly garments as it says: “God made for Adam and his wife coats of skin (Genesis 3:21). They were robes of honour which subsequent firstborn used”<sup>134</sup>. The first-born sons had the role of sacrificing the offerings. This garment passed down the generations from Seth to Noah.

There is also a tradition that Adam’s garments were made from the serpent of Leviathan. “Pirke de Rabbi Eliezer notes that, “from the skin that the serpent sloughed off, the Holy One, blessed be He, took and made garments of glory for Adam and for his helpmate”<sup>135</sup>. According to Ginzberg, the tradition is intended to retain the sense of brightness for both, since Leviathan’s skin was believed to have a shining lustre. The words skin and light are deliberately very similar in Hebrew: “אֹר” “light” and “עוֹר” “skin”<sup>136</sup> and there are traditions both Christian and Jewish that before the fall the skin of Adam and Eve were luminous with God’s glory. On the other hand, the serpent of Leviathan has tremendous spiritual meaning, and it might be the removing of the garment before entering the holy of holies which symbolized removing the earthly, beastly nature of man and/or the unclean spirit of the serpent or those spirits in the flesh that according to the Dead Sea Scrolls will not be removed until the end of time:

“Then truth that which has wallowed in the ways of wickedness during the dominion of injustice until the appointed time of judgement, shall arise in the world, forever. God will then purify every deed of man with His truth; He will refine for Himself the human frame by rooting out all spirit of

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<sup>133</sup> Garber, Stanley David, ‘Symbolism of Heavenly Robes in the New Testament in Comparison with Gnostic Thought’ (1974), p. 51; cf. Edgar Haulotte, ‘Symbolique du vetement selon la Bible’ (Lyon: Aubier, 1966) p.186 in Stephen D Ricks, *The Garment of Adam in Jewish, Muslim and Christian Tradition*, p. 721, n.189, <[CH 24 The garment of Adam in Jewish Muslim and Christian tradition \(3\).pdf](#)>

<sup>134</sup> Sefaria, Sefaria.org, *Bamidbar Rabbah 4, The Sefaria Midrash Rabbah (2022), Numbers Rabbah 4:8 on Numbers 3:45*; available at <[Bamidbar Rabbah 4:8 \(sefaria.org\)](#)> [Accessed on 21 March 2023].

<sup>135</sup> Sefaria, Sefaria.org, *Pirke de Rabbi Eliezer 20, The Sefaria, Pirke de Rabbi Eliezer 20 on Genesis 3:21*, trans. Rabbi Gerald Friedlander, London, 1916, available at <[Pirkei DeRabbi Eliezer 20 \(sefaria.org\)](#)> [Accessed on 21 March 2023]

<sup>136</sup> K Gallagher, Grace in Torah Ministries, *Garments of Light Part 1*, 8 December 2015, available at <[Garments of Light Part I | GRACE in TORAH](#)> [Accessed on 21 March 2023].

injustice from the bounds of the flesh. He will cleanse him of all wicked deeds with the spirit of holiness; like purifying waters He will shed upon him the spirit of truth (to cleanse him) of all abomination and injustice. And he shall be plunged into the spirit of purification, that he may instruct the upright in the knowledge of the Most High and teach the wisdom of the sons of heaven to the perfect of way. For God has chosen them for the everlasting Covenant and all the glory of Adam shall be theirs. There shall be no more lies and all the works of injustice shall be put to shame”<sup>137</sup>.

Rabbi Eliezer also said that the garment of the first man was a “skin of nail”, and he was covered with “a cloud of glory”. After Adam sinned, he was deprived of the cloud of glory and saw that he was naked. ‘In another version after Adam and Eve sinned the garment of light fell from them ...Thus the writer of the Odes of Solomon exclaims, “I was covered with the covering of your spirit, and I removed from me my garments of skin”’<sup>138</sup>.

In Genesis Rabbah 3:21 we read:

In R Meir’s Torah it was found written, “Garments of light ... refer to Adam’s garments, which were like a torch [shedding radiance], broad at the bottom and narrow at the top...”<sup>139</sup>.

In Galatians 3:27: “For as many of you have been baptized into Christ have put on Christ” is like taking off the old man of earthy origins and putting on the new man of heavenly origins. “This represents the garment worn by Adam before the fall and his return to that pre-transgression state of glory and grace”<sup>140</sup>. Gregory Nyssa said:

“As if Adam were still living in each of us, we see our nature covered with garments of skin and the fallen leaves of this earthly life, garments which we made for ourselves when we had been stripped

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<sup>137</sup> Geza Vermes, ‘Community Rule 1QS 4:20-25’, *The Complete Dead Sea Scrolls in English*, Revised Edition, 2016, (Oxford, Penguin Classics, 2004) p 103.

<sup>138</sup> Stephen D. Ricks, BYU Scholars Archive, *The Garment of Adam in Jewish, Muslim and Christian Tradition*, p708, <<https://scholarsarchive.byu.edu/cgi/viewcontent.cgi?filename=25&article=1075&context=mi&type=additional>> [Accessed 21 March, 2023]. - (Odes of Solomon 25:8; cf. 11:9-10, 13:2, 20:7, 21:2, 33:10; Gospel of Truth 20:30-34).

<sup>139</sup> Stephen D. Ricks, BYU Scholars Archive, *The Garment of Adam in Jewish, Muslim and Christian Tradition*, Archive, p706 <<https://scholarsarchive.byu.edu/cgi/viewcontent.cgi?filename=25&article=1075&context=mi&type=additional>> [Accessed 21 March, 2023] – (Genesis Rabbah 20:12 on Genesis 3:21; cf. Smith, *The Garments of Shame*, pp 16-17).

<sup>140</sup> Stephen D. Ricks, BYU Scholars Archive, *The Garment of Adam in Jewish, Muslim and Christian Tradition*, p 708 <<https://scholarsarchive.byu.edu/cgi/viewcontent.cgi?filename=25&article=1075&context=mi&type=additional>> [Accessed 21 March, 2023].

of our robes of light, and we put on the vanities, the honours, the passing satisfactions of the flesh instead of our divine robes”<sup>141</sup>.

Jerome states that:

“... when ready for the garments of Christ, we have taken off the tunics of skin, then we shall be clothed with a garment of linen which has nothing of death in it, but is wholly white so that, rising from baptism, we may gird our loins in truth and the entire shame of our past sins may be covered”<sup>142</sup>.

In the early church the people were baptised and then given a white garment symbolizing purity<sup>143</sup>. This could be of linen which was of unmixed material which also symbolized purity like the Great High Priests garment mentioned below.

The veil of the temple according to Philo and Josephus was of the colours of the elements, red for fire, blue for air, cream for the earth, purple for water and therefore depicted matter. The Great High Priest wore an outer robe that was identical to the veil of the temple and depicted the material world<sup>144</sup>. Therefore, in Solomon’s temple, when the Great High Priest entered the Holy of Holies beyond the veil and into the presence of God and his glory, he took off the robe of matter, flesh, skin, the robe that depicted creation. Underneath he was wearing a white linen garment<sup>145</sup>

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<sup>141</sup> Gregory de Nyssa, ‘De Oratione Dominica, Oratio 5, in PG, 44:1184 B-C’ in Stephen D. Ricks, *The Garment of Adam in Jewish, Muslim and Christian Tradition*, pp 708 -709, <<https://scholarsarchive.byu.edu/cgi/viewcontent.cgi?filename=25&article=1075&context=mi&type=additional>> [Accessed 21 March, 2023].

<sup>142</sup> Jerome, ‘Epistle LXIV, 19, in PL, 22:613’, in Stephen D. Ricks, *The Garment of Adam in Jewish, Muslim and Christian Tradition*, p 709 <<https://scholarsarchive.byu.edu/cgi/viewcontent.cgi?filename=25&article=1075&context=mi&type=additional>> [Accessed 21 March, 2023].

<sup>143</sup> Ronald Rentner, Christian.net, ‘Theology and Spirituality, What does the White Garment mean in Baptism?’, 28 February, 2024. available at < <https://christian.net/theology-and-spirituality/what-does-the-white-garment-mean-in-baptism/#:~:text=In%20the%20early%20Church%2C%20candidates%20for%20baptism%20would,sins%20and%20initiated%20into%20the%20community%20of%20believers>>. [Accessed on 21 March 2024].

<sup>144</sup> Josephus Flavius, Earliest Jewish Writings, ‘The War of the Jews or the History of the Destruction of Jerusalem’, J.W. 5.5.4, 211-5.5, 219 LCL, Book 5, Chapter 5, Section 4, available at < [Josephus, Wars Book V \(earlyjewishwritings.com\)](https://www.earlyjewishwritings.com/war5_5_4.html)>, [Accessed on 9 June, 2024].

“When he officiated, he had on a pair of breeches that reached beneath his privy parts to his thighs, and had on an inner garment of linen, together with a blue garment, round, without seam, with fringe work, and reaching to the feet ... But that girdle that tied the garment to the breast was embroidered with five rows of various colours of gold, and purple, and scarlet, as also of fine linen and blue, with which colours we told you before the veils of the temple were embroidered also ... However, the high priest did not wear these garments at other times, but a more plain habit; he only did it when he went into the most sacred part of the temple, which he did but once in a year, on that day when our custom is for all of us to keep a fast to God ...” (J.W. 5.5.4, 211-5.5, 219 LCL).

<sup>145</sup> Naftali Silberberg, Chabad.org, 2024, *How to Enter the Holy of Holies*, <[https://www.chabad.org/library/article\\_cdo/aid/571614/jewish/Enter-the-Holy-of-Holies.htm](https://www.chabad.org/library/article_cdo/aid/571614/jewish/Enter-the-Holy-of-Holies.htm)> [Accessed on 24 March, 2023]. Based on the writings of Lubavitcher Rebbe) “When entering the Holy of Holies, however, the high priest was clad in simple, pristine white linen garments”.

which depicted holiness and the light of glory. He became like an angel in heaven, entering the heavenly sanctuary or the Holy of Holies or stepping back into the Garden of Eden before the fall.

Conversely, in the Talmudic tractate *Arakhim* the priestly garments all signified various sins for atonement and the robe was supposed to procure atonement for slander<sup>146</sup> and in the Targum Onkelos the garments that the Lord made for Adam were worn upon the skin of their flesh<sup>147</sup>.

However, in the Community Rule in the Dead Sea Scrolls, "... for the visitation of all who walk in the spirit, it shall be healing, great peace in a long life, and fruitfulness, together with every everlasting blessing and eternal joy in life without end, a crown of glory, **and a garment of majesty in unending light**<sup>148</sup>". In 4 Ezra, Ezra sees a vision of heaven of those who have, "put off mortal clothing and put on the immortal, and they have confessed the name of God ..." <sup>149</sup>, which is reminiscent of St. Paul saying in 1 Cor. 15:53, "For this corruptible must put on in-corruption, and this mortal must put on immortality". In 1 Enoch the righteous "shall have been clothed with garments of glory, and these shall be the garments of life from the Lord of Spirits; and your garments shall not grow old"<sup>150</sup>. Philo said, "The heavenly garment of light is the garment of the priesthood<sup>151</sup>" and "putting on the garment of light is another way of saying that God reveals the Logos by the light which radiated from it"<sup>152</sup>.

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<sup>146</sup> The Sefaria, Sefaria.org, *TB Arakhin 16a*, The Williamson Davidson Talmud edition, Koren Steinsaltz, < [Arakhin 16a:1 \(sefaria.org\)](https://www.sefaria.org/Arakhin_16a:1)>, [Accessed on 19 May 2024] - "Rabbi Shmuel bar Nahmani says that Rabbi Yohanan says leprous marks come and afflict a person for seven sinful reasons: For malicious speech, for bloodshed, for an oath taken in vain, for forbidden sexual relations, for arrogance, for theft, for stinginess. The Gemara explains the source for the claims that each is punishable with leprosy. For malicious speech, one is punished, as it is written: "Whoever defames his neighbour in secret, I will destroy him; whoever is haughty of eye and proud of heart, I will not suffer him" (Psalms 101:5). The Gemara explained above (15b) that this is referring to leprosy". St. James said, "With the tongue we praise our Lord and Father and with it we curse human beings who have been made in God's likeness ...", (James 3:9-18) which is indirect blasphemy. "Brothers and Sisters do not slander one another ...", (James 4:11-12).

<sup>147</sup> The Sefaria, Sefaria.org, *Targum Onkelos on Genesis 3*, Metsudah Chumash, Metsudah Publication, 2009. <[Onkelos Genesis 3:21 \(sefaria.org\)](https://www.sefaria.org/Onkelos_Genesis_3:21)>, [Accessed on 19 May 2024].

<sup>148</sup> Geza Vermes, 'Community Rule 1QS 4:9', *The Complete Dead Sea Scrolls in English*, Revised Edition, (Oxford, Penguin Classics, 2004) p 102 - "And as for the visitation of all who walk in the spirit, it shall be healing, great peace in a long life, and fruitfulness, together with every everlasting blessing and eternal joy in life without end, a crown of glory, **and a garment of majesty in unending light**".

<sup>149</sup> The Parable of the Vineyard, ParableoftheVineyard.com 2019, '4 Ezra 2:44-45', < [4 Ezra \(2 Esdras\) - Parable of the Vineyard](https://www.parableofthevineyard.com/4-Ezra-2-44-45/)> [Accessed on 28 June, 2024].

<sup>150</sup> Charles (1912) and Parallel Laurence (1883), Pseudepigrapha Online Parallel Bible Study, *First Enoch*, 1 Enoch 61:18, [First Enoch - Chapter LXII / Chapter 61 - Book of 1 Enoch, Parallel 1912 Charles & 1883 Laurence, Pseudepigrapha Online Parallel Bible Study \(qbible.com\)](https://www.pseudepigraphaonline.com/parallel-bible-study/1-Enoch-61-18) [Accessed on 23 March, 2024].

<sup>151</sup> Philo, 'De Fuga 110 - (Philo 05, Flights, Names, Dreams)', *Philo of Alexandria, Works (Loeb Classical Library, in 12 Volumes)*, (p. 69), Eds. F.H Colson, G.H. Whitaker, Ralph Marcus, Internet Archive, < [Philo of Alexandria, Works \(Loeb Classical Library in 12 volumes\) : F.H. Colson, G.H. Whitaker, Ralph Marcus : Free Download, Borrow, and Streaming : Internet Archive](https://www.archive.org/details/Philo_of_Alexandria_Works_(Loeb_Classical_Library_in_12_volumes)_F.H._Colson_G.H._Whitaker_Ralph_Marcus_Free_Download_Borrow_and_Streaming_Internet_Archive)>, [Accessed on 25 March 2024].

<sup>152</sup> Alexander Altmann, 'A note on the Rabbinic Doctrine of Creation', *Journal of Jewish Studies* 7 (1956) pp 201-2 cited in Stephen D. Ricks, *The Garment of Adam in Jewish, Muslim and Christian Tradition*, p.716

Clearly, there is a mix of traditions suggesting that there is a garment of light i.e. the anointing of the presence of God and there is a suggestion that there could be an incorruptible body which has transformed from a body of flesh that decays and dies to an immortal body of light.

### iii. Matter, Energy, - the Power of God - and the Divine Mind

For Rachel Elijor in her paper, “the Garden of the Holy of Holies and the Dwelling of the Lord she says this about the Garden of Eden:

“The Garden of Eden planted by God, described more fully in Genesis 8 and 9 which include terminology related to planting and growth, is the place where man first becomes aware of his surroundings, abstract and concrete, divine and human, language and memory, command, prohibition, and sin, blame and punishment. It is here that the human story begins, a story bound up with the transition from a place of growth, bounty, eternity, and abundant kindness, limitless and free of consciousness, memory, and awareness, to a culture of boundaries, of awareness of transience and finiteness, of laws and prohibition of mortality and memory”<sup>153</sup>.

Clearly, the temple, a microcosm of creation and symbolic of the Garden of Eden and a means by which man can return to God is constructed in the physical world as a building made of matter, with a veil depicting the elements of matter separating man from God and a Great High Priest who removes his garment of matter before going beyond the veil to God in the Holy of Holies. Hidden in the materialism of the building is another world of energy or Spirit seen by the nesting format (increasing stages of purity) of the outer courts, inner court, and the Holy of Holies where the invisible presence of God resided. God “sheds his Holy Spirit<sup>154</sup>”, his spirit of truth, experienced as energy, described as glory, Shekinah Glory which is light. This is the connection between the physical (matter and energy) and the Divine mind of God, the link between heaven and earth, the invisible and visible.

“The tradition was composed by writers who regarded the Garden of Eden as an eternal, sanctified expanse, situated outside of time and place, a divine place of growth, efflorescence, and eternal youth, the source of life, a place immune to the ravages of time and free of death’s dominion. According to these authors, this sacred place is not subject to the rules of a reality limited in time and space, for the Garden of Eden, linked in the

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<<https://scholarsarchive.byu.edu/cgi/viewcontent.cgi?filename=25&article=1075&context=mi&type=additional>> [Accessed 21 March, 2023].

<sup>153</sup> Rachel Elijor, ‘The Garden of Eden is the Holy of Holies and the Dwelling of the Lord’, *Studies in Spirituality* 24, (2014) pp. 63-118, (pp.67-68) doi: 10.2143/SIS.24 D.3053492. available at <(60) The Garden of Eden is the Holy of Holies and the Dwelling of the Lord | Rachel Elijor and Rachel Elijor - Academia.edu.

<sup>154</sup> Geza Vermes, ‘The Words of the Heavenly Lights, 4Q504 V 15’, *The Complete Dead Sea Scrolls in English*, Revised Edition, 2016, (Oxford, Penguin Classics, 2004) p 378.

priestly tradition to the world of the chariot, the angels, and the cherubim, is the source of life – the source of time and space themselves and of their eternal form and its ritual representation on earth<sup>155</sup>.” (The Linsider Translation).

Out of the Garden of Eden flows the water of life, the streams of living water, that Jesus described as, “the water that I shall give him shall be in him a well of water springing up into everlasting life”, (John 4:10-14). The Garden of Eden and the Holy of Holies are connected to waters of life. “A number of biblical texts associate fountain and temple ... the land of Israel and the people within it can be designated as a garden or planting<sup>156</sup>.”

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<sup>155</sup> Rachel Elijor, ‘The Garden of Eden is the Holy of Holies and the Dwelling of the Lord’, *Studies in Spirituality* 24, (2014), pp. 63-118. (p. 79) doi: 10.2143/SIS.24.0.3053492 available at <(63) [The Garden of Eden is the Holy of Holies and the Dwelling of the Lord | Rachel Elijor and Rachel Elijor - Academia.edu](#)> [accessed on 12 Feb 2024] and Rachel Elijor, ‘The Garden of Eden is the Holy of Holies and the Dwelling of the Lord’, *Garden of Eden and the Myth of Incense*, The Linsider Translation, pp 1-86. (pp. 4-5) Academia. Edu, available at < (63) [Garden of Eden and the myth of Incense | Rachel Elijor - Academia.edu](#)> [accessed on 12 Feb 2024].

<sup>156</sup> Torleif Elgvin, ‘Temple Mysticism and the Temple of Men’, *Brill*, (1 January, 2010), pp. 225-242 (p. 238) available at <<https://doi.org/10.1163/ej.9789004167841.i-552.31>> <(63) [Academia.edu | Search | Torleif Elgvin, Temple Mysticism and the Temple Garden is the](#)> [accessed on 12 Feb 2024]. ‘Temple Mysticism and the Temple of Men’, in *Studies on the Texts of the Desert of Judah, Vol 90, The Dead Sea Scrolls*, ed. Charlotte Hempel, (Leiden, The Netherlands: Brill, (26, July 2020) pp. .225 – 242 (p.229).

## Chapter 4 (Words 2,820)

### 4) Non-Physical Structure

#### a. The Temple without the physical structure

##### i. The Dead Sea Scroll Community as Temple of Creation

The Yahad, the Dead Sea Community or sect of the Dead Sea Scrolls no longer resided in a physical temple because they either left the temple due to corruption<sup>157</sup> or the Great High Priesthood was usurped. In the Animal Apocalypse of 1 Enoch 85-90 it says that “All the bread on (the altar, *sic*) was polluted and not pure”, and that the “pre-Herodian Second Temple (“tower”) was never properly administered”<sup>158</sup>. The Zadokites reconvened in Damascus and created a new community. For, 20 years, they were lost and unsure what to do until the Teacher of Righteousness came and organised them and showed them ‘the way’<sup>159</sup> to follow<sup>160</sup>. It would be true to say that the physical temple would be a lesser temple if the power and presence of God no longer resided in the Holy of Holies, and it seems possible to suggest that God may have left the temple with the Zadokite priestly line. It is amongst the Dead Sea Scrolls that you find the most pre-Christian information about the anointing, the presence of God and Holy Spirit which are mentioned directly or alluded to liberally. According to the Babylonian Talmud (Yoma 21b<sup>161</sup>), certainly the second temple lacked the Shekinah, the dwelling or settling divine presence of God and the Ruach HaKodesh, the Spirit of Holiness, that had been present in the First Temple<sup>162</sup>. The bread on the altar was considered corrupt and it was the presence of God that was the reason

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<sup>157</sup> Simon J. Joseph, *Jesus, the Essenes, and Christian Origins: New Light on Ancient Texts and Communities*, (Waco, Texas, USA: Baylor University Press, 2018), p. 138 and Lawrence H. Schiffman, ‘Community without Temple: The Qumran Community’s Withdrawal from the Jerusalem Temple’, ed. B.Ego et al; WUNT 118 (Tubingen Mohr Siebeck, 1999), pp. 267-84.

<sup>158</sup> Simon J. Joseph, *Jesus, the Essenes, and Christian Origins: New Light on Ancient Texts and Communities*, (Waco, Texas, USA: Baylor University Press, 2018), p. 138.

<sup>159</sup> Geza Vermes, ‘The Damascus Document CD1:10-15’, *The Complete Dead Sea Scrolls in English*, Revised Edition, (Oxford: Penguin Classics, 2004) p. 129. Interestingly, St. Paul describes “the way” in the Acts of the Apostles: Acts 9:2, 9.9, 23; 22.4; 24.14, 22 as a sect of early Christians.

<sup>160</sup> *Ibid*, p. 129.

<sup>161</sup> Sefaria, sefaria.org, *Yoma 21b*, 7, The Williamson Davidson Talmud (Koren-Steinsaltz), <[Yoma 21b:7 \(sefaria.org\)](https://sefaria.org/Yoma_21b_7)> [Accessed on 21 June 2024]. “**This** represents **five**, the numerological value of *heh*, **phenomena** that constituted the difference **between** the **First Temple** and the **Second Temple**, in that they were not in the Second Temple. **And these are: The Ark** of the Covenant, **and the Ark cover** upon it, **and the cherubs** that were on the Ark cover; **fire**; **and the Divine Presence**; **and the Divine Spirit**; **and the Urim VeTummim**”.

<sup>162</sup> Isidore Singer et al; eds (1901- 1906), Internet Archive, *Temple, the Second, The Jewish Encyclopaedia*, pp. 446-448, < [The Jewish encyclopedia : Isidore Singer : Free Download, Borrow, and Streaming : Internet Archive](https://www.jewishencyclopedia.com/articles/1411-temple-the-second)> [Accessed on 2 March 2023].

for the miracle that it did not decay (Menachot 96b)<sup>163</sup>. That was why it was called the bread of the presence or the Lechem Hapanim or bread of the face (Exodus 25:30).

According to Torleif<sup>164</sup> few scholars see an intrinsic connection between the images of garden, planting, fountain and the Yahad's (community's) self-understanding as a spiritual temple. The hymn in the Dead Sea Scrolls, 1QH XVI makes it possible to see that the word 'planting' can be associated with the community or sect as the temple. The community that the Teacher of Righteousness had established would be an 'eternal planting' and would live forever. It will have access to the anointing or presence of God as 'overflowing water' and an 'everlasting fountain'<sup>165</sup>, as clearly this is what streams of living water<sup>166</sup> in its spiritual context refer to. Torleif says, that "the community can be portrayed as 'trees of life' (like Cedars of Lebanon) that are connected to the 'secret source'"<sup>167</sup>, which again, is the anointing or presence of God or glory of God that the members of the community will receive. Also, Torleif described the source as the eschatological source of the temple mount (Ezekiel 47; Zechariah 14: 8; c.f. 13:1), which is God's glory reflected in the physical and terrestrial, the land, at the end of time. The source of the temple mount, "... now nourishes the exiled priestly community which sees itself as the eschatological temple in communion with the heavenly sanctuary and the officiating angels"<sup>168</sup>.

According to 1QS the Yahad did not bring in the temple cult of animal sacrifice into the community. Instead, the Yahad itself was a substitute "temple" and prayer and praise were substituted for animal sacrifice<sup>169</sup>.

"They shall establish the Spirit of Holiness according to everlasting truth. They shall atone for guilty rebellion and for sins of unfaithfulness, that they obtain loving-kindness for the land without the flesh of holocausts and the fat of sacrifice. And prayer rightly offered shall be as an acceptable

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<sup>163</sup> The Sefaria, Sefaria.org, *Menachot 96b*, The Williamson Davidson Talmud (Koren – Steinsaltz) <<https://www.sefaria.org/Menachot.96>> [Accessed on 24 August, 2024]. "This is **in accordance with the statement of Rabbi Yehoshua ben Levi, as Rabbi Yehoshua ben Levi said: A great miracle was performed with the shewbread:** Its condition at the time of **its removal** from the Table, after having been left there for a week, was **like** its condition at the time of **its arrangement** on the Table; **as it is stated: "To place hot bread on the day when it was taken away"** (I Samuel 21:7), indicating that it was as hot on the day of its removal as it was on the day when it was placed on the Table.

<sup>164</sup> Torleif Elgvin, 'Temple Mysticism and the Temple of Men', *Brill*, (1 January, 2010), pp. 225-242 (p. 239) <https://doi.org/10.1163/ej.9789004167841.i-552.31> (63) Academia.edu | Search | Torleif Elgvin, Temple Mysticism and the Temple Garden is the

<sup>165</sup> Geza Vermes, 'Community Rule CD VII (B I):10-5', *The Complete Dead Sea Scrolls in English*, Revised Edition, (Oxford: Penguin Classics, 2004) p. 136.

<sup>166</sup> Jeremiah 2:13 and 17:13 – God as "the spring of living water".

<sup>167</sup> Torleif Elgvin, 'Temple Mysticism and the Temple of Men', *Brill*, (1 January, 2010), pp. 225-242 (p. 241) <https://doi.org/10.1163/ej.9789004167841.i-552.31> (63) Academia.edu | Search | Torleif Elgvin, Temple Mysticism and the Temple Garden is the,

<sup>168</sup> *Ibid*, p. 241

<sup>169</sup> Simon J Joseph, *Jesus the Essenes and Christian Origins New Light on Ancient Texts and Communities*, (USA: Baylor University Press, 30 April, 2018) p.142.

fragrance of righteousness and perfection of way as an acceptable free-will offering”, (1QS 9. 1-5).

ii. The Yahad understand themselves as a spiritual temple.

These alternatives to animal sacrifice, included prayer, study of the Torah, sacred meals, liturgical worship which sufficed until the restoration of creation, “a dream they came to realize and enact in the conceptualization of the community-as-temple and the Temple-as-new-Eden”<sup>170</sup>. Prayers, righteousness, and inspired exegesis were now the true sacred offerings atoning for Israel<sup>171</sup>.

“The **Council of the Community** shall be established in truth.

It shall be an **Everlasting Plantation**, a **House of Holiness for Israel**,

an assembly of **Supreme Holiness for Aaron** ... who will atone for the land.

It shall be a **Most Holy Dwelling** for Aaron,

with **Everlasting Knowledge** of the covenant of Justice,

and shall offer a sweet fragrance.

It shall be a **House of Perfection and Truth** ...

And they shall be an agreeable offering,

atoning for the **Land**”, (1QS 8. 5-12<sup>172</sup>).

iii. They shall establish the Spirit of Holiness according to Everlasting Truth

Simon Joseph says that 1QS “employs architectural temple imagery, to portray the Yahad as “an eternal planting “, and a “house of holiness” and it uses specific terms like, “a foundation of truth”, “house of truth”, “foundation of the Holy Spirit” (1QS 9.3), “house of perfection”, “a most holy dwelling for Aaron”<sup>173</sup>. The Yahad is also “envisioned as the Garden of Eden” in 1QH 16, 5-41), “... and explicitly as Eden (16.21)”. “According to 4Q175 or 4Q Florilegium the Yahad is an eschatological Temple of Adam, a restored Eden<sup>174</sup>. The Book of Jubilees also refers to the Garden of Eden as a temple (Jub. 8:19). 4Q Florilegium states that God had commanded they build for him a Temple of Adam and that they send up the smoke of incense, the works of the law

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<sup>170</sup> *Ibid*, p.144.

<sup>171</sup> *Ibid*, p. 142.

<sup>172</sup> Vermes, Geza, ‘Community Rule 1QS 8. 5-12’, *The Complete Dead Sea Scrolls in English*, Revised Edition, 2016, (Oxford, Penguin Classics, 2004) p 109.

<sup>173</sup> Simon J Joseph, *Jesus the Essenes and Christian Origins New Light on Ancient Texts and Communities*, (USA: Baylor University Press, 30, April 2018), p.143.

<sup>174</sup> *Ibid*, p. 143.

(4Q Flor 1-2:6-7). Adam served as a priest in the original Edenic temple and offered up incense to the Lord, (Jub. 3:27).

The temple as a microcosm of creation was the place to offer up sacrifice of prayer and praise for the restoration of creation. Jubilees 23:22 asserts that the generation that defiles the temple will be oppressed, exiled, and destroyed and T. Levi 14.5-15.1 asserts that the wages of sin will be the desolation of the Temple. The defilement of the sanctuary of the temple was also considered to be one of the three nets of Belial, the other two being lust and riches which are in CD 4.13-5.13a, the three ways that Israel has fallen. CD 5.7-8 says “they defile the Temple because they do not separate in accordance with the Torah” and those belonging to the new covenant of the Yahad were not to offer sacrifices in the corrupt Jerusalem Temple, (CD 6.11-7.3b)<sup>175</sup>. CD 11.18b-21a suggests that righteous prayer is an acceptable substitute for animal sacrifice (when the sacrificial cult has been defiled). CD 11.20-21 states that “The sacrifice of the wicked ones is an abomination, but the prayer of the righteous ones is like a pleasant offering”, which is similar to Proverbs 15:8<sup>176</sup>. Clearly, the Yahad became a “Temple of Adam”, perhaps, an “Adamic sanctuary of Eden restored” of a new “holy place that will signify the fulfilment of God’s original creation. As Joseph says, the “Yahad undoubtedly sees itself as inheriting the eschatological “glory of Adam”<sup>177</sup> (1QS 4 22-23; CD 3.20 and 1QH 4.15) and all of this is in relation to the Jewish Temple, the physical structure that the Davidic lineage of the Zadokites left due to corruption where the glory of the Lord, resided in the Holy of Holies.

In the Mishnah Tanakima 11.2 and early midrash, says, “The tabernacle is equal to the creation of the world itself, and links the days of creation to the erection of the tabernacle”. This is not an illusory statement but one of fact because God’s presence, His Ruach Kodesh resided in the tabernacle, and it was his Holy Spirit that moved upon the waters of chaos in the beginning. Seven days reflects the wholeness and completeness of the number 7 and of the eternal creator and His eternal creation beyond space and time. The importance of understanding the eternal nature is explained in this section describing the *raz nihyeh*.

“Later tradition remembered that the secrets of the Holy of Holies were the secrets of creation what Qumran texts were to describe as the *raz nihyeh* the mystery of being (or

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<sup>175</sup> *Ibid*, p. 140.

<sup>176</sup> “The sacrifice of the wicked is an abomination to the Lord: but the prayer of the upright is his delight”.

<sup>177</sup> Simon J Joseph, *Jesus the Essenes and Christian Origins New Light on Ancient Texts and Communities*, (USA: Baylor University Press, 30, April 2018), p. 146.

becoming into existence, *sic*). This was high priestly tradition since only the High Priest could enter the Holy of Holies”<sup>178</sup>.

In the wisdom texts of the Dead Sea Scrolls the *raz nihyeh* is a very important concept in relation to creation because the *mebin* or ‘understanding ones’ are commanded to meditate on the *raz nihyeh* by day and by night and to study it always, (4Q417, 2i and 4Q418, 43). The phrase is translated various ways by different scholars: ‘the mystery of existence’, ‘the mystery to come’, and there is also a phrase, ‘the mysteries of eternity’ (4Q300). Garcia Martinez argues that in 4QInstruction the basis of the acquisition of wisdom is the mystery that is to be and therefore suggests that it is not “worldly and heavenly wisdom, it is revealed wisdom and thus heavenly”<sup>179</sup>. L. H. Schiffman tries to find a middle ground between Devaux’s translation<sup>180</sup> and Rabinowitz<sup>181</sup>, “the mystery of that which is coming into being”<sup>182</sup>. In the official edition of ‘*Mysteries*’ he translates the phrase as, “the mystery that was coming into being”. “The mystery of that which is coming into being” is by far the preferable translation in the context of this essay as it has the quality of something ongoing like an eternal flow of a fountain or the flow of the power of the Holy Spirit or glory because it is in relation to the created order. “God created the world by means of this mystery”, (4Q417 1 i 8-9) ... and therefore by understanding the mystery he can perceive how the created order functions:

And you, understanding son, gaze in the *raz nihyeh* and know the [path]s of all life ...<sup>183</sup>, (4Q417 1 i 18-19).

As Goff says the mystery is not only to help the *mebin* understand the eschatological future but “is associated ... with the beginning of creation”<sup>184</sup>. By means of the mystery, that is to be he has

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<sup>178</sup> Margaret Barker, *The Great High Priest: The Temple Roots of Christian Liturgy*, (London, UK: T&T Clark International, 21, May 2003) p. 147.

<sup>179</sup> Florentino Garcia Martinez, ‘Wisdom at Qumran, Worldly or Heavenly?’, in *Qumranica Minora II Thematic Studies on the Dead Sea Scrolls, Studies on the Texts of the Desert of Judah Vol. 64*, (Leiden, Netherlands: Brill, 1, January 2007), pp. 171-86 (p.238). [Chapter Ten. Wisdom At Qumran: Worldly Or Heavenly? in: Qumranica Minora II \(brill.com\)](#)

<sup>180</sup> Roland De Vaux, ‘Le mystere Passe - La Grotte des manuscrits hebreux’, *Revue Biblique*, 66, (1949), p.605.

<sup>181</sup> I. Rabinowitz, ‘Mystery to be - The Authorship, Audience and Date of the De Vaux Fragment of an Unknown Work’, *Journal of Biblical Literature*, 71, (1952), p.22.

<sup>182</sup> L. R. Schiffman, ‘4Q Mysteries: A Preliminary Edition and Translation’ in ‘*Solving Riddles and Untying Knots: Biblical, Epigraphic and Semitic Studies in Honor of Jonas C. Greenfield*’ ed. by Z. Sent et al, (Winona Lake: Eisenbrauns, 1995), p. 210.

<sup>183</sup> Matthew Goff, *The Worldly and Heavenly Wisdom of 4QInstruction*, (Brill, Leiden, Boston, 2003) p.61; Geza Vermes, ‘Community Rule 4Q417 I i 8-9; 4Q417 1 i 18-19, *The Complete Dead Sea Scrolls in English*, Revised Edition, 2016, (Oxford, Penguin Classics, 2004) p 432-433. “For the God of knowledge is the foundation of truth, and through the approaching mystery He set apart its foundations, the work of [His hands] ...” and “And you, son of understanding, look ... at the approaching mystery and know the heritage of all the living”.

<sup>184</sup> Matthew Goff, *The Worldly and Heavenly Wisdom of 4QInstruction*, (Brill, Leiden, Boston, 2003) p.61.

laid out its foundation and its works ...<sup>185</sup>”(4Q417 I i 8-9<sup>186</sup>). Creation is portrayed as a mystery. This has been disputed by Elgvin and Lange. For Elgvin the mystery that is to be signifies, in the form of revelation, the traditional sapiential assertion that God endowed the world with order at the moment of creation and that God made the world by wisdom: “raz nihyeh is the plan by which he designed the world and its foundation ... clearly a reinterpretation of the divine wisdom of Proverbs 1-9<sup>187</sup>”; “...but that Lady Wisdom has been replaced by the apocalyptic concept raz nihyeh, the unfolding mystery of God”<sup>188</sup>.

For Matthew Goff, God created the world by means of this mystery and through the mystery the *mebin* perceives that “a deterministic framework governs the flow of events” and how the created order functions. The *mebin* can learn the knowledge or difference between good and evil. Importantly for the purposes of the flow of the power of the Glory and the coming into existence or coming into being, is that Goff argues, “that the Niphal portion of the raz nihyeh emphasizes that divine mastery extends throughout the entire chronological scope of the created order. ... 4Q417 I i 3-4 and 4Q418 12.3 ii 3-4 connect the mystery that is to be with the past, present and future...<sup>189</sup>”. Goff says that “it gives the *mebin* the ability to understand the full chronological extent of God’s deterministic framework<sup>190</sup>”. For the purposes of this essay, it also gives oversight of the whole chronology of past, present and future to that place that God resides beyond the veil, beyond space and time within the Holy of Holies, or the Garden of Eden, the Kingdom of Heaven, which is where the power of the Glory comes from. God sheds his Holy Spirit. The glory, the energy of God, is the physical connection between heaven and earth, between the divine mind and the minds of man. It is the beginning of the physical creation, “...the mystery of that which is coming into being” and the power that was shed from the Divine Mind that was there from the beginning of creation which moved upon the face of the waters bringing order out of chaos.

The Hymn to the Creator makes it clear in the Dead Sea Scrolls 11QPsa 26. 9-15:

“Great and holy is the Lord, the holiest unto every generation.

Majesty precedes him and following him is the rush of many waters.

Grace and truth surround his presence.

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<sup>185</sup> *Ibid*, p. 61.

<sup>186</sup> Geza Vermes, ‘Community Rule 4Q417 I i 8-9’, *The Complete Dead Sea Scrolls in English*, Revised Edition, 2016, (Oxford, Penguin Classics, 2004) p 103.

<sup>187</sup> Matthew Goff, *The Worldly and Heavenly Wisdom of 4QInstruction*, (Brill, Leiden, Boston, 2003) p.61, n. 118

<sup>188</sup> *Ibid*, p. 61, n.119.

<sup>189</sup> *Ibid*, p. 33.

<sup>190</sup> *Ibid*, p. 33.

Truth and justice and righteousness are the foundation of his throne.

Separating light from deep darkness **by the knowledge of his mind** he established the dawn

**... Blessed be he who makes the earth by his power, establishing the world in his wisdom ...”.**

Behind the power and the energy of God’s glory is a divine mind that established creation.

#### iv. Christ as the Temple and The Body as Temple

Following on from the community as temple is an important development concerning the non-material temple which appears in the New Testament texts: Christ sees himself as a temple that will be destroyed and be raised in 3 days (John 2:29). Here he clearly makes his physical body the temple (John 2:21). Christ as Messiah has come to make all things new (Revelation 21:5); a new creation (2 Corinthians 5:17). In 5 Ezra 2:45, Ezra sees a vision of heaven of those who have: “put off mortal clothing and put on the immortal and they have confessed the name of God ...” which is reminiscent of St Paul in 1 Corinthians 15:53 saying: “For the corruptible must put on incorruption and this mortal must put on immortality”. In 1 Enoch 62:15-16 the righteous, “shall have been clothed with garments of glory and these shall be the garments of life from the Lord of Spirits: and your garments shall not grow old”. Many elements of the Zadokite priesthood and temple symbolism are found either in the 4 gospels or in St. Paul’s writings. Christ raises up a ministry that will regulate the lives of people by the Holy Spirit and not by the law. In Luke 16-17 Jesus says, “The law and the prophets are in effect until John comes and then it is kingdom living but not one dot or iota will pass from the law until heaven and earth pass away”. Christ has not yet died or been raised from the dead, and Christology is not yet in place, but at this stage in the ministry, John the Baptist crying in the wilderness to make way for the coming of the Lord (Luke 3: 3-4) is the beginning of the messianic age. John baptises Jesus and as the sign, seal, and authority (Ephesians 1: 13-14) that Jesus is Messiah, the Holy Spirit descended like a dove and remained with Jesus throughout his 3-year ministry (John 1:32). Jesus as messiah, will anoint people with the power and presence of God as an open fount of living water (John 4:14), healing the sick, saving the sinner, raising the dead (Matt. 10:8; Luke 6:38). Eventually, Christ will be crucified and raised from the dead. He tells his disciples that he had to die to be able to send the Spirit (John 16: 7-14). Jesus through his death and resurrection becomes the new Adam (Romans 5:12-21). He enters back into the Garden of Eden, the Holy of Holies, the Kingdom of God and sits down at the right hand of God (Colossians 3:1), the hand that God upraises to send his power and glory. Jesus sitting at the right hand (1 Peter 3:32) will send the Holy Spirit on his disciples to continue his work. The temple will be destroyed (Luke 21: 5-38) and therefore the people will not be able to regulate their lives through the regulation of temple laws and its festivals and offerings for atonement (Luke 16:16-17). Instead, God will deliver a direct ministry, regardless of whether

they are sinning or not, where people will receive his glory, his power and presence of the Holy Spirit, they will enter the kingdom of God and like the angels in heaven God will renew them and make them a new creation. Romans 6:6, says, “For we know that our old self was crucified with him so that the body ruled by sin might be done away with that we should no longer be slaves to sin”.

Through Jesus Christians are raised to new life because the kingdom is beyond space and time and is above and beyond the past, present or future. It encompasses all chronological time. Like the community rule of the Dead Sea Scrolls, like the Zadokites, the community, are to receive, “life everlasting, a crown of glory and a robe of honour, amid light perpetual” because Christians are “hid with Christ in God” (Colossians 3:3).

The sect of the Dead Sea Scrolls who made their community the temple had this eschatological comment to say about the end times and coming of messiah:

“God will cleanse by His Truth all the works of every man, and will purify for Himself the fabric of every man, to banish all spirits of perversity from his members, and purify him of all wicked deeds by the Spirit of Holiness (or Holy Spirit); and he will cause the Spirit of Truth to gush forth upon him like lustral water ... that the vermin that is man might be raised from the dust ... and from the spirit of perversity to understanding; and that he may watch before Thee with the everlasting host and together with thy spirits of holiness, that he may be renewed with all that is and shall be and with them that know, in a common rejoicing, (1QS 4.20-21, 1QH 11.12-14).

Here it is seen that it was always understood in Judaism that the man of dust would be raised to new life.

## Chapter 5

### 5) CONCLUSION

#### a) Summary

The question to be answered at the beginning of this essay was whether there was any historical or documented evidence to suggest that the Jewish Temple was designed as a Microcosm of Creation incorporating and encompassing the visible and invisible creation, the heavenly and earthly, the spiritual and material. In summary, this essay has given evidence that the physical or material temple existed of stone and regulated the lives of the Jewish people. It had an astronomical solar calendar related to the changing seasons, the movement of the earth through the constellations in relation to the sun and the planets which in turn regulated the harvests. The rituals related to the temple were clearly physical with blood sacrifice of animals and the burning of incense and the following of important festivals and the keeping of the Sabbath. This regulation all related to the visible creation.

However, fundamental to this is the evidence presented that God anoints people in a tangible form of energy seen in 1 Kings 8:11 where the priests were unable to stand up to minister to the people because the Glory Cloud was so powerful and in Jesus's ministry where the Holy Spirit descended like a dove and remained with Him in John 1:32 and in the Dead Sea Scrolls in 4Q504 f4.5 "You have shed Thy Holy Spirit upon us<sup>191</sup>". There are the modern-day testimonies of anointings of Nick Shakoore's experience of Holy Fire or this author's experience of the Holy Oil. Throughout these anointings God remains invisible but tangible. When God resided in the Holy of Holies, as a presence, it was in a tangible but invisible form, in some form of energy which can be described as physical but not solidly material, which can be related to the invisible creation. The Holy Place and the Holy of Holies symbolized the Garden of Eden. After the fall of mankind, the Children of Israel were on a journey to return into the presence of God in the Temple symbolizing journeying back into the Garden of Eden. The Holy of Holies was not only symbolic of the Garden of Eden but also of the Heavens or Kingdom of God where God resided which was separated from earth by a veil of matter or by a creation made up of material elements.

God, in His invisible form, as energy and consciousness or mind, must be eternal, beyond space and time. God created the Heavens and the Earth and therefore must have existed before their creation. The space where God resides is beyond space and time. There is documented

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<sup>191</sup> Geza Vermes, 'The Words of the Heavenly Lights, 4Q504 V 15', *The Complete Dead Sea Scrolls in English*, Revised Edition, 2016, (Oxford, Penguin Classics, 2004) p 378.

evidence of a dimensional heavenly Zion above Jerusalem beyond space and time which in the temple is symbolized by the Holy of Holies likened to a Chariot of Fire or a Chariot Throne.

The Zadokites of the Dead Sea Scrolls, finding themselves without a physical temple, spiritualized the temple by continuing its practices without access to the physical temple and made offerings through prayer and praise. The wisdom texts found in the Dead Sea Scrolls indicated the difference between a heavenly and an earthly man, a spiritual and a fleshly (material) man. St. Paul in the New Testament clearly witnessed to the saving grace of Jesus Christ lifting those who believed in him to the heavenly realms.

### **b) Terrestrial or Spiritual God**

In Deuteronomy 33:2, “YHWH came from Sinai, and dawned over them from Seir, he shone forth from Mount Paran. He came with myriads of holy ones<sup>192</sup>”. Psalm 68:17 describes YHWH as accompanied by myriads of angelic chariots<sup>193</sup>. In these passages of the bible, like Ezekiel’s vision, God, and his angels, could be envisaged as coming to the earth from the sky, which was understood by tribal men, as the heavens. These men had no knowledge of air travel, let alone space travel, and God and his angels came down from space to earth in chariots of fire which is exactly how an ancient tribal man might describe a space craft. These beings may have come from another solar system or from the ends of the universe or another dimension. In that respect the temple might be merely a microcosm of the material universe and the spiritual or non-material might then be irrelevant. The emphasis on the solar calendar and the temple and the importance of astronomy in relation to the seasons and the calendar might also suggest knowledge concerning astronomy given to the Jews from more advanced beings who had come to earth from outer space. Different traditions may have become muddled and the God of the Jews who came from outer space and was purely material may have become muddled with spiritual and philosophical ideas from Greek philosophy. This might explain why the Dead Sea Scrolls speak about God’s “time of his visitation” or “until God will visit the earth<sup>194</sup>”.

Consistently, in Judaism there has always been concerns about spiritualizing Jewish beliefs with a preference for a witness to those things physical. In some areas of Judaism there is a drive to keep issues terrestrial and to avoid certain spiritualities which are considered Hellenistic,

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<sup>192</sup> See also Judges 5:4-5; Psalms 68:8-9 and Habakuk 3:3.

<sup>193</sup> Torleif Elgvin, ‘Temple Mysticism and the Temple of Men’, p227; (Chariots of fire - spacecraft? - Judges 5:20 portrays the stars as heavenly beings fighting with Israel against her enemies. (p.227 *ibid*). The wise men were led by a star in the Gospel of Matthew. Perhaps, these beings are so advanced (interdimensional) they can fluctuate between matter and energy, matter and light, physical and spiritual, matter and mind, time and eternity).

<sup>194</sup> Geza Vermes, *The Complete Dead Sea Scrolls in English*, (London, England: Penguin Books, 2011 CD XIII, 20, p. 144.

influenced by pagan philosophy or the pagan religion of many gods<sup>195</sup>. The heavenly and earthly man as mentioned above is one of the areas that is sometime seen as influenced by Plato's philosophy and body/soul dualism and therefore the splitting of the earthly and heavenly reflected in the structure of the temple could seem a step into Hellenism, or paganism or even Egyptian magic. For some Jews, Christianity is considered tainted by pagan mystery religions and that Rome redesigned it as a hybrid between Jewish and Pagan traditions<sup>196</sup>.

### **c) The Holy of Holies, the Veil of the Temple, Creation and Science**

The temple, however, was structured in a very interesting way and it is impossible to escape the fact that the Holy of Holies lay central in the temple and was the place peculiar to God. In order to analyse what this means, it is essential to have an idea of who or what God is and it is helpful to have experienced the power of the Holy Spirit and to be able to define Him as not of solid matter and though tangible as some sort of physical energy and/or uncreated light rather than something made of solid matter. In this sense, if God needed to remain theologically terrestrial so as not to demonise matter or to fit into Jewish theology, then all that is required is an understanding of what matter is. Quantum Physics is the link between the solid matter of Newtonian Physics that describes the so-called material macroscopic world around us and the microscopic physical world of energy and the very small. The Spirit and Mind of God is beyond or behind<sup>197</sup> the experience of energy or uncreated light and because of the nature of Quantum Physics and its weirdness in relation to what we understand as the material world, in many respects the philosophy of soul/body dualism (which may or may not be correct) is superseded by transforming the body into pure light as is claimed in Buddhism with the rainbow body<sup>198</sup> or through the transfiguration of Jesus (Matt 17: 1.2). If God came from another dimension in some sort of incredible high-tech spacecraft that tribal men described as a chariot of fire, it would still be likely that God was so advanced scientifically that transfiguring Jesus into light was of little

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<sup>195</sup> Tessa Rajak, My Jewish Learning, The Hub, *The Jewish Encounter with Hellenism: Conflict and Collaboration* [video] 2021, available at <<https://www.myjewishlearning.com/the-hub/the-jewish-encounter-with-hellenism-conflict-and-collaboration>> [Accessed 1 September 2024].

<sup>196</sup> Martin Luther King Jr, Stanford University, The Martin Luther King, Jr., Research and Education Institute, *The Influence of the Mystery Religions on Christianity*, 29 November 1949, available at <<https://kinginstitute.stanford.edu/king-papers/documents/influence-mystery-religions-christianity>> [Accessed on 1 September 2024].

<sup>197</sup> On one occasion when I experienced the power of the Holy Spirit it was clear there had to be an intelligent mind behind what was happening. The pastor asked us to split into pairs so that we could practice the healing ministry. When the pastor said "come Holy Spirit" the power came down my left arm and into the lady I was ministering to who started to shake. Normally, I would receive the power central to my body and it was very hard to stay standing. In this instance it was essential I remained standing so I could minister to this lady and therefore God directed the power down my arm and my body remained untouched. There was clearly intelligence behind this power.

<sup>198</sup> Francis V. Tito, *Rainbow Body and Resurrection: Spiritual Attainment in Dissolution of the Material Body and the Case of Kenpo a Cho*, (USA: North Atlantic Books, 9 Feb 2016), pp. 34-37.

difficulty and at that level no doubt the mind of that person being transfigured might not be restricted by space and time. In this case, it would not matter if God came in a high-tech spacecraft (chariot of fire) or whether he was accessible beyond the veil of matter in another dimension that we might call spiritual because ultimately, there is no difference between the spiritual and the material realm, if one can be transformed into the other, except by perhaps the loss of illusion or progress to so-called greater and greater purity<sup>199</sup>, (like the journey back into the Garden of Eden or the heavenly realms or to put it another way, from the constraints of present day knowledge and understanding and the limitations of the physical senses<sup>200</sup>).

Hans Peter Durr is a Quantum Physicist who spent 50 years researching matter at the Max Planck Institute in Germany and concluded that matter does not exist. Summarizing the conversation between Hans Peter Durr and Deepak Chopra from [Quantum Physics & Creativity - Hans-Peter Dürr and Deepak Chopra 1/2 \(youtube.com\)](#):

“Before you observe a particle, the fundamental building blocks of the universe, it does not exist as a particle but as a potential, as a superposition of possibilities”. You cannot ask the question “superposition of possibilities of what?” because you are no longer in a system where you can answer yes or no, the logic is different. The question “what exists?” has no answer. It is like asking “what is the colour of a circle?” but colour does not make sense because it is the ink that it coloured not the circle. The question to ask what exists out there is the wrong question and the question that remains is what happens? Instead of talking about particles you must talk about processes. It is not a space time event, it comes before space time. Our earthly language cannot describe it and if you have two electrons it is in six-dimensional time and if you have three electrons it is nine and you need an infinite dimensional space which you cannot imagine. The electron is smeared out and is not a particle, but a wave and Heisenberg talked about them as transcendent potentials in a domain outside of space time. The superposition of

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<sup>199</sup> *Ibid*, p. 98, “... the human birth is precious and the human body, with its particular configuration of energy fluxes, channels, and droplets is capable of the breakthrough that allows Buddha nature to manifest itself”. p. 98 and “... in harmony with the earliest Buddhist teachings that place the breakthrough to enlightenment in the fourth *jhana* (state of contemplative absorption) and not in the “higher” and subtler states that go beyond the bioenergetic structure of a human being ... the basis is in essence primordial purity (*ka dag*) and its nature is the spontaneity capable of manifestation (*lhun grub*). The purity is defined as the absence of signs, characteristics, concepts and limitations; in fact, this purity cannot be deeply penetrated by such features. Instead, all defilements are superficial”.

<sup>200</sup> David Eagleman, ‘Trapped on a Thin Slice of Reality’, *The Brain the Story of You*, (London: Canongate Books, 2015), p. 63 – “...in the outside world colour doesn’t actually exist ... it is only inside our heads that any of this becomes colour. Colour is an interpretation of wavelength, one that only exists internally ... visible light constitutes only a tiny fraction of the electromagnetic spectrum – less than one ten-trillionth of it”.

possibilities is outside of space time within consciousness but beyond knowledge. Master Eckhart introduced a word, in German, that means that it is happening without existing. It is a consciousness outside space and time that is information that is constantly changing. It is something which has the ability of infinite different ways to appear as reality”<sup>201</sup>.

This type of language of Quantum Physics becomes philosophical and leads to the spirituality of “consciousness delocalized”<sup>202</sup> and easily extends into the domain of religion. Having the Mind of God or consciousness of God behind the Shekinah Glory that resided in the Holy of Holies makes it possible that it is not necessary to have soul/body dualism<sup>203</sup>, (though it could seem to be dualistic if the spirit exists after death of the material body) but that ultimately matter is not what we think it is, and spirit (energy) and so-called matter are really the same thing or different sides of the same coin (Jesus after his resurrection could come and go in physical form as he pleased), but there is some sort of “illusion” of matter<sup>204</sup> not fully understood as separating the two. There is a lie from the serpent in the Garden of Eden: the separation between man and God. Christology is realized eschatology where the two men, earthly and heavenly have become one, where man is no longer sinful but wholly perfect and made in the image and likeness of God<sup>205</sup>.

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<sup>201</sup> Hans-Peter Dürr and Deepak Chopra, Peacefulness, *Quantum Physics & Creativity* Hans-Peter Dürr and Deepak Chopra, 1&2, [video], 29 May 2014, <https://www.youtube.com/watch?v=1j8k8k8k8k8> and <https://www.youtube.com/watch?v=2j8k8k8k8k8> [Accessed on 20 May 2023].

<sup>202</sup> Mae Wan Ho is a biophysicist. Her book, *The Rainbow and the Worm* is about her biophysical research on the cutting edge of quantum physics in the biological system. She wrote about consciousness in this way, “Ideally, we should be one with the systems so that the observer and the observed become mutually transparent or coherent. In such a pure, coherent state, the entropy is zero; hence uncertainty and ignorance are both at a minimum. Perhaps, such a state of enlightenment is just what Plato envisaged as being one with the Divine Mind; or as the Taoists of ancient China would say, being one with the Tao, the creative principle that is responsible for all the multiplicity of things. It involves a consciousness delocalised and entangled with all of nature, when the awareness of self is heightened precisely because self and other are simultaneously accessed... the manner of knowing – with one’s entire being, rather than just the isolated intellect – is foreign to the scientific tradition of the west. But I have demonstrated that it is the only authentic way of knowing, if we were to follow to logical conclusion the implications of the development of Western scientific ideas since the beginning of the present century...”

Mae-Wan Ho, ‘The Ignorance of the External Observer’, *The Rainbow and the Worm: The Physics of Organisms*, 3<sup>rd</sup> Edition, (London: World Scientific, 2013), p. 315.

<sup>203</sup> In Buddhist philosophy it says, “... all forms of dualistic appearance are already the “appearance of that which does not exist”. - Francis V. Tito, *Rainbow Body and Resurrection: Spiritual Attainment in Dissolution of the Material Body and the Case of Kenpo a Cho*, (USA: North Atlantic Books, 9 Feb 2016), p. 101.

<sup>204</sup> Francis V. Tito, *Rainbow Body and Resurrection: Spiritual Attainment in Dissolution of the Material Body and the Case of Kenpo a Cho*, (USA: North Atlantic Books, 9 Feb 2016) pp 98-99. – “The basis is in essence primordial purity ...”, p.98 and “... the state in which appearances are conceived as separate from the basis which is the state in which one becomes caught in illusion”, p.99.

<sup>205</sup> Ephesians 2: 1-6, “As for you, you were dead in your transgressions and sins, in which you used to live when you followed the ways of this world and of the ruler of the kingdom of the air, the spirit who is now at work in those who are disobedient. All of us also lived among them at one time, gratifying the cravings

The temple structure was designed by God to enhance the process of return to God, to his Kingdom, to heaven on earth to the Garden of Eden. The veil of the temple was torn in two at the death of Jesus and the Shekinah Glory released from being confined to the Holy of Holies. Through the death of Jesus there is a right to receive the power and the glory from beyond the veil, to enter the Kingdom of God, the Holy of Holies, and the Garden of Eden. The temple was indeed a microcosm of creation “incorporating and encompassing the visible and invisible creation, the heavenly and earthly, the spiritual and material”. It is true that our perceived experience of life is good and evil, and we still must turn away and repent from sin but perhaps, it is paradoxically an illusion, a limited sense of reality, the lie of the serpent from the Garden of Eden which separated man from God. Perhaps, the reality is that there is only one God, and that God and His creation and man in his image and likeness is perfect and wholly good if we simply could fully perceive it. Evagrius Ponticus<sup>206</sup> said:

“When the mind of the holy ones shall have received the contemplation of themselves, then too shall the nature of bodies be taken away from the midst of them, and at last vision will become spiritual”<sup>207</sup>.

For the Essenes/Zadokites of the Dead Sea Scrolls and from their Wisdom texts 4Q Instruction the *Raz Nihyeh* was to be contemplated day and night and although the Book of Meditation<sup>208</sup> is no longer extant, for the Essenes/Zadokites, it was an essential manual for the Levite priesthood and Congregation of Israel, most likely a source of contemplation and meditation of the mind. Though clearly it is not Buddhism, perhaps, there is some similarity to Buddhist meditation which claims the purity of the rainbow body or the dissolution of the body into rainbow light for the enlightened masters<sup>209</sup>.

In conclusion the Temple is indeed a microcosm of creation. The temple was a material structure with a non-material energy at its centre, physical energy, or spiritual counterpart where the

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of our flesh and following its desires and thoughts. Like the rest, we were by nature deserving of wrath. But because of his great love for us, God, who is rich in mercy, made us alive with Christ even when we were dead in transgressions – it is by grace you have been saved. And God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus”.

<sup>206</sup> Evagrius Ponticus, was a Christian Monk and Ascetic who lived in Heraclea in Asia Minor (345-399 AD) and had a huge influence on the mystical writings of the Syriac Church of the East in Central Asia.

<sup>207</sup> Evagrius Ponticus, ‘Kephalaia Gnostica, in the Patrologia Orientalis Volume XXVIII’ (1958) by Antoine Guillaumont, cited in Francis V. Tito, *Rainbow Body and Resurrection: Spiritual Attainment in Dissolution of the Material Body and the Case of Kenpo a Cho*, (USA: North Atlantic Books, 9 Feb 2016), p160.

<sup>208</sup> Geza Vermes, ‘The Messianic Rule, 1QSa, I, 0-10’, *The Complete Dead Sea Scrolls in English*, Revised Edition, (Oxford: Penguin Classics, 2016) p. 160. “From youth, they shall instruct him in the Book of Meditation”.

<sup>209</sup> Francis V. Tito, *Rainbow Body and Resurrection: Spiritual Attainment in Dissolution of the Material Body and the Case of Kenpo a Cho*, (USA: North Atlantic Books, 9 Feb 2016) pp 97-102.

presence of God resided and behind that the mind or consciousness of God. In this respect the did not just **symbolize** a visible and invisible creation but **presented those forms** on the earth in the temple with physical tangible energy of the Shekinah Glory residing in the Holy of Holies which was the bridge between the consciousness or mind of the invisible God and the visible physical creation. Man could move through increasing levels of purity from the outer courts to the Holy Place to the Holy of Holies into the presence of God. In Judaism man was asked to return to God to enter back into the Garden of Eden, to enter the Kingdom of God, the Holy of Holies into God's eternal presence beyond space and time. After the fall of the Temple Christ was "the way" to the presence of God through the baptism of the Holy Spirit.

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