

The Book of Daniel - Number One-Hundred and Fifty-One

The Symbolism of the Temple: Unveiling the Mysteries of the Divine and Human Connection

Jeff Pippenger

2024-03-22

The two sticks are joined together to become one temple. Forty-six being the symbol of the temple, and it is forty-six years that separates the northern kingdom's captivity, from the southern kingdom's captivity. When the trampling down of the sanctuary and host is accomplished at the time of the end in 1798, it is forty-six years that joins the two sticks into a temple. From 723 BC to 677 BC, the temple was torn down and trampled upon. In 1798 the trampling down ended and by 1844, a temple had been erected. There they were to become one nation, with one king, and cease to sin for eternity. That was the plan, but the rebellion of 1863 pushed the plan back to 2001.

Paul identifies the church as the body, and Christ as the head, and Paul uses the body as a symbol of the flesh. The flesh and the body are interchangeable terms for Paul.

For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. Romans 8:13.

The design of the human temple is based upon the design of God's temple. The body, which is the Church, equates to the flesh in an individual's temple. In the temple of an individual, the mind is the head, and the body is the flesh.

For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church. Ephesians 5:30–32.

The temple which John was to measure, when the sounding of the seventh angel marked the beginning of the work of finishing the mystery of God, was God's temple, but man's temple was created in the image of God's temple. They are interchangeable symbols. Moses was on the mount for forty-six days when he was shown the pattern that he was to use when raising up the earthly tabernacle. The pattern was taken from the heavenly temple.

Christ was the heavenly temple, manifested in the flesh, and He represents the pattern of the human temple, for men were created in His image. For this reason, the pattern of the human temple is represented with forty-six chromosomes.

The temples are prophetically interchangeable. Thus, the temple John was told to measure consisted of only two apartments, with no courtyard. The first apartment represents the human temple, the church (the bride), the nation, the body, which is the flesh. The second apartment represents the divine temple, the bridegroom, the king, the head, which is the mind. The promise of

the everlasting covenant that is accomplished for the one hundred and forty-four thousand in the last days, has been illustrated by the two sticks of Ezekiel chapter thirty-seven. It has been illustrated by John's temple, which consists of two apartments. It has been illustrated by Paul's specific definitions of the mystery of Christ in the believer, the hope of glory.

The work of sealing the one hundred and forty-four thousand is the work of permanently combining Divinity with humanity. That work is accomplished during the sounding of the Seventh Trumpet. That combination is represented, line upon line, in a variety of ways in the Scriptures. The work of justification and sanctification are the theological terms for the work. Justification is the work of Christ as our Substitute, and the work of sanctification is the work of Christ as our Example. Justification represents our title for heaven and sanctification represents our fitness for heaven. Both those works are brought to the believer by the presence of the Holy Spirit. That work is represented as the writing of God's law upon the hearts and minds of those who are accepted into the everlasting covenant.

The "mind" represents the apartment in the temple, where the head resides. The mind is what is called the higher nature, as opposed to the flesh, which is the lower nature. The mind is represented by our thoughts, the flesh is represented by our feelings.

"Many experience needless unhappiness. They take their minds from Jesus, and center them too much upon self. They magnify small difficulties, and talk discouragements. They are guilty of the great sin of needless repining over God's providences. For all that we have and are, we are indebted to God. He has given us powers, that, to a certain extent, are similar to those which he himself possesses; and we should labor earnestly to develop these powers, not to please and exalt self, but to glorify him.

"We should not allow our minds to be swayed from allegiance to God. Through Christ we may and should be happy, and should acquire habits of self-control. Even the thoughts must be brought into subjection to the will of God, and the feelings under the control of reason and religion. Our imagination was not given us to be allowed to run riot and have its own way, without any effort at restraint and discipline. If the thoughts are wrong, the feelings will be wrong; and the thoughts and feelings combined make up the moral character. When we decide that as Christians we are not required to restrain our thoughts and feelings, we are brought under the influence of evil angels, and invite their presence and their control. If we yield to our impressions and allow our thoughts to run in a channel of suspicion, doubt, and repining, we shall be unhappy, and our lives will prove a failure." Review and Herald, April 21, 1885.

Thoughts and feelings combined make up moral character. Our character is made up of a lower and a higher nature, the mind is the higher nature, and if the thoughts of the mind are sanctified, our feelings will be sanctified. This is because the mind is the higher controlling nature of the two nature's which make up our humanity. The "powers," that were designed as part of our being, are "to a certain extent," "similar to those which" Christ "possesses," for we were created in His image, and we "should labor earnestly to develop" those "powers."

The powers which are part of the higher nature, or the mind of a human being are judgment, memory, conscience and especially the will.

“Many are inquiring, ‘How am I to make the surrender of myself to God?’ You desire to give yourself to Him, but you are weak in moral power, in slavery to doubt, and controlled by the habits of your life of sin. Your promises and resolutions are like ropes of sand. You cannot control your thoughts, your impulses, your affections. The knowledge of your broken promises and forfeited pledges weakens your confidence in your own sincerity, and causes you to feel that God cannot accept you; but you need not despair. What you need to understand is the true force of the will. This is the governing power in the nature of man, the power of decision, or of choice. Everything depends on the right action of the will. The power of choice God has given to men; it is theirs to exercise. You cannot change your heart, you cannot of yourself give to God its affections; but you can choose to serve Him. You can give Him your will; He will then work in you to will and to do according to His good pleasure. Thus your whole nature will be brought under the control of the Spirit of Christ; your affections will be centered upon Him, your thoughts will be in harmony with Him.

“Desires for goodness and holiness are right as far as they go; but if you stop here, they will avail nothing. Many will be lost while hoping and desiring to be Christians. They do not come to the point of yielding the will to God. They do not now choose to be Christians.

“Through the right exercise of the will, an entire change may be made in your life. By yielding up your will to Christ, you ally yourself with the power that is above all principalities and powers. You will have strength from above to hold you steadfast, and thus through constant surrender to God you will be enabled to live the new life, even the life of faith.” Steps to Christ, 47, 48.

The power of the will is the “governing power” in the nature of man, and the governor is located in the apartment of the human temple that is allied “with the power that is above all principalities and powers.” The place where the union of Divinity with humanity occurs in the human temple is the citadel of the soul. Every human has a citadel, and it is either occupied by Christ, or the arch enemy of Christ.

“When Christ takes possession of the citadel of the soul, the human agent becomes one with him. And he who is one with Christ, maintaining his unity, enthroning him in the heart, and obeying his commands, is safe from the snares of the wicked one. United to Christ, he gathers to himself the graces of Christ, and consecrates strength and efficiency and power to the Lord in winning souls to him. By co-operation with the Saviour he becomes the instrument through which God works. Then when Satan comes, and strives to take possession of the soul, he finds that Christ has made him stronger than the strong man armed.” Review and Herald, December 12, 1899.

The citadel of the soul is the heart and mind of the human being. The promise of the new covenant identifies three primary promises for the believer. He is promised to have a land to live in, as the Garden of Eden was for Adam and Eve, which in turn represented the promised land for His covenant with ancient Israel, which in turn represented the spiritual glorious land for spiritual

Israel, and which all three provide witness, line upon line, to the promise of the earth made new, for those who overcome as He overcame.

When Adam and Eve sinned, they were “scattered” out of the Garden of Eden for “seven times”, and it is after seven millennia that the earth is made new, and the garden of Eden is restored. The scattering of ancient Israel for “seven times,” was typified by the scattering of Adam and Eve. The covenant promises a land to dwell in, and it was the promise of Eden restored. The trampling down of the sanctuary and the host represents the progressive escalation of sin within the human family that began with the sin of Adam.

The other two promises of the covenant are that the faithful will receive a new body and a new mind, even the mind of Christ. The body is the flesh, the lower nature, and in relation to Christ it is the church. The mind is the higher nature, it is what Sister White identifies as the “citadel of the soul.” Paul clearly teaches that we receive the mind of Christ at the moment we accept the requirements of the gospel, when we are justified. He also teaches that we do not receive a new and glorified body until the Second Coming.

Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. 1 Corinthians 15:51–56.

A doctrine, which John says identifies those who believe such fallacious teachings are antichrist, argues that Christ never accepted a body that was subject to the effects of sin that had began to impact the human family from Adam’s sin onward.

And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world. 1 John 4:3.

The wine of Babylon (antichrist) that teaches the “Immaculate Conception”, claims that Mary was made perfect, as were Adam and Eve before sin, in order that the birth of Jesus would be based upon a conception of divinity (the Holy Spirit), with perfect humanity (Mary.) The false doctrine of the Immaculate Conception is not addressing when Jesus was conceived in Mary’s womb, but how Mary was conceived with the perfection of Adam and Eve. To suggest that the flesh Christ took upon Himself when He came to redeem man was sinless flesh, which did not contain the effects of heredity is a teaching of antichrist.

For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. 2 John 1:7.

When Christ was resurrected inspiration carefully points out that He then had a glorified body. His resurrection represented the resurrection of the righteous at the Second Coming, and it is there that we receive the covenant promise of a new body.

“The time had come for Christ to ascend to His Father’s throne. As a divine conqueror He was about to return with the trophies of victory to the heavenly courts. Before His death He had declared to His Father, ‘I have finished the work which Thou gavest Me to do.’ John 17:4. After His resurrection He tarried on earth for a season, that His disciples might become familiar with Him in His risen and glorified body. Now He was ready for the leave-taking. He had authenticated the fact that He was a living Saviour. His disciples need no longer associate Him with the tomb. They could think of Him as glorified before the heavenly universe.” *The Desire of Ages*, 829.

The covenant promise, of a land to dwell in, is fulfilled at the earth made new, when Eden is restored and the “seven times” (seven thousand years), scattering of the humanity of the first Adam is concluded. The covenant promise of a new and glorified body is provided at the Second Coming, in the twinkling of an eye.

“The story of Bethlehem is an exhaustless theme. In it is hidden ‘the depth of the riches both of the wisdom and knowledge of God.’ Romans 11:33. We marvel at the Saviour’s sacrifice in exchanging the throne of heaven for the manger, and the companionship of adoring angels for the beasts of the stall. Human pride and self-sufficiency stand rebuked in His presence. Yet this was but the beginning of His wonderful condescension. It would have been an almost infinite humiliation for the Son of God to take man’s nature, even when Adam stood in his innocence in Eden. But Jesus accepted humanity when the race had been weakened by four thousand years of sin. Like every child of Adam He accepted the results of the working of the great law of heredity. What these results were is shown in the history of His earthly ancestors. He came with such a heredity to share our sorrows and temptations, and to give us the example of a sinless life.” *The Desire of Ages*, 48.

When a man meets the requirements of the gospel, he then and there receives a new mind, even the mind of Christ, but the body, or as Paul also calls it the flesh, is changed at the Second Coming. The lower nature, which consists of the feelings, is not eliminated at conversion. Those feelings, which are one part of the moral character, remain until the Second Coming. Those feelings represent the emotional system, that are associated with the hormonal system. They represent the senses that are associated with the nervous system. All the elements of man’s lower nature that are considered as feelings, are divided into two basic categories. One type of feeling is the tendencies that we inherited from our ancestors, and the other types of feelings are cultivated tendencies which we developed by our own choices.

Some inherited tendencies are simply part of the human design, and some types of inherited tendencies are to do evil. The cultivated types of feelings are what we establish by our own choices, and the inherited tendencies are transmitted by “the great law of heredity.”

Jesus “accepted humanity when the race had been weakened by four thousand years of sin. Like every child of Adam He accepted the results of the working of the great law of heredity. What these results were is shown in the history of His earthly ancestors. He came with such a heredity to share our sorrows and temptations, and to give us the example of a sinless life.” With the results of four thousand years of the working of the great law of heredity, Jesus always kept those tendencies in subjection by the exercise of His will, and He never once participated in cultivating any sinful feelings.

Had Jesus accepted a human body, as represented by Adam and Eve before they sinned, without the accepting the results of the weakening of humanity that had occurred over four thousand years of degradation, then He would not have provided an Example, of how every child of God can overcome.

We will continue this study in the next article.

“Many look on this conflict between Christ and Satan as having no special bearing on their own life; and for them it has little interest. But within the domain of every human heart this controversy is repeated. Never does one leave the ranks of evil for the service of God without encountering the assaults of Satan. The enticements which Christ resisted were those that we find it so difficult to withstand. They were urged upon Him in as much greater degree as His character is superior to ours. With the terrible weight of the sins of the world upon Him, Christ withstood the test upon appetite, upon the love of the world, and upon that love of display which leads to presumption. These were the temptations that overcame Adam and Eve, and that so readily overcome us.

“Satan had pointed to Adam’s sin as proof that God’s law was unjust, and could not be obeyed. In our humanity, Christ was to redeem Adam’s failure. But when Adam was assailed by the tempter, none of the effects of sin were upon him. He stood in the strength of perfect manhood, possessing the full vigor of mind and body. He was surrounded with the glories of Eden, and was in daily communion with heavenly beings. It was not thus with Jesus when He entered the wilderness to cope with Satan. For four thousand years the race had been decreasing in physical strength, in mental power, and in moral worth; and Christ took upon Him the infirmities of degenerate humanity. Only thus could He rescue man from the lowest depths of his degradation.

“Many claim that it was impossible for Christ to be overcome by temptation. Then He could not have been placed in Adam’s position; He could not have gained the victory that Adam failed to gain. If we have in any sense a more trying conflict than had Christ, then He would not be able to succor us. But our Saviour took humanity, with all its liabilities. He took the nature of man, with the possibility of yielding to temptation. We have nothing to bear which He has not endured.

“With Christ, as with the holy pair in Eden, appetite was the ground of the first great temptation. Just where the ruin began, the work of our redemption must begin. As by the indulgence of appetite Adam fell, so by the denial of appetite Christ must overcome. ‘And when He had fasted forty days and forty nights, He was afterward an hungered. And when the

tempter came to Him, he said, If Thou be the Son of God, command that these stones be made bread. But He answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.'

“From the time of Adam to that of Christ, self-indulgence had increased the power of the appetites and passions, until they had almost unlimited control. Thus men had become debased and diseased, and of themselves it was impossible for them to overcome. In man’s behalf, Christ conquered by enduring the severest test. For our sake He exercised a self-control stronger than hunger or death. And in this first victory were involved other issues that enter into all our conflicts with the powers of darkness.” *The Desire of Ages*, 117.