

# Who Resides in the Most Holy Place? – Part 1

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Let's begin with a question: When you think of the throne in heaven, in your mind, who sits on it—who sits on that throne? Or when you look back into the Old Testament and the tabernacle, and then later the temple, in your mind, who resides in the Holy of Holies, in the Most Holy Place? Who is there?

Slowly, beginning in the early 1950s, the Worldwide Church of God taught that Christ was the God of the Old Testament and that when you read in the Old Testament of God speaking or God acting, it was not actually God, it was Jesus Christ. That doctrine was taught at Ambassador College, it was taught out in the field—although in some areas of the country it wasn't taught. When my wife came into the Church in the mid-'60s in New England, it was not taught there. It was taught in most areas of the country. When I became an elder in 1974 and went to my first ministerial conference and then ministerial meetings, and then later refreshing programs, it was taught and it was stated as fact—although there wasn't a whole lot of proof behind it, it was just stated as, well, this is the way it is.

Today that teaching has become so ingrained that in one large group their leader said not long ago, all things point to Christ. In their recent publications, they used the words, Christ's holy days or Christ's commandments as indicating that Christ was the one who spoke from the mountain. What does this doctrine—that Christ is the God of the Old Testament—what does that imply? That implies that the Father wasn't around in the Old Testament; that the words and actions were of Christ and not of God. In other words, if you adhere to that doctrine, God was not involved—He just wasn't involved. He was not a personal God, He was off doing some other things while Christ was, in effect, the God of the Old Testament. The question is, is this teaching true? Think about this: If Christ was the God of the Old Testament, then Christ must have resided in the Holy of Holies—if He was the God of the Old Testament. If Christ was residing in the Holy of Holies, in the tabernacle and in the temple, then all the sacrifices that Israel performed over those decades and centuries were directed at Christ, if He was the God of the Old Testament and He resided in the Holy of Holies. Once again, you have to ask this question, is that true—is it true?

Another question is, how can we be the Church of God, how can we seek to be in the Kingdom of God and not know who resides in the Holy of Holies? How can we do that? The Bible is not silent about the answer to the question of who resides in the Holy of Holies. There is ample, ample evidence. One of the purposes of scripture is to show us who God is and what He's done, and who Christ is and what Christ has done. Today

what we're going to do, this Sabbath and next Sabbath, is look at the record of scripture to see who resides in the Most Holy Place. And that's the title of the sermon:

### Who Resides In The Most Holy Place?

Today is part 1, a week from today will be part 2. There are any number of ways you can approach this subject but the way we're going to today is point 1:

#### **1. We're going to look at scriptures describing God coming into the tabernacle.**

Not the temple, the tabernacle. Before we do that we have to establish some background of events leading up to the building of the tabernacle. With that in mind let's go to Deuteronomy 4:11. Moses is looking back and writing this book. He is describing Israel as they came to Mount Sinai, and we pick up the story in verse 11 of Deuteronomy 4.

**Deuteronomy 4:11** [and Moses says...] *And ye came near and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness. (KJV)*

Think of that sight.

*12) And the LORD spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; ... (KJV)*

I'm referencing the King James. In the King James margin, instead of *similitude* it says *form*.

*12 continued) ... [you heard His words but saw no form] only ye heard a voice.  
13) And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone (KJV)*

Let's go to the next chapter, Deuteronomy 5. You're going to want to place a marker here because we're going to be coming back to it. We'll begin in verse 22. Moses is speaking.

**Deuteronomy 5:22** *These words the LORD [all capitals, YHVH] spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. (KJV)*

So this tells us that the LORD (all caps, and when it's capitalized with all caps it's Strong's #3068, "Jehovah"); Strong's says, "*the self-Existent, or Eternal, Jehovah, Jewish national name of God*". We see here that Jehovah spoke—out of the mount in the midst of the fire. Going on in verse 22:

22 continued) ... And he wrote them in two tables of stone, and delivered them unto me.

23) And it came to pass, when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, even all the heads of your tribes, and your elders;

24) And ye said, Behold, the LORD our God hath shewed us his glory and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he [meaning the men] liveth. (KJV)

We have, over the past months, established already that God can be heard, no question about that. For those of you who might be listening for the first time, let me just give a very short review: Remember after Christ's baptism and He was walking out of the water, a voice came from heaven; remember what it said? Matthew 3:16-17: This is My Son in whom I am well pleased. A voice came from heaven and said that. Then it happened again at the transfiguration where Peter, James and John, Christ took them out alone onto a mountaintop. You can check the first seven verses of Matthew 17. And a voice came from heaven and said exactly the same thing: My beloved Son, it said.

If the voice is saying My beloved Son, who would be saying that? It's obvious the Father was talking about His beloved Son. The Apostles heard it, and the people, when Christ walked out of the water, heard it. Peter affirmed that, and we won't turn there, but 2 Peter 1:17–18, Peter mentions *this voice which came from heaven we heard, when we were with Him in the Holy mount* saying, [verse 17] *this is My beloved Son*.

We've gone into detail of that in the past so we're not going to belabor that point, but it is obvious that God can be heard; scripture proves that. Let's go to Mark 12:24. Christ says that Himself [in] a different account this time. Christ is addressing the Pharisees, you can see that up in verse 13 but we're going to read in verse 24. Christ is answering the Pharisees:

**Mark 12:24** *And Jesus answering said unto them, [the Pharisees, He's condemning them] Do ye not therefore err, because ye know not the scriptures [you don't understand the scriptures] neither the power of God?*

26) *And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, [to Moses] saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? (KJV)*

If Christ spoke from the burning bush, He would say, I spoke from the burning bush—remember He's speaking here—but He didn't say that. He said, God (His Father) spoke from the burning bush. Christ also said that God said from the burning bush, *I am the God of Abraham, Isaac and Jacob*—now who is that? The Bible is very clear, let's go to Acts 3 and we'll read the first part of verse 13. Christ said, God spoke out of the burning bush saying *I am the God of Abraham, Isaac and Jacob*—Christ didn't say I spoke, He said God spoke.

**Acts 3:13** [Notice what we're told:] *The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; (KJV)*

So you put those scriptures together and it's very, very clear that God spoke out of the burning bush. He was heard—God spoke from the mountain and He was heard. If you want more details you can see we have a sermon, [The Way Of The Wilderness](#), April 7 of this year, and we have written material on our website if you want to look into that further.

Now let's go back to Deuteronomy 5:25 and we'll pick up the account. The Israelites said, hey, we've heard the voice of God and we've lived! They go on to say, we've lived, *so far*:

**Deuteronomy 5:25** *Now therefore why should we die? for this great fire will consume us: (KJV)*

It must have been a sight seeing that mountain, and the fire come off that mountain, and this voice that just shook the rocks and shook their clothes and everything like that.

*25 continued) ... if we hear the voice of the LORD our God any more, then we shall die. (KJV)*

In the sermonette, it pertains to that because they just didn't have any faith. God spoke to them, they should be thankful—[but] no—God's going to kill us—if we have to listen to Him anymore, God's going to kill us.

*26) For who is there of all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we have, and lived? (KJV)*

We're told that the Living God spoke out of the mountain—out of the fire. Does the Bible identify who the Living God is? Is it clear in the Bible? There are two New Testament scriptures that are very clear. Let's go to John 6:69. Christ was asking the disciples at the time, who do people say I am? They had various answers, but Peter had *the* answer. Peter is speaking and he says:

**John 6:69** *And we believe and are sure that thou art that Christ, the Son of the living God. (KJV)*

If Christ is the son of the Living God, then who is the Living God? It has to be His Father—that's pretty plain, pretty clear.

Let's go back to Matthew 15 and look at verse 4. By the way, there's a sermon on our archives, [Who Is The Living God](#), April 21 of this year, if you want to check that out.

Matthew 15:4; here Christ is speaking and notice what He says—He’s referencing the time when Israel heard His voice from the mountain (God’s voice):

**Matthew 15:4** *For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death. (KJV)*

Once again, Christ didn’t say, I commanded. He didn’t say that at all, He said God—obviously referring to His Father—God commanded. Where did the command come from? It came from the mountain and Israel heard it; we’ve just been reading about that. We see clearly (and there are many other scriptures) that God spoke from Mount Sinai and human beings—Israelites—heard Him speak from Mount Sinai. Let’s continue the account back in Exodus 24:15.

**Exodus 24:15** *And Moses went up into the mount, and a cloud covered the mount.*

*16) And the glory [the Hebrew can also mean the splendor] of the LORD abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud.*

*17) And the sight of the glory of the LORD was like devouring fire on the top of the mount in the eyes of the children of Israel. (KJV)*

Israel did not see God, they saw His Glory or His Splendor manifested by the fire and the rumbling and the noise coming from the top of Mount Sinai. If we saw that, the only conclusion you can draw is there must be somebody really powerful up there and it’s got to be God because this ground is shaking, the noise is almost unbearable, flames coming out of the mountain and all of that—it was quite impressive.

*18) And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights. (KJV)*

This is all background. Now we come to the subject of who resides in the Holy of Holies, the Most Holy Place of the tabernacle. Let’s go to the next chapter, Exodus 25, and you’ll want to place a marker here too: Exodus 25:1.

**Exodus 25:1** *And the LORD spake unto Moses ... (KJV)*

Now jump to verse 8.

*8) [God is saying to Moses] And let them make me a sanctuary; that I may dwell among them. (KJV)*

If you look up the Hebrew meaning of the word “dwell”, it’s Strong’s #7931 and it means *to reside* or *to permanently stay*. Here’s the amazing truth—when you think about it, it just blows your mind; because of God’s love, He wanted to dwell in a sanctuary among His people. He could have stayed in heaven. He could have gone anywhere and done

anything but because He loved His people, He wanted to be near them and He wanted to dwell among them. What does that say about God? Is God some remote, uncaring God, like Einstein thought, that God created the universe, kind of like winding up a clock, put it on a shelf and walked away? This is not what the Bible tells us about God and God's nature. It tells us He wants to be with His people because He loves them and cares about them. The rest of chapter 25 and then chapters 26 and 27, God gives a very detailed set of instructions on how to build His dwelling place. God cares about it, He says this is the way I want you to build it because I'm going to come down and that's where I'm going to live—that's where I'm going to be. That set of instructions includes the Most Holy Place.

Think about this, for there to be a Most Holy Place, there must also be a Holy place that is not the most Holy place. You have to compare them. If one is more than the other, it implies that there are two Holy places, and guess what—the tabernacle has two Holy places! Let's go to Hebrews 9:2. We'll come back to Exodus 25 in just a minute. Paul makes it very clear that there are two rooms, if you want to call it, in the tabernacle.

**Hebrews 9:2** *For there was a tabernacle made [referring to what we've just been talking about]; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary. (KJV)*

We've talked about this before, this is called the Holy place. It's the first two-thirds as you walk in through the first veil; it's the first two-thirds of the tabernacle. At the end of that there is another veil. It is called the sanctuary or the Holy place.

**3) And after [the King James margin says *and behind*] the second veil, the tabernacle which is called the Holiest of all; (KJV)**

So you have the Holy place, and behind that, the Most Holy place.

**7) But into the second [meaning the sanctuary, the Most Holy Place, the last third of the tabernacle] went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: (KJV)**

In the tabernacle, there are two places called Holy, but one is the Most Holy Place. Let's go back to Exodus 25:17. God is telling Moses how He wants it constructed and what He wants in the tabernacle. He's talking in verse 17 about the Most Holy Place.

**Exodus 25:17** *And [in the Most Holy Place] thou shalt make a mercy seat of pure gold: two cubits and a half shall be the length thereof, [depending on what cubit you use that's about 48 inches long] and a cubit and a half the breadth thereof. [again approximately 28 to 29 inches]*

**18) And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy seat.**

19) *And make one cherub on the one end, and the other cherub on the other end: even of the mercy seat shall ye make the cherubims on the two ends thereof.*

20) *And the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubims be. (KJV)*

We won't turn there, but it's an interesting study and an interesting read: Ezekiel 10 describes God's throne in heaven. He describes God's heavenly throne, a spiritual throne with cherubim on each side of God's throne. So clearly, God is patterning the Most Holy Place after His throne in heaven. We see the Most Holy Place is a type of God's heavenly throne. Perfectly sensible, perfectly logical. Verse 21:

21) *And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee.*

22) *And there I will meet with thee, [God is talking to Moses] and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.*

God says, I will commune with you. If you look at the meaning of that word in the Hebrew, it is Strong's #1696 and it means *to speak*, or *to talk*, or *to teach*. God is saying to Moses seat, from the mercy seat, from the Holy of Holies, I am going to speak to you, I'm going to talk to you, I'm going to teach you. What does that say about God—a personal God. He wants His people trained and taught and He's going to do it personally. Continuing the account, let's go to Numbers 7, we're just going to read one verse, verse 89. God says, we just read, that I'm going to commune with you from the Holy of Holies, the Most Holy place.

**Numbers 7:89** *And when Moses was gone into the tabernacle of the congregation to speak with him, [the King James margin says God] then he heard the voice of one speaking unto him from off the mercy seat that was upon the ark of testimony, from between the two cherubims: and he spake [God spoke] unto him [Moses]. (KJV)*

We see that the word of God came between the cherubims from the Most Holy Place. Who sits between the cherubims? What does the Bible say about that? We've talked a lot about it. Let's just go to one scripture, Isaiah 37:16. Mr. Armstrong always used to say, let the Bible define the Bible—don't let anything else define the Bible. Commentaries can be nice but you can't use a commentary to make doctrine. Histories can be nice but you can't use history to make doctrine. Let the Bible define the Bible.

**Isaiah 37:16** *O LORD of hosts, God of Israel, that dwellest between the cherubims, (KJV)*

So we see here that the being that dwells between the cherubims is called the LORD of Hosts. He is also called the God of Israel. We've already shown that He's God of Abraham, Isaac and Jacob. This is all consistent. So, the LORD of Hosts, the God of Israel that dwells between the cherubims, notice what Isaiah says:

*16 continued) ... thou art the God, even thou alone, of all the kingdoms of the earth: thou hast made heaven and earth. (KJV)*

We've talked about it before but God did create all things through Jesus Christ. God created all things through Jesus Christ, so again this is consistent. It says, Oh LORD of Hosts. Let's let the Bible define the Bible and let's see one scripture about the LORD of Hosts; let's go to Zechariah 13:7. God is speaking here and this scripture is universally agreed, by every thing I've ever read, and people I've talked to, this refers to Jesus Christ. God is speaking:

***Zechariah 13:7*** *Awake, O sword, against my shepherd, ... (KJV)*

Who on earth can my shepherd be—I think we all know.

*7 continued) ... and against the man that is my fellow, [that means my companion] saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: ... (KJV)*

We see the LORD of Hosts refers to Christ as “my shepherd” and that is universally agreed that this refers to Jesus Christ. So therefore, the LORD of Hosts must be the Father, the LORD of Hosts dwells between the cherubim and that must be the Father, and the one who dwells between the cherubim, spoke to Moses—that must be the Father. I don't see how anybody can say otherwise. You can also check some more details, a sermon called The Veil Is Rent, [The Tearing of the Veil] August 19 of last year; and then we have Who Is the Most High God, September of last year; and then we have a study paper, He Who Dwells Between the Cherubim, that gives more detail. The point is, is that the one who dwells between the cherubim, the one who spoke to Moses, was God. It was God Almighty, here He is called LORD of Hosts, Living God—the one who dwells between the cherubim was God. Notice Psalm 83:18:

***Psalm 83:18*** *That men may know that thou, whose name alone is Jehovah, art the most high over all the earth. (KJV)*

David understood who God was—he says Your name is Jehovah or LORD, all caps in the King James version, and he says, You are Jehovah, You are the Most High. There is only one named Jehovah and there is only one Most High, we've seen it—it has to be God the Father.

When you use the term *Most High*, that is a relative term. For example you can say that Mount Everest is the most high mountain on the face of the earth. If I recall it's 24,000



some-odd feet. If Everest was the only mountain on earth, you couldn't say it was the most high because it's the only one. We are told here that there is a Most High God, which means there has to be another God, otherwise you wouldn't have a Most High.

We know in John 1:1, it tells us very plainly that Christ is God. The Bible is clear that there are only two God beings and we are told that Christ is Son of the Most High— Luke 1:30-35. Christ is God but He is also Son of the Most High. Christ also said when He walked the earth in numerous places that His Father was greater than Himself. John 14:28—there are many other scriptures—Christ says that the Father is greater than all.

Therefore if there are two God beings and one is the Son of the other and the Son says the Father is greater than all, the Father is greater than I am, then who on earth would be the Most High? It's got to be God the Father, it can't be anything else. Also, we're told in Luke 6:35, we're children of the Most High. We're God's kids. He is the Father, we are the kids. The Most High God, the LORD of Hosts, is the one who dwells between the cherubim and the one who is speaking to Moses. Let's go to Exodus 29:42. God is talking to Moses. He is explaining how He wants His tabernacle built and the ordinances to occur around the tabernacle.

***Exodus 29:42*** *This shall be a continual burnt offering throughout your generations at the door of the tabernacle of the congregation before the LORD: where I will meet you, to speak there unto thee.*

*43) And there I will meet with the children of Israel, and the tabernacle shall be sanctified by my glory. (KJV)*

Remember the mountain was sanctified by God's Glory, by the smoke and the fire and the thunderings and the lightnings and the noise, and remember God told the Israelites through Moses, don't you allow them up the mountain. If they go past a certain line, they're going to die. God would do the same for anybody who entered the Most Holy Place. Aaron went in once a year but if anybody else went in at any other time, they would immediately die. The Most Holy Place was sanctified—why? Because of God's presence being there. Let's go to chapter 40, Exodus 40:1. Moses is being instructed about the tabernacle, because, God says, I want to come down and dwell in this tabernacle that you built me and I want to be with My people.

***Exodus 40:1*** *And the LORD spake unto Moses, saying,*

*2) On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation. (KJV)*

From verse 3 to verse 33 God instructed Moses how to assemble it in detail. Let's jump to the latter part of verse 33, and we see:

*33) ... So Moses finished the work. (KJV)*

Notice what happened after the tabernacle was set up:

*34) Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle.*

*35) And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle.*

*36) And when the cloud was taken up from over the tabernacle, [it was a sign] the children of Israel went onward in all their journeys:*

*37) But if the cloud were not taken up, then they journeyed not till the day that it was taken up.*

*38) For the cloud of the LORD was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys. (KJV)*

Why did God do it that way? God was personally in the cloud. They didn't see His form, they didn't see His face, but God was present in this cloud, and by the cloud coming to the tabernacle, He was personally coming to the tabernacle. Why? Because He wanted to be near His people. Also, equally important, He wanted Israel to know that He was there. He wanted them to look out, see the tabernacle, this cloud during the day or the fire at night, and that told Israel, God's right there, God's got our back, God's with us. It was very comforting to them, being out in the middle of the wilderness. We have that assurance today but it's on a spiritual level, it's not a physical level. The cloud or the fire always showed Israel that God was with them. What a comfort!

I've heard some people say, God never came to the tabernacle—all that was was just symbolic smoke. Ok, how can that be, given what we've just read? How can all that be symbolic smoke when God says, I want to come dwell with My people and I want you to build me a tabernacle, and the cloud came down and God was there, and God spoke out of the cloud. How can all that be mysterious smoke or explained away that way? Is God so limited He can't be in two places at once? God can be on His throne in heaven and He can be at the tabernacle at the same time. God is not limited the way human beings are. With that in mind let's go to Leviticus 16:1. Aaron's two sons offered, the King James calls it, strange fire. They did something they weren't supposed to do—they violated God's commandments regarding the tabernacle and their duties in the tabernacle, and God killed them.

***Leviticus 16:1** And the LORD spake unto Moses after the death of the two sons of Aaron, when they offered before the LORD, and died; (KJV)*

That account in is in the first two verses of chapter 10.

*2) And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the vail before the mercy seat, which is upon the ark; that he die not: [once a year, then notice what happens—this is the tabernacle at the time of Israel wandering through the desert] for I will appear in the cloud upon the mercy seat. (KJV)*

God says, I'm going to appear in a cloud on the mercy seat. Does that seem like it's mysterious smoke and God's not there? The word "appear" is Strong's #7200 and once again it's a word that has a very broad application—it can mean *to meet, to be near, or to be present*. And all God is saying is I'm going to appear out of the cloud of the mercy seat—in other words I'm going to be present, I'm going to be near you, I'm going to meet you there. God was present but He wasn't seen. The cloud was seen, but God wasn't seen. God's presence is why God refers to the tabernacle as belonging to Him. Sometimes we think it's Israel's tabernacle, or something like that. No, it's God's tabernacle. It belongs to Him—why?—because He was there and He dwelt there, therefore it is His. Let's go to Joshua 22:29—Joshua says this. The tabernacle belongs to God and His presence there makes it His place, His dwelling place, His Holy of Holies. God had a Holy of Holies spiritually and a Holy of Holies physically, and He could be at both at the same time. Joshua is admonishing Israel and he says:

**Joshua 22:29** *God forbid that we should rebel against the LORD, and turn this day from following the LORD, to build an altar for burnt offerings, for meat offerings, or for sacrifices, beside the altar of the LORD our God that is before his tabernacle [God's tabernacle]. (KJV)*

So, in every case we've covered thus far, under this first point about God coming to the tabernacle—every case we've just read, it was the LORD, all caps, Jehovah, YHVH, who resided in the Holy of Holies, in the tabernacle. The LORD was the one to whom Israel sacrificed, the LORD was the one to whom Israel bowed down and worshipped, and He is God, He is the Living God, He is the LORD of Hosts, He is the God of Abraham, He is the Most High God.

Now we come to the second point:

## **2. Let's look at the scriptures describing God coming to the temple.**

We've seen the ones about the tabernacle, let's look at the ones about the temple. Let's go to 1 Kings 6:1. We'll pick up the account of God wanting the temple to be built. David wanted to build it; God said no, I'm going to have your son build it.

**1 Kings 6:1** *And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he [Solomon] began to build the house of the LORD.*

11) [This was in 964 BC, that Solomon began to build the house] *And the word of the LORD came to Solomon, saying, [God was speaking to Solomon as He spoke to Moses]*

12) *Concerning this house which thou art in building, if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; then will I perform my word with thee, which I spake unto David thy father:*

13) [Notice, same as with the tabernacle] *And I will dwell among the children of Israel, and will not forsake my people Israel. (KJV)*

So Solomon built the house and finished it. We see here at the beginning of verse 13, God says I'm going to dwell in the temple just as I dwelt in the tabernacle. There was a Most Holy Place in the temple, there is a Most Holy Place in the tabernacle, I have come to the one in the tabernacle, I'm going to come to the one in the temple. Let's go to 1 Kings 8:1.

**1 Kings 8:1** *Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, [they came] unto king Solomon in Jerusalem, that they might bring up the ark of the covenant of the LORD out of the city of David, which is Zion. (KJV)*

So, they're bringing up the Ark of the Covenant of the LORD that dwelt in the Holy of Holies in the tabernacle.

6) *And the priests brought in the ark of the covenant of the LORD unto his place, into the oracle of the house, to the most holy place, even under the wings of the cherubims. (KJV)*

Just like with the tabernacle the Ark is now coming into the Most Holy Place in the temple between the cherubim. By that time, if you read the instructions on building the temple, the cherubim were about sixteen feet high—these giant carved cherubim. Who is it that dwells between the cherubim—we've already seen that it's the LORD of Hosts—it's God Almighty. Let's just see one additional scripture in 2 Samuel 6:2. Notice this—defining who the LORD of Hosts is:

**2 Samuel 6:2** *And David arose, and went with all the people that were with him from Baale of Judah, to bring up from thence the ark of God, whose name is called by the name of the LORD of hosts that dwelleth between the cherubims (KJV)*

It is the Ark of God, belonging to God, and God is called LORD of Hosts, and we're told, again, that the LORD of Hosts is the one who dwells between the cherubim. We've already shown that the LORD of Hosts is God. If there are any skeptics out there, let's go to Ezekiel 10:5, and see another example of the fact that God speaks from between the cherubs' wings. Remember I said earlier that Ezekiel 10 describes God's throne, and it's a very good study to read the whole chapter, but let's just look at verse 5. Notice what it says. This is talking about God's spiritual throne:

**Ezekiel 10:5** *And the sound of the cherubims' wings was heard even to the outer court, [the outer court of God's temple, but notice, the sound was] as the voice of the Almighty God when he speaketh. (KJV)*

And where does He speak from?—from His throne, between the cherubims, and apparently these spiritual cherubs have wings and they make a roar, and we're being told that that roar kind of sounds like God speaking when He is talking between the cherubims. Notice here it says, the voice of the *Almighty* God. We see here that the Almighty God sits between the cherubims and as we said earlier there can only be one Almighty just as there can only be one Most High. You might want to check the sermon, [Who Is the Most High God, the Almighty God](#), September 16, 2017, for more details.

Let's continue the account of God coming to the temple in 2 Chronicles 7:1. We're continuing the account of the temple—[it] has been built and it is being dedicated. Solomon had a dedicatory prayer:

**2 Chronicles 7:1** *Now when Solomon had made an end of praying, [notice what happened] the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the LORD filled the house. [the whole temple] 2) And the priests could not enter into the house of the LORD, because the glory of the LORD had filled the LORD's house. (KJV)*

This makes perfect sense—the Glory of the LORD filled the house of the LORD—makes perfect sense. God was inside the temple, and for people to say, oh, it's just symbolic and it didn't happen, just smoke and all of that kind of stuff, these scriptures deny that.

*3) And when all the children of Israel saw how the fire came down, and the glory of the LORD upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the LORD, saying, For he is good; for his mercy endureth for ever. (KJV)*

God came into His own house and dwelt between the cherubims in the Holy of Holies. The tabernacle and later the temple were called God's house. Eighty-two times in the Old Testament, the tabernacle or the temple was referred to as the house of God, or God's house; three times in the New Testament. Let's go to one in the Old Testament, Psalm 18:6. David knew who he prayed to, David knew who lived in the tabernacle and who would live in the temple, after his death.

**Psalm 18:6** *In my distress I called upon the LORD [Jehovah, YHWH], and cried unto my God: he heard my voice [from where?] out of his temple, and my cry came before him, even into his ears. (KJV)*

As I said, God can hear out of His spiritual temple, or in the case of the physical tabernacle and later the physical temple, God could hear out of there also. God is not limited—God is not confined to one place. We know that it was God the Father who was present in the Holy of Holies. Christ even says so. Let's go to Matthew 12:1. This is a reference to God's house and Christ is the one making the statement.

**Matthew 12:1** *At that time Jesus went on the sabbath day through the corn [we're familiar with this account]; and his disciples were an hungred, and began to pluck the ears of corn, and to eat.*

2) *But when the Pharisees saw it, [of course they became outraged] they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day.*

3) [Notice what Christ said] *But he [Christ] said unto them, Have ye not read what David did, when he was an hungred, and they that were with him;*

4) *How he entered into the house of God, and did eat the shewbread ... (KJV)*

Christ didn't say David entered into My house, didn't say that all. He said He entered into the house of God, that means the Holy place, the first part where the showbread was and he actually ate some of the showbread. Christ didn't say My house—He could have—He said the house of God, referring to His Father.

Let's look at one other New Testament scripture talking about how the tabernacle and later the temple were God's house. Let's go to John 2:16—Christ is in the temple, they're making a mockery of the temple, they're selling things, carrying on business, moving merchandise in the courts of the temple, totally polluting it—Christ was not happy. They were selling doves in this case.

**John 2:16** *And [Christ] said unto them that sold doves, Take these things [the King James says] hence [we would say today, get these things out of here]; make not my Father's house an house of merchandise. (KJV)*

So clearly, Christ is saying this is My Father's house—it belongs to My Father. Eighty-two times in the Old Testament, three times in the New Testament. Christ acknowledged that the temple was His Father's house; don't see how it can be any more plain than that.

What we're going to do now is we're going to stop here. We've covered two points. We've looked at the scriptures pertaining to God dwelling in the tabernacle and we've looked at some scriptures pertaining to God dwelling in the temple. Next time, we're going to talk about the rending of the veil in the Holy of Holies, and we're going to talk about a future temple yet to come where God the Father will be there and be present, just as He was in the tabernacle, just as He was in the temple. There's going to come another temple and He's going to be right there in the temple again—Holy of Holies. We will begin that next time. Hope you all have a good week.