

EP80 Revelation 11 verse 1 P2

In our last podcast, we discovered an amazing secret. John is commanded to measure the Sanctuary, the Altar, and those who are now worshipping in it, and he was given a reed to use a measuring device. This measurement of a “reed” that is like a rod is the measurement of humanity and a standard by which God will judge both men and angels.

Thus, when it comes to measuring those in the household of God, a reed that is like a rod will provide an accurate and exacting measurement of the division in God’s Household between those who are now believing and now worshipping in the **Sanctuary** of God (for they live by grace-through-faith), and those who worship in the temple at large who may say they live by grace-through-faith but they always tend to add a little law (the law, your law, my law, someone’s law) or in some cases, a lot of law. Remember, all it takes is just a little leaven to leaven the whole loaf, it is just a matter of time.

Let’s pick up from there.

The Lampstand (the 7 Reeds) and the Church

As we learned in the opening chapter and in the letters to the 7 churches in **Revelation 1-3**, Jesus holds 7 lampstands in His hands. He tells us that the image of the 7 lampstands represents the 7 churches, or the collective of all “believers” who are in **Yahweh’s** household. Prior to this defining measurement in **Revelation 11:1**, the household of **Yahweh** is comprised of two-groups of “born-again believers,” both of whom have been called into relationship with God.

First, there are those who have been converted by God (they have been born-again) and are now abiding in the temple at large (the “*hieron*”). They perform their sacrifices where the altar of sacrifice is located, and they worship God in the courtyards outside of the Sanctuary. Yet, because they are not priests, they are not permitted in the Sanctuary. These are those who are **NOT** being measured, but who are excluded from the measurement. These are the **Called**, and they are being culled and separated from those who are now worshipping in the Sanctuary.

Second, there are those priests who are NOT now worshipping in the Sanctuary, but who are very busy in the temple at large making sacrifices and serving the people. Still there are other priests who are off duty and not even found on the temple grounds. We will find that these priests too will NOT be measured off as part of the Sanctuary, for they are now NOT worshipping in it.

Third, there are those bondservants of Jesus Christ who have been converted by God (they have been born-again), however, they also have dug down deep in their souls and made the choice to be a little child dependent upon **Yahweh** for all things, all the time. Practically, they are learning to trust **Yahweh** as their “**I AM**”. These are those who are now worshipping in the Sanctuary, for they are the priests of **Yahweh**, and they are being measured with the “reed.”¹ These are the **Chosen** possession of our Lord Jesus Christ who live by grace-through-faith.

For now, they all abide in the greater Household of **Yahweh**, much like Ishmael and Isaac who both

¹ See **Matthew 18:3**

dwelt in the tents of Abraham. However, with this measurement, the Household of **Yahweh** begins to be permanently divided, as God will expel the son of the slave woman (the **Called**) out from His household, for he will not be an heir with the son of promise (the **Chosen**).²

With that as our framework, the lampstand (the collection of “7-reeds”) is a very important symbol. The 7 lampstands that Jesus holds in His hand symbolizes that the 7 churches are supposed to bring forth His light illuminating on all those whose duties are in the Sanctuary of God.

Matthew 5:14-16

You are now the light of the world. A city chosen to now be setting on a hill cannot now be caused to be hidden; nor does anyone now light a **lamp** and put it under a basket, but on the **lampstand**, and it gives light to all who are in the house. You are commanded to let your light shine before men in such a way that they may see your good works and glorify your Father who is in heaven.

The 7-reeds (comprising the Lampstand) are to be the vehicle by which Jesus (who is the light of the world and the light of life³), being fueled by the oil of the Spirit of God, shines His light enabling the priests of God to see what they are doing in the Sanctuary, or in effect, to worship **Yahweh** in the purity of truth. This is the witness they bring to those in the temple at large and to those in the world who observe their service.

By way of example, John the Baptist’s dad, Zacharias, was a priest and he was chosen by lot to enter the Sanctuary and to burn incense. While he was inside, a whole **multitude** of people were in prayer outside at the hour of the incense offering. It was during this time that Zacharias encountered an angel in the Sanctuary who told him about the son he would have. Being delayed, the people were waiting for Zacharias wondering about his delay in the Sanctuary. The point being is that people do observe the service of the priests and wait on them as they perform their service of worship.⁴

The Measurement of Humanity

Jesus is the flame, the producer of light. The Spirit is the oil, and those who are now believing are to be His “reeds” or His Lampstand through which the oil flows; and the wick that burns is a picture of each individual who bears light. True believers are the very vessel through which it all occurs. And keep in mind, “A bruised reed He will not break and a dimly burning wick He will not extinguish”.⁵

This is the measurement of the reed—those through whom the oil perpetually flows. This is the measurement by which humanity will be divided. And this is why God chose the hollow “reed” as His measuring device, for the “reed” allows for the flow of oil, the flow of the Spirit.

Hence, believers, individually and collectively, are intended to be the lamp through which the light of

² See **Galatians 4:21-31**

³ **John 8:12**

⁴ **Luke 1:8-23**

⁵ **Isaiah 42:3**

life shines. They are essentially designed to be the pass-through mechanism, so-to-speak, by which Jesus lives His life and shines His light in-and-through theirs.⁶

This makes complete sense given what we have learned about the New Creation that is created in the likeness of God, righteous, holy, and true.⁷ The New Creation is in effect the **Holy of Holies**, where the Spirit of God dwells and extends mercy on His people. It is where we come to meet with Him and Hear His voice.

And it is because of the New Creation that a believer is imaged as the “7-reeds” of the lampstand, such that the light of Jesus can be (should be) a complete witness to those in the temple and those now abiding in darkness. Thus, when a person’s light is derived from the Sanctuary, God personally interacts with those who are now abiding in darkness, and those in darkness get the opportunity to see the light of Jesus (for good or for bad).

We see this principle imaged for us in the way the Father lived in-and-through Jesus. Phillip, one of His disciples, said to Jesus, “*Lord, show us the Father, and it is enough for us.*” Jesus said to Him, “*Have I been so long with you, and you have not come to know me, Philip? He who has seen Me has seen the Father; how can you say, ‘show us the Father’? Do you not believe that I am in the Father, and the Father is in Me? The words that I say to you I do not speak on My own initiative, but the Father abiding in Me does His works. Believe Me that I am in the Father and the Father is in Me; otherwise believe because of the works themselves.*”⁸

In that same manner, following His example, people who meet us are to have such an encounter with the Father through the light of the Son. We should also be able to say to those in our life, “He who has seen me has seen the Father through the Son. The words that I say to you I do not speak on my own initiative, but the Son abiding in me does His works.”

Clearly, many of us would choke on our words if we tried to say that with a straight face. But that is the very reason why we are to let God put to death everything in us that fights and rebels from Him being our **I AM**, from Him fully possessing our being.

If we let Him, He will clear out any blockage in our pipes, so to speak, so the oil can freely flow through our hallow reeds. Our goal should be that we are honestly able to declare: “*I have been caused to be crucified with Christ. I now live, but it is not I who now lives, but Christ in me, and which I now live in the flesh, by faith I now live in the Son of God who has been loving me and has been giving Himself for me.*”⁹ It is by our getting out of the way and letting Christ take up ownership of our lives, that the light of Jesus will light our way.

And in that light (ha), the Lampstand is made of “reeds,” real people who have the capability of being the flow through vehicle of the oil of the Spirit of God. And this is the measurement which God uses when He discusses the dynamics and dimensions of His house and the real people who are now worshipping in

⁶ See **1 Corinthians 3:16-17, 6:19; 2 Corinthians 6:16; Ephesians 2:21** where the “temple” is the Greek word “sanctuary” (the “naos”) and not the temple at large (the “hieron”). See also **Galatians 2:20**.

⁷ **Ephesians 4:24**

⁸ **John 14:10-11**

⁹ **Galatians 2:20**

the Sanctuary, versus those who are NOT (those who are in the temple at large).

**THE MEASUREMENT BY THE REED, IS THE MEASUREMENT OF THOSE WHO ARE NOW
LIGHT BEARERS.**

7-Lampstands & the Gentile Church

By the way, the 7-Lampstands (the 7-churches) were all located in gentile, non-Jewish, territory. Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea were all gentile churches located in what we know as Turkey, and they were comprised of primarily gentiles. This is a significant detail that ties into the rest of the story, so we must not forget it.

The 2-Lampstands

Another point we must not forget is that out of the 7-churches, there were only **2 Lampstands** that were, as a whole, now abiding with Christ. Smyrna was bonded to Jesus through their suffering, whereas Philadelphia was bonded to Jesus by keeping the word of His perseverance and holding fast to what they had been given. Once again, all of this is very significant and it ties into the rest of the story, so we must not forget it.

Golden Reed

I mentioned previously that in **Revelation 21:15**, we are given a picture of the New Jerusalem, the *holy city*, and it also is measured with a *reed*, but this time with a **golden** measuring reed. The reason it is a golden reed is that at that time in the narrative, the bondservants of Jesus Christ have undergone their ultimate transformation, and they bear the image of the “divine” symbolized in the gold. They are still real people, but they have undergone an unbelievable change.

At the sound of the last trumpet, in a twinkling of an eye, the perishable will put on the imperishable, the mortal will put on immortality, and the children of God (those who did not choose to live like a slave in His house) will be like Him, for they will see Him just as He is. They will be conformed to the image of the Son. They will still have bodies (just like the resurrected Son of Man), but they will be immortal and partakers of the divine nature.¹⁰

Accordingly, they will still be identified by their humanity (the “*reed*”) (just like Jesus is identified by His humanity—via the scars), but they will no longer be flaccid, limp, soft, and lifeless, for they will share in the divine nature—hence the “**golden reed**.”

DO NOT FORGET

Before we move on to the command to measure, let’s quickly refresh the two things we are not to forget, all the while keeping in mind that according to the **Code**, two is the number which represents both division and witness.

¹⁰ See **1 Corinthians 15:52; 1 John 3:2; Romans 8:29; 2 Peter 1:4**

1. The 7 Lampstands were comprised primarily of gentile people located in gentile territory.
2. Only 2 Lampstands out of the 7 Lampstands were found to now be overcoming and now be abiding in Jesus.
 - a. The first Lampstand was comprised of those real people who suffered tribulation, poverty, and blasphemy at the hands of those religious people who say they believe in God but actually belong to a church (or synagogue) of Satan. These believers were called to be faithful unto death, for they were going to suffer and be tested with “10-days” of tribulation at the hands of Satan.
 - b. The second Lampstand had little power but did not deny the name of Jesus, for they kept the word of His perseverance. They were warned that there would be others who claimed to be believers, but were from a church or synagogue of Satan, who would try to steal their crown of life. Thus, they were encouraged to hold fast to that which they had received. They are those who were promised to be kept from the hour of temptation that is about to come upon the whole inhabited earth, to test those who are now abiding on the earth.

The Command to Measure: 3 Part Distinction

*“You are commanded to **now** get up and commanded to measure the Sanctuary of God and the altar, and those who are **now** worshipping in it.”* The Spirit does NOT use the *future* tense addressing things that will be happening, pointing us forward specifically to the **End Times**; rather, He keeps us grounded and rooted in the now, **in the present**.

The command is a **now** command just like those who are measured are even **now** worshipping in the Sanctuary (rendered in the *present active participle*). Every moment of now, this measurement is happening as, throughout time, God secures as His own possession—those in every generation who are His true worshippers.

The Spirit makes a **3-part distinction** in that John is commanded to measure 1) the Sanctuary, 2) the altar, and 3) those who are now worshipping in it? Let’s consider why the Spirit did not just say “the Sanctuary” and leave it at that; after all, the other 2 descriptors are both located in the Sanctuary. It seems duplicative or triplicative (ha, that is not a word, but you get what I mean).

In short, the Spirit is making a statement of contrasts, not without overlaps, but still His point is the contrast that each image conveys in terms of **Yahweh’s** ownership, His possession, and His separating and dividing various items at the time of the blowing of the 7th Trumpet and the completion of all His mysteries.

- 1) He is contrasting the structure of the Sanctuary of God with the Temple at large.
- 2) He is contrasting the prayers offered at the altar of incense with the offering of prayers in general.
- 3) He is contrasting those priests who are now worshipping in the Sanctuary and those who are NOT, and who should be.

Part 1: The Sanctuary of God

"You are commanded to now get up and commanded to measure the **Sanctuary of God** and the altar, and those who are now worshipping in it." The command is very specific as to what is to be measured. By the way, in the **Codex**, the Sanctuary of God is also referred as the "Holy Place," the "tabernacle" and "the tent of the meeting," where Moses would talk to God.

A Spiritual Sanctuary

When John received this vision, the Jewish temple had already been destroyed by the Romans back in 70 AD. The prophecies/predictions in the book of **Hebrews** regarding the decay and obsolescence of not just the temple, but the entire system of Levitical worship that was established under the covenant of the law, had been fulfilled. The Jewish system of temple worship would now remain in a state of obsolescence. In fact, according to the Spirit in the book of **Hebrews**, it has "vanished" which is rendered as a noun that describes what once was, now exists in an ongoing state of nonexistence.¹¹

However, since the Spirit used the *present active participle* to describe those who are now worshipping in the Sanctuary, when a physical Sanctuary did not exist upon earth, we can be confident that God was commanding John to measure **a spiritual structure** and **NOT a physical structure**.

Because there were people then who were "**now worshipping in the Sanctuary**," and there are people who are even "**now worshipping in the Sanctuary**," we know that we are to understand the "**Sanctuary**" as a picture—as **Code**.

But this should not surprise us since this is exactly how He communicated throughout the **Codex** when referring to the Sanctuary. He always spoke of a spiritual structure.

*So then you are now no longer strangers and aliens, but you are now fellow citizens with the holy ones, and of the household of God, being caused to being built on the foundation of the apostles and prophets, Christ Jesus Himself now being the corner stone, in whom the whole building, now being caused to being fitted together, now grows into a holy **Sanctuary** in the Lord, in whom you also are now being caused to being built together into a dwelling of God in the Spirit.*¹²

*"Have you not known that you now are the **Sanctuary** of God, and the Spirit of God now dwells in you?"¹³ "What? Have you not known that your body is the **Sanctuary** of the Holy Spirit which now is in you, which you now have of God, and you now are not your own."¹⁴*

*"Or what agreement has the **Sanctuary** of God with idols? For we now are the **Sanctuary** of the living God; just as God said, 'I will dwell in them and walk among them; and I will be their God, and they will choose to be my people.' Therefore, 'You are commanded to come out from their midst and commanded to be caused to be separate,' now says the Lord. 'And you are commanded to now choose not to touch what is unclean;' and I will choose to welcome you. 'And I will choose to be a father to you, and you will*

¹¹ See **Hebrews 8:13**

¹² **Ephesians 2:19-22**

¹³ **1 Corinthians 3:16**

¹⁴ **1 Corinthians 6:19**

choose to be My sons and daughters,’ now says the Lord Almighty.”¹⁵

Given the use of “Sanctuary” in the **Codex**, we can be confident that what is being measured are the people (and angels) who comprise and occupy the Holy Place and who are, even now, ministering before **Yahweh**.

Sanctuary (“naos”) vs. the Temple (“hieron”)

There is a hard distinction between the Sanctuary and the Temple, they are not synonymous terms. They are two different Greek words. The Greek word for Temple is “*hieron*” whereas the Greek word for Sanctuary is “*naos*.”

Yet for some odd and befuddling reason translators do not make this distinction. For instance, in the verses we just read, practically all the English translations substitute the word “temple” for “Sanctuary.” However, that is incorrect, and the precision of the Spirit’s is critical to understanding this structural image, for only the priests were permitted to enter into the Sanctuary, unlike the temple where the people in God’s household were free to come to worship. Simply said, the common Biblical translations are super-misleading and has unfortunately led to many fictions.

When we read the word “temple,” we all have in mind the big and glorious structure of the Jewish Temple in Jerusalem that King Solomon built, the temple at which Jesus often taught. I have included a diagram of the Jewish temple which shows how the “*naos*” (the Sanctuary) is set apart from all the other parts of the temple. By the way, the tabernacle structure was laid out in the exact same pattern. The “tabernacle” is the Sanctuary or the Holy Place, whereas the courtyard outside of the tabernacle is equivalent to the temple at large.

In looking at this diagram we can see that the temple was divided into 5 distinct areas (5 of course being the number of grace). However, the 4th and the 5th section were both part of the same structure—the Sanctuary (or in Old Testament terms, the “Tabernacle”).

¹⁵ **2 Corinthians 6:16-18** (quoting: **Exodus 29:45; Leviticus 26:12; Jeremiah 31:1; Ezekiel 37:27; Isaiah 52:11; 2 Samuel 7:14**)

Illustration

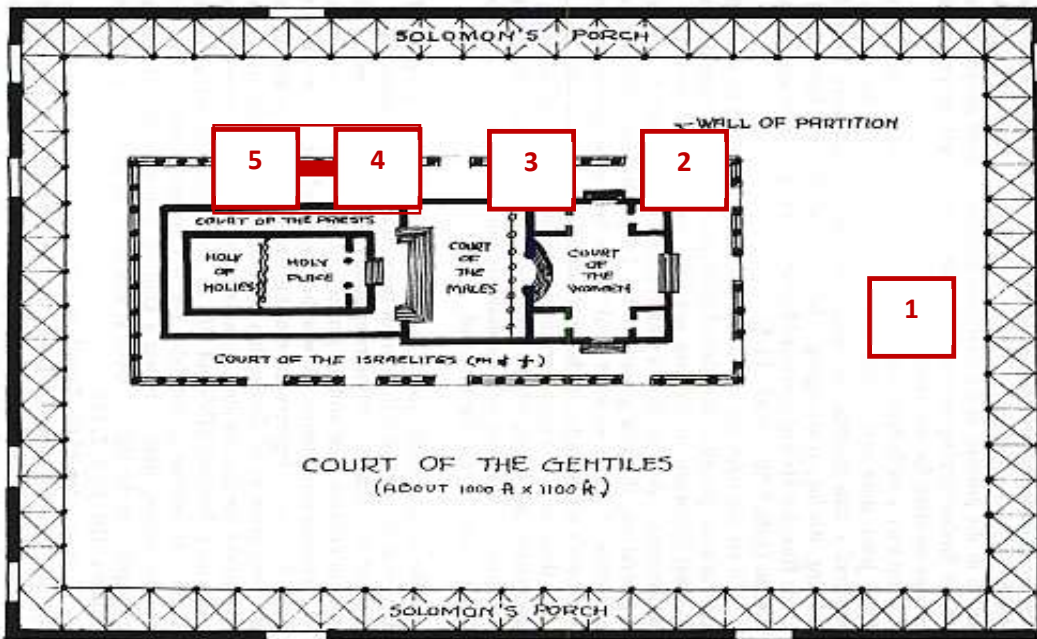


Figure 21: Basic Layout of the Temple Area.

- 1) There was the court of the Gentiles, where the non-Jewish people were allowed to enter.
- 2) There was the court of the women, where all Jews were allowed to enter, but it was the place where women had to stay. They could not proceed further into the temple.
- 3) There was the court of the males, where only the men could enter and obtain access to the brazen altar for their personal and family sacrifices.
- 4) In the first segment of the Sanctuary (the “*naos*”), there was the Holy Place, where only the priests could enter, and it was in this section that the Lampstand, the golden altar of incense, and the table of the bread of presence were located.
- 5) In the second segment of the Sanctuary (the “*naos*”), there was the Holy of Holies, where only the High Priest could enter once a year. This room contained the Ark of the Covenant and the Mercy Seat—upon which the visible glory of the Spirit of God would rest.

The Holy Place and the Holy of Holies were found in the court of the priests, as it was set apart exclusively for them. These two sections were referred to collectively as the “*naos*” – the Sanctuary or the Holy Place, distinct from the “*hieron*”—the temple at large, which included not just the temple structure but the surrounding porches and porticos.

Codex Distinctions

By way of example, when Satan tempted Jesus and took Him up to the pinnacle of the temple at large,

the Greek word used was “*hieron*.”¹⁶ In addition, when we are told that Jesus came into the temple and began teaching, the word “*hieron*” was used, again, referring to the temple at large, distinct from the holy place, the sanctuary, the “*naos*” where the priests were busy serving.¹⁷

In contrast, the following text exclusively uses “*naos*” or Sanctuary.

Matthew 23:16-22

"Woe to you, blind guides, who say, 'Whoever swears by the **Sanctuary**, that is nothing; but whoever swears by the gold of the **Sanctuary** is obligated.' You fools and blind men! Which is more important, the gold or the **Sanctuary** that sanctified the gold? And, 'Whoever swears by the altar, that is nothing, but whoever swears by the offering on it, he is obligated.' You blind men, which is more important, the offering, or the altar that sanctifies the offering? Therefore, whoever swears by the altar, swears both by the altar and by everything on it. And whoever swears by the **Sanctuary**, swears both by the **Sanctuary** and by Him who dwells within it. And whoever swears by heaven, swears both by the throne of God and by Him who sits upon it.

And when Judas was filled with remorse for having betrayed Jesus, He returned to the temple, “*And he threw the pieces of silver into the **Sanctuary** and departed; and he went away and hanged himself.*”¹⁸ And in speaking of His body, Jesus said, “*Destroy this **Sanctuary** (“*naos*”), and in three days I will raise it up.*” Of course, He was speaking metaphorically of His body, the container, or the sanctuary of the Holy Spirit.¹⁹ This is the same reason the Spirit says that we are the **Sanctuary** of the Holy Spirit, for He has taken up His residence in our New Creation (the equivalent of the Holy of Holies) which has been created in the likeness of God, righteous, holy, and true.²⁰

Revelation Distinction

Despite your translation choice, it is critical to understand that the word “*naos*” (Sanctuary) is used exclusively throughout in the book of **Revelation**. The word “*hieron*” or “temple” is **NEVER EVER** used. Thus, all such references should be translated as Sanctuary and NOT temple.

And given the fact that there are priests who are even **now** worshipping in the Sanctuary, we can be confident that **NONE** of the references in **Revelation** are to any sort of physical structure (be it an earthly temple or a physical Sanctuary), but **ALL** the references are to a very real and tangible spiritual Sanctuary. Again, the word “*hieron*” (temple) is **NEVER** used in **Revelation**.

For example, Jesus said to the church at Philadelphia, “*He who is now overcoming, I will make him a pillar in the **Sanctuary** of My God, and he will not go out from it anymore.*”²¹ Or in speaking of the New

¹⁶ **Matthew 4:5**

¹⁷ **Matthew 21:23**

¹⁸ **Matthew 27:5**

¹⁹ **John 2:19-20**

²⁰ **1 Corinthians 3:16-17; 2 Corinthians 6:16; Ephesians 4:24**

²¹ **Revelation 3:12**

Jerusalem, “And I saw no **Sanctuary** in the city, for its **Sanctuary** is the Lord God the Almighty and the Lamb.”²²

Every reference is to a spiritual, but very real, structure made up of very real people (a collection of “*reeds*” if you may). The point being, is that throughout **Revelation**, the Spirit **NEVER** addresses a physical earthly temple much less the temple at large. He only addresses the **Sanctuary**—the true tabernacle of God.

In that light, we are told in the book of **Hebrews** that Jesus has taken His seat at the right hand of the throne of the Majesty in the heavens, a minister of the **Sanctuary** in the true tent (tabernacle) which the Lord pitched and not man. And in this **Sanctuary**, He is the mediator of a better covenant, which has been enacted on better promises.²³ Thus, in the Book of **Revelation**, when we see Jesus sitting on His throne, we can be sure that it is in the spiritual temple that exists in the heavenly realms.

As previously mentioned, when John was writing there was no physical temple of **Yahweh** in Jerusalem and there was no Sanctuary; it had all been destroyed, obliterated, wiped off the face of the earth, literally dismantled brick-by-brick by the Romans 30 years prior (just as Jesus prophesied).²⁴

As I mentioned previously, the common Biblical translations are super-misleading and unfortunately has led to many fictions. One of the major **End Times** fictions comes from the inaccurate translation of “*naos*” or Sanctuary as the temple. Those who do not let the Spirit speak as He desires, change His words to fit their fictional notions. But we will save this fiction for the next podcast.

²² **Revelation 21:22**

²³ **Hebrews 8:1-6**

²⁴ See **Matthew 24:2**