

Garden of Eden (Tabernacle): the Dwelling Place

Can We Enter ʾĒl's Dwelling Place?

Many believe that no mankind has ever enter the heavenly kingdom where ʾĒl's (I AM/YAH) realm is. People claimed that Jesus said that no one can enter the kingdom of God unless they are born of water and the Spirit. While they would also be pointing out that no one comes to the Father except through Jesus and no one has ascended into heaven except the one who descended from heaven is himself, Jesus according to John 14:6 and 3:13 as well. There is a great lesson to understand about entering the dwelling sanctuary place where ʾĒl dwell and why this New Testament book of John that people claiming about Jesus isn't true at all.

After the creation of heavens and earth, the Creator whose name is ʾĒl set HIS first dwelling sanctuary at this Garden of Eden. It was a paradise of abundant vegetation, fruit trees, and animals were, where first man and his wife once lived without shame. This garden was built in the east, where it also contained two special trees: the tree of life and the tree of the knowledge of good and evil. This one tree with knowledge of good and evil is forbidden to mankind according to ʾĒl's commanded (**Genesis 2:8, 9**). After mankind disobeyed ʾĒl, they were no longer allowed to stay at the Garden of Eden paradise.

Until the day of Moses, ʾĒl instructed him to build a tabernacle (mishkan). This was a sanctuary for ʾĒl to dwell among his people (**Exodus 25-31**). While the general people cannot enter ʾĒl's sanctuary place, because it is the purest (holy) place. Only the priests could go inside to this place and only the high priest could enter the most holies place once a year on the **Day of Atonement**. High-priest could only enter after offering a sacrifice for his own sins and then taking the atoning blood there for the sins of the people (**Exodus 40:1-38**).

There are reasons for bringing up the details about this tabernacle, because it is similar to the sanctuary of this Garden of Eden. In Exodus 25:8-9, ʾĒl commanded Moses, ***"Let them construct a sanctuary for Me, that I may dwell among them.."*** here on this earth.

Psalms 11:4; 103:19 said: "The Creator ONE is in His holy temple; the Creator's throne is in heaven..." (Psalm 11:4) ***"ʾĒl has established His throne in heaven, and His kingdom rules over all."*** (Psalm 103:19). These verses reinforce the concept of ʾĒl's throne' and thus His sanctuary-being in heaven.

Isaiah 66:1: ***"Thus says ʾĒl: Heaven is My throne, and the earth is My footstool. Where is the house that you will build Me? And where is the place of My rest?"*** Here, heaven is directly called ʾĒl's throne, and by extension, His sanctuary is associated with the heavenly realm.

Now, let's look at what the New Testament book of John teaching us about the Creator's heavenly place. According to the book of **John Ch. 3:5** - Jesus answered, ***"Very truly I tell you, no one can enter the kingdom of God unless they are born of water and the Spirit"***.

Jesus also said in John 14:6 and 3:13, ***"I am the way, the truth, and the life! No one comes to the Father except through Me"***.

"...no one has ascended into heaven except the one who descended from heaven—the Son of Man".

We have an issue with what Jesus said, here why:

"And Enoch walked with אֱלֹהִים, and he was no more, for אֱלֹהִים took him". - Genesis 5:24

"When אֱלֹהִים was about to take EliYah up in the storm to heavens... ...Suddenly a fiery chariot with horses of fire appeared...EliYah went up in the storm to the heavens". – 2nd Kings 2:1, 11

As we can see, these books are from the TANAKH (or Old Testament), both Enoch and EliYah were taken by אֱלֹהִים. They are **no longer seen** anymore, while they are **still alive**. We can see that EliYah did access into heavens by not his own. They are fully a man and אֱלֹהִים **took them**. They are still alive as of today. Because this EliYah will return here on earth one day in the future last day according to Malachi Ch. 3 and/or 4.

So, these scripture speak against what the book of John 14:6 and 3:13 said, because it just doesn't make any sense at all. EliYah and for sure Enoch also must of have had enter the heavenly realm where no man had ever ascended before them. Yet, **Jesus claimed that NO ONE (MAN) HAS ASCENDED INTO HEAVENS but himself** is the **liar**.

Did Jesus or the New Testament writer knew about EliYah and Enoch who has ascended in heavens? And what even more odd about this, אֱלֹהִים, Himself **DID NOT** directly ever say in His own words that ***"no man can ascend into heaven"*** anywhere in the TANAKH (Old Testament) alone. The idea that ***"no one has ascended into heaven"*** is only from the New Testament book of **John 3:13**. How can we not see that? The answer to that is that we did not read all the books and research carefully. That includes the ancient historical books written by witnesses throughout centuries.

There is more evidence that support the reason why EliYah and Enoch were allowed to be in the heavenly place where אֱלֹהִים took them. According to Zechariah 3:7 –

"Thus says Creator ONE of hosts, 'If you will walk in My ways and if you will perform My service, then you will also govern My house and also have charge of My courts, and I will grant you free access among these who are standing here".

Based on this verse, it is one of the very bold pieces of evidence. A good example of how אֱלֹהִים issues the two-fold condition to Joshua - ***if you walk in My ways and perform My service...***, this

is where and how Joshua was already given the **free access** to enter the gate of the meeting house of **אלהים**. To govern **אלהים**'s house and oversee the courtyard, because he did walk in **אלהים**'s way and served HIM well.

The common people could only enter the outer court. They are not allowed to come near or enter the **Holy Place** inside the sanctuary. Only the priests were qualified to enter the Holy sanctuary place. Common people had to enter only by the gate in order to fellowship with **אלהים**. They could not enter the tabernacle—only the priests could do that.

Yet, Joshua was permitted to enter the Tent of Meeting place because he was Moses' assistant and a true faithful servant of **אלהים**. He was one of the few people who could witness **אלהים**'s glory and hear His voice as well. He did once stay in the tent when Moses left, showing his devotion and reverence. Joshua was later chosen by **אלהים** to succeed Moses as the next leader of Yisrael and to conquer into the Promised Land.

This is why EliYah and Enoch are also the faithful worthy ones to grant **free access** into the heavenly realm, the real sanctuary place. Up into the cloud where **אלהים** may dwell in that realm sanctuary place.

Everything that **אלהים** taught Yisrael how to build Tabernacle and the service, is the liken of **אלהים**'s real sanctuary place in heavens. This is the reason why only faithful believers can enter **אלהים**'s dwelling place. Once again, the tabernacle was designed to teach Yisraelites to understand about **אלהים**'s dwelling place on earth and who is worthy to be able grant a free access to His dwelling place.

Tabernacle means “tent,” “place of dwelling” or “sanctuary.” It was a sacred place where **אלהים** chose to meet His people, the Israelites, during the 40 years they wandered in the desert under Moses' leadership. It was the place where the leaders and people came together to worship and offer sacrifices.

FYI, the Temple that was built in Zion is also the liken of **אלהים**'s real sanctuary place in heavens. Exodus 25:8-9, 40 **אלהים** commands Moses: ***“And let them make Me a sanctuary, that I may dwell among them. According to all that I show you, the pattern (תבנית, tabnit) of the tabernacle and the pattern of all its furnishings—just so you shall make it... And see to it that you make them according to the pattern which was shown you on the mountain.”*** This indicates that the earthly sanctuary was constructed according to a divinely revealed pattern, understood by many interpreters as a heavenly model.

Psalm 78:69 said: ***“And He built His sanctuary like the heights, like the earth which He has established forever.”*** This poetic verse suggests the sanctuary is modeled after the heavens or the cosmic order.

אלהים, the Creator ONE said: ***“Heaven is My throne, and the earth is My footstool; what is the house that you would build for me, and what is the place of my rest?”*** - Isaiah 66:1

HE also said: ***"I will dwell among the people of Yisrael and will be their Creator ONE, אלהים".*** - Exodus 29:45

"My dwelling place shall be with them, and I will be their Creator ONE, אלהים, and they shall be my people". - Ezekiel 37:27

Between what the books of Exodus and Ezekial said about His dwelling place will be among His chosen people is speaking about the future new heavens and new earth. Which is why ***"For אלהים has chosen Zion; He has desired it for his habitation. This is my resting place forever; here I will dwell, for I have desired it"*** according to what Psalm Ch. 132 explains about this.

Since אלהים had already build the ideal place where He rest his feet upon the earth, is this Garden of Eden which he created began with before the sin nature changed that (**Genesis 2:8-14**). He expelled the first mankind; and at the east of the Garden of Eden He had this cheruvim dwell there too, with the whirling sword of flame, to guard the way to the Tree of Life (**Genesis 3:24**).

They will say, ***'This land that was a wasteland has become like the garden of Eden. The waste, desolate and ruined cities are fortified and inhabited.'*** - Ezekiel 36:35

So far, we can now see now why this whole thing about the sanctuary place on earth to have אלהים dwell on, is the liken of the holies sanctuary place in heavens where אלהים maybe. The same for where EliYah and Enoch, the faithful ones may be in this heavenly sanctuary realm. Should we agree or trust what the book of John Ch. 3 of the New Testament says or the Tanakh?