

The Ministry From The Tabernacle of Moses

Part Two: The Holy Place

by Brian Bailey

As we have stated in the first article of this series, the Tabernacle of Moses had three sections in it: the Outer Court, the Holy Place, and the Holy of Holies. These sections teach us about 3 levels of spiritual experience that the maturing Christian should enter into. They correspond to the three categories of Christians listed in 1 John 2:12-14—little children, young men, and fathers. Just as a maturing person will grow from being a child to a teenager to an adult, so we must also spiritually grow towards full maturity.

The Apostle John wrote to us that spiritual "little children" know that their sins are forgiven. They correspond to those who have entered into the spiritual experiences of the Outer Court and have experienced salvation, water baptism, and the baptism of the Holy Spirit.

The second category is for those whom John terms "young men." John wrote that these are strong, have the word of God abiding in them, and have overcome the Wicked One. These are the believers who have spiritually entered and abide in the Holy Place. It is to those who have entered or are entering this level of spiritual maturity that this present article is addressed. As you study these truths, may you come to understand the spiritual experiences and ministries that are available to the believer in the Holy Place.

THE TABERNACLE

The actual Tabernacle placed within the Outer Court was called the Sanctuary. It consisted of two sections, the Holy Place and the Holy of Holies. It was built with a framework of 48 boards (Ex.26:15-30).

The number 48 spiritually speaks of the priesthood. The priestly tribe of the Levites were given 48 cities in the land of Israel (Josh.21:41; Num.35:7). In Moses' Tabernacle, only the priests were allowed to enter within the 48 boards into the Sanctuary. Therefore, when we look into the activities taking place within the Sanctuary we are looking at the ministry of spiritual priests. Our desire should be to become priests to the Lord, and to transform those whom we minister to so that they can also become spiritual priests (Rev.5:9-10).

The Priesthood

In Exodus 19:6 the Lord said to the children of Israel, "*You shall be to Me a kingdom of priests and a holy nation.*" It was God's original plan for His people to be a nation of kings and priests. This plan was temporarily delayed because of the sins of the Israelites, but God's plans will not be stopped.

When Israel made the golden calf and went into rebellion and idolatry, only the tribe of Levi stood with God and Moses. At this point God decided to take away the priesthood from Israel as a whole, and instead gave it to only one tribe, the Levites (see Ex.32:1-29, Num.3:12, and Deut.33:8-11). The tribe of Levi received the priesthood while the tribe of Judah was given the kingship. Yet in the New Testament, God has joined these two offices back together. The New Testament makes it possible for every believer to become both a priest and a king after the order of Melchizedek.

Hebrews 6:20 tells us that Jesus has "become High priest forever according to the order of Melchizedek." The book of Hebrews goes on to teach us in chapters 5 and 7 how Melchizedek had been both a priest and a king, and that this is the priestly order that Christ can make us a part of through the New Covenant. The Apostle Peter refers to this when he wrote "You are a chosen generation, a *royal* priesthood..." (I Pet.2:9). The book of Revelation often repeats this theme of our becoming kings and priests of God (see Rev.1:6, 5:9-10, and 20:6). This is what God had offered to the nation of Israel in Exodus 19:6 before they disqualified themselves. Today these same promises are offered to the Church!

Years ago my wife and I were ministering in Africa among very primitive tribes. I asked the Lord, "What am I going to teach these very uneducated people?" The Lord spoke to me from Revelation 5:9-10, saying: "From every tribe and nation, I desire to have kings and priests. Therefore, you must preach and teach here the same things you do in the developed nations. Give them the same vision, but you must make it very simple and easy for them to understand." The vision of what the Lord wants His Church to enter into is the same throughout the nations.

So this article is not intended to be an academic study. Rather, it is to remind us that to become priest-kings after the order of Melchizedek we need to experience the truths of the Tabernacle and then by God's grace minister them to others.

The Door of the Holy Place

There was one entrance into the Holy Place called "*the hanging*" or "*the door of the Tabernacle*" (Ex.26:36). This hanging door was made of fine white linen with needlework of blue, purple and scarlet. Blue spiritually speaks of the Word of God according to Numbers 15:38-39. Purple speaks of the kingly ministry (Judg.8:26; Lk.26:19; Jn.19:1-3). Scarlet speaks of the priestly ministry, for scarlet is the color of blood, which speaks of the sacrifices that the priests had to offer.

Fine linen always speaks of righteousness in the Scriptures (Rev.19:8). This was the basis for the entrance to the Holy Place, and so it is for our lives too. In order to enter into the Holy Place, we must have the righteousness of God worked out in our lives. To become a priest of God requires a life of complete consecration to the Lord. Then we can also become teachers of righteousness who will lead and instruct people in the way of holiness.

This hanging door was placed upon gold hooks, which were on five pillars that upheld the door. The number five can have several spiritual interpretations, one of which

is separation. Of the ten virgins in Christ's parable, five were foolish and five were wise (Mt.25:2). There is similarly a separation among believers today. Some are content to remain in the blessings of Salvation and Pentecost in the Outer Court, while others have an onward vision to progress on in their Christian walk and ministry through the linen door into the Holy Place.

Inside the Holy Place

Inside the Holy Place were three pieces of furniture. To the north was the table of shewbread. On the west side just before the veil into the Holy of Holies was the golden altar. To the south was the candlestick of pure gold. We will now examine the significance of what these furnishings mean for our lives and ministries.

THE TABLE OF SHEWBREAD

In the Holy Place, the table of shewbread was placed on the northern side. This was on the right-hand side as the priest entered through the curtained door, and was opposite the candlestick. You can study the table of shewbread in detail in Exodus 25:23-30 and Leviticus 24:5-9.

The shewbread speaks of three things. First it speaks of the Word of God, which is our spiritual bread (Deut.8:3). Secondly it speaks of Christ Who is the Word made flesh (Jn.1:14). However, a third significance to the shewbread is that we are to have the Word of God made flesh within us. As we also become the shewbread, we will be able to feed others with the Bread of Life.

1. Eating the Word of God

The Lord wants to give His people a deeper revelation of the Word of God in the Holy Place than what they had received in the Outer Court. When we studied the Outer Court in our last article, we saw how the laver of water was a type or picture of the Word of God. It was like a mirror to show us our need, and like water to cleanse us. Yet here in the Holy Place it is a deeper experience. The shewbread reveals how the Word is to be made flesh within us. The Word is no longer merely washing us, but as we eat the bread of the Word of God, Christ is being formed within us.

Every week on the Sabbath the rows of bread were set on the table, and in the evening the priests would eat the bread. At the table of shewbread, we partake of the Word of God. We say with Jeremiah, *"Your words were found, and I ate them, And Your word was to me the joy and rejoicing of my heart"* (Jer. 15:16).

This is a continual process. We should read, study and meditate in the Word of God every day. Fresh bread was replaced each Sabbath, and we always need to receive something fresh from the Lord from His Word, or else our Christian experience will become stale.

The shewbread was also sprinkled with frankincense, which speaks of faith. We can see this by comparing the 9 fruits and spices of the Song of Solomon 4:13-14 with the 9 fruit of Galatians 5:22-24.

Faith must cover God's Word. Paul said in Hebrews 4:2, *"For indeed the gospel was preached to us as well as to them; but the word which they heard did not profit them,*

not being mixed with faith in those who heard it.” The Bread of Life will not profit us unless we receive it with faith. Don’t let your natural mind and human logic rob you of faith in God’s Word!

Every Sabbath there were twelve loaves of bread placed on the table, divided into two rows of six loaves each. There is a specific reason why these twelve loaves of bread were divided into two groups of six loaves. The reason is shown to us in how the twelve tribes of Israel were also divided into two groups of six tribes in Deuteronomy 27:12-13. Six were to pronounce the blessings of God, and six were to pronounce the cursings of God. This shows us that when we come to the Word of God (the shewbread), there is a blessing and a cursing. There is a blessing for obedience and a cursing for disobedience. The Word of God separates and judges, as we can study from Hebrews 4:12 and Deuteronomy chapter 28.

2. Christ, the Bread of Life

The shewbread also speaks to us of Christ, Who is the living Word. As He said in John 6:35, *“I am the bread of life.”* When we spiritually enter into the Holy Place and eat the bread, we are having fellowship and communion with Christ, the Bread of Life. As we feed from the Bread of Life during these times of communion, we receive the strength we need for the battles that we face.

When we next consider the table that this shewbread was placed upon, we are reminded of the communion table. The Lord invites us to His banqueting table to fellowship with Him, to partake of the bread. Breaking the bread at the last supper, Christ blessed it and then gave it to his disciples, saying, *“Take, eat: this is My body, which is broken for you: this do in remembrance of Me”* (1 Cor.11:24).

3. We Become the Shewbread

Yet there is still something more. Just as Christ became that broken bread for us, the Lord also wants us to become the shewbread to feed others with the Bread of Life. There is a process for the Word of God to become flesh within us. This process for us to become bread for the nations can be seen in the natural process of making bread.

To make bread, first the seed has to be sown. This speaks of receiving the Word of God into our hearts through studying or listening to the preaching of God’s Word (see Mt.13). In our lives, we sometimes experience times of personal revival when God is pouring out His spirit of revelation upon us and opening His Word to us. It is during these times that the Word of God is being sown in our hearts.

However, there then comes a time when that seed or grain must die (Jn.12:24). This is fulfilled in our life when we experience times when it seems as though those truths we had once received have died and borne no fruit. Yet this is a spiritual season that we must pass through for that seed to one day grow, mature and bear much fruit.

Then in God’s time that Word begins to grow in our lives in stages until it comes to maturity. Mark 4:28 says, *“For the earth yields crops by itself: first the blade, then the head, after that the full grain in the head.”*

At harvest time, the wheat and the chaff must be separated (Mt.3:12 and 13:30). In olden days, the wheat was often threshed by running wheels over it (Is.28:28). David said to the Lord in Psalm 66:12, *“You have caused men to ride over our heads.”*

Misunderstandings and sufferings caused by other people are often used by God to do a work of separating and cleansing within our own heart. God often uses His own people to break us.

After the wheat is threshed to separated the wheat and chaff, it must then be ground into flour. Years ago when I was ministering to some people with very little background in the Word of God, I asked the Lord how I should teach them. He gave me a vision of finely ground flour, and I understood that the Lord was telling me to make the teaching simple for these people. God's Word is the same for everyone, but we must present it in a manner that can be understood by the people that we are preaching to. Yet while we seek to make the Word simple to understand, we must also never compromise or water down the message and the vision.

After being ground, the wheat had to be sifted. God wants to then sift us so that we become fine flour that has been removed of all the grit. This speaks of being gentle. Paul admonished in Second Timothy 2:24, *"And the servant of the Lord must not strive but be gentle to all, apt to teach, patient..."* Without this precious ingredient in our teaching and preaching, all we will do is offend people rather than win them. No one likes gritty bread. We must present the truth in a spirit of gentleness and not in harshness and condemnation. If we are not purified of the grit and harshness in our lives, people can easily be offended when we minister the Bread of Life to them.

Then that flour had to baked in the oven because you cannot feed people with flour, even if it is pure fine flour. They must be given baked bread. In our lives, we will experience the *"furnace of affliction"* (Is.48:10). During these times, our faith will be tried greatly, as if by fire (1 Pet.1:7). Hold steady, beloved, if you are in one of these trials, because God is bringing His Word to maturity in your life so that you can spiritually feed others.

While Christ has already fulfilled the truths concerning the table of Shewbread in the Tabernacle, He also wants to lead us by the Holy Spirit into these experiences so that we will fulfill them. It is in the Holy Place that we become broken bread to feed the nations with the Word of God. We do not feed the nations from the Outer Court. The purpose of the Outer Court ministry is to bring the spiritual babies into the kingdom of God and to give them the milk of the Word. However, in the Holy Place our call is to lead people on to maturity, to the stature of young men. To become the young men that John wrote about in I John 2:14, we must be made strong by feeding upon God's Word. Then we can also feed others the bread and the meat of the Word of God, meaning the deeper truths in the Scriptures (Heb.5:12-14).

When the Word of God has been made flesh within our own lives, we will be able to practice what we preach because we have become our message. We should not be one thing in the pulpit, and something different outside. You can go to some ministers and ask them if they are practicing what they know is right, and they will tell you that they are an "exception" and that God understands and will overlook their sinfulness. While it is true that God will often cover the sins of a minister for a season, it is not because He is overlooking their sin. It is because God in His goodness and longsuffering is giving them time to repent!

In order to minister in the Holy Place, we must become our message. This is what happened for the Old Testament prophets. They became the message that they preached. Ezekiel literally ate the scroll that contained his life's message, and he also enacted his prophecies. Hosea had to live his message of restoration and accept back his backslidden

wife. Jeremiah had to prophesy his message of the captivity of Judah while he was a captive in prison. This is why we must eat the bread of the Word of God, so that it becomes formed within us.

THE CANDLESTICK

The next piece of furniture in the Holy Place that we will look at is the candlestick. The golden candlestick was positioned on the south or left side of the Tabernacle, opposite the table of shewbread (Ex.25:31-40; 37:17-34; 39:37). This candlestick was a lamp stand that consisted of seven oil-burning lamps. There were no measurements given for the candlestick. It was made of pure gold, which speaks of the nature of God.

The candlestick represents the seven Spirits of the Lord. Revelation 4:5 clearly states this: *“Seven lamps of fire were burning before the throne, which are the seven Spirits of God.”*

We are given the names of these seven Spirits of the Lord in Isaiah 11:2, *“The Spirit of the LORD shall rest upon Him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the LORD.”*

These are seven anointings of the Holy Spirit that Jesus was anointed with while He was upon earth (see Is.11:1). The Lord wants to anoint His servants with these same anointings, if we will but learn to enter and abide in the Holy Place. Let us briefly look at these seven anointings:

1. The Spirit of the Lord

The first Spirit (typified by the middle candlestick) is the Spirit of the Lord. This is basically the anointing to preach. Isaiah 61:1 says, *“The Spirit of the Lord GOD is upon Me, because the LORD has anointed Me to preach good tidings to the poor.”* Christ quoted this passage in Luke 4:18.

This anointing inspires us and brings forth fresh truth even as we are preaching. We cannot just preach and expect to see results because we are eloquent or because we know the Bible very well. We have to be anointed by the Spirit of the Lord.

2. The Spirit of Wisdom

The second Spirit of the Lord is the Spirit of wisdom. The definition of wisdom is the ability to make right choices. The Spirit of wisdom is an abiding anointing that continually directs us and causes us to make the right choices. This anointing can govern the whole of our lives. God has spoken to me so often, *“Make the right choice in any given situation, and there will be the good fruit that comes from making that right choice.”*

This anointing was manifested in the life of King Solomon. When the Lord appeared to Solomon and told him He would give him whatever he asked for, Solomon asked for wisdom (1 Kgs.3:5-12). Solomon had a heart that loved wisdom. The value of wisdom had been instilled into Solomon from a very early age. David taught him to treasure wisdom, saying in Proverbs 4:7, *“Wisdom is the principal thing; Therefore get wisdom.”*

Wisdom is the highest need for leadership. When Moses passed on the leadership of Israel to Joshua, he laid his hands on Joshua and imparted the Spirit of wisdom to him

(Deut. 34:9). Therefore, as leaders we need to cry out for this anointing to be upon our lives.

Many years ago, I was pastoring a church in the western United States and we had a problem in the church. I came into the parsonage, and as I was contemplating the problem in the church, the candlestick of God passed before me. It was awesome. At this time the Lord imparted to me the Spirit of wisdom.

Then some time later when I was in Los Angeles, I went to see Kathryn Kuhlman in her hotel room. She prayed for me and said one word, "wisdom." I was slain in the Spirit as soon as her hand touched my forehead.

The reason I mention this is because I believe that if we sincerely desire the Spirit of wisdom, God will impart it to us. Kathryn Kuhlman normally prayed for healing, but when she prayed for me, she prayed that the Lord would anoint me with wisdom. I did not need healing, but God knew the desire of my heart. James 1:5 says, *"If any of you lacks wisdom, let him ask of God, who gives to all liberally and without reproach, and it will be given to him."*

As leaders we must receive a fresh anointing of wisdom to fulfill the purposes of God for our lives and for those whom we minister to. This is needed in an ever increasing measure as we approach the end of the Church Age. The Lord said, "Ask Me for wisdom, and I will give it to you." Therefore, I encourage you to seek the Lord for this anointing in your lives and ministries.

3. The Spirit of Understanding

Understanding means to grasp the significance of a subject or event, realizing why God is doing what He is doing in any given circumstance. This anointing also gives the ability to interpret dreams and visions, and was manifested in the life of Daniel (Dan. 1:7).

It is not simply enough to receive a dream, vision, or prophetic word from God. The spirit of understanding is still needed to correctly interpret it. Nebuchadnezzar and Pharaoh both received revelations from the Lord in their dreams, but Daniel and Joseph were needed to understand them and cause their dreams to be useful in fulfilling God's plans. I have known many people who have ruined their lives because they did not correctly interpret a dream or vision they received from the Lord.

As an example of a vision being misinterpreted, I remember a church leader's wife who directly opposed the work of the Holy Spirit in a certain church service. God was not pleased with her, and the result was that, although she had been healthy up to that time, she had to suddenly be rushed to the hospital at the end of the service. That night an elder and a church member both had the same vision. They saw the Lord standing outside her hospital room. The interpretation they gave me was, "Everything is going to be all right with our sister because the Lord is outside her room." However, that was not the interpretation that the Lord gave to me. The Lord spoke to me in this way: "She is a self-satisfied Laodicean Christian who thinks that she needs nothing more. I stand knocking at the door of her heart, and desire to meet her in a fresh way by My Spirit, but she will not receive Me."

The Spirit of understanding is also the anointing that a teacher must have to understand the Word of God and be able to explain it to others. We should be able to give the sense of every verse in the Bible, just as Ezra the model teacher did. Nehemiah 8:8 says, *"So they read distinctly from the book, in the Law of God; and they gave the sense,*

and helped them to understand the reading." To do this, we must have the mind of the Spirit, for He is the Author of the Scriptures.

4. The Spirit of Counsel

The Spirit of counsel is the anointing needed by those who have a counseling ministry. *Counselor* is one of the titles and ministries of the Lord Jesus (Is.9:6). This anointing enables us to resolve problems and give people godly direction for their lives.

When a person has problems, he should not be counseled with human wisdom and psychology. We must also be careful when we use scriptural principles, because they can wrongly be applied. Situations are different, and we must hear from the Lord for every person and every circumstance.

This is why Job's three friends counseled him in the wrong way. They said to him, "Now, we know that if a man is upright, God prospers him; and if a man sins, God's judgment comes upon him. Therefore, you must be a hypocrite!" However, Job's friends were wrongly applying their principle. They did not understand how God was allowing this righteous man to pass through this trial, to prepare him for a double portion and an eternal name of honor.

When people come to us for counsel, they don't want to hear our opinions; they need to hear what the Lord is saying. As ministers of the Lord, we are expected as the priests of old to have the Urim and the Thummin (Ex. 28:30; Num. 27:21) to give the Lord's counsel—to tell them what the Lord is saying.

For an example, there was a pastor's wife in New Zealand who had backslidden and was living with a young man. She helped lead this man to the Lord, but also found herself to be pregnant. In their desperation, this couple went to many pastors and asked, "Should we marry?" Every pastor said, "Yes." Then they came to us and the fellow said, "I still want to hear from you whether it is right." The woman said to me, "Oh, don't you go quoting the Bible because I know what you will say." So I felt from the Lord to ask them to come back in three days. While I was praying during those three days, I asked the Lord to give me His counsel. The Lord said, "Hand them over to Me."

Three days later we met with them and they said, "Well, have you heard from God?" I said, "God told me that we were to hand you over to Him." So we laid hands on them and handed them over to God.

Do you know what the Lord did? That same night, that woman lost all her affection for the young man. They separated, and three days later the pregnancy was terminated by God. The young man turned to God with all his heart and went to Bible school. He later married someone from another country, and a few years later I had the honor of installing him as a pastor.

When the Lord removed the woman's affection for the young man she had been living with, the Lord also began to restore her love for her husband. She went back to him, God restored their marriage, and she was also wonderfully restored to the joy of her salvation. The Lord blessed them with a child of their own, and has given the wife many choruses that are sung around the world today.

The point I am trying to bring out is this. Counseling is not telling principles and reciting a lot of scriptures. Counseling is having the mind of Christ for each situation, and telling people what God is saying to them in their particular situation. In the above mentioned counseling, the woman did not want to hear the truth of the Scriptures about

divorce and remarriage. She was trying to persuade the young man to marry her (and had gotten a number of pastors to support her), although the young man who had just become converted had a tender conscience and did not feel that it was right. Yet as the Lord gave us the Spirit of counsel for the situation, everything was turned around. Both of them were able to follow God's best for their lives, and have entered into righteous and fruitful ministries.

5. The Spirit of Might

The Spirit of might releases God's power in the realm of the miraculous. This anointing was manifested in the life of Samson, and also in the life of the Lord Jesus Christ when He turned over all the tables of the money lenders. This anointing was upon Elijah when he ran before the chariot of king Ahab. This was not a feat of human strength or ability, it was the Spirit of might upon Elijah.

This anointing functions in the realm of great miracles and power. We want to have the spirit of might to see the wonders of God manifested. This anointing is going to be poured out upon the last day Church to make it a mighty army for the Lord (Joel 2:7).

6. The Spirit of Knowledge

The Spirit of knowledge reveals to us the past and the present. This anointing is so important. We need the Spirit of knowledge to know what God is saying to His Church today. As Peter said, we want to be established in "*present truth*" (2 Pet.1:12).

At the beginning of this century, present truth (for that time) was the baptism of the Holy Spirit and healing. However, present truth for today is holiness and going on to perfection. You cannot live in yesterday's experience or the move of God in past generations. We must hear from the Lord fresh truth for today. As you travel from church to church and from country to country, you find that God is doing something different in each place; and we need to know what to say to the ministers in each situation.

Also, the Spirit of knowledge can reveal the future. This is one of the ministries of the Holy Spirit promised by Christ in John 16:13: "*He will tell you things to come.*" The Lord is going to reveal to His Church many things, and we want to be in tune with the Spirit.

In 1973 my wife and I visited Israel and stayed in a hotel room on the Mount of Olives. During the night, the Lord showed me the fall of Jerusalem in the last days. I saw the Arab armies surrounding Jerusalem on the hills, and then breaking into Jerusalem. In this vision Jerusalem was almost overrun when the Lord returned. I saw the future fulfillment of the prophecy of Zechariah chapter 14 by the Spirit of knowledge.

7. The Spirit of the Fear of the Lord

The seventh Spirit of the Lord is the Spirit of the fear of the Lord. This is the anointing that brings the conviction of the Holy Spirit upon people, and a fear of displeasing the Lord. The anointing can be poured out upon a nation, a community or an individual (see Gen.35:5 and Josh.2:9). This is the anointing that brings revival.

The Spirit of the fear of the Lord was poured out upon the New Testament church, as seen in Acts 5:11-13: "*So great fear came upon all the church and upon all who heard*

these things. And through the hands of the apostles many signs and wonders were done among the people. And they were all with one accord in Solomon's Porch. Yet none of the rest dared join them, but the people esteemed them highly."

Because of the fear of the Lord (which was occasioned by God's judgment upon Ananias and Sapphira) there was great conviction of the Holy Spirit upon the people. Only the very sincere in heart came to church.

I have known situations similar to this. There was a very godly church in northern England that no one would attend until everything was made right in their lives with the Lord. The fear of the Lord was on that church with great conviction of sin. If anyone present had done anything wrong, it was revealed through the preaching or through prophecy.

The fear of the Lord has been manifested upon entire nations during times of revival. During the revival in Wales at the beginning of this century, the tavern owners ran out of customers and were forced to close. It was not uncommon to see sinners sobbing and literally crawling on their hands and knees to get to church for prayer. During the revival in Sweden, men and women were so convicted of sin that they would get out of their beds in the middle of night. Then they walked long distances to find a church that was still open, so they could receive prayer and a release from the burden of their sin.

This is what God is going to repeat in nation after nation in the last days. We need to begin to cry out for the Spirit of the fear of the Lord to be upon our lives. As we walk in the fear of the Lord in our own personal lives, beloved, we can become channels to bring revival to our churches, cities and our nations.

If you will be totally committed to the Lord and walk in his ways, you will see God pour out the Spirit of the fear of the Lord when you minister. May we prepare our hearts now for the last day move of God, so that we become participants and not only spectators!

Different From the Baptism

These seven anointings of the Holy Spirit are different from the baptism of the Holy Spirit. Just as we saw that there is a higher experience of the Word of God when we move from the Outer Court into the Holy Place, there is also a higher spiritual experience of the Holy Spirit in the Holy Place.

Paul prayed for the Spirit-filled church in Ephesus, *"That the God of our Lord Jesus Christ, the Father of glory, may give to you the spirit of wisdom and revelation in the knowledge of Him"* (Eph.1:17). These believers were already baptized in the Holy Spirit, as recorded in Acts 19:1-4. But the Apostle Paul was praying in Ephesians 1:17 that they would experience something far greater—he prayed that they would be anointed with the Spirit of wisdom. Thus we see that God wants us to move on after receiving the baptism of the Holy Spirit, and seek Him for these further anointings of the Holy Spirit.

The Oil for the Candlestick

The light of the candlestick came from pure olive oil that was taken from olives that were beaten. Leviticus 24:2 says, *"Command the children of Israel that they bring to you pure oil of pressed [or beaten] olives for the light, to make the lamps burn continually."* The oil is a symbol of the anointing of the Holy Spirit.

Olive oil is produced through a process. Spiritually speaking, we can say that it starts with us being like a green olive tree in the house of the Lord (Ps.52:8). As we are planted in the house of the Lord and become fruitful, then "olives" grow and come to maturity. However, it is when the olive is plucked and placed in a press, that the oil then flows out.

I passed through a very painful experience once, when the minister over me wanted us to go in one direction, but the Lord was going in another direction. I became physically ill because of the conflict and ended up in bed for several weeks. There the Lord gave me a vision of an olive between the two millstones of an olive press. One wheel was going in one direction and the other in the opposite direction. The result was that the olive was disintegrating. However, as the olive was reduced to pulp, it gave forth oil.

I understood that I was the olive that had been placed in the press. I also understood that this difficulty was the means the Lord had chosen for me, to crush me, so that the anointing could flow out from my life. In the words of the Apostle Paul, it is being "*pressed out of measure*," (2 Cor.1:8).

That is the price we have to pay for the anointing, beloved. We must allow the Lord to reduce us to pulp so that the anointing oil of the Holy Spirit can come forth through our lives. Our Lord went through this experience in the garden of Gethsemane when He sweat drops of blood and prayed "*Not My will, but Yours, be done*" (Lk.22:42). Gethsemane by interpretation means "*the oil press*."

We can also study how the lamps of the candlestick were to burn continually (Ex. 27:20). For this to be accomplished there had to be a continual supply and inflow of oil. We want to be those wise Christians who are continually being anointed with fresh oil by the Holy Spirit (see Mt.25:4; Ps.92:10).

THE GOLDEN ALTAR

There was a golden altar of incense placed in the Holy Place in front of the veil that separated the Holy Place and the Holy of Holies (Ex. 30:1-10; 37:25-29; 30:34-38). This altar was used to burn incense unto the Lord. This altar speaks of the prayer life of the Lord Jesus Christ, and the prayer life that He wants to lead every believer into.

Incense in Scripture always speaks of prayer. We read the prayer of King David, that great man of prayer, in Psalm 141:1-2: "*LORD, I cry out to You; Make haste to me! Give ear to my voice when I cry out to You. Let my prayer be set before You as incense, The lifting up of my hands as the evening sacrifice*" (see also Rev.8:3-4).

This golden altar ministry speaks of the prayer life and intercession of the Lord Jesus Christ, our great High Priest. Hebrews 7:25 says of Christ, "*Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them.*"

There was a specified incense to be offered upon this altar, and I would like to look now at the ingredients of that incense because they speak of different aspects of truth about prayer.

Exodus 30:34-36 tells us the ingredients of this incense: "*Take sweet spices, stacte and onycha and galbanum, and pure frankincense with these sweet spices; there shall be equal amounts of each. You shall make of these an incense, a compound according to the art of the perfumer, salted, pure, and holy. And you shall beat some of it very fine, and put some of it before the Testimony in the tabernacle of meeting where I will meet with you. It*

shall be most holy to you.” So let us now look at these ingredients of stacte, onycha, galbanum, and frankincense.

1. Stacte

Stacte is another form of myrrh, which speaks of meekness. When we come into the presence of God, we are coming into the presence of a king—the King of kings. We must have the right attitude in prayer. You never demand something of a monarch; you entreat his favor.

I remember that when I was a child, I went with my father to see King George VI of England. My father had a private audience with the king, and before we were taken to see him we were told not to speak when he came into the room until he spoke to us first. There is an awesome solemnity to be observed in the presence of a great king.

We need to mature to the point where we are disciplined so that we do not move until God gives us the commandment. We must spend time in the presence of the King of Kings in reverential silence, just meekly waiting to hear Him speak to us. This is one of the ingredients of prayer.

It must be the Holy Spirit that directs us in our prayers. If we try to fight the powers of the enemy in our own wisdom and strength, we can find ourselves to be fighting battles that the Lord has not equipped and anointed us to win.

I was in a minister's gathering once, where everybody was seeking in prayer to bind the fallen angels over various cities. As they tried to bind the fallen angel over the city where the meeting was being held, the Lord opened my spiritual eyes and I saw this huge fallen angel standing over us. Then the Lord spoke to me and said "Don't try to pray against it. The first reason is that you don't have the power, and the second reason is that it is not yet his time to be bound." However, there have been other times when the Lord has commanded me to bind fallen angels, and there have been powerful results.

Meekness teaches us to learn to pray only according to God's will. 1 John 5:14-15 says: *“Now this is the confidence that we have in Him, that if we ask anything according to His will, He hears us. And if we know that He hears us, whatever we ask, we know that we have the petitions that we have asked of Him.”* We must never command God, but in a spirit of meekness we should wait upon Him to know what His will is, and then pray in that direction. Our prayers will only be answered if we ask according to His will!

2. Onycha

Onycha, the second ingredient of the incense, is a spice derived from the closing flaps or the shell of a mollusk (which is like a clam). If the onycha is broken, the mollusk will lose its life because it has no power to shut its shells.

Spiritually, this speaks of the attitude in prayer of laying down our life. That was the attitude that Esther had as she was preparing to go in before the king. She knew that if the king did not extend his scepter she could lose her life, because in those days it was unlawful to go into the presence of the king without being summoned first. Yet she was going into the presence of the king to obtain life for her people and she said, *“If I perish, I perish!”* (Est.4:16).

When we go into the presence of the Lord Jesus Christ, we must have this same attitude in prayer. As Hebrews 4:16 says, we must “*come boldly to the throne of grace,*” ready to lay down our lives in prayer to obtain life for others.

3. Galbanum

Galbanum, a very strong-smelling gum resin extracted from an Asiatic plant, speaks of tears because of how the leaves were broken for the juice to flow forth. Hebrews 5:7 speaks of Jesus, “*who, in the days of His flesh, when He had offered up prayers and supplications, with vehement cries and tears to Him who was able to save Him from death, and was heard because of His godly fear.*” This speaks of Christ’s ministry of intercession, and refers to His prayer life while upon earth. There is a strong crying with tears to be a part of our prayers in the golden altar ministry. As King David also knew this kind of prayer as he said to the Lord, “*Put my tears into Your bottle: are they not in Your book?*” (Ps.56:8).

4. Frankincense

As we have already mentioned, frankincense speaks of faith. Hebrews 11:6 shows us how faith is a tremendous key in prayer. “*But without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him.*” Our prayers must be mixed with faith so that we believe that He hears and that He will answer us.

Christ said in Mark 11:22-23: “*[Have the faith of God.] For assuredly, I say to you, whoever says to this mountain, ‘Be removed and be cast into the sea,’ and does not doubt in his heart, but believes that those things he says will be done, he will have whatever he says.*”

When we have the faith of God (the literal rendering from the Greek), we then can pray and speak forth the promise of God in faith, and it will come to pass. Remember, however, that all this is founded upon our having God’s faith, and God only gives His faith for things that are His will.

Several years ago my wife and I along with the leaders of Zion Fellowship were seeking to buy some property that was worth over a million dollars. We didn’t have any money at all and we didn’t ask anyone for money. Yet we knew that God had spoken, so we had the assurance that He was going to provide the money. Step by step as we needed the money, God brought it. It was the faith that God had placed within my heart that produced the money. We must ask in faith (Jas.1:6-7). Faith is a vital ingredient in our prayer life.

The Four Horns of the Altar

There were also four horns in the four corners of the altar of incense. Horns in the Scriptures speak of power (Hab.3:4). These horns spiritually speak of having power in prayer. When Jacob wrestled with the Lord in Genesis 32, the Lord said to him, “*Your name shall no longer be called Jacob, but Israel: for as a prince you have power with God and with men, and have prevailed*” (Gen.32:28). There is tremendous power in prayer. Through prayer we can move mountains.

The Perpetual Incense

We read in Exodus 30:7-8, *“Aaron shall burn on it sweet incense every morning; when he tends the lamps, he shall burn incense on it. And when Aaron lights the lamps at [evening], he shall burn incense on it, a perpetual incense before the LORD throughout your generations.”*

This incense was to be a perpetual incense. We must live a continual life of prayer. We should be praying in our spirit to the Lord everywhere we go, constantly bowing our hearts before the Lord and seeking His presence. This is what Paul meant when he said, *“Pray without ceasing”* (1 Thess. 5:17). We must also have specific times set aside to pray and meet with the Lord, as David said in Psalm 55:17, *“Evening and morning and at noon I will pray, and cry aloud, And He shall hear my voice.”*

The altar of incense was positioned right in front of the veil in the sanctuary that led into the Holy of Holies. It is the ministry of prayer, typified by the altar of incense, that leads us into the Holy of Holies and into the manifest presence of God. By the grace of God, we want to enter into the prayer life of the Lord Jesus Christ so that we can enter the experiences of the Holy Place and then press on into the Holy of Holies. Then we can also lead others into this life of prayer. Just as Jesus taught His disciples how to pray, so we must teach those whom we minister to how they can move mountains through prayer.

CONCLUSION

We want to qualify to enter into and abide in the Holy Place. There we experience and we become these truths that we have studied. We partake of the Bread of Life (the Word of God) and we become broken bread for others. It is in the Holy Place that we begin to experience the anointings of the seven Spirits of the Lord, which are the power for ministry. We enter into the prayer life of Christ and the ministry of intercession.

Beloved, press in to the Lord and seek to enter into these spiritual experiences that are awaiting His servants. Let us not be content with the blessings of the Outer Court. Let us go on into the fullness of what our Lord is offering His people in these last days. (To Be Continued).

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