

*The Seven
Dwelling
Places
of God*

Dr. Brian J. Bailey

Version 1.0

“The Seven Dwelling Places”

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PREFACE

The faithful promptings of the Holy Spirit have been with me in the composing of this book, even while I was writing in such diverse places of the world as Singapore, Brunei, Ghana, Mexico, Canada, New Zealand, and the United States. This brought me to the stark realisation that God desires this book to be published for His glory and for the edification of His people throughout the world. It is sent forth with the prayer that this shall be the case.

God once walked in the cool of the garden with man, who was created in His image. He later inhabited such diverse dwelling places as the tent in the wilderness and the Temple of Solomon. In these Last Days of the dispensation of the Church Age, this same God will indeed find pleasure in filling His living temples, His people, with the fullness of His presence.

This book takes a look at the Seven Dwelling Places of God depicted in Holy Scriptures. They are:

1. The Tabernacle of Moses
2. The Tabernacle of David
3. The Temple of Solomon
4. The Temple of Zerubbabel
5. The Temple of Herod
6. The Church
7. The Temple of Ezekiel

These dwelling places depict the unfolding revelation of God's grace and love towards His people throughout the dispensations, from the Age of the Law (given by Moses) to His own glorious millennial reign upon earth.

We trust that you, gentle reader, in studying these seven dwelling places of God will acquire a better appreciation of our loving Heavenly Father and His ways. We also hope that you will enjoy a more intimate relationship and walk with our Saviour, the Lord Jesus Christ, and our Friend and Guide from earth to heaven, the wonderful Holy Spirit.

An additional temple has been included, which the Jews will build at the end of this dispensation prior to the Second Coming of the Lord. However, it cannot be included amongst the Seven Dwelling Places of God since the Antichrist will sit there claiming that he is god. We mention this so that our readers will not be confused when it is built.

INTRODUCTION

In the beginning of time, we find man seeking to worship God through the offering of sacrifices. The two sons of Adam (Cain and Abel) did exactly that by bringing an offering of the fruit of their labours to the Lord. Cain (who offered the fruit of the field) was rejected, while Abel (who brought of the firstlings of the flock) was accepted. The reason for this is found in Hebrews 9:22: “...without shedding of blood is no remission.” Hebrews 11:4 says, “By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.”

Abel is called righteous by the Lord Himself in Matthew 23:35: “That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.”

Then in the days of Seth and his seed Enos, men began to call upon the name of the Lord (Gen. 4:26). The next record of offerings being made unto the Lord was immediately after the Flood, when we read in Genesis 8:20-21, “And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man’s sake...”

We now come to the life of Abraham, where we read that he “built an altar to the Lord” in Moreh, where the Lord appeared to him in Genesis 12:7. Then Abraham journeyed on and built an altar to the Lord between Bethel and Hai (Gen. 12:8). In fact, at each significant juncture of his life, we find that Abraham did indeed build an altar. We cite the following cases:

- After his return from Egypt: *“Unto the place of the altar, which he had made there at the first: and there Abram called on the name of the LORD”* (Gen. 13:4).
- After the separation from Lot: *“Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the LORD”* (Gen. 13:18).
- When the Lord commanded him to offer up Isaac: *“And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood”* (Gen. 22:9).

Isaac followed his father Abraham’s example in building altars to the Lord, as we read in Genesis 26:25: *“And he builded an altar there, and called upon the name of the LORD, and pitched his tent there: and there Isaac’s servants digged a well.”*

Jacob likewise continued in the family tradition at Shalem: *“And he erected there an altar, and called it Elelohe-Israel”* (Gen. 33:20). We further read in Genesis 35:1,3,7, *“And God*

said unto Jacob, Arise, go up to Bethel, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother. Then Jacob said unto his household...And let us arise, and go up to Bethel; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went...And he built there an altar, and called the place Elbethel: because there God appeared unto him, when he fled from the face of his brother.”

While the Lord accepted those altars and commanded them to be built, He longed to dwell with His people. As we shall see, for that reason He commanded that a tabernacle be made to His specifications. It would show mankind how God could dwell in the midst of a sinful people and how they might approach unto a thrice-holy God. Simply stated, each of the seven dwelling places reveals a particular aspect of man’s developing relationship with God.

These dwelling places are historical, present, and futuristic. God wants to teach us many important truths from these dwelling places that will make a significant difference in our lives.

The Tabernacle of Moses

In the beginning, God was in the Garden of Eden. There He dwelt with Adam, spoke to him, and communed with him in the cool of the evening. However, because of his sin and disobedience, Adam had to be thrust out from the Garden of Eden, and fellowship with God was broken.

The very nature of God requires fellowship. He created man in His image that He might be satisfied in fellowshiping with mortal man. The Lord desires to dwell with us. Therefore, about 2,000 years later, in 1447 B.C., God spoke to Moses, and simply stated the purpose of this first of seven dwelling places—the Tabernacle of Moses. That purpose is given to us in Exodus 25:8: “*And let them make me a sanctuary; that I may dwell among them.*”

We are created for God, by Him, and for His good pleasure (Rev. 4:11). We are created to satisfy the Divine. Therefore, our thoughts should always be: “How can I satisfy Him? How can I give pleasure to God?”

The Tabernacle of Moses shows how a holy God may dwell with sinful man. The second purpose of the Tabernacle of Moses is given to us in Psalm 77:13: “*Thy way, O God, is in the sanctuary: who is so great a God as our God?*” It is to teach us the ways of God. This might be said also of all the subsequent dwelling places of God.

These dwelling places are designated by God not only that He might dwell with man, but also to give an unfolding revelation of God’s plans throughout the ages. He desires to show the exceeding riches of His grace towards us through Christ Jesus (Eph. 2:7).

Through its seven pieces of furniture, this tent in the desert shows the necessity of the blood to bring us to salvation. It also points the way into the literal presence of God (which dwells between

the cherubims upon the Mercy Seat) within the Holy of Holies. The Feast of Passover is associated with this time in the history of Israel. Its relevance for the Church is the experience of salvation by faith in Jesus Christ as the Passover Lamb.

The Tabernacle of David

The Tabernacle of David was a tent erected upon Mount Zion in which the Ark of the Covenant was placed. The Tabernacle of David was associated particularly with worship. Many psalms were composed and put to music during this time, principally by King David. He assembled singers and invented many musical instruments.

David reigned over the Gentiles; and therefore his tabernacle typifies the opening of the New Testament Period when Jews and Gentiles formed one people. This we know from the Apostle James who quoted Amos 9:11 when he said, “...*Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world*” (Acts 15:13-18). David’s Tabernacle was also associated with the Feast of

Pentecost, or the Early Church, as it was the Feast of Pentecost that brought the Gentiles into the promises and covenants of Israel.

The Temple of Solomon

The Temple of Solomon speaks of the Last Day Church. It was a temple of glory and was governed by the Feast of Tabernacles (1 Ki. 8:2). King Solomon constructed this temple according to the pattern that the Lord gave his father David. It is associated, in particular, with the manifestation of the wisdom and glory of God. It was a period of national prosperity in Israel's history as there was an absence of wars and the riches of the nations flowed into Jerusalem.

The Tabernacle of Moses was governed by the Passover, and the Tabernacle of David was basically governed by Pentecost. The Temple of Solomon was distinct from the other dwelling places as it was governed by the last of the seven feasts and so depicts the Last Day Church. It also depicts the millennial reign of Christ, during which the Feast of Tabernacles will predominate (Zech. 14:16-18).

The Temple of Zerubbabel

The next temple is often called the Restoration Temple or the Temple of Zerubbabel. It was erected after the Babylonian king, Nebuchadnezzar, and his men destroyed the Temple of Solomon. This Restoration Temple was built by Zerubbabel (who was in the lineage of Christ) after the Israelites had been in captivity in

Babylon for 70 years. Starting in 536 or 537 B.C., it took more than 16 years to complete because of opposition coming principally from the Samaritans. From a spiritual point of view, this Restoration Temple speaks of a coming out of the Dark Ages into the Reformation Era of the Church Age.

However, this temple was but a shadow compared to the original Temple of Solomon. It reflects the fact that the Church, which came out of the Dark Ages was a mere shadow, too, of that glorious Church that appeared on the Day of Pentecost!

The Temple of Herod

Herod's Temple, in actuality, was an enlargement of the temple that Zerubbabel had constructed. Thus, the Jews sometimes refer to this as the Temple of the Reconstruction Era. Herod was a king, who wanted to curry favour with his subjects, as he was not actually a Jew. Thus, he built the Temple of Herod. To a certain extent it typifies the temple that is to be built in these Last Days in Jerusalem for the Antichrist.

This is the temple that Christ graced while upon earth and it therefore merits our attention and close study. Many events of great spiritual as well as historical significance occurred in the Temple of Herod, which we shall study in some detail in our text. For example, it was in this temple that Christ was presented. It was here that He taught, healed, and gave prophecies. When Jesus was on the cross, the veil inside this temple was rent (Mt. 27:51).

The Church

This is the mystical Body of Christ upon earth and in heaven. We, the believers, are the temple of the living God. Second Corinthians 6:16-18 reads, “...*Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people...and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.*” We are also “*living stones which are built up into that spiritual house*” (1 Pet. 2:5), whose Chief Cornerstone is the Lord Jesus Christ.

So many of the truths that are portrayed in the previous dwelling places of God are appropriate for us. God is opening up these truths to give us an understanding of what He wants to do in the Church Age.

The Last Day Temple Inhabited by the Antichrist

Prior to the Second Coming of our Lord and Saviour Jesus Christ, the Jews will build a temple in Jerusalem. This will fulfil the prophecy of Jesus who states in Matthew 24:15 that the Abomination of Desolation will stand in its Holy Place.

The Millennial Temple of Ezekiel

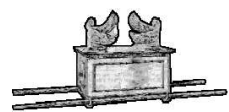
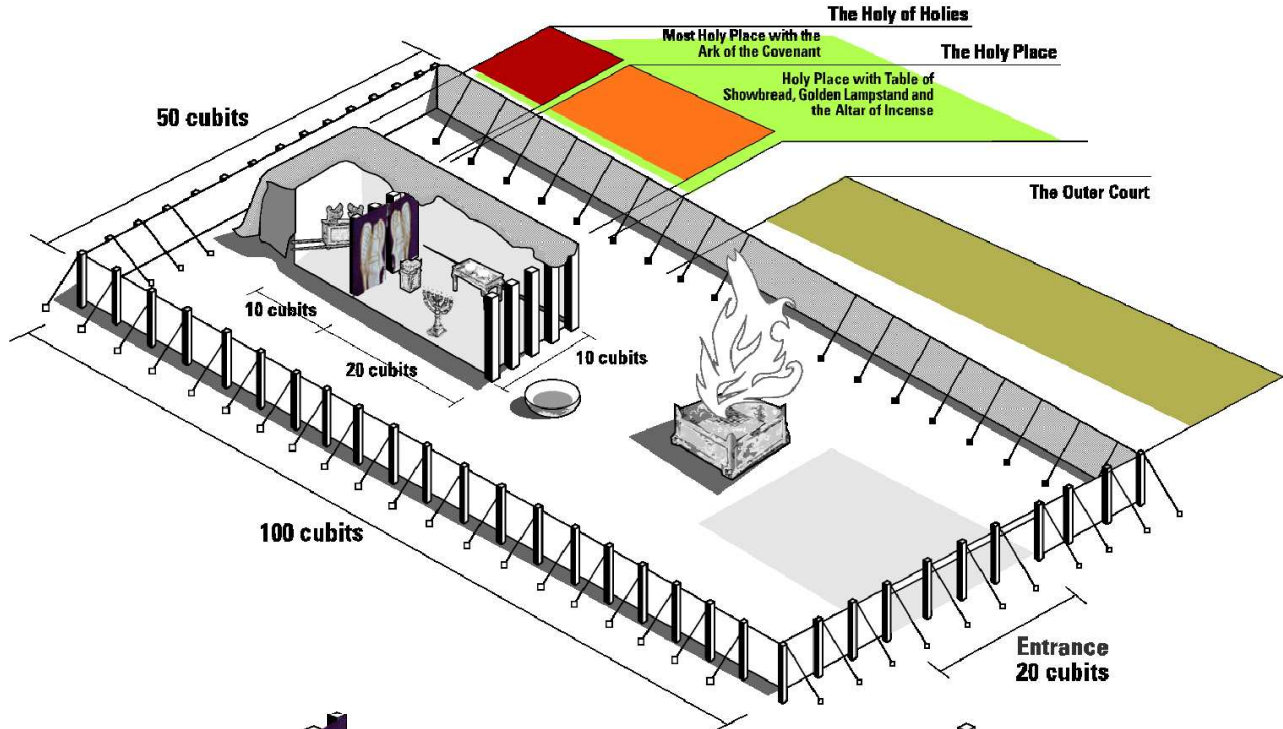
The final temple, the Temple of Ezekiel, is described in Ezekiel 40 to 48. The prophet saw a temple, unlike the previous ones,

built close to the city of Jerusalem. From his writings, we may deduce that it will be started in the seventh year after the Second Coming of Christ and be completed in the 14th year of His millennial reign.

It is a very vast temple and will be the temple in which the Lord Himself will reside and have as His throne room. From there, He will rule and reign throughout the earth with those who will have a part in the glorious First Resurrection (Rev. 20:6).

In the Millennium, all nations will send their representatives to Jerusalem at the celebration of the Feast of Tabernacles to worship the Lord in His Holy Temple: *“And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles”* (Zech. 14:16).

We now present these seven dwelling places of God in a more detailed manner.



Ark of the covenant



The veil



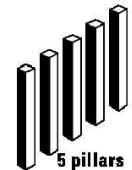
Table of showbread



Lampstand



Altar of incense



5 pillars



Laver



Bronze altar

THE TABERNACLE OF MOSES

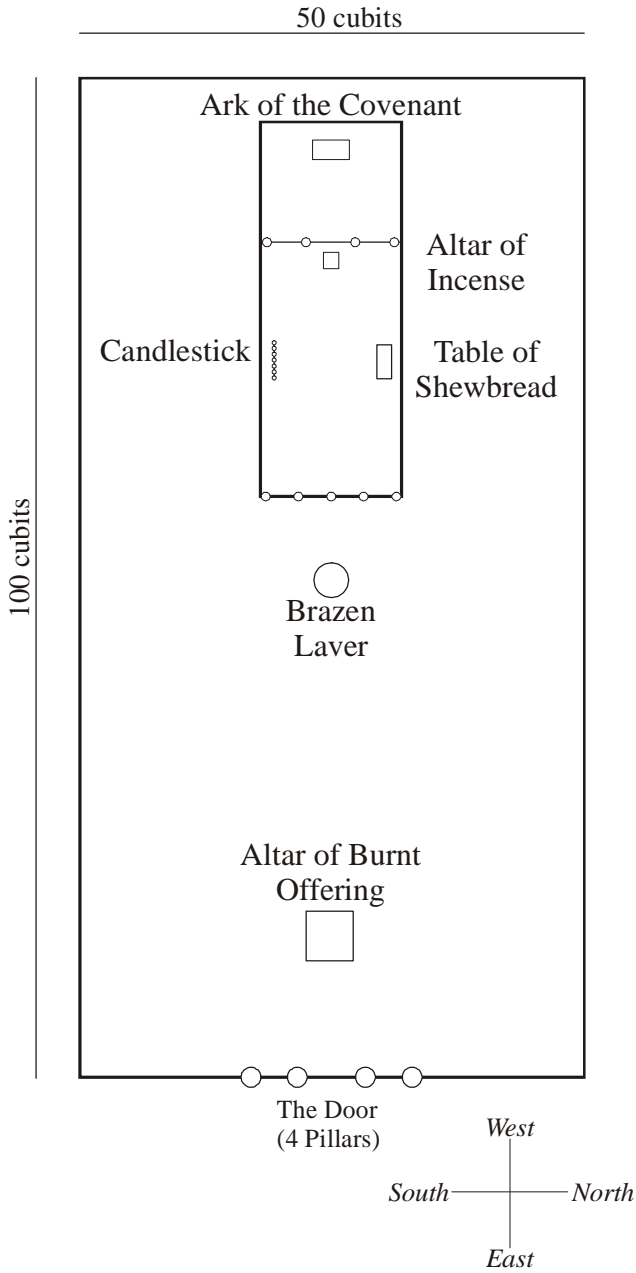
There are a number of ways to present the blessed truths contained in this tent that was erected in the wilderness. The pattern was given to Moses when he dwelt on Mount Sinai for 40 days and 40 nights. The tent travelled with the Israelites until they entered into the Promised Land. It was then erected in Shiloh.

In our companion book entitled *The Tabernacle of Moses*, we have sought to present the truths of the tabernacle from the perspective of the ministry of the believer. In this volume we wish to consider these truths from the aspect of the journey of a soul from earth to heaven's highest realms.

The Outer Court

The tabernacle is composed of three parts, as we see from our diagram. These sections are known as the Outer Court, the Holy Place and the Holy of Holies. We will now consider the Outer Court.

The Outer Court was an elongated court composed of 60 pillars holding up a linen curtain measuring 100 cubits in length and 50 cubits in breadth. The overall measurements of the Outer Court (100 x 50 cubits) speak of the fullness (100) and deliverance or release (50), which the tabernacle (a type of heaven) accords the believer from this wicked world.



The tabernacle was always erected so that the gate was towards the east—the direction of the rising sun. This symbolises Jesus as the Rising Sun of Righteousness (Mal. 4:2).

The Door or Gate

The journey starts outside the Outer Court of the tabernacle, where the seeker is confronted with the fact that there is only one door into the tabernacle, which represents heaven. That door is the Lord Jesus Christ, who said, “...*I am the way, the truth, and the life: no man cometh unto the Father, but by me.*” (Jn. 14:6). The Lord also said, “*I am the door: by me if any man enter in, he shall be saved...*” (Jn. 10:9).

How then may we enter into the door? In John 3:3, Christ gives us the answer: “...*Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.*” How are we born again? The explanation is in John 3:16: “*For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*”

Now to whom does this apply? The gate or door of the tabernacle has four pillars. The spiritual meaning of the number four may be seen from the four cardinal points of the compass—north, south, east, and west. Therefore, the four pillars have the spiritual meaning of “universal,” or “an invitation to everyone.” As the Lord Jesus said, the invitation includes everyone. Whoever desires Him may call upon His name and be saved (Rom. 10:13).

Exodus 38:18-19 says, “*And the hanging for the gate of the court was needlework, of blue, and purple, and scarlet, and fine twined linen: and twenty cubits was the length, and the height in the breadth was five cubits, answerable to the hangings of the court. And their pillars were four, and their sockets of brass four; their hooks of silver, and the overlaying of their chapters and their fillets of silver.*”

The spiritual significance of the colours is as follows:

Blue – Christ as the Word of God

Purple – Christ the King

Scarlet – Christ the Priest (scarlet is the colour of blood)

Fine Twined Linen – His righteousness

Thus through the door of the Outer Court, we are presented with the qualities of the Saviour of mankind. The name of Jesus is the only name under heaven by which we can be saved (Acts 4:12). The entrance into heaven is by Christ and Christ alone.

The linen hanging speaks of the righteousness of God and the fact that without *His* imputed righteousness, which is given to believers, it is impossible to enter the Kingdom of God.

The Lord said in Matthew 5:20, “*For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.*” But we must remember that there is none righteous, no not one (Rom. 3:10). As Isaiah states, all our

righteousness is as filthy rags (Isa. 64:6). God, in order to save us, has *imputed* His righteousness to us when we believe on the Lord Jesus Christ as our Saviour.

Jesus was delivered into the hands of His accusers for our offences and was raised from the dead as a sign that God the Father had accepted His sufferings and death as an atonement for our sins (Rom. 4:24-25).

The Sixty Pillars

The spiritual significance of a pillar that applies to an overcomer is, “*Him that overcometh will I make a pillar in the temple of my God*” (Rev. 3:12). The 60 pillars holding up the linen curtain therefore speak of faithful witnesses holding up the testimony of the faith through those generations. The number 60 is the multiple of 6 (the number of man) and 10 (the Ten Commandments). Therefore, it signifies man fulfilling the righteousness of the Law.

These pillars should be an encouragement to us to seek likewise to be faithful witnesses to the faith. Let us be those in our generation who follow the example of the faithful men who have preceded us.

The Brazen Altar

As we enter into the study of the first of the seven pieces of furniture in the Tabernacle of Moses, we understand the necessity of the death of Jesus.

Here upon this Brazen Altar the bodies of animals were offered up as burnt offerings unto the Lord for the expiation of the sins of the people. The Lord stated in the Law that without the shedding of blood there is no remission for sin. Hebrews 9:18-22 reads, *“Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, Saying, This is the blood of the testament which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission.”* Thus, there was provision in the Outer Court for these sacrifices which would meet the need of God’s people for cleansing from their sins.

During the construction of the tabernacle, Moses was instructed to make *“the altar of burnt offering of shittim wood: five cubits was the length thereof, and five cubits the breadth thereof; it was foursquare; and three cubits the height thereof. And he made the horns thereof on the four corners of it; the horns thereof were of the same: and he overlaid it with brass”* (Ex. 38:1-2).

The fact that the altar was made of shittim wood, a hard and durable wood from the tree that grows in the wilderness, speaks of the humanity of Christ as the Son of Man. Trees are the spiritual emblem of men (see Isa. 51:3, Mt. 7:17-20; 15:13).

The brass that covered the wooden altar is the emblem of judgment. Those sacrifices were offered in the place of the guilty and were ordained by a loving Heavenly Father for us. Christ Himself, who fulfilled those sacrifices, became sin that He might suffer our judgment.

The measurements of its length and breadth were five cubits, which again signify judgment and mercy. The number three in the height of the altar represents Deity. This portrays God's judgment upon sin and His mercy for those who put their confidence in the sacrifice of Christ for our sins.

At this point, we would do well to consider briefly those sacrifices that were offered upon this altar, because they have great spiritual significance. We treat them in greater detail in our book entitled the *Feasts and Offerings*. They are recorded in Leviticus 1-7 and are:

1. *The Burnt Offering*: This offering essentially was the fulfilment of the First Commandment set out in Mark 12:30, "*And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.*" This offering was prescribed for the Israelite who wished of his own free will to express his love for the Lord. In like manner, our Lord Jesus said, "I lay down My life; no one takes it from Me" (Jn. 10:15-18).

2. *The Meal Offering*: This offering was the fulfilment of the Second Commandment, "...*Thou shalt love thy neighbour as thyself...*" (Mk. 12:31).

3. *The Peace Offering*: Romans 5:1 declares, “*Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.*” He is our peace that has broken down every wall that sin raised up between us and the Father (Eph. 2:14-16).

4. *The Sin Offering*: It is through the sin offering that we understand that He forgives our sins.

5. *The Trespass Offering*: The fulfilment of this offering by Christ enables us to be forgiven of our trespasses (or mistakes and errors).

The difference between these last two offerings is that the sin offering deals with our sinful nature that we inherited from Adam, while the trespass offering is for specific acts of omission or commission of individual sins of wrongdoing.

While Christ fulfilled these offerings for us, we must return to this altar later in our Christian experience, so that we may present *ourselves*, in the words of the Apostle Paul, “*as a living sacrifice, holy, acceptable unto God*” (Rom. 12:1). As King David said in Psalm 40:8, we are to be those who say, “*I delight to do thy will, O my God: yea, thy law is within my heart.*”

The Laver

The next piece of furniture in the Outer Court is the Laver. A description of this is given in Exodus 38:8, “*And he made the laver of brass, and the foot of it of brass, of the looking glasses of the women assembling, which assembled at the door of the*

tabernacle of the congregation.” Firstly, the laver is a type of water baptism, which is a rite the believer must undergo following salvation. Secondly, it is a type of the action of the Word of God that reveals our sins and cleanses us.

Firstly, let us consider the rite of water baptism. The Lord Himself said of water baptism, “*It becometh us to fulfil all righteousness*” (Mt. 3:15). Therefore, it is an act of obedience and righteousness that all believers should go through.

Water baptism is analogous to the eight souls in Noah’s ark who were saved by water. We read in 1 Peter 3:20-21, “... *When once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ.*” The number eight speaks of new life; and when we come out of the waters of baptism, we are walking in newness of life with Christ. To have a good conscience we must therefore be baptised in water, for it is a step of obedience to God.

The Laver of Brass also speaks of judgment, and the looking glasses reveal our spiritual needs. James 1:23-24 reads, “*For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.*” The Word of God is like a glass in which one sees oneself. Therefore the Word *judges* us, but it is also able to *wash* us, as we read in Ephesians 5:26-27, “*That*

He [Christ] might sanctify and cleanse it [His Church] with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.” So let us experience, dear ones, the blessings of water baptism and the washing of water by reading, studying God’s Word, and by listening to Spirit-anointed sermons that expound the truths of God’s Word.

Let us not leave the experiences of the Outer Court before drawing attention to the horns of the Altar of Burnt Offering. The horns speak of power (Hab. 3:4), not only of the blood sacrifices that were placed there, but also the power of the Supreme Sacrifice that fulfilled all these types. Hebrews 9:14 reads, “*How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?*” The Supreme Sacrifice of Christ upon the cross was made possible only through the power of the Holy Spirit with which He was endued. Therefore, may we say that an additional experience of the Outer Court is that of the baptism of the Holy Spirit. The four horns signify that this experience is for *all* (Acts 2:38-39).

These principal blessings are for the believer in the Outer Court:

- *Salvation by faith*, in that the Father gave His Son the Lord Jesus to die for our sins. Through believing, we will not perish, but have everlasting life.
- *Water baptism*
- *The baptism of the Holy Spirit*

The Holy Place

The Tent

After the laver, we come to a tent composed of wooden walls and overhangings. It is described as follows: *“And thou shalt make boards for the tabernacle of shittim wood standing up. Ten cubits shall be the length of a board, and a cubit and a half shall be the breadth of one board. Two tenons shall there be in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle. And thou shalt make the boards for the tabernacle, twenty boards on the south side southward. And thou shalt make forty sockets of silver under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons. And for the second side of the tabernacle on the north side there shall be twenty boards: And their forty sockets of silver; two sockets under one board, and two sockets under another board. And for the sides of the tabernacle westward thou shalt make six boards. And two boards shalt thou make for the corners of the tabernacle in the two sides”* (Ex. 26:15-23).

Thus there are 48 boards in the tabernacle in all, which is the number of the priesthood (Josh. 21:41, Num. 35:7). Only the priests were permitted to enter into the tabernacle. These boards were of shittim wood overlaid with gold. Wood speaks of man and gold speaks of Deity. Thus these boards speak of man clothed with the nature of Deity. The Apostle John makes mention of the fact that the Lord will make of us kings and priests (Rev. 1:6). They are those who rule and reign with Christ,

and are depicted here as those who enter the Holy Place, for the Holy Place is analogous to the young men who overcome (1 Jn. 1:12). Therefore, those who qualify to enter the tabernacle are those who are priests unto the Lord. We read in Revelation 3:21: *“To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.”* As such, the scriptural and spiritual king is an overcomer, reigning over the trials of life by receiving the abundance of grace and the gift of righteousness (Rom. 5:17). A priest is one who serves and worships the Lord.

Let us now examine the numbers that are associated with the measurements of the tabernacle for further understanding of these qualifications. The tabernacle is divided into two parts called the Holy Place and the Holy of Holies. The Holy Place was 20 cubits long. Thus it speaks of one who is mature, since 20 is the number of maturity.

The Holy Place also signifies the second “grade” of a Christian from 1 John 2:12-14, where the beloved Apostle John places Christians into the three categories—little children, young men and fathers. Little children know that their sins are forgiven. They are Outer Court believers. Young men who are strong and have overcome the wicked one are in the Holy Place. Those in the Holy of Holies are the fathers, whom we will speak of later. They are the overcomers.

The other dimensions of the Holy Place were 10 cubits in width and 10 cubits in height, signifying that those in the Holy Place also fulfil the law of God – the Ten Commandments.

The Entrance

The entrance to the tabernacle is through a hanging of linen over five pillars. The five pillars were supported by five brass sockets or feet. Such is the manner by which the Apostle John describes the Son of Man in Revelation 1:15, *“And his feet like unto fine brass, as if they burned in a furnace...”*

Brass is the symbol of judgment. Five also has the meaning of judgment from the parable of the ten virgins (Mt. 25:1-12). We must never forget that there are conditions to be met in order to enter into the tabernacle. We must have our lamps burning and full of oil for our First Love.

The five pillars were of shittim wood, overlaid with gold. This again speaks of man covered with the nature of Deity. Those five pillars could also represent the five virtues of the Lord found in Exodus 34:6, *“And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth.”*

Five is also the number of grace or divine enablement; and these five pillars portray the grace of the Son of Man. It is therefore by God’s grace that the believer is permitted to enter into the Holy Place.

The hangings over the five pillars were of blue, purple, scarlet, and of fine twined linen wrought with needlework. They represent the Lord Himself. Blue symbolises the Word of God, purple speaks of His kingly role; scarlet signifies His ministry

as the High Priest of our profession; and fine twined linen symbolises His righteousness.

We must recognise that as Christ is our pattern, we must have these same truths fulfilled in our lives. We are filled with the Word to the degree that we have fulfilled the requirements of the Outer Court. As we enter into the Holy Place, we prepare for a higher experience of His Word in us. This is a life of victory that befits one who is called to be a king-priest.

There is also a deeper, purer sacrifice, according to Romans 12:1, “...*brethren, by the mercies of God...present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.*” It is a walk of holiness. Those who pass between the pillars are those who go on unto perfection. They are obedient to the heavenly vision (Acts 26:19) and embrace the whole counsel of God (Acts 20:27). Dissatisfied with the elementary principles of Christ, they are desirous of knowing Him more perfectly, as the Apostle Paul says in Hebrews 6:1-3, “*Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit.*”

The Candlestick

We will now examine the furniture of the Holy Place. The Candlestick was made of pure beaten gold. It had 66 parts, the

number of books in the Word of God. It was a lampstand with seven lamps. The seven lamps represent the Seven Spirits of the Lord and are interpreted for us in Isaiah 11:2 as the Spirit of the Lord (the anointing for preaching), Wisdom, Understanding, Counsel, Might, Knowledge and the Fear of the Lord. Their functions are developed in our book on the Holy Spirit entitled *The Comforter*. These anointings are available to the Spirit-filled believer and indeed should be reverently sought, as the Apostle exhorts in Ephesians 1:17-18, *“That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints.”*

Also, the Candlestick with its seven lamps had to be replenished with oil each morning (Ex. 30:7). Therefore, we have also the truth that we must continuously be filled with the Holy Spirit (Eph. 5:18). In the original Greek, this verse reads, “Be ye being filled with the Holy Spirit.” It is a *continuous filling*, not a one-time event.

The Table of Shewbread

Every Sabbath, 12 loaves were placed upon this golden table, representing the 12 tribes of Israel.

These loaves were spiritually fulfilled by Christ, who is called the Bread of Life (Jn. 6:35). He became bread for the multitudes. Likewise, we have to become broken bread to

feed those to whom we minister. However, we have to realise that we must pass through a process to become bread.

As our Lord explained in the Parable of the Sower in Matthew 13, there are four kinds of ground representing the four types of hearts. The Sower goes forth with the precious seed of the Word of God. Some hearts are likened unto the wayside and are trodden down. These are those whose hearts are insensitive to the things of God and who do not understand the Word. Then the devil, like the birds of the air, comes and takes away the seed (the Word) out of their hearts, lest they should believe and be saved.

The second kind of ground is likened unto stony places, which speaks of a heart filled with rebellion. He that receives the Word into the stony places of his heart receives it initially with joy. However, because he lacks moisture, he has no root in himself. He believes for a time, but when tribulation or persecution come because of the Word, he is offended and leaves the path of truth.

The third kind of ground is likened to the seed falling among thorns, which speaks of those whose lives are filled with riches, pleasures, and the cares of this world. As a result, the Word is choked, and they bring forth no fruit to perfection.

The fourth kind of ground is good ground, which is a type of an honest and good heart that brings forth thirty-fold, sixty-fold, and a hundred-fold. We must seek the Lord to work on our hearts so that all stones (types of areas of rebellion) as well as all weeds (the works of the flesh) are rooted out of our

lives. We should pray for our hearts to be made soft and tender through receiving the showers of the rain of His Spirit as He meets with us.

We read of the three stages of growth, which Jesus stated in Mark 4:28: *“For the earth yields crops by itself: first the blade, then the head, after that the full grain in the head”* (NKJV). This means the Word has to take root deep down within us and bring forth the truths of the Word within our lives. This must fall into the good ground of our hearts. Then we can be those who bring forth fruit, more fruit, and much fruit.

After the seed has been sown, the grain must become ripe, signifying that the truths of His Word must come to maturity in our hearts and lives. When the grain is ripe, it is cut down. The process of being cut down happens when men ride over us so that we become like crushed wheat. Psalm 66:12 reads: *“Thou hast caused men to ride over our heads.”* We are trampled upon by people, so that the chaff is separated from the wheat in our lives.

Next comes the winnowing process, where we pass through difficult experiences from the hand of the Father. We are tossed up and down (Ps. 109:23, Isa. 54:11), and through this, our old nature and carnal desires are taken away. Then comes the action of the water being applied to us, speaking of being soaked in the Word.

Finally, passing through the iron oven, we are baked (Deut. 4:20, Isa. 31:9), symbolising the heat of circumstances that bake us.

Afterwards, the loaf has to be broken, for no one feeds off a loaf. After these experiences that break our heart, betrayal by a loved one is also common. Thus, we too become broken bread.

These loaves on the Table of Shewbread were sprinkled with frankincense, which is the symbol of faith. Only the faith of Jesus can enable us to pass through the experiences that make us spiritual bread for the nations. On our own, we would give up. Some of those trials are so severe, they can only be borne by His faith, which enables us to believe that Romans 8:28 is true: *“And we know that all things work together for good to them that love God, to them who are the called according to his purpose.”*

Another fact that establishes the thought of the twin ministry of the king-priest is that this table had two crowns around it, speaking of these two ministries that are crowned.

The Altar of Incense

Upon this altar of shittim wood overlaid with gold was placed incense, which was burnt before the veil. It is the symbol of the priests' life of prayer. The measurements of the altar were one cubit wide and one cubit long. This signifies reaching out to the needs of man. The height of two cubits speaks of being at one with God in one's petitions. The crown symbolises the authority of the priestly prayers.

Therefore, in the Holy Place we see the ministry of the believer as a priest. He is anointed by the Seven Spirits of the Lord,

especially in the realm of wisdom, understanding, knowledge, and counsel. He is a teacher and becomes his message through the Table of Shewbread. But he is also one who intercedes before the Lord according to the will of God for those in need.

We see then, that the intercessors should be found here travailing before the Lord to bring to pass His will and purpose for those for whom they are entrusted to pray. The ministry of the priest at the Altar of Incense cannot be fully appreciated unless we make mention of the ingredients of the incense that was to be burnt before the Lord. It denotes and reveals the character and demeanour of the priest as he performs this most precious ministry on behalf of the Lord and His people.

These ingredients are enumerated for us in Exodus 30:34: *“And the LORD said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum; these sweet spices with pure frankincense: of each shall there be a like weight.”* These ingredients are spiritually interpreted as follows:

- *Stacte, or myrrh*, signifies meekness, which is the holy acceptance of a disciplined life. This virtue of meekness also requires us to walk in the will of God and accept circumstances with holy resignation.
- *Onycha* symbolises a laying down of one’s life in prayer. It is illustrated by Queen Esther who went in to petition the king with the words, *“If I perish, I perish”* (Esth. 4:16).

- *Galbanum* speaks of the importance of tears. Jesus, who offered up prayers and supplications with strong crying and tears, was heard because He feared God (Heb. 5:7).
- *Pure frankincense* represents prayers of faith.
- *Sweet spices* speaks of the sweetness of our communion with the Lord.

The Veil

The veil was hung on four pillars of shittim wood overlaid with gold, which were resting upon four sockets of silver. A later variety of this veil was rent in two from top to the bottom at Christ's crucifixion (Mk. 15:38). This is interpreted for us by Paul, who writes in Hebrews 10:20 that the veil is Christ's flesh.

For the believer, the veil being rent speaks of the experience of Romans 6:6 whereby we know by experience that our old man was crucified with Christ upon the cross. Thus we can then say with Paul in Galatians 2:20: "*I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.*" This experience has been more fully explained in our commentary on Romans, entitled *More Than Conquerors*.

The Romans 6:6 experience is only possible when the Holy Spirit works deeply within our lives to make us partakers of

His holiness. This transformation will enable us to enter into the Holiest of all.

Although all experiences are instantaneous, there is also a progressive realisation and working out of the experience. Thus, there is a deeper understanding of Romans 6:6. By the fact that the veil signifies the flesh of Christ (Heb. 10:20), we understand that it represents the sufferings of Christ.

The different aspects of suffering may be stated as follows:

1. We can suffer as a punishment for sins committed.
2. Suffering can purge us so that we cease from sin. We read in 1 Peter 4:1: *“For he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.”*
3. Another aspect of our suffering is vicarious suffering, where we fill up the sufferings of Christ for His Body’s sake (Col. 1:24). This is so that life may be given to others.

Thus we must enter into the fellowship of His sufferings. The Apostle Paul writes in Philippians 3:10, *“That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death.”* Partaking of His sufferings would include bearing His reproach, since He died of a broken heart

occasioned by those reproaches and revilements of the wicked. The Apostle Paul wrote in Hebrews 13:12, *“Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach.”* Rejected, Christ suffered “without the gate.” We, too, will be called upon to bear similar sufferings that come through being cast out of the congregation by those who were our brethren.

Physical suffering was also borne by our glorious Lord upon the cross, as well as just prior to His crucifixion. For example, He suffered scourging from the whip of the Roman soldiers and also experienced His beard being torn off by His smiters (Isa. 50:6). To one degree or another we are called upon to bear physical pain, perhaps through an operation or some physical attack. Physical pain can also result from verbal abuse.

The veil then is a spiritual experience whereby the Lord deals with those things in our lives that He requires us to abandon for His sake. This experience is then followed by an infilling and an inner witness of the Holy Spirit within our deepest being that we are indeed crucified with Christ. As we endure suffering, we also enter into the fellowship of Christ’s sufferings.

The Holy of Holies

Hebrews 9:3-5 reads, *“And after the second veil, the tabernacle which is called the Holiest of all; Which had the*

golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly."

The Ark of the Covenant

In this sanctuary, called the "Holiest of all" was placed the Ark of the Covenant. This was a box measuring 2 ½ cubits long, 1 ½ cubits wide and 1 ½ cubits high. It was made of shittim wood (speaking of man), overlaid and inlaid with gold (which speaks of the divine nature).

A golden pot that contained manna was placed in the Ark of the Covenant. Manna is described in Psalm 78:25 as being angels' food. Thus in the Holy of Holies, there was a superior revelation and strength that was divine. Also placed in the ark was the rod of Aaron that budded, speaking of resurrection life (Num. 17:6-8).

The two stone tablets upon which the Ten Commandments were written by the hand of God at Mount Sinai were also found in this box. These commandments are as follows (Ex. 20:1-17):

"And God spake all these words, saying, I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath,

or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And shewing mercy unto thousands of them that love me, and keep my commandments. Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain. Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it. Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbour. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's."

These commandments in the Old Testament were written upon tables of stone; but in the New Testament they are to be written upon the fleshly tables of our heart. Hebrews 8:10 says, "*For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people.*"

Therefore, living in the Church Age (the New Covenant Age), we should seek the Lord to have the Law written upon the fleshly tables of our hearts. In some cases, a higher standard of commandments is given by the Lord and recorded in the account of the Sermon on the Mount in Matthew chapters 5-7.

The Law is fulfilled by love. The Lord, answering the question as to which is the greatest commandment, replied, “...*Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets*” (Mt. 22:37-40).

We need to cry out to the Lord to be rooted and grounded in the love of God, as Paul prayed for the Ephesian believers, “*That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God*” (Eph. 3:16-19).

The Mercy Seat

This was a sheet of pure gold forming a lid for the Ark of the Covenant. Its width was 1 ½ cubits and its length was 2 ½ cubits. There is no specified height, since in reality the height or depth of His mercy is immeasurable and fathomless. Upon

the Mercy Seat were the two cherubims, speaking of the presence of God. It is in reality the throne of God, for the Apostle Paul says in Hebrews 4:16, *“Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.”*

The fact that the measurements are incomplete signifies that the message that they contain is incomplete. The message is only fulfilled by the New Testament, which was sealed by the precious blood of the Lord Jesus Christ, whereas the Old Testament was sealed with the blood of bulls and goats.

The Mercy Seat is the seventh and last of the pieces of furniture in the Tabernacle, signifying that the quality of mercy is the greatest revelation of God. Mercy is also the virtue by which the Lord wishes to be known. This is proven when the Lord appeared to Moses on Mount Sinai. The first quality that the Lord mentions of Himself is the quality of mercy, *“And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth”* (Ex. 34:6). More than once in the Word of God, the Lord Jesus Christ stated, *“...I will have mercy, and not sacrifice...”* (Hos. 6:6, Mt. 9:13, Mt. 12:7).

Having said this, we must examine the Mercy Seat once more. It is a plain sheet of gold without any wood whatsoever, showing that it is purely divine and not dependant in any form upon mankind. The Lord says, *“...I will have mercy on whom I will have mercy”* (Rom. 9:15).

The Hebrew word for mercy (“*Chesed*”) is virtually untranslatable, but could be explained by the idea of being on the inside of a person, so that one really knows that person. We have the thought in Proverbs 20:27 where we read, “*The spirit of man is the candle of the Lord, searching all the inward parts of the belly.*” Thus mercy is shown by God according to the inward qualities of man. We have to qualify to be shown mercy – a very solemn thought. David received mercy, but Saul did not. With the merciful, God will show Himself merciful (Ps. 18:25).

Mercy is the virtue by which the Lord wishes to be known.

The Coverings of the Tabernacle

There were four coverings of the tabernacle:

Ten linen curtains

Exodus 26:1-6 says, “*Moreover thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work shalt thou make them. The length of one curtain shall be eight and twenty cubits, and the breadth of one curtain four cubits: and every one of the curtains shall have one measure. The five curtains shall be coupled together one to another; and other five curtains shall be coupled one to another. And thou shalt make loops of blue upon the edge of the one curtain from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge*

of another curtain, in the coupling of the second. Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that is in the coupling of the second; that the loops may take hold one of another. And thou shalt make fifty taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle.”

Linen speaks of the righteousness of the Lord. The colours speak of His ministry, while the cherubims represent His presence. Twenty-eight is the number composed of seven (perfection) times four (universal), meaning universal perfection. Ten is the fulfilment of the law. The fact that they are divided into two sections of five speaks of the grace of God. Fifty is the number of jubilee, while blue symbolises the Word of God, signifying that the tabernacle truths remain until the final jubilee of release. The taches of gold signify that the release is divine.

In a sense, we too should be covered with the righteousness of Christ, which is maintained by adherence and obedience to the Word of God.

Eleven curtains of goat's hair

“And thou shalt make curtains of goats' hair to be a covering upon the tabernacle: eleven curtains shalt thou make. The length of one curtain shall be thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains shall be all of one measure. And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the forefront

of the tabernacle. And thou shalt make fifty loops on the edge of the one curtain that is outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second. And thou shalt make fifty taches of brass, and put the taches into the loops, and couple the tent together, that it may be one. And the remnant that remaineth of the curtains of the tent, the half curtain that remaineth, shall hang over the backside of the tabernacle. And a cubit on the one side, and a cubit on the other side of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle on this side and on that side, to cover it” (Ex. 26:7-13).

The message of these eleven curtains is one of separation. Firstly, eleven is the number of disciples remaining after Judas the traitor was eliminated. Secondly, the curtains were made of goat’s hair, which also speaks of separation. Matthew 25:31-33 reads, “*When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left.*”

The length of 30 cubits for each curtain signifies the ministry of the separated priest. Five curtains were coupled by themselves, followed by another group of six. Five speaks of grace given to man (whose number is six). That is the signification of the division of the curtains. The taches are of brass, which is the metal that represents judgment. The priest in the Old Testament dispensed judgment.

Ram's Skins Dyed Red

Exodus 26:14 says, “*And thou shalt make a covering for the tent of rams’ skins dyed red and a covering above of badgers’ skins.*” The covering of rams’ skins dyed red speaks of salvation – the believer covered under the blood of Christ.

Badger Skins

The covering of badgers’ skins speaks of the physical body of the believer, having no particular measurements.

Christ Revealed in the Tabernacle

From man’s perspective, the logical order would be to begin in the Tabernacle with the Outer Court, progress to the Holy Place and end with the Holy of Holies. Yet the Lord does it in reverse order because He *is* the very fulfilment of what the Tabernacle represents.

The primary message of the Tabernacle of Moses is evident through the order in which the Lord commanded Moses to build it. It starts with the furniture of the Holy of Holies (Ex. 25:10-22).

The Lord is clearly stating that He is associated with the Mercy Seat. He will speak with Moses from between the cherubims (Ex. 25:22). This is substantiated by His proclamation to Moses in the mountain of Sinai: “...*The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth*” (Ex. 34:6b). Thus the highest revelation

by which the Lord desires to be known is that of mercy. The Lord Jesus Himself said to the Pharisees in Matthew 12:7, *“But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.”*

The righteousness of God is revealed through the Ark of the Covenant, in which are laid the two tables of stone upon which the Ten Commandments are written. It is clear that *mercy can only be offered when the breaking of the Law has been acknowledged*. The law at all times must be acknowledged.

Now from this seat that overshadowed the Ark of the Covenant, the Lord revealed His nature and His plans for mortal and sinful man to approach unto the Holy Father. An offering had to be made in order for mercy to be accorded for the sinner. That sacrifice and penalty was fulfilled by the supreme sacrifice of our Lord and Saviour Jesus Christ.

The veil shows that in the Old Testament times, entrance into the Holy of Holies was denied until the perfect sacrifice of Christ. When Christ was offered upon the cross, the veil (which represented the flesh of Christ) was rent.

Moving out from the Holy of Holies into the Holy Place, we also see Christ revealed in:

- The Table of Shewbread, as Jehovah Jireh (the Lord our Provider)
- The Candlestick, as the One who anoints

- The Altar of Incense, as our great High Priest who ever lives to make intercession for us
- The Five Pillars, as being One who is merciful, gracious, longsuffering, abundant in goodness, and truth

In the Outer Court, Christ is revealed in the Laver of Water as the Word of God that cleanses the carnal believer of all defilement. There was also the Altar of Burnt Offering upon which the following sacrifices were placed on a regular basis:

- The Lamb (Ex. 29:39) – offered for a morning and evening sacrifice
- The five offerings of Leviticus 1–7, which were the Burnt Offering, Meal Offering, Peace Offering, Sin Offering, and Trespass Offerings. The latter was offered by individual Israelites at appropriate times

All these offerings were fulfilled by God in the Offering of His own dear Son, our Lord and Saviour Jesus Christ.

Finally, we have the door into the Outer Court, and therefore heaven—God’s only Son whom He sent to be our Saviour.

As we contemplate this aspect or view of the tabernacle, we see that the whole plan of salvation originates with the Father, for as Paul writes, He *plans* the operation (1 Cor. 12:4-6). The Son *administers or fulfils* the Father’s will (in this case,

in His own Person). The Holy Spirit *energizes*, for we read that it was through the Blessed Holy Spirit that our Lord presented Himself without spot unto the Father (Heb. 9:14).



The Tabernacle of David

THE TABERNACLE OF DAVID

A little review of Israel's history is necessary in order to appreciate God's sojourn through the dwelling places Israel prepared for Him. God Himself tells us that His dwelling place is associated with the Ark of the Covenant. Therefore, it is helpful to understand the Ark of the Covenant, its journeying, and above all, how the ark relates to the Tabernacle of David.

The Varied Names of the Ark

The Ark of the Covenant had various other names, which we will examine below:

The Ark of the Covenant – “And they departed from the mount of the LORD three days' journey: and the **ark of the covenant** of the LORD went before them in the three days' journey, to search out a resting place for them” (Num. 10:33).

The covenant made between God and Israel was conditional upon their keeping the Law.

The Ark of the Testimony – “And thou shalt put it before the vail that is by the **ark of the testimony**, before the mercy seat that is over the testimony, where I will meet with thee” (Ex. 30:6). The testimony refers to the Ten Commandments written upon the two tables of stone, which were kept in the ark.

The Ark of the Lord – “And it came to pass, when all the people were clean passed over, that the **ark of the LORD** passed over, and the priests, in the presence of the people” (Josh. 4:11). It is the Lord’s Ark because He ordained it for His presence.

The Ark of God – “And ere the lamp of God went out in the temple of the LORD, where **the ark of God** was, and Samuel was laid down to sleep...” (1 Sam. 3:3). This reference reveals that the Ark of God is distinct from all other gods, particularly the Philistine gods.

The Ark of God’s Strength – “Now therefore arise, O LORD God, into thy resting place, thou, and the **ark of thy strength**: let thy priests, O LORD God, be clothed with salvation, and let thy saints rejoice in goodness” (2 Chr. 6:41). The term “ark of thy strength” speaks of the plea for God to deliver His people from alien captivity.

As we contemplate these titles of the ark, we realise that for our own lives, they speak of God’s covenant with us to give us His strength and protection. This occurs as we abide, as the Psalmist says, under His shadow and under the wings of the cherubim (see Psalm 91:1,4).

The Construction of the Ark

The construction of the ark is described in Exodus 25:10-22: “And they shall make an ark of shittim wood: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.

And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about. And thou shalt cast four rings of gold for it, and put them in the four corners thereof; and two rings shall be in the one side of it, and two rings in the other side of it. And thou shalt make staves of shittim wood, and overlay them with gold. And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them. The staves shall be in the rings of the ark: they shall not be taken from it. And thou shalt put into the ark the testimony which I shall give thee. And thou shalt make a mercy seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof. And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy seat. 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. 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. 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. And there I will meet with thee, 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.” (See also Exodus 37:1-9.)

The construction of the ark contains many wonderful truths. This ark was a wooden box, (representing man) covered with

and inlaid with gold (speaking of the divine nature). His nature and character are to be wrought out in us, with the Ten Commandments written upon the fleshly table of our heart. We are to be all glorious within (Ps. 45:13).

The measurements of the ark, which are all in half-cubits, signify that the testimony of the law or the Old Testament was then incomplete. It needed the revelation of the teaching of the Lord Jesus (especially His Sermon on the Mount) to complete the message of God to mankind.

The fact that the Mercy Seat covers the Law indicates that, “...*Mercy rejoices against judgment*” (Jas. 2:13). This was the case where mercy triumphed in David’s life even though he had broken woefully the sixth and seventh commandments.

The Ark Represents God’s Presence

The ark represents God’s dwelling place and the manifest presence of God. This is confirmed in 2 Samuel 7:2, which says, “*That the king said unto Nathan the prophet, See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains.*” David was associating the ark with God’s presence. This tent had curtains down the side by which one could have easy access into the tent. It was where the Ark of the Lord had been placed.

We also learn that in order to hear the voice of God, we need to be dwelling in His presence, which is above the Mercy Seat. In Numbers 7:89 God first spoke to His chosen servant

Moses, “*And when Moses was gone into the tabernacle of the congregation to speak with him, 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 unto him.*” David himself was habitually sitting before the ark, as

we read in 2 Samuel 7:18: “*Then went king David in, and sat before the LORD, and he said, Who am I, O Lord GOD? and what is my house, that thou hast brought me hitherto?*”

*In order to
hear the voice
of God, we
need to be
dwelling in
His presence*

Simply stated, the Tabernacle of David was a tent placed upon Mount Zion in which the only piece of furniture was the Ark of the Covenant. The Ten Commandments, which were written by the hand of God on two tablets of stone, were contained in this ark. The Mercy Seat covered the ark. The God who fills heaven and earth humbled Himself to walk with the children of Israel. He revealed Himself to them through the Ark of the Covenant, and His glory was known in David’s Tabernacle.

The Ark Moves from Mount Sinai to Mount Zion

In this section, we shall examine the journey of the ark from the Tabernacle of Moses in Mount Sinai, to the Tabernacle of David in Mount Zion. Following is an outline of the ark’s journey.

An Outline of the Journey of the Ark

Journeyed through the Wilderness until the Jordan River	
Crossing the Jordan River	Joshua 3:14-17
Carried around Jericho	Joshua 6:6-20
At Mount Ebal	Joshua 8:30-33
At Shiloh	Joshua 18:1
Moved to Gibeah	Judges 20:26-29
Returned to Shiloh	1 Samuel 1:3; 4:4
Carried into battle	1 Samuel 4:3-22
Captured by Philistines	1 Samuel 4:10,11
Journey of the captivity	1 Samuel 5:1-12
Found in the fields of Ephratah	Psalms 132:5-6
Kirjath-Jearim	1 Samuel 7:1-2
* Bringing home the ark to Zion	1 Samuel 6:13
In the fields of Bethshemesh	1 Samuel 6:13
In the house of Abinadab for 20 years	1 Samuel 7:1-2
In the house of Obed-Edom	2 Samuel 6:10-12
On to Zion	2 Samuel 6:12-17

The Tabernacle of Moses was originally constructed at Mount Sinai, with its three sections and seven pieces of furniture. It was dismantled and transported each time the children of Israel moved camp on their journey from Mount Sinai through the wilderness until eventually they reached the River Jordan. Then the children of Israel crossed over the River Jordan and erected the tabernacle at Shiloh in the inheritance of Joseph (Josh. 18:1).

In the Tabernacle of Moses, there was the Ark of the Covenant, which basically spoke of the literal presence of God in the

Holy of Holies. During the time of Eli, the high priest, the Israelites found themselves being attacked and defeated by the Philistines.

First Samuel 4:3 reads, *“And when the people were come into the camp, the elders of Israel said, Wherefore hath the LORD smitten us to day before the Philistines? Let us fetch the ark of the covenant of the LORD out of Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies.”* They decided that they would bring out the Ark of the Covenant, thinking that the literal presence of God would defend them even though they were in a very backslidden state. Rather than helping them, the Ark of the Covenant was taken by the Philistines (1 Sam. 4:11). The high priest, Eli, and his two sons were killed the very same day (1 Sam. 4:17-18).

However, no matter where the Philistines placed the Ark of the Covenant, whether in their fields or cities, God smote them with awesome judgment (1 Sam. 5:1-12). Finally, one of their priests said, *“Wherefore then do ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts? when he had wrought wonderfully among them, did they not let the people go, and they departed?”* (1 Sam. 6:6). The Philistines decided to return the Ark of the Covenant. They placed it on a new cart, which was drawn by cows that had young calves. The Spirit of God came upon these cows to leave their young and take the cart, not turning to the right or to the left. These cows took the cart to the fields of Bethshemesh, an important city in Judah (1 Sam. 6:10-13).

The people of Bethshemesh were thrilled, but they went and looked into the ark and profaned it; thus, God smote and killed 50,070 people. *“And he smote the men of Bethshemesh, because they had looked into the ark of the LORD, even he smote of the people fifty thousand and threescore and ten men: and the people lamented, because the LORD had smitten many of the people with a great slaughter. And the men of Bethshemesh said, Who is able to stand before this holy LORD God? and to whom shall he go up from us?”* (1 Sam. 6:19-20). Finally, they put the ark in the house of Abinadab where it remained for 20 years (1 Sam. 7:1-2), until King David came to the throne and wanted to bring the ark back to Zion.

God protects His holiness manifested by the Ark of the Covenant with awesome jealousy. Over 50,00 men were slain because they defiled the ark’s holiness by lifting the Mercy Seat and looking within. We, therefore, should understand that the God we serve is most holy and we too must, by His grace, seek to be made partakers of His holiness and duly reverence Him.

David took the ark from the house of Abinadab and put it on a cart with oxen to draw it, but in the process the ark tipped and was shaken by the oxen. When one of the sons of Abinadab (Uzzah) put out his hand to straighten the ark, God, in His anger, smote him. *“And when they came to Nachon’s threshingfloor, Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen shook it. And the anger of the LORD was kindled against Uzzah; and God smote him there for his error; and there he died by the ark of God”* (2 Sam. 6:6-7).

The ark represented Christ. Had Uzzah's act of steadying the ark been permitted, it would have meant that we have to help Christ at times, which is a blasphemous thought. Thus, the Lord had to smite Uzzah, or it would have left a terrible type for future generations.

King David was so afraid that he put the ark in the house of Obed-Edom (which was near Nachon's threshing floor, not far from Jerusalem), where it stayed for three months (2 Sam. 6:6,11). People said, "God is blessing the house of Obed-Edom."

King David realised that one of the reasons why God smote Uzzah was because they were not bringing the presence of God back in the right way. They eventually brought the Ark of the Covenant to Zion scripturally, bearing it on the shoulders of the Levites. *"And David called for Zadok and Abiathar the priests, and for the Levites, for Uriel, Asaiah, and Joel, Shemaiah, and Eliel, and Amminadab, And said unto them, Ye are the chief of the fathers of the Levites: sanctify yourselves, both ye and your brethren, that ye may bring up the ark of the LORD God of Israel unto the place that I have prepared for it. For because ye did it not at the first, the LORD our God made a breach upon us, for that we sought him not after the due order. So the priests and the Levites sanctified themselves to bring up the ark of the LORD God of Israel. And the children of the Levites bare the ark of God upon their shoulders with the staves thereon, as Moses commanded according to the word of the LORD"* (1 Chr. 15:11-15).

Mount Zion is just a rocky pinnacle, but it is where they put the Ark of the Covenant in a tent. Only King David went in. There he sat before the Lord. Mount Zion was always the intended dwelling place of the ark and the place of worship of the nation as we read in the Song of Moses: *“Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O LORD, which thou hast made for thee to dwell in, in the Sanctuary, O Lord, which thy hands have established”* (Ex. 15:17).

Today, many churches and even fellowships no longer have the shekinah glory or Ark of the Covenant – the manifest presence of God. They have access to the Holy Place and the Outer Court, but not the Holies of Holies because they do not seek to have the laws of God written upon the fleshly tables of their hearts. Only when we desire to have His laws written upon our hearts will we have a walk of obedience to the whole counsel of God.

One main message of the Tabernacle of David is that we must bring His presence *the right way* if we want the presence of God in our meetings. We cannot use the hand of man or the world to bring in the presence of God, for that is blasphemous. King David brought in the Ark of the Covenant in the God-ordained order, and they placed it in a tent on Mount Zion.

The lessons of the journeying of the ark are varied, but they can be summed up thusly – the nation of Israel lost the ark because of disobedience; and as a result, they also lost the presence of God in the land. Throughout the ministry of the

prophet Samuel and the reign of Saul, the ark was in the fields of Ephratah, and was only restored in the reign of David when he had captured the stronghold of Zion (2 Sam. 5:7).

Our Call to Mount Zion

God dwells upon Mount Zion. Psalm 74:2 says, *“Remember thy congregation, which thou hast purchased of old; the rod of thine inheritance, which thou hast redeemed; this mount Zion, wherein thou hast dwelt.”* Psalm 132:13 says, *“For the LORD hath chosen Zion; he hath desired it for his habitation.”* Since the Lord has chosen Mount Zion and has declared that it is His rest forever, it follows that He desires that we too be where He is. Apart from the qualifications we mention later in Psalms 15 and 24, it is essential that this vision first be **birthed** in us, as we read in Psalm 87:5: *“And of Zion it shall be said, This and that man was born in her: and the highest himself shall establish her.”* Zion became referred to as the holy hill (Ps. 2:6) because the ark speaks of the presence of the Lord. Wherever the ark is placed is holy.

The placing of the ark on Mount Zion brought forth many spiritual truths. Mount Zion is a type of the spiritual mountain that Paul speaks of in the Book of Hebrews, *“For ye are not come unto the mount [Mount Sinai] that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest...But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and church of the firstborn, which are written in heaven, and to*

God the Judge of all, and to the spirits of just men made perfect, And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel” (Heb. 12:18, 22-24).

In this passage of Scripture, he is likening the Christian walk to the journey of Israel. He emphasises that the Christian must not stop at Mount Sinai (which is analogous to the baptism of the Holy Spirit), but must go on to Zion (which is likened to being in the literal presence of God, who is a consuming fire). Therefore, Mount Zion speaks of the perfection of the beauty of God manifested in the believers who dwell in the spiritual mountain of His holiness.

We are called to spiritual Mount Zion, into the literal presence of God, into the Holy of Holies. We are called to commune with Him who dwells between the cherubims. The ark contained the two **tables of stone** upon which were written the Ten Commandments. But the New Covenant is to have the laws of God written upon the **fleshly tables** of our hearts.

Jeremiah 31:33 reads, “*But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.*” Therefore, this is not just speaking of types, but it is a very real experience. We must have God write His laws upon the fleshly tables of our hearts—so that Christ might dwell in His fullness in our hearts. That is really what the Tabernacle of David is about.

There are requirements for ascending this hill and dwelling in His holy place. King David gives us these requirements in Psalms 15 and 24, as well as other psalms. Psalm 15:1 says, “*LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill?*” Psalm 24:3 says, “*Who shall ascend into the hill of the LORD? or who shall stand in his holy place?*” There are altogether 15 responses or qualifications given in Psalms 15 and 24 (NKJV):

Psalm 15:

1. He who walks uprightly
2. He who works righteousness
3. He who speaks the truth in his heart
4. He who does not backbite with his tongue
5. He who does no evil to his neighbour
6. He who does not take up a reproach against his friend
7. In whose eyes a vile person is despised
8. He honours those who fear the Lord
9. He who swears to his own hurt, and does not change
10. He who does not put out his money at usury
11. He who does not take a bribe against the innocent

Psalm 24:

12. He who has clean hands
13. He who has a pure heart
14. He who has not lifted up his soul to an idol
15. He who has not sworn deceitfully

Fifteen is the biblical numeric that speaks of divine separation. It is seen by the fifteen cubits of water that separated Noah's ark from the land in the days of the flood (Gen. 7:20). This shows the qualifications that separate Zionites from those who perhaps inhabit the dwellings of Jacob. We learn from Psalm 87:2 that, "*The LORD loveth the gates of Zion more than all the dwellings of Jacob.*"

It is good, when studying these 15 qualifications, to compare them with the 17 qualifications of a righteous man given in Ezekiel 18:5-9, "*But if a man be just, and do that which is lawful and right, And hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbour's wife, neither hath come near to a menstruous woman, And hath not oppressed any, but hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment; He that hath not given forth upon usury, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true judgment between man and man, Hath walked in my statutes, and hath kept my judgments, to deal truly; he is just, he shall surely live, saith the Lord GOD.*" There is similarity between the passages in Psalms 15 and 24, but the passage in Ezekiel 18 clarifies and adds to those qualifications in the Psalms.

These 17 qualifications are:

1. He is just.
2. He does that which is lawful and right.

3. He has not eaten upon the mountains (idolatry).
4. He has not lifted his eyes to idols of the house of Israel.
5. He has not defiled his neighbour's wife.
6. He has not come near to a menstruous woman.
7. He has not oppressed anyone.
8. He has restored to the debtor his pledge.
9. He has spoiled none by violence.
10. He has given his bread to the hungry.
11. He has covered the naked with a garment.
12. He has not given his money to usury.
13. He has not taken increase.
14. He has withdrawn his hand from iniquity.
15. He has executed true judgment between man and man.
16. He has walked in the Lord's statutes.
17. He has kept the Lord's judgments faithfully.

Davidic Worship: Music and Instruments

The Tabernacle of David ushered in a new era, with new forms of worship instituted by King David, which are also applicable to the Church Age. As the Lord Jesus stated in John 4:23-24, God the Father is seeking those who worship Him in spirit and in truth: *“But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth.”*

King David introduced what we might call spiritual worship through the singing of the psalms. For example, the 15 beautiful songs of degrees (Psalms 120-134) he composed were sung by

the pilgrims who came to worship the Lord during the three principal feast days of Passover, Pentecost, and Tabernacles. They would sing as they marched towards Zion.

King David invented many instruments for the musicians that facilitated true worship (2 Sam. 6:5). We are very grateful for his ministry and insight into worship, and we try, by the grace of God, to have the instruments that are scriptural. Davidic worship used stringed instruments (1 Chr. 15:28). Timbrels and cymbals were used as percussion instruments (1 Chr. 13:8). He also caused the Levites to use those instruments in worship (1 Chr. 15:16).

One of the reasons we do not have drums in our church is because drums are not mentioned as instruments of worship in the Word of God. Drums are found mainly among the heathen. They stir up all kinds of passions that are not godly. King David did not have drums. The argument for contemporary music is that the young desire that kind of rhythm. But it is the responsibility of leadership to lead and guide the youth in the right way.

When the children of Israel went astray, the Levites also went astray. Consequently, when these Levites were restored, they found that they were ministering to the people, but could not come near to the table of the Lord. Of the tribe of Levi, only the faithful sons of Zadok were permitted to minister to the Lord. *“And the Levites that are gone away far from me, when Israel went astray, which went astray away from me after their idols; they shall even bear their iniquity. Yet they shall*

*be ministers in my sanctuary, having charge at the gates of the house, and ministering to the house: they shall slay the burnt offering and the sacrifice for the people, and they shall stand before them to minister unto them. Because they ministered unto them before their idols, and **caused** the house of Israel to fall into iniquity; therefore have I lifted up mine hand against them, saith the Lord GOD, and they shall bear their iniquity. **And they shall not come near unto me, to do the office of a priest unto me, nor to come near to any of my holy things, in the most holy place:** but they shall bear their shame, and their abominations which they have committed. But I will make them keepers of the charge of the house, for all the service thereof, and for all that shall be done therein. But the priests the Levites, **the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the Lord GOD**” (Ezek. 44:10-15).*

When temple worship was restored by King Hezekiah after a time of decadence during the reigns of his predecessors, we see that he inaugurated the restoration of music in accordance with the commandments of David. Second Chronicles 29:25 reads: “*And he set the Levites in the house of the LORD with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king’s seer, and Nathan the prophet: for so was the commandment of the LORD by his prophets. And the Levites stood with the instruments of David, and the priests with the trumpets. And Hezekiah commanded to offer the burnt offering upon the altar. And when the burnt*

offering began, the song of the LORD began also with the trumpets, and with the instruments ordained by David king of Israel. And all the congregation worshipped, and the singers sang, and the trumpeters sounded: and all this continued until the burnt offering was finished.” The congregation worshiped, the singers sang, and the trumpeters sounded, and when they worshiped, they sang the song of the Lord, singing under the inspiration of the Holy Spirit.

Therefore, worship is an integral part of a church service. The song of the Lord is, for the most part, the singing (either in one’s own language or in other tongues) of a song composed by the Holy Spirit. There is the New Testament confirmation found in Hebrews 2:12 saying, “*I [The Lord Jesus] will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.*”

We should mention that melodies are very important, since they impact us spiritually. Words are also very important, and they should at all times glorify the risen Lord. Nonetheless, even when they do and are put to wrong music, they can have a deleterious effect upon those who hear and participate in singing them. It has been noted that certain music stirs up sexual passions amongst the young with the result that they are given over to immoral practices. Music should be carefully controlled by parents; and certainly no such so-called “contemporary music” should be allowed in churches.

The importance of music was illustrated by a concerned mother who was also a science teacher in Colorado. She placed two

identical sets of plants in two sealed containers. In one she played classical music, and the plants responded and matured. In the other container she placed rock music, and those plants frayed and drooped. This is true of cows also. When soothing music is piped into their stalls, their milk is of a superior quality. Rock music negatively affects their disposition, resulting in inferior milk and less yield (Retallack, 1973).

After having given this warning concerning false worship, we now seek to give an example of true worship, which is to worship the Lord in the beauty of holiness (Ps. 96:9).

Davidic Worship: Heart Attitudes

When we consider the Lord, we realise that His personality cannot be expressed in one phrase. In the Book of Psalms, King David gives thanks and worships Him for the different virtues that form His peerless character. Some of these we will now contemplate, realising that we, like David, need a *revelation* of each of these aspects of His nature.

For example, in Psalm 95:3,7 there is the revelation of the greatness of our God and the fact that we are the sheep of His hand. David could say in the much beloved Psalm 23 that the Lord is our Shepherd and we shall not want, for He is our Provider. In response, David says that we are to worship and bow down before Him (Ps. 95:6).

Worship may be defined as receiving a revelation of God's character, and then prostrating oneself before the Lord, with

the desire to be like Him. Worship is expressed, for example, in songs of adoration that are worthy of His majesty.

Who we desire to worship is very important, for we become like who we worship. In the negative sense, there is false worship in which a person falls down or expresses adoration for idols. We are told that the person then becomes like these idols. Psalm 115:4, 8 reads, *“Their idols are silver and gold, the work of men’s hands...They that make them are like unto them; so is every one that trusteth in them.”* This was forcefully shown me when the fallen angel that governs Thailand appeared unto me in Bangkok many years ago. The Thai people who worship him are like him, for he was the very embodiment of the Thai personality.

In so many churches throughout the world, worship has been corrupted to conform to the standards of this world. It is so reminiscent of that which the children of Israel practiced at Mount Sinai while waiting for the reappearance of Moses. *“And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron. And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt. And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, To morrow is a feast to the LORD. And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play”* (Ex. 32:3-6).

Then Exodus 32:25 reads, “...*Moses saw that the people were naked; (for Aaron had made them naked unto their shame among their enemies:).*” The phrase “naked unto their shame” is comparable to the so-called “dressing down” that some churches practice. This was also practiced for a time in business establishments on Fridays. It was abandoned rapidly because it was recognised that the so-called “dressing down” and “come as you desire” attitude greatly reduced productivity. Business establishments of repute require their employees to be attired as professionals in what are termed “business suits.” In my early days, every man had a suit that was termed his “Sunday best” and was worn to church in honour of the One whose house they were attending to worship.

Then there was the offering of false fire upon the altar, which resulted in the slaying of the sons of Aaron – Nadab and Abihu (Lev. 10:1-2). God seeks those who will worship Him in spirit and in truth. Let us worship Him acceptably in the beauty of holiness, as did King David, and be among the faithful remnant who have not bowed their knee to Baal!

True worship of the Lord, therefore, depends very much on our heart attitudes:

Desire: A true worshipper adores the Lord for who He is, and desires to become more and more like Him. For example, in Psalm 29:2, there is the admonition to worship the Lord in the beauty of holiness. We need to come unto Him having been made a partaker of His holiness, and desirous for that

particular work of grace to be developed to an ever increasing degree in our lives.

Obedience: A true worshipper delights to obey the Lord. Being a prophet, priest, and king, David offered up sacrifices unto the Lord and received revelation concerning worship that was truly acceptable unto God. It was not animal sacrifices that God desired, even though that had been ordained of God through Moses. Rather, He desires a man or woman who would delight to do His holy will. *“Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required. Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart”* (Ps. 40:6-8).

Consecration: A true worshipper places the Lord **first** in his heart, above all else. Thus, in Psalm 45:10 we are exhorted to forget our own people and our father’s house. Then shall the Lord desire our beauty, and we will become fit to worship Him.

Zion – Rest of God

Zion is associated with the rest of God. David brought the children of Israel into rest, as we see in 2 Samuel 7:1, *“And it came to pass, when the king sat in his house, and the LORD had given him rest round about from all his enemies.”*

This is the literal fulfilment of Hebrews, which speaks of the rest of God. Hebrews 4:7 reads: *“Again, he limiteth a certain*

day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts. For if Jesus [Joshua] had given them rest, then would he not afterward have spoken of another day. There remaineth therefore a rest to the people of God.”

Some words of explanation are needed here so that we might understand the spiritual sense of the rest of God, which is an instantaneous and yet progressive experience for the believer. The key lies in understanding that David had rest from all of his enemies. These enemies were essentially the seven nations that the Lord left in the land after the occupation of the Promised Land by Israel. They correspond spiritually in the life of the believer to the seven cardinal sins mentioned in Proverbs 6:16-19. The table below illustrates this:

Hittites	A Proud Look
Girgashites	A Lying Tongue
Amorites	Hands that shed innocent blood
Canaanites	A heart that deviseth wicked imaginations
Perizzites	Feet that run swiftly to mischief
Hivites	A false witness that speaketh lies
Jebusites	He that soweth discord among brethren

Thus, we enter the rest of God when we sit before the Lord in holy quietness, having brought those cardinal sins under subjection in our lives.

The Tabernacle of David essentially portrays this godly king sitting before the presence of God, as represented by the Ark

of the Covenant covered by the Mercy Seat (2 Sam. 7:18, cf. Num. 7:89). The cry of David was to hear from God, His upright judgment, guidance, and direction for the people: “*Let my sentence come forth from thy presence; let thine eyes behold the things that are equal*” (Ps. 17:2). When we have to make decisions, let us ever sit before the Lord in holy quietness, waiting to hear His voice and the sentence that comes from His presence.

In the Tabernacle of David, there were no sacrifices, but only that which God really seeks for—a man who will do all His will. David illustrates one who in his own words says, “*Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required. Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart. I have preached righteousness in the great congregation: lo, I have not refrained my lips, O LORD, thou knowest. I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation. Withhold not thou thy tender mercies from me, O LORD: let thy lovingkindness and thy truth continually preserve me*” (Ps. 40:6-11).

This man then partakes of the mercies of God. In the case of David, these are called “the sure mercies of David.” The following verses show us what these are: “*Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies*

of David. Behold, I have given him for a witness to the people, a leader and commander to the people” (Isa. 55:3-4).

In 2 Samuel 7:14-15, we see the Lord exercising the sure mercies of David towards his seed, saying, *“I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee” (2 Sam. 7:14-15).*

Now let us consider some of those wonderful psalms that flowed from this anointed shepherd king after he had entered his rest. This rest came after his sins with Bathsheba had been cleansed by God. The prayers that are associated with the Tabernacle of David may be entitled as follows from Psalms 51–72:

Ps. 51 Confession

Ps. 52 The judgment of the deceitful

Ps. 53 The godless

Ps. 54 The Lord our Helper

Ps. 55 Casting thy burden upon the Lord

Ps. 56 Fears in the midst of trials

Ps. 57 Prayers in the midst of perils

Ps. 58 Judgment of wicked judges

Ps. 59 Prayers for deliverance from a violent man

Ps. 60 Prayer for the deliverance of a nation

Ps. 61 Prayer when overwhelmed

Ps. 62 Expectantly waiting upon God

- Ps. 63 Thirsting for God
- Ps. 64 Prayer for God's protection
- Ps. 65 Prayer of the one who is chosen to approach unto God
- Ps. 66 Prayer of remembrance for God's goodness
- Ps. 67 For God's saving health
- Ps. 68 For the fatherless
- Ps. 69 That God may draw near
- Ps. 70 Prayer for the poor and needy
- Ps. 71 Prayer for the aged
- Ps. 72 Prayer for his son Solomon and therefore for Christ
the King

The Lord gives us rest from the enemies within (our sin nature) as well as from the enemies without. One of the blessed features in the life of David was God's promise to him in 2 Samuel 7:9: *"And I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great men that are in the earth."* The promise of protection for David is exemplified particularly in the following two psalms, which we ourselves need to appropriate by His grace. They are Psalm 64 and Psalm 91.

There is a prayer for God's protection in these two psalms. Psalm 64:1 says, *"Preserve my life from fear of the enemy."* Psalm 91 flows along in the same vein. The prophet says in Psalm 91:1-2, *"He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the LORD, He is my refuge and my fortress: my God; in him will I trust."* Then there are all kinds of promises

in this psalm whereby God says He will preserve us and He will keep us.

Psalm 91:3-6 says, *“Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers [speaking of the cherubims], and under his wings shalt thou trust. His truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; Nor for the pestilence that walketh in darkness...”* So often, sickness seems to have its strongest power during the night. In Togo, there are mosquitoes that you can hear coming at you at night, especially if they are females. The female mosquitoes are dangerous and carry malaria. Yet God says, “I will keep you from all these things.”

Psalm 91:9-10 says, *“Because thou hast made the LORD, which is my refuge, even the most High, thy habitation; There shall no evil befall thee, neither shall any plague come nigh thy dwelling.”* It seems that in Psalm 91 God is giving us such tremendous promises. I believe that our angels walk with us to watch over us and protect us, even when we are crossing the street or in our driving, for it is possible for us to make errors of judgment. Even though there are tremendous promises and God says, “I will keep you,” we must still be careful.

When my wife was in the hospital, I sought to visit her early one morning. A certain road leading to the hospital was frozen. There was a car spinning in front of me so I turned to avoid it,

went over the median, and was faced with a semi-truck in front of me! Literally, I saw a hand come down, take my steering wheel, and pull it over. You cannot physically take a car that is running parallel to a median, over the median and put it straight back, but angels can. When I came up to the light, there was a fellow in a truck and he looked at me and wiped his brow in disbelief. He probably thought I was a really good driver, but if I had had the opportunity, I would have shaken him and said, “I was not driving at that moment, it was an angel!”

We want to feel the presence of God guiding us and protecting us. I believe He can bless our businesses and our work. He can give us revelation at work, and He can bring in the people to buy our goods and so forth. It is encouraging that God is our Helper. We need to practice the presence of God and we need to see wonderful things happen in our day-to-day lives. To those who daily live in the presence of God, He gives the following promise in Psalm 91:15, *“He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him. With long life will I satisfy him, and show him my salvation.”*

My principal private secretary had the job of assigning rooms for people at a particular convention, and faced difficulty in finding enough rooms. I said, “Wait dear, you will see that the angels will work everything out.” They did. Everybody had a place. The key is to walk in Psalms 15 and 24. We are going to experience His protecting power and many other wonderful blessings.

Those are the prayers of King David; and by the grace of God, we want to experience them. We want Christ in us, the Hope of Glory, in a very wonderful way. We want to be those who are dwelling in God's presence, praying, as it were, in the Holy of Holies with God. As we do, we will experience the wonderful blessings of Psalms 64 and 91.

*We need
to practice
the presence
of God!*

The Restoration of the Tabernacle of David

The Tabernacle of David was spoken of prophetically by Amos 9:11-12, *"In that day will I raise up the Tabernacle of David that is fallen, and close up the breaches thereof."* In speaking of the raising up of this tabernacle, the prophet was not speaking of curtains and the Ark of the Covenant, but was really saying (and this was quoted by James in Acts 15:17), *"That the residue of men might seek after the Lord, and **all the Gentiles**, upon whom my name is called, saith the Lord, who doeth all these things."* This refers to no other experience than the outpouring of the Holy Spirit upon the Early Church, and on the Gentiles in particular.

King David ruled not only over Israel, but also over the Gentiles. He is a type of Christ, who brought the Gentiles into the Early Church on the Day of Pentecost. Therefore, the Tabernacle of David speaks, in a spiritual sense, of the outpouring of the Spirit of God on the day of Pentecost. When the Spirit of God was poured out, the Jews and the Gentiles were incorporated into the Church of Jesus Christ.

There is also a spiritual application for the Church in the Last Days when God will again raise up the Tabernacle of David. In the latter days we should, and are in fact, beginning to experience the Holy Spirit being poured out on His Church universally, bringing about the restoration of worship found in the Tabernacle of David.

Thus, in both the Early and Latter Day Church, the Tabernacle of David has relevance. Not only are the laws of God to be written on the fleshly tables of our heart, but also with all our hearts we will seek the Lord and worship Him in spirit and in truth.

The primary message of the Tabernacle of David is to worship the Lord in the beauty of holiness. That message is being repeated throughout the world in countless churches that are looking to the Lord in quiet contemplation and hearing His voice. The Tabernacle of David may be summarised by the words of that godly and saintly king from one of his most beloved psalms – and we quote, “*One thing have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to enquire in his temple*” (Ps. 27:4).

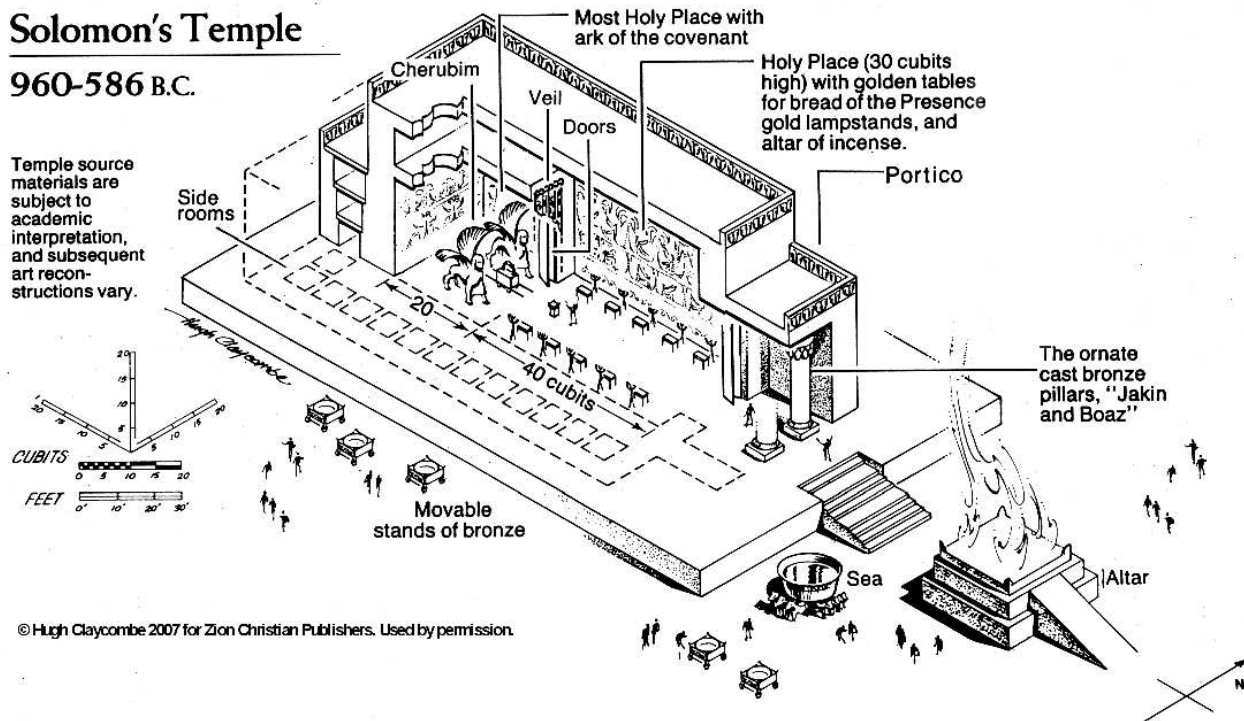
May this, dear ones, be the cry of our very heart so that the truths of the Tabernacle of David would be our experience. Let us practice sitting before His glorious presence, with the laws of God written upon the fleshly tables of our heart, worshipping Him in the beauty of Holiness and listening to what He would say unto us.

When I had one of my experiences of being in heaven in the spirit, I saw that it was not the pleasures of heaven that interested David, but rather seeing the Lord Himself. The Lord Jesus Christ is to ever be our goal. As the Apostle Paul said, “...*That I may win Christ...*” (Phil. 3:8), or as King David said, “*I have set the LORD always before me: because he is at my right hand, I shall not be moved*” (Ps. 16:8).

Solomon's Temple

960-586 B.C.

Temple source materials are subject to academic interpretation, and subsequent art reconstructions vary.



THE TEMPLE OF SOLOMON

If the Tabernacle of David can best be understood and interpreted by contemplating the life of that godly king, then the Temple of Solomon can likewise be best understood from the person and life of King Solomon.

Solomon and the Temple

The life and times of David were characterised by wars and strife. Eventually, he brought the nation into rest. On the other hand, Solomon's reign was one of peace and prosperity, which is a type of Christ's millennial reign to come after the rule of the Antichrist.

The contrast could be summed up in the words of Isaiah 61:1-3: *“The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.”* This is the role of the preacher, which will be highly esteemed in the millennial reign. Those who have

paid the price of victories through heaviness and sorrow of spirit will enter into the joys of the Kingdom.

Another aspect of Solomon's reign that is a type of the millennial kingdom is that it ended in rebellion (1 Ki. 11–12, Rev. 20:7-9). This was due to the immorality of King Solomon. First Kings 11:8-11 reads, *“And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods. And the LORD was angry with Solomon, because his heart was turned from the LORD God of Israel, which had appeared unto him twice, And had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the LORD commanded. Wherefore the LORD said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant.”*

It is sad that many who are elevated by God into positions of leadership fall prey to the temptation of the lust for women. Field Marshal the Duke of Wellington, Admiral Viscount Nelson, President Thomas Jefferson, President Kennedy, President Clinton, Prince Metternich, Alexander the Great, George IV, William IV, Edward VII, Edward VIII, Prince Charles, and the Emperor Napoleon are but a few of those who have given in to such temptation. Regretfully, some church leaders have likewise fallen. Let us cling to the Mercy Seat so that our testimony will be that of the Apostle Paul who wrote, *“...Yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful”* (1 Cor. 7:25).

The name of Solomon means “prince of peace” and the Temple of Solomon was to be a sign of peace. The Temple of Solomon was a temple that David so fervently desired to build, but God would not let him build it. This was recounted by King Solomon when he said to Hiram in 1 Kings 5:3-5, *“Thou knowest how that David my father could not build an house unto the name of the LORD his God for the wars which were about him on every side, until the LORD put them under the soles of his feet. But now the LORD my God hath given me rest on every side, so that there is neither adversary nor evil occurrent. And, behold, I purpose to build an house unto the name of the LORD my God, as the LORD spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build an house unto my name.”* In other words, the Lord had said to David, “You are a man of war, and the temple that I want built in Jerusalem is to be built as a sign of peace.” Therefore, David was given the pattern of the temple, but it was Solomon who built it.

We are also told by the Lord that Solomon was clothed with beauty and glory (Mt. 6:29). He was renowned for his wisdom (1 Ki. 4:30). He was indeed the preacher of righteousness (Eccl. 1:1). As we shall see, Solomon’s temple was a manifestation of the glory of God, the priesthood of God, and the peace of God. It also showed forth the wisdom of God because it was King Solomon who built it, and he was renowned for his wisdom. Moreover, the temple portrays God’s government, because it was dedicated in the 12th year of the reign of Solomon and the number 12 speaks of government. His government is rooted in wisdom and peace

that come from keeping the Ten Commandments and worshipping Him in the beauty of holiness.

History of the Temple of Solomon

This temple was started in the fourth year of King Solomon, 480 years from the time that the children of Israel began the Exodus, *“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 began to build the house of the LORD”* (1 Ki. 6:1).

The number 480 is a multiple of 48 times 10. In the Bible there are many measurements. Each measurement has a spiritual significance. Forty-eight is the number of the priesthood (Num. 35:7). Ten is the number of the Law. We are going to see priests fulfilling the law through the temple worship in Solomon’s Temple.

Another aspect of 480 is that it is composed of 4 x 120. Four means universal and 120 signifies a dispensation. Thus the priests should in all aspects hold up the truths of the dispensation to which they are ordained. It is a solemn injunction, and there are few who are faithful. When we examine the Temple of Ezekiel, we find that the priesthood is essentially divided into two. The faithful sons of Zadok carried out the requirements of the Law, but the Levites sought to follow the people in corrupting the word and true worship of the temple (see Ezekiel 44).

David made provision for the temple during his lifetime	1 Chronicles 29:1-19
The temple was constructed by Solomon from the fourth to the eleventh year of his reign	1 Kings 6-7
King Solomon was aided by Hiram, king of Tyre in the construction of the temple	1 Kings 5:1-18
It was dedicated in the 12 th year of his reign on the Feast of Tabernacles	1 Kings 8:2

Of the temple dedication, we read in 2 Chronicles 7:1-3, *“Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the LORD filled the house. And the priests could not enter into the house of the LORD, because the glory of the LORD had filled the LORD’S house. 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.”* The dedication of the temple was sealed by the manifest glory of God, a glory that will likewise be revealed in His Church in the Last Days.

The Temple Measurements

The main purpose of studying the Temple of Solomon is to find the spiritual truths that are attached to this temple, that we might apply them to our own lives. The temple

measurements reveal the qualifications for the believer to attain unto maturity and Christian perfection.

The foundation for the building of the Temple of Solomon was 60 by 20 cubits (1 Ki. 6:2). Sixty is a combination of six (the number of man) and ten (the number of the law), and it speaks of man fulfilling the law. Twenty speaks of maturity. Therefore, the temple will demonstrate how a mature man can fulfil the law and enter into the presence of God.

The temple measurements reveal the qualifications for the believer to attain unto maturity and Christian perfection.

Solomon's Temple was shaped as a "long house" of three successive rooms from east to west, a vestibule only 30 feet deep, a nave (the Holy Place) of 60 feet, and an inner sanctuary (the Most Holy Place) of 30 feet (1 Ki. 6:2-3,16-17). It was approximately 30 feet wide and 45 feet high by its interior measurements for the "house," not counting the porch, which was an open entryway.

However, from the point of view of spiritual interpretation, the measurements must be retained in their scriptural numbers; feet have no spiritual connotation, while cubits do. The measurements in feet were given so that we might have some idea of the actual size of the building, which was not very big – 120 feet long by 30 feet wide. This is the size of an average church, seating perhaps 300 people.

The Porch

Translating these into the spiritual measurements of the Bible, there was a porch or vestibule of 20 cubits length by 10 cubits wide (1 Ki. 6:3).

The Length: The number 20 as we have already stated signifies maturity. Twenty was the age at which, under the Law, a boy was considered to have reached manhood (cf. Num. 14:29).

The Width: The number ten speaks of the Law. To enter the Outer Court, man had to fulfil the Law of God. We must watch how we live in the church. In other words, if we commit sin and continue in the sin, God raises up a stumbling block (as He says in Ezekiel 3:20) and causes something to offend us so that we leave church. For Jesus said, “...*Whosoever committeth sin, is a servant of sin...The servant shall not remain in the house forever...*” (Jn. 8:34-35). The more one studies the Word of God, and especially John’s Gospel, the more one is overwhelmed at the privilege of coming to church, out of all the billions of people who are living upon earth.

I used to think that anybody could go into any church they wanted to, until I had a vision one night. This vision came when I was very young in the faith, and I was going to a church that was experiencing something of a revival. (It was not Pentecostal.) In the vision I saw the threshold or the entrance to this church, and I was walking into the church. Suddenly it was as though a hand came upon me and I fell flat, and the

Lord said, “No one enters the church just by happenstance.” When you come to the Word of God you realise that is very true. The Lord said, “*No man can come to me, except the Father which hath sent me draw him...*” (Jn. 6:44).

It is a divine privilege to be drawn to church, to know that the Lord Jesus is the Christ, the Son of God. It is only by revelation that we know and understand this, even as our Lord said unto Peter, “*But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven*” (Mt. 16:15-17).

We would also do well to be very careful what we say in our hearts. I remember sitting in the front row of a service in a small church on a Sunday morning. Having attended three Bible Schools, I said to the Lord in my heart, “Are You sure that I can be in the ministry? I do not think I should be. I do not want to let you down by starting and not finishing or turning back like many others. I would rather not have started at all. Are You really, really sure You have called me? Because I do not think I am going to make it. There are so many better people.”

There was an elderly pastor present who was not the pastor of the church, but was on the faculty of one of the Bible Schools I had been to. It was just before communion, and he was sitting at the table. He began to prophesy something like this: “Of all the millions that call upon My Name, do you not think

that I know whom I have called?" I knew God was listening to my heart; so be very careful what you say in your heart.

The Height: Moving back to the porch of the temple, the height of the porch was 120 cubits. Second Chronicles 3:4 says, "*And the porch that was in the front of the house, the length of it was according to the breadth of the house, twenty cubits, and the height was an hundred and twenty: and he overlaid it within with pure gold.*" The number 120 is significant in that it occurs in Holy Scripture whenever there is a dispensational change. A change of dispensation occurs when God determines to change the principal truth. For example, at Pentecost, it changed from the Age of the Law to the Era of Grace.

We see the number 120 being associated with the following changes of dispensation:

Pre-Diluvial to Ante-Diluvial: The Lord said in Genesis 6:3, "*...My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.*" This changed the dispensation from pre-diluvial (before the Flood) to ante-diluvial (after the Flood) years. The whole of creation changed in the sense that there was rain and other climatic changes, as well as the considerable shortening of the longevity of man. During this ante-diluvial dispensation, the Lord chose Abraham, and from him came the chosen nation of Israel.

The Age of the Law: The age of Moses was 120 years, speaking of the dispensation of the Law being brought in by the

lawgiver. The weight of the gold spoons offered by the princes of Israel for the tabernacle was 120 shekels (Num. 7:86). This was a further witness of changing dispensation.

Dispensation of Rest: The next relevant Scripture with respect to the number 120 is the exterior height of the porch of the Temple of Solomon (2 Chr. 3:4). This signalled to all who entered or even viewed the temple that here again was a dispensational change. The Ark of God, symbolising His presence, was brought into the Holy of Holies in Jerusalem, and the staves were removed, signifying this was a dispensation of rest.

There are two other 120's with respect to Solomon and the temple. There were 120 priests who had trumpets that sounded in unison on the Feast of Tabernacles at the time of the dedication of the temple (2 Chr. 5:12). Also, the Queen of Sheba, in offering 120 talents of gold to Solomon, acknowledged the dispensational change (1 Ki. 10:10).

The Church Age: The number 120 is again seen in Scripture when the Age of the Law terminated and the Age of the Church and Holy Spirit was inaugurated at the Feast of Pentecost (Acts 2:1-4). There were 120 who were the first recipients of the baptism of the Holy Spirit.

The dispensation of rest was also a foreshadow of two other dispensations:

The Church of the Last Days: If the Tabernacle of David represented the Early Church, then the Temple of Solomon

must depict the Church of the Last Days, a Church that will enter into His rest, manifesting the wisdom and glory of God (Eph. 3:10). Moreover, the Church will experience the spiritual fulfilment of the Feast of Tabernacles, which is the feast of the ingathering of the harvest. It is also typified by a time of great joy.

The Millennium: Solomon, in his type as the prince of peace (the role of Christ in the Millennium), was demonstrating two things. Firstly, the Feast of Tabernacles was the principal feast during his reign, and will also be the principal feast of the millennial period. Secondly, as was the case during his reign, the Millennium will be a time when the wisdom and peace of God will flow like a river.

The Pillars: Two pillars of 18 cubits in height supported this porch (1 Ki. 7:15). The two pillars at the entrance were named Jachin (meaning “He establishes”) and Boaz (meaning “in it is strength”). Therefore, one may deduce from the two pillars that they speak of the temple being established in the strength of the Lord.

These pillars were ornate, and therefore there are other lessons that may be derived from them. Their height of 18 cubits signifies strength; their circumference of 12 cubits would suggest government; and in fact they would indeed portray ministers or elders in the body of Christ. Their chapiters (or capitals as heads) were made of brass, again a metal speaking of strength. The chapiters were of five cubits in height, signifying grace and judgment. Therefore, it is in the

sovereignty of God that some are ordained to become ministers and elders in His church.

Basically, these pillars speak of those who hold up the church – such as the deacons, elders, fathers, and mothers in Israel, who are holding up the church by their prayers and their lives. In the Book of Revelation, Christ says, *“Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name”* (Rev. 3:12).

Two chains of pomegranates decorated these heads (chapiters). Pomegranates, when used alone, signify the fruit of the Spirit. Thus, ministers must portray the fruit of the Spirit brought to perfection in their lives (as mentioned in Galatians 5:22-23).

There were 200 of these festooned pomegranates on each pillar, 200 being the reward of a faithful servant (Song 8:12). Therefore, each pillar shows forth the reward of one who is true and faithful in the ministry of their Lord. They depict also the double portion reward of His faithful servants. The lily work speaks of all our works being cradled in purity.

On one occasion, I was in a vision in heaven and there I saw many pillars in the temple in heaven. These pillars were living people, holding up the work of God. In a way, these pillars are like huge trees; and when the storm comes, all the little birds and the little animals get under the trees

because the trees give them strength and protection. This is so in the church when there are difficulties – the fathers and mothers in Israel give strength to the young ones. We want to be steadfast, strong pillars from which others can come and draw strength.

The Furniture of the Outer Court

In this section, we will examine some of the furniture of the Outer Court.

The Molten Sea: First Kings 7:23 says, “*And he made a molten sea, ten cubits from the one brim to the other: it was round all about, and his height was five cubits: and a line of thirty cubits did compass it round about.*” The molten sea is comparable to the Laver of Water. These measurements have the following message for us. Being circular, this sea of water speaks of eternal truth, since water speaks of the Word of God.

The measurement of ten cubits naturally teaches that the Ten Commandments (or the Law) are associated with this water. It washes those who have broken the Law from defilement (Eph. 5:26).

Thirty, being the age when the priests were permitted to do the service of the temple, signifies that the ministry at the sea was limited to the priests. We are distinctly told in 2 Chronicles 4:6 that the sea was for the priests to wash in. This signifies that they were cleansed to perform their divine duties.

“And under the brim of it round about there were knops compassing it, ten in a cubit, compassing the sea round about: the knops were cast in two rows, when it was cast” (1 Ki. 7:24). The gourds or knops, coming from the Hebrew word *peqa* (meaning to burst), could signify a bulb of a flower; but it is used only in an architectural sense of an ornament therefore to beautify the sea. Being ten knops in number to a cubit, and 30 cubits being the perimeter, they amount to 300 knops – with 300 speaking of the beauty of one who walks with God (Gen. 5:22).

“It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea was set above upon them, and all their hinder parts were inward” (1 Ki. 7:25). Bulls, or oxen, are a symbol of strength, as well as a complete sacrifice offered either by the whole congregation or a king.

“And it was an hand breadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it contained two thousand baths” (1 Ki. 7:26). This aspect of its formation speaks of the delicacy of purity. The number of the Church Age is 2,000; therefore, it speaks of the fact that the temple is filled with truths for the Last Day Church. However, 2 Chronicles 4:5 declares it to be 3,000 baths, suggesting that many of the truths contained therein are also for the millennial age of Christ.

Ten Bases of Brass: First Kings 7:26-39 says, *“And it was an hand breadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it contained two thousand*

baths. And he made ten bases of brass; four cubits was the length of one base, and four cubits the breadth thereof, and three cubits the height of it. And the work of the bases was on this manner: they had borders, and the borders were between the ledges: And on the borders that were between the ledges were lions, oxen, and cherubims: and upon the ledges there was a base above: and beneath the lions and oxen were certain additions made of thin work. And every base had four brasen wheels, and plates of brass: and the four corners thereof had undersetters: under the laver were undersetters molten, at the side of every addition. And the mouth of it within the chapter and above was a cubit: but the mouth thereof was round after the work of the base, a cubit and an half: and also upon the mouth of it were gravings with their borders, foursquare, not round. And under the borders were four wheels; and the axletrees of the wheels were joined to the base: and the height of a wheel was a cubit and half a cubit. And the work of the wheels was like the work of a chariot wheel: their axletrees, and their naves, and their felloes, and their spokes, were all molten. And there were four undersetters to the four corners of one base: and the undersetters were of the very base itself. And in the top of the base was there a round compass of half a cubit high: and on the top of the base the ledges thereof and the borders thereof were of the same. For on the plates of the ledges thereof, and on the borders thereof, he graved cherubims, lions, and palm trees, according to the proportion of every one, and additions round about. After this manner he made the ten bases: all of them had one casting, one measure, and one size. Then made he ten lavers of brass: one laver contained forty baths: and every laver was four cubits: and upon every one of the ten

bases one laver. And he put five bases on the right side of the house, and five on the left side of the house: and he set the sea on the right side of the house eastward over against the south.”

These ten moveable stands and their basins were used to wash such things that were offered as burnt offerings. Their measurements (four by four by three cubits) (1 Ki. 7:27) signify universal acceptance of those who came to sacrifice (four by four) to Deity (three). It is specifically stated that they were square (four by four) and not round to emphasise the fact that these tables were open to whosoever wanted to come. The engravings of lions and oxen depict strength and rulership of the One to whom the sacrifices are made. Palm trees symbolise the righteousness of the supreme sacrifice of Christ who fulfilled these sacrifices in His own body. Cherubims signify the presence of God, who is present to receive the sacrifices.

“And Hiram made the lavers, and the shovels, and the basons. So Hiram made an end of doing all the work that he made king Solomon for the house of the LORD: The two pillars, and the two bowls of the chapiters that were on the top of the two pillars; and the two networks, to cover the two bowls of the chapiters which were upon the top of the pillars; And four hundred pomegranates for the two networks, even two rows of pomegranates for one network, to cover the two bowls of the chapiters that were upon the pillars; And the ten bases, and ten lavers on the bases; And one sea, and twelve oxen under the sea; And the pots, and the shovels, and the basons: and all these vessels, which

Hiram made to king Solomon for the house of the LORD, were of bright brass. In the plain of Jordan did the king cast them, in the clay ground between Succoth and Zarthan. And Solomon left all the vessels unweighed, because they were exceeding many: neither was the weight of the brass found out. And Solomon made all the vessels that pertained unto the house of the LORD: the altar of gold, and the table of gold, whereupon the shewbread was, And the candlesticks of pure gold, five on the right side, and five on the left, before the oracle, with the flowers, and the lamps, and the tongs of gold, And the bowls, and the snuffers, and the basons, and the spoons, and the censers of pure gold; and the hinges of gold, both for the doors of the inner house, the most holy place, and for the doors of the house, to wit, of the temple. So was ended all the work that king Solomon made for the house of the LORD. And Solomon brought in the things which David his father had dedicated; even the silver, and the gold, and the vessels, did he put among the treasures of the house of the LORD” (1 Ki. 7:40-51).

In this section of Scripture, we are told that Hiram of Syria made the pillars and their networks of pomegranates, as well as the other vessels. This he did under the direction of King Solomon in the clay ground which was far from Jerusalem. There are beautiful truths that we should not miss. We too are being moulded and made ready in the pits of this world to become vessels of honour to adorn the Temple of God in the Holy City, which is the New Jerusalem. We are being formed by the Holy Spirit (our Hiram) under the direction of the Lord Jesus Christ (our Solomon).

The Holy Place

The main sanctuary or the Holy Place of the Temple of Solomon was 40 cubits long and 30 cubits high, while the overall width was 20 cubits (1 Ki. 6:2-3). The number 40 is the number of trial or proving, while 30 is the number of service, and 20 is that of maturity. Thus, a tried, proven, and mature servant of the Lord ministered in this place.

We have to be tried because ours is a high and holy calling. We have been ordained and predestined by God for heaven, for His glory, and to be made conformable unto Christ. Therefore, if we are going to go on into the temple and into the things of God, we are going to experience trials. Trials purify us and develop us. We are tried, proven, and chosen in the furnace of affliction (Isa. 48:10). Jesus said those who see obstacles and turn back are not worthy of the Kingdom of God. Hebrews 10:38 reads, *“Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.”*

Both the sanctuary and the Holy of Holies were covered within with cedar wood (speaking of strength from the tenacity of its roots) and the floors with fir or cypress wood (speaking of beauty) (1 Ki. 6:15). All was then overlaid with gold (1 Ki. 6:20). In the gold overlay were designs of palm trees (which speak of righteousness) and flower designs (which speak of the perfection of beauty in God’s nature) (1 Ki. 6:29).

Gold always speaks of the purity and the transparency of the divine nature, as evidenced from the Holy City – the New

Jerusalem, the Heavenly City. Revelation 21:18 says, “*And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass.*”

When I was travelling to speak at a church of a very godly pastor in Concord, New Hampshire, God gave me a vision of part of the interior of Solomon’s Temple. I saw the beautiful shiny gold, which speaks of the divine nature, purity, and transparency. To walk into that temple, we have to be transparent as glass, because the temple in the New Jerusalem in heaven is paved with gold. It is so pure that it is like pure glass; and that is what we want to be. God wants us to be transparent so that our lips and our hearts are saying the same thing. Some people say one thing with their lips (as they say what they think you want to hear) but say something else with their hearts. We want to be genuine through and through.

Gold is the metal of deity or the divine nature. As we read in Psalm 45:13, “*The king’s daughter is all glorious within: her clothing is of wrought gold.*” As the building was inlaid and covered with gold, so do we desire to be clothed upon with the nature of Christ and also have that nature wrought out in our innermost being. King David said it this way, “*Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom*” (Ps. 51:6).

Another feature of note from the point of view of spiritual truth is that the stones were formed and fashioned *prior* to being brought to the site. First Kings 6:7 states: “*And the house, when it was in building, was built of stone made ready before it was*

brought thither: so that there was neither hammer nor ax nor any tool of iron heard in the house, while it was in building.”

The building was formed of stone which had been quarried and made ready in the pits of Succoth. Therefore, when a stone came to the temple, it was joined perfectly to the other stones and no noise of a hammer was heard. This speaks of the saints of God being prepared here on earth so that we will, by His grace, enter heaven's portals to stand in our appointed niche, being fitly framed together as living stones in heaven above.

The foundation stones were costly, and so are the apostles and prophets who form the foundations of the Church (Eph. 2:20). These represent also modern-day apostles and prophets who pass through greater trials and tribulations that make them steadfast in the faith. It is upon these foundation stones that the Church universal and individual congregations rest. Those ministers must daily carry the care of the Church, remaining steadfast and rock-like throughout all the storms of life.

With regards to the end time revival, there is a sense that the Lord is preparing His servants beforehand to minister during that time. The whole of the interior of the sanctuary and the Holy of Holies was imbedded with precious stones (2 Chr. 3:6). These precious stones mentioned in Malachi 3:16-18 speak of the saints who will likewise enhance the beauty of the heavenly Jerusalem: *“Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard it, and a book of remembrance was written before him for them that feared*

the LORD, and that thought upon his name. And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.” They will be those who will become role models for others, especially in the end time revival.

First Kings 7:48-51 says, “*Solomon also made all the furnishings that were in the Lord’s temple: the golden altar; the golden table on which was the bread of the Presence; the lampstands of pure gold five on the right and five on the left, in front of the inner sanctuary; the gold floral work and lamps and tongs; the pure gold basins, wick trimmers, sprinkling bowls, dishes and censers; and the gold sockets for the doors of the innermost room, the Most Holy Place, and also for the doors of the main hall of the temple. When all the work King Solomon had done for the temple of the LORD was finished, he brought in the things his father David had dedicated—the silver and gold and the furnishings—and he placed them in the treasuries of the Lord’s temple”* (NIV). These vessels in a certain sense portray the diverse ministries that God has ordained each person to fulfil in the Church.

On each side of the Holy Place there were five candlesticks, and five tables of gold. “*And he made ten candlesticks of gold according to their form, and set them in the temple, five on the right hand, and five on the left. He made also ten tables, and placed them in the temple, five on the right side, and five on the left. And he made an hundred basons of gold”* (2 Chr. 4:7-8).

In a certain sense, each of those candlesticks, and each of those tables represent one of the commandments. The tables stand for the commandments, while the golden candlesticks speak of the divine light of the Spirit and power that is given to those who keep those commandments. Five on one side would represent the first five commandments, which is man's duty to God and the other five represent man's duty to man.

The Most Holy Place

The veil of the temple was that which separated the Holy Place and the Most Holy Place. The veil was made of blue (speaking of Christ as the Word of God), purple (Christ as sovereign King), crimson (as the Priest who offered up the supreme sacrifice for our sins), and linen (His righteousness). Paul makes it clear that the veil represents the flesh of Christ (Heb. 10:20). The veil was wrought with cherubims, representing the presence of God.

The measurements of the Holy of Holies in cubits are 20 x 20 x 30. The inference here is that the service, represented by the number 30, is cradled in maturity. In the Holiest of All were two cherubims made of olive wood (a symbol of peace) and overlaid with gold. Their wings of five cubits, speaking of the grace of God, were outstretched so that they went from wall to wall. Their faces were turned towards each other, for we are told that God dwells between the cherubims (Ps. 80:1). Cherubims are associated with the presence of God.

The Ark of the Covenant was then placed under the wings of the cherubims, and their wings spread forth over the ark. The

staves were removed, signifying that here was the rest of God. Within the ark was nothing except the two tables of stone upon which were written the Ten Commandments, symbolic of the covenant that God made with Israel when they left Egypt (2 Chr. 5:10). We must always reverence these commandments, which for us in the Church Age must be written upon the fleshly tables of our heart. The Lord Himself reminded us that He had not come to destroy the Law but to fulfil it (Mt. 5:17-18).

The Prayers Associated with This Temple

One of the most well-known prayers in this temple was when God appeared to Solomon at Gibeon saying, “*Ask what I shall give thee*” (1 Ki. 3:5). We know Solomon’s answer. He said, “Lord, give me wisdom.” That pleased the Lord. One of the prayers associated with Solomon, therefore, is the prayer for wisdom. He prayed this because for the 19 years of his tutelage under the guidance of his father King David he had been instructed that wisdom was the principal thing. Therefore, he asked for wisdom and understanding (Prov. 4:7). Each one of us should pray for wisdom.

There are other significant prayers of King Solomon. First Kings 8:22 is the prayer that he made at the opening of the temple: “*And Solomon stood before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands toward heaven.*” In verse 29 he says, “*That thine eyes may be open toward this house night and day, even toward the place of which thou hast said, My name shall be there...*”

We want to look at God's response to the prayer of King Solomon. First Kings 9:2-3 says, *"That the LORD appeared to Solomon the second time, as he had appeared unto him at Gibeon. And the LORD said unto him, I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, to put my name there for ever.."*

Therefore, God responded to Solomon, "I have hallowed it and I have sanctified it. I have put it aside for my use." It is wonderful; God put His name on that temple. This is what we want, that when people come into our churches, they feel the presence of God. Let us pray: "Oh God, put Your name on this chapel. God, honour it with Your name, so that people will know that the Lord is here." I am so thankful that prayer goes up daily in our chapel for God's presence to be there.

First Kings 8:47 says, *"Yet if they shall bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness."* He said, "Lord hear them." Verse 49-50 says, *"Then hear thou their prayer and their supplication...forgive..."* Therefore, in the house of the Lord, there should be forgiveness.

Forgiveness is the hallmark of the Gospel message. *"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness"* (1 Jn. 1:9). We, likewise, are to forgive from our hearts all those who have

said all manner of evil against us falsely or have ever persecuted us. Our attitude must be one of total forgiveness and then we shall be able to enter into that state of blessedness whereby we do rejoice and are exceedingly glad (Mt. 5:11-12).

The Lord also warns that if they are disobedient, He will destroy the house. He said, *“But if ye shall at all turn from following me, ye or your children, and will not keep my commandments and my statutes which I have set before you, but go and serve other gods, and worship them: Then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a byword among all people”* (1 Ki. 9:6-7). Therefore, the blessings of God are kept by obedience.

The Truths Associated with This Temple

It is a privilege to enter into the house of God. It is a privilege to know Jesus as our Saviour. ***We must never take anything that we have received from God for granted.*** We must be a thankful people; we must be a grateful people. We should respond and say, “Lord, I am grateful that You chose me, and have given me all these blessings. I want to respond and give myself wholly to You to qualify to enter into Your very presence in the Holiest. I want Your laws written upon the fleshly tablets of my heart. Lord, I want to be grateful for what You have done.”

Hezekiah received many blessings from God and had a marvellous miracle of healing. Sadly, in 2 Chronicles 32:25, we read, *“But Hezekiah rendered not again according to the*

benefit done unto him; for his heart was lifted up: therefore there was wrath upon him, and upon Judah and Jerusalem.”

Hezekiah, after being raised up from a deathbed, did not render unto God for all the goodness that God had done for him. He became proud and careless. We need to constantly say, “Lord, I want to know you. I am deeply grateful for all that You do for me, and I want to show my gratitude by wholeheartedly serving You.”

We often think that to serve God we have to go to the mission field, preach, or be in the ministry. Yet one of the men who knew the presence of God more than anybody else was Brother Lawrence. Where did he practice the presence of God? When he was washing the pots and the pans! That is where he showed gratitude to God. That is where God met him. This poor monk was not deemed fit by his colleagues in this monastery of doing anything more than washing pots. However, because he was faithful, and was always there when needed, Brother Lawrence had an eternal name. It was Brother Lawrence to whom the nobility of France deferred and wrote letters. He was the one they sought as their spiritual guide.

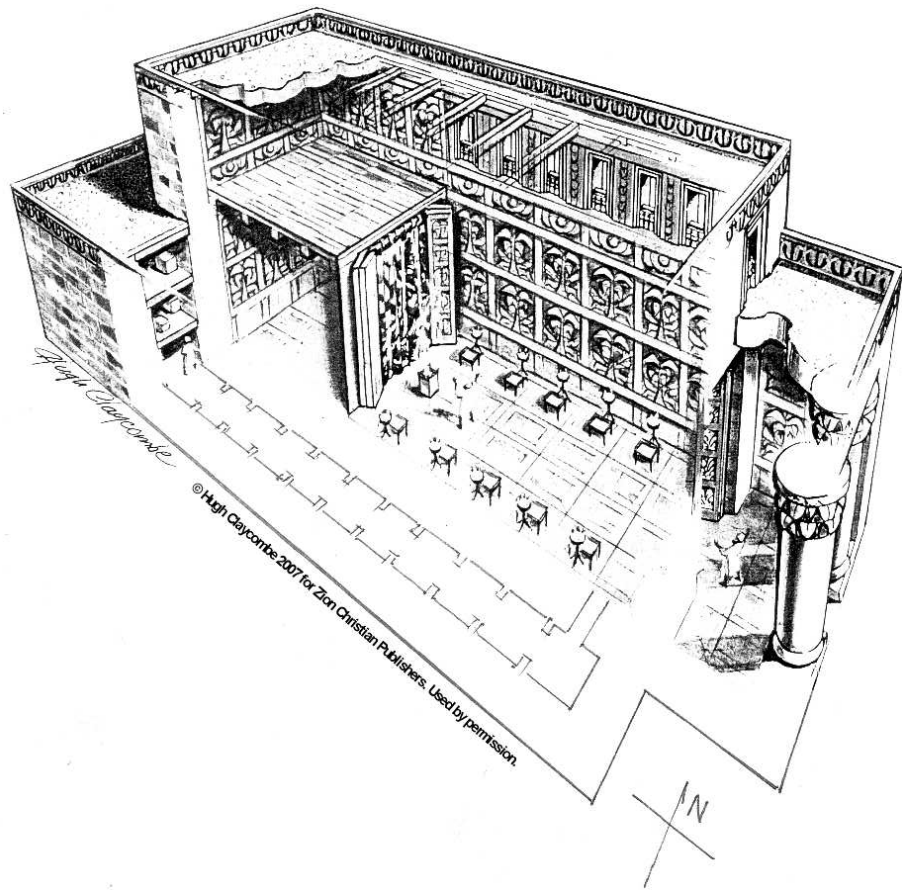
The key to meeting God is being faithful where God has placed us. Zacharias, the father of John the Baptist, was performing the task that God had appointed to him, putting incense upon the altar. Gabriel, the archangel, stood by the Altar of Incense and Zacharias was there at his appointed time (Lk. 1:8-20). God met him and spoke to him concerning John the Baptist. I have heard so many people who have told me, “One of the sweetest times we have had with Jesus is when

we are doing our daily work, our appointed task.” Let these truths be a part of us so that He will fill our temple.

The main truth we want to learn from the Temple of Solomon is that His glory filled the temple when they dedicated it. ***May we have His truths worked out in us, that His presence and His glory might permeate our very being. Let us practice the presence of God while performing whatever task He sets before us.*** We want Him to set His name on our house, our kitchen, and even our furniture pieces such as the dining table – because we practice His presence wherever we are in our house.

Paul said in 1 Corinthians 4:15, “*For though you might have ten thousand instructors in Christ, yet you do not have many fathers; for in Christ Jesus I have begotten you through the gospel*” (NKJV). There are many Christians who can teach and preach, but there are few who are spiritual fathers. God desires to give us a father’s heart, because only as we have it developed within us can we truly know the heart of God the Father. In the Holy of Holies, spiritual fathers rule and reign with Christ.

May we ever press on, beloved, to go within the veil and be spiritual fathers to the nations of the earth.



THE TEMPLE OF ZERUBBABEL

I want to give a little background on this temple so we understand it not only from a historical point of view, but also from a spiritual point of view. Zerubbabel's Temple was built to replace the Temple of Solomon that had been destroyed by Nebuchadnezzar, king of Babylon in 586 B.C. To appreciate it, we should first consider the Temple of Solomon.

The Temple of Solomon

God had ordained that the Temple of Solomon be built. He gave the pattern to King David. We read in 1 Chronicles 28:11-12, *“Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy seat, And the pattern of all that he had by the spirit, of the courts of the house of the LORD, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicated things.”* At the end of his life, King David stored up all the material needed for that temple (1 Chr. 22:1-4).

The temple was built at the precise time God had appointed – 480 years after the children of Israel came out of Egypt (1 Ki. 6:1). It took seven years to finish (seven being the number of completeness). It was finished in the 8th month of the 11th year (1 Ki. 6:38), and was dedicated on the 7th month of the 12th year of the reign of King Solomon. Twelve speaks of government

(1 Ki. 8:1). It was dedicated on the Feast of Tabernacles, which typifies the last great feast, the revival of the Church in the latter days. A hundred and twenty priests blew the trumpets, speaking of a change of dispensation (2 Chr. 5:12). Every time you see a “120” in the Word of God, you know God is going to change the dispensation. He changed it at the time of King Solomon, bringing in an era of peace and prosperity.

When the priests brought in the Ark of the Covenant, they took the staves out – signifying that the presence of God was going to stay there and not travel any more. Then the glory of God came down, *“And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the LORD, So that the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD”* (1 Ki. 8:10-11). The priests could not stand to minister by reason of the glory of God. From every aspect, there is the thought of God’s purpose.

This was the place where God said, “I have set My name.” Indeed, the visible glory of God was manifested. You would say, “Praise the Lord! Nothing is going to happen to that temple, since it was conceived by King David, ordained by God, and His glory filled the place.” Moreover, all the numbers associated with it showed the timing of God and God’s approbation. God would defend the building and place of His choice. At least, that was what the Jews felt.

When Jeremiah prophesied that God would destroy the temple, they said it was impossible. The Lord rebuked them through

Jeremiah, saying, “*Trust ye not in lying words, saying, The temple of the LORD, The temple of the LORD, The temple of the LORD, are these...But go ye now unto my place which was in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel. And now, because ye have done all these works, saith the LORD, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not; Therefore will I do unto this house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh*” (Jer. 7:4, 12-14). Even when the Babylonian army surrounded Jerusalem, the Jews remained adamant and said, “But the temple of God is in our midst. God will never destroy that which is His work.”

Isaiah had prophesied about 150 years before that the temple would be *rebuilt*, signifying it must first be *destroyed*, “[I am the Lord] *That saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid*” (Isa. 44:28). Part of this prophecy came to pass when God allowed the army of Nebuchadnezzar to destroy that temple, because the children of Israel had left the paths, statutes, and holiness of God.

Lessons from the Temple of Solomon

God has raised up churches which have been used in the past; God has even put His name in them. Yet God has also lifted His hand from these churches because the people have turned

from God's standards, and have altered His covenants. We need to realise that notwithstanding what God has done in our lives in the past, His blessing will leave us if we do not continue to walk with Him. Therefore, we must have a progressive vision, and an unfolding revelation of the Father, Son, and Holy Spirit.

The marriage of Isaac and Rebekah illustrates those who start well but do not nurture their marriage. One of the things that has so struck me in reading about the patriarchs is that Isaac was a miracle baby – the promised seed – and Rebekah was sovereignly chosen by a sign from God to Eleazar. The beginning of their marriage was so good, but afterwards they had a divided household. We are told in Genesis 25:28, *“And Isaac loved Esau, because he did eat of his venison: but Rebekah loved Jacob.”* Isaac had the promises of God, but we find that near the end of his life he did not live in a manner worthy of the promises that God had given him.

His vision was dimmed, not only in the natural, but also in the spiritual (Gen. 27:1). Before he was going to bless his sons, he said, “Bring me venison, a nice meal before I bless you.” Dear ones, if we are going to lay hands on others for prophecy, we do not have a huge meal beforehand. We fast so there will be a clear flow of the Spirit. Yet Isaac, well knowing Jacob had the promises, was intent upon blessing Esau (Gen. 27). As I was reading this, I thought, “God, I want my vision to become keener and keener; I want so much more from You. Thank You for what You have done in the past, but it is nothing compared to what I want You to do in

the future. O God, help me to hit the mark, and fulfil all that You have for me!”

I can see that God has so much more for us corporately as a church worldwide, preparing for revival where others are in decay. We want to be alive, having a progressive vision and daily experiences with the Lord. We want to have our eyes opened and say, “Oh God, show me the Father! Lord, that I might see You as I have never seen You before! Holy Spirit, that I might receive an ever increasing anointing from You!”

We have much to learn from history. Where God once moved, He will not move again unless we live the life He wants us to. If we compromise and change His statutes, or if we (like the Ephesian Church) lose our first love, God will do just the same with us as He did to the Temple of Solomon.

The Rebuilding of the Temple

Before He destroyed the temple, God in His mercy warned the people of the coming destruction; but He also gave promises that the temple would be rebuilt. The steps towards the rebuilding of the temple are as follows:

1. *Decree*: The decree of Cyrus, which had been ordained of God.
2. *Stirring*: The Lord stirred up the spirits of those whom He had chosen to return to Jerusalem.

3. *Altar of Worship:* Upon their return, the former captives first built an altar (Ezra 3:3) for the celebration of the feast of the seventh month – the Feast of Tabernacles. Worship comes first to bring in the presence of God. Without His presence, no temple or church has value.

4. *Foundation:* They laid the foundation. At this point, those who had seen the Temple of Solomon wept because the restored temple did not correspond in grandeur to the former temple (Ezra 3:10-13).

Decree

The Lord was very precise in His promises of restoration, even mentioning by name King Cyrus, who would be instrumental in the rebuilding. Cyrus, king of Persia, was a Gentile king and a type of Jesus Christ.

Historians place Cyrus as the role model for all kings because of his magnanimity with his captives, his graciousness, and his piety. The prophet Daniel had opened up to him Isaiah's prophecies concerning God's purpose for him, and his calling and ordination. Thus Cyrus gave the decree that the temple's foundation should be laid in the first year of his reign, *"Now in the first year of Cyrus king of Persia, that the word of the LORD spoken by the mouth of Jeremiah might be accomplished, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the LORD*

God of heaven given me; and he hath charged me to build him an house in Jerusalem, which is in Judah. Who is there among you of all his people? The LORD his God be with him, and let him go up” (2 Chr. 36:22-23).

The decree of Cyrus had been clearly prophesied by Isaiah (Isa. 44:28). Therefore, the restoration was orchestrated by God and not man. We must realise the sovereignty of God in all things and not be presumptuous in any work that we undertake for God. God has to initiate and we have to follow. ***God has His timing for all things.*** Galatians 4:4 states, “*When the fullness of time was come, God sent forth His Son.*” There was a specific time that had been foreordained by the Father for Jesus to come to this earth.

Everything in God’s economy has its timetable. It is for us to be like the children of Issachar who had an understanding of the times to know what Israel ought to do (1 Chr. 12:32).

Stirring

The Temple of Zerubbabel speaks of the restoration of the Church, which is what we are looking for today. We are looking for God to restore His power and His glory to the Church, as we read in Ephesians 5:27, “*That he [Christ] might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.*”

The temple could only be rebuilt by the decree of Cyrus who was stirred up by God to do it. Likewise, in restoring the

Church, it is only God who can do it. We cannot revive anything, because God alone who is the Author of revival.

I have seen over the years that sometimes the Lord raises up a certain work and appoints someone to do it. Others see the success of that work and try to imitate it, often with disastrous results for the work and for themselves personally. They either get into deep debt, or in some cases, because of their presumption and pride, God gives them over to immorality. Consequently, break-ups of their marriages often follow. ***Let us walk humbly with our God.*** God has His timing, but thankfully, in these Last Days, He is saying, “I am going to send revival.”

Those Jews that went back from Babylon in 536 B.C. to Jerusalem were those whom God had stirred up in the spirit. In other words, *not all* the Jews returned to Jerusalem; some preferred the life of luxury in Babylon. (Babylon was not destroyed by Cyrus.) Thus many stayed in Babylon, having become bankers and other tradesman; they enjoyed life there. However, some others were stirred up by God to return to Jerusalem. Many of God’s people are content with where they are; but it is a privilege to be stirred up by God, and say, “Lord, You have got something better.”

Isaiah 52:1-3 reads, “*Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands*

of thy neck, O captive daughter of Zion. For thus saith the LORD, Ye have sold yourselves for nought; and ye shall be redeemed without money.” Through the prophet Isaiah and others, God was saying, “Shake thyself, loose thyself from the Babylonian bondage and go back to Jerusalem.” Many responded, but a great many did not. Likewise, in many revivals, God’s people are satisfied with what they have received and do not move on.

I thank God for what He is doing now, but my heart aches when I look at the Lord, and see in Him all the wisdom of the universe. I realise why the Apostle Paul says that in the eternal ages to come, the Lord will constantly be showing forth His grace to us (Eph. 2:7). What little we know is just like a drop in the bucket compared with what He has yet to show us.

We need to cry out to God to stir up our spirits. Jesus said in John 6:44, “*No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.*” It is the Lord who draws us. We want to find grace in the Lord’s sight, that He may draw us. We do not want to be satisfied with what we have got, beloved, when God has far more. We must run after Him!

May God grant that we might prayerfully say as it goes in the hymn “Showers of Blessing,”

*Showers of blessing,
Showers of blessing we need:
Mercy drops round us are falling,
But for the showers we plead.*

The Altar of Worship

The first thing the Jews did was to build an altar. Before they built the foundation, they started to praise and worship the Lord. Worship is first in the divine order for any work of God. Worship creates a place in the spiritual and in the heavenlies for the Lord to dwell in the midst of His people. As we praise and worship the Lord, His presence inhabits our praises (Ps. 22:3). We want to praise the Lord not only in our church services, but also throughout the week. We want to ask the Lord to fill us with His presence. When His presence has been established, then the work in the natural can follow. We so often put the cart before the horse, planning the work before He is there.

I was in Indonesia a number of years ago with my wife and another dear brother. We were in a restaurant in our hotel, where we ate all our meals, and after a day or two we noticed another gentleman there. He was eating alone, so we invited him to our table. He was an American ophthalmologist. We inquired what he was doing in this very remote part of Indonesia, and he courteously explained the purpose of his visit. He said, "I am an ophthalmologist, and I dedicate one month of every year to come to Indonesia and help the doctors here." He then gave us an understanding of how to teach that I have always remembered.

He said, "When I come to Indonesia, I go into the hospitals to check and see the level at which the doctors are operating on the eyes of people. Then once I know the standard, I ask for a

patient with a problem a little bit more complicated. I perform that operation with all the doctors around me. I perform two or three operations on that level, and then I ask for about twelve patients with about the same problem. Then I tell the doctors to do it. I supervise them and when I leave, they have all stepped up one rung higher in the level in their expertise. That is my mission in life – to lift people up one step higher.” That is very wonderful, and is what we want to do. ***We want to help people up one step higher.***

That ophthalmologist could not lift those doctors up unless he was already standing on that higher rung. You cannot teach somebody something that you have not experienced or do not know yourself. So in a sense, we cannot lift anyone higher than we are ourselves. Our first concentration must be in worship, at that altar. We must worship the Lord in order to be transformed ourselves. As God meets with us, then we are able to lift others a step higher.

God is going to revive the Church, for in many places it is decaying. God will tear down the churches that are not walking with Him. Yet in His mercy He will build up those that are walking with Him.

We want to be those who have our spirits stirred up to meet God afresh, and say, “O God, please meet with us. Thank you for what we have experienced in the past, but our eyes have caught the vision. You have something far greater for us than we have ever known! Lord, may we never be content. Draw us to lay hold of You that we may never be content until we

see Your glory fall upon Your Church. Lord, we desire to see You come in an even greater way than You ever have before.”

Laying the Foundation

Afterwards, they built the foundation. Ezra 3:10-11 reads, “*And when the builders laid the foundation of the temple of the LORD, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the LORD, after the ordinance of David king of Israel. And they sang together by course in praising and giving thanks unto the LORD; because he is good, for his mercy endureth for ever toward Israel. And all the people shouted with a great shout, when they praised the LORD, because the foundation of the house of the LORD was laid.*”

The foundation is an essential part of any building. It is surely the most important, because upon it the whole structure stands or falls, in the natural and spiritual alike. The importance of having the right spiritual foundation is clearly enunciated for us in 1 Corinthians 3:10-11: “*According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ.*”

The foundation must be laid by a wise Master Builder, even as the Apostle Paul states concerning the Church in Ephesians 2:20-22. He says of the Church, “*[Ye are]...built upon the foundation of the apostles and prophets, Jesus*

Christ himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit.” The work of God should be rooted and grounded upon *good men*, who are spiritual and have spiritual ministries.

Furthermore, the work should be established upon *sound doctrine*. As Paul states in Hebrews 6:1-3, *“Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit.”*

Let us please the Lord that He might permit us to go on to perfection, so that the work of our hands may be established by God. Psalm 90:17 says, *“And let the beauty of the LORD our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.”* May what we build for God be at His instigation and may He graciously cause it to abide and be covered with His beauty.

Overcoming Opposition

The Jews had a lot of opposition as they started to rebuild the temple. As soon as God begins to move, the enemy is going to oppose the move.

Opposition to restoration can take different forms. It can come in the form of wrong alliances. For example, in the case of Zerubbabel's Temple, we see that those of mixed heritage, who were not Jews, sought to have a place in the building of the temple. They were descendants of those who had been deported from their own lands (east of Israel) by Esarhaddon, the king of Assyria, and forcibly placed in the land of Israel.

Ezra 4:1-3 reads, "Now when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the LORD God of Israel; Then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you: for we seek your God, as ye do; and we do sacrifice unto him since the days of Esarhaddon king of Assur, which brought us up hither. But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the LORD God of Israel, as king Cyrus the king of Persia hath commanded us."

So often, those who are not Christians or those who have a different vision and are therefore not appointed by the Lord for the particular task seek to take part in the church duties and ministries. Thus, they destroy the work of the Holy Spirit. They must not be permitted to be a part of the work of the ministry. When Zerubbabel refused to let the foreigners be a part of the work, they started to hire counsellors against Israel to frustrate the work, from the days of Cyrus until the reign of Darius (Ezra 4:5).

The enemies of Israel said that the building of the temple would cause rebellion against the Persian Empire. So the king gave the order to stop the building. There was a great mountain stopping Israel. Israel was no longer a nation; it had been reduced to a minor colony of the Persian Empire with very little clout. Everything was going against it, because of its past history.

Opposition can also come in the form of external resistance to a work. For example, even after the foundation of the Restoration Temple was laid, there was such resistance on the part of the non-Jewish local inhabitants that they persuaded the court in Susa, Persia to give a decree to stop further building (Ezra 4:21-23).

As a result of this opposition, the Jews began to say that the time for the building of the house of the Lord was not yet (Hag. 1:2). They turned to their own houses, encasing them in wood panels and living in luxury, instead of caring for the house of the Lord. The Jews looked at the temple and saw a small beginning. In the face of great opposition, they gave up. This is what so often happens in churches. When the churches first start, the members are enthusiastic, start praying and worshipping the Lord, and experience small breakthroughs. Then the opposition comes, and they say the set time of God has not arrived. They go back and concentrate on their own lives and affairs, and forget the work of God.

Now in the second year of the reign of Darius I (522-486 B.C.), the Lord stirred up the prophets Haggai and Zechariah to

prophesy concerning the temple, the house of the Lord which lay waste. In Haggai 1:4, the Lord rebuked them through his prophet, saying, *“Is it time for you, O ye, to dwell in your cieled houses, and this house lie waste?”* Basically, He was saying, *“Is it the time for you to think of your own things when the house of God is laying bare?”*

Zechariah prophesied, “...This is the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it...The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the LORD of hosts hath sent me unto you...” (Zech. 4:6-7,9).

Thus Zerubbabel and Joshua the high priest resumed building in the midst of heavy opposition. Of this, Ezra 5:3-5 reads, *“At the same time came to them Tatnai, governor on this side the river, and Shetharboznai, and their companions, and said thus unto them, Who hath commanded you to build this house, and to make up this wall? Then said we unto them after this manner, What are the names of the men that make this building? But the eye of their God was upon the elders of the Jews, that they could not cause them to cease, till the matter came to Darius: and then they returned answer by letter concerning this matter.”*

Upon appeal to King Darius who ordered a search of the records, the original decree of Cyrus to build the house of

God was discovered (Ezra 5). Therefore, Darius ordered the building of the temple to proceed, and he himself gave provisions to help forward the matter in the sixth year of his reign (Ezra 6:1-12).

It is not our human effort that is going to bring revival, but it is the grace of God and His grace alone. We need to cry out to the Lord to move by His Spirit afresh in our lives. God caused the king of Persia to be stirred up to the point that he examined the commandments of Cyrus. The Lord stirred up the heathen; and when it is His time, He will stir up the world to help the Church.

The finished temple, however, was nothing compared to the glory seen in Solomon's Temple. Here is a lesson for us. The first steps to restoration are often very little. We have to be content.

The Word of God says, *“For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the LORD, which run to and fro through the whole earth”* (Zech. 4:10). God starts with little things. Small beginnings can be things such as a few healings, various miracles, the angel of the Lord seen standing in a place, or choirs of angels being heard. If we persist, we are going to see wondrous things.

It is not our human effort that is going to bring revival, but it is God's grace alone

The prayers of Zerubbabel's Temple are noteworthy as they are essentially based upon the promises of God to do good unto His people. Zechariah 8:12,14-15 says, "*For the seed shall be prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these things...For thus saith the LORD of hosts; As I thought to punish you, when your fathers provoked me to wrath, saith the LORD of hosts, and I repented not: So again have I thought in these days to do well unto Jerusalem and to the house of Judah: fear ye not.*"

Other scriptural prayers that flow with these are Psalm 118:25 which says, "*Save now, I beseech thee, O LORD: O LORD, I beseech thee, send now prosperity.*" "...*From this day I will bless you*" (Hag. 2:19). "...*I am with you*" (Hag. 1:13).

Pillars of the Restoration Period

There were four main leaders upon whom, like pillars, the Restoration Period rests – Zerubbabel, Joshua the high priest, Ezra the teaching priest, and Nehemiah the governor. We will now study each of their lives.

Zerubbabel

Zerubbabel was of the lineage of Christ and the grandson of Jehoiachin, one of the last kings of Judah. He became the governor of Judah and was responsible for leading some 42,000 Jews back from Babylon to Jerusalem under the edict

of Cyrus in 536 B.C. (Ezra 2). As we read this, can we contemplate the tremendous organisational skills that Zerubbabel must have possessed? To guide and direct the Israelites through the Mesopotamian Crescent and then to locate them and provide for them after their entry into the land of Israel was a tremendous feat.

As we consider these facts concerning Zerubbabel, he must have been a truly great man. Through the prophet Zechariah, we understand that the might of the Persian Empire would yield to God's purposes. The Spirit of God would work mightily on his behalf to bring to pass God's will not only in laying the foundation of the temple, but also in bringing it to completion.

Moreover, in the building of it Zerubbabel would actually hold in his hand the plummet line with seven eyes. This typified the seven-fold Spirit of the Lord who goes throughout the whole earth to show Himself strong on behalf of those who are perfect towards Him (Zech. 4:10).

We may deduce that Zerubbabel was a leader who strictly adhered to perform all things according to the measurements of God. Moses, who made all things according to the pattern shown him in the Mount, did likewise (Num. 8:4). He must have been a man of endearing character, for Haggai said that the Lord would make Zerubbabel as a signet or ring upon His finger (Hag. 2:23). Truly, Zerubbabel was a man of exemplary character with leadership skills and of a pleasant disposition to have been so chosen of the Lord for this distinct honour.

Joshua the High Priest

Joshua was the spiritual leader under Zerubbabel, and as such was also greatly honoured of God. In the third chapter of Zechariah, we find him standing before the Lord while Satan was standing near by to resist him. There Joshua appeared in filthy garments. The Lord Himself commanded that the iniquity of Joshua should pass from him and that he be clothed with a change of raiment.

With a fair mitre upon his head and a change of garments, Joshua received the following promise from the Lord in Zechariah 3:7, *“Thus saith the LORD of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by.”* The Lord was telling to the high priest that if he would walk in God’s ways and keep His ordinances, he would be given the authority to have charge over the house of God.

Furthermore, God was giving Joshua the privilege of attaining unto higher heights in God than his brethren, who had plateaued spiritually and remained at the place they had attained. This promise is comparable to that of which Paul speaks in Hebrews 6:1-3: *“Let us go on unto perfection...And this will we do, if God permit.”*

From the life of Joshua, we may learn the following lesson: **let us be prompt to ask God to cleanse us from all iniquity, that we may find favour with Him.** Moreover, that we, too,

may always be climbing higher and higher unto the top of Mount Zion.

Ezra the Teaching Priest

Called “The Second Moses” by the Jews, Ezra is greatly revered by the pious of his nation for his holy life, which was dedicated to the learning and teaching of the law. We are told that at an early age Ezra prepared his heart to seek the law of the Lord and to do it (Ezra 7:10). Such tendencies in the life of the young are most gratifying, for here is not only the desire for the pursuit of knowledge, but also the desire to put what the law teaches into practice. Ezra is a marvellous example to young and old alike.

Ezra thanked God for giving him favour in the sight of Artaxerxes, the king of Persia, who called him “a scribe of the law of the God of heaven” (Ezra 7:21). King Artaxerxes entrusted Ezra with the beautifying of the temple at Jerusalem. When Ezra arrived in Jerusalem, he learned that the people there had not separated themselves from the gentiles in the land. Instead, they had intermarried, causing the holy seed to mingle and live according to all the heathen abominations.

Ezra confessed this sin unto the Lord, and said to the people in Ezra 10:10-11, “...*Ye have transgressed, and have taken strange wives, to increase the trespass of Israel. Now therefore make confession unto the LORD God of your fathers, and do his pleasure: and separate yourselves from the people of the*

land, and from the strange wives.” They then made a covenant to separate themselves from those strange wives.

Moreover in the days of Nehemiah, Ezra gave understanding to the nation concerning the Feast of Tabernacles, and with other learned scribes he caused the people to understand the law (Neh. 8:6-8). Ezra is, therefore, a type of a teacher of righteousness – one who in our day would bring back the people of God to the pure Gospel of the Lord Jesus Christ. May we also, by His grace, be teachers of righteousness.

Nehemiah

A cupbearer (signifying a confidante and trusted servant) to Artaxerxes, king of Persia, Nehemiah was a pious Jew deeply grieved by the news of the lamentable state of the walls and gates of Jerusalem. His sorrow was noticed by the king and, upon the petition of Nehemiah, permission was granted for him to journey there (Neh. 1:11, 2:1-8).

Arriving in Jerusalem, Nehemiah prudently examined the walls and gates during the night, without indicating his purpose to others because of the enemies in the land. In the face of the opposition and the threats of these enemies, he rebuilt the walls and gates in 51 days, which was no small feat.

Nehemiah was a man of noble character and a generous heart. He took no remuneration for his role as governor but rather provided for the needs of others from his own pocket (Neh. 5:14-19). He was a man of impeccable integrity, desirous

of only receiving the commendation of the Lord, as is clearly depicted in his cry: “...*Remember me, O my God, for good*” (Neh. 13:31). Let us so live our lives in the fear of the Lord, desiring only His commendation and to hear those words as we meet Him on that day: “...*Well done, thou good and faithful servant...enter thou into the joy of thy lord*” (Mt. 25:21).

Jerusalem and the Temple

During the Ministry of Jesus

The **"THIRD WALL"** (shown with dotted line) was begun by Herod Agrippa I between A.D. 41 and 44 to enclose the growing northern suburbs, but the work was apparently stopped. Its construction was resumed, in haste, only after the First Jewish Revolt broke out in A.D. 66.

The **"SECOND WALL"** was built by Herod I or by earlier Hasmonean kings. Precise location is difficult to determine. This wall was put up around a market area in a valley, protecting it from raiding and looting, but was of questionable military value. At its eastern end, however, Herod built a military barracks (Antonia Fortress).

The **"FIRST WALL,"** so named by Josephus, encircled the city during the Hasmonean period, 167 B.C. After the revolt led by Judas Maccabeus in 167 Jerusalem expanded steadily in a period of independence under its own Jewish kings.

Herod the Great (reigned 37–4 B.C.) rebuilt the temple and its surrounding walls, built a palace, a fortress, a theater and a hippodrome (stadium) for horse and chariot races. He brought the city to the zenith of its architectural beauty and Roman cultural expression. This became Jerusalem in the time of Jesus.

Herod's Towers
Herod's Royal Palace
MT. ZION ("Upper City")

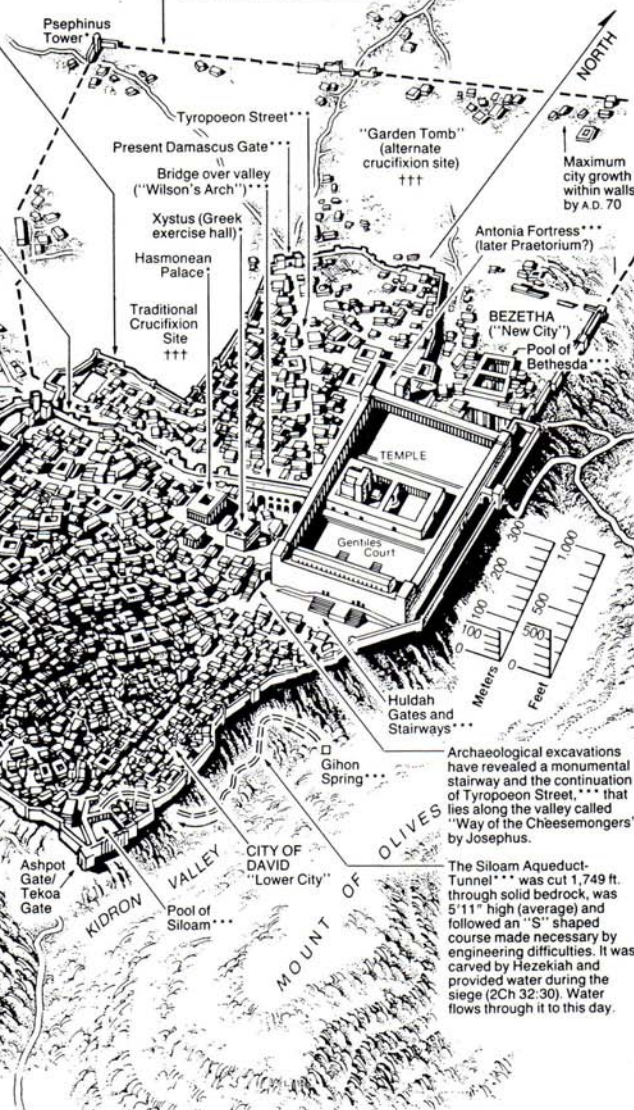
HINNOM VALLEY
FIRST WALL
Essene Gate

Traditional Upper Room?
HINNOM VALLEY
FIRST WALL

House of Caiphas the high priest, identified here with today's Church of St. Peter in Gallicantu

ASHPOT GATE/TEKOA GATE
KIDRON VALLEY
Pool of Siloam

THEATER

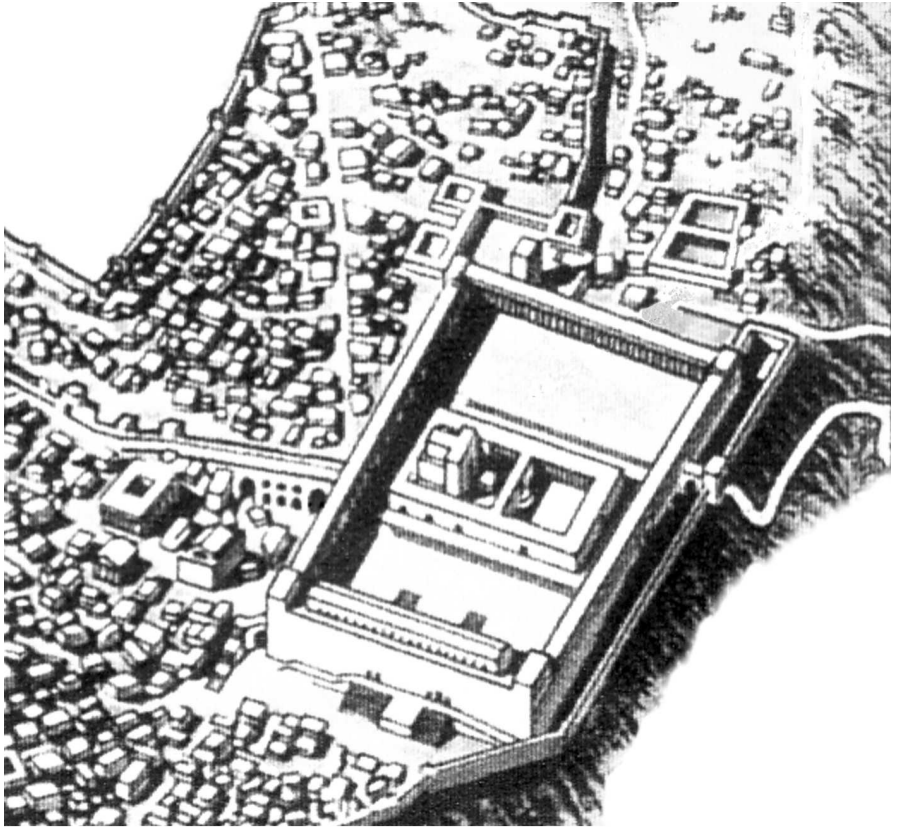


Archaeological excavations have revealed a monumental stairway and the continuation of Tyropoeon Street, *** that lies along the valley called "Way of the Cheesemongers" by Josephus.

The Siloam Aqueduct-Tunnel *** was cut 1,749 ft. through solid bedrock, was 5'11" high (average) and followed an "S" shaped course made necessary by engineering difficulties. It was carved by Hezekiah and provided water during the siege (2Ch 32:30). Water flows through it to this day.

* Location generally known, but style of architecture is unknown; artist's concept only, and Roman architecture is assumed.
 ** Location and architecture unknown, but referred to in written history; shown here for illustrative purposes.
 *** Ancient feature has remained, or appearance has been determined from evidence.

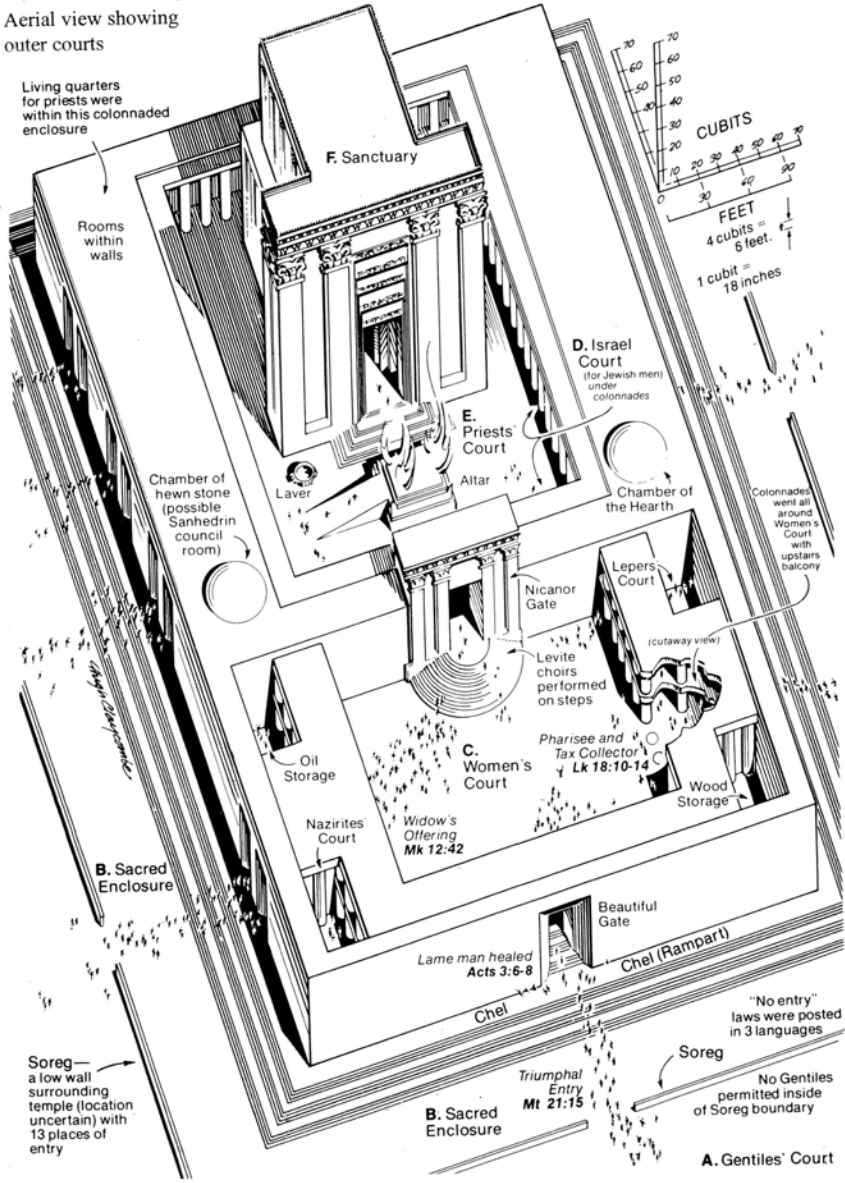
Buildings, streets and roads shown here are artist's concept only unless otherwise named and located. Wall heights remain generally unknown, except for those surrounding the Temple Mount.
 DEEP VALLEYS on the east, south and west permitted urban expansion only to the north.



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Herod's Temple — 20 B.C.—A.D. 70

Aerial view showing
outer courts



THE TEMPLE OF HEROD

The children of Israel did not walk uprightly according to the laws of God. Therefore, God gave the temple built by Solomon and the city of Jerusalem over to Nebuchadnezzar, king of Babylon, who destroyed Jerusalem in 586 B.C. Before that time, God had declared through the prophet Isaiah that He would raise up Cyrus, the Gentile king of Persia, to give the decree that the foundation of the temple should be laid. This was the Restoration Temple constructed by Zerubbabel, the foundation of which was laid in about 536 B.C.

After a time, there came the overthrow of the Persian Empire by Alexander the Great of the Greek Empire. At the zenith of his accomplishments, Alexander died in Babylon in a drunken stupor. He was succeeded by his four generals:

Cassander took Greece
Antigonus took Thrace of Turkey
Seleucus took Syria
Ptolemy took Egypt

The main powers that concern us from a scriptural point of view are the powers of Seleucus, who was the king of the north, and Ptolemy, who was the king of the south.

One great king arose from the kingdom of the north – Antiochus Epiphanes IV, who was a type of the Antichrist.

Even as the prophet Daniel declared, this king overran Jerusalem and desecrated the Restoration Temple for 2,300 days (Dan. 8:13-14). Julius Maccabee then led a revolt which drove the Syrians from the temple area and Jerusalem. In late December, there was the cleansing of the temple and the institution of the Feast of Dedication, which is mentioned in the Gospel of John (Jn. 10:22).

Later there came Herod, who was called Herod the Great. These men who are called “the Great” were often the wickedest men who ever lived. For example, it is doubtful if there could have been a man as cruel and wicked as Alexander the Great. Herod the Great was not a true Jew. He was the son of an Idumean man named Antipater and an Arabian mother named Cypros. As such, he was not accepted by the Jews. He was made king of Judea by Mark Anthony (Roman statesman and second in command to the murdered Julius Caesar) in 37 B.C. This was confirmed by Octavius Augustus (the second Roman Emperor) and the Roman Senate.

Herod terrorised his subjects and is known primarily for the “Massacre of the Innocents,” as recorded in Matthew 2. Wanting to ingratiate himself with his subjects, around 20 B.C., he persuaded them to let him build a temple as magnificent as Solomon’s. Certainly the temple that Herod built was larger than Solomon’s.

In John 2:18-19, we read, *“Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? Jesus answered and said unto them,*

Destroy this temple, and in three days I will raise it up.” He was speaking of His body, but they understood it to be the temple that Herod was constructing. They made a very interesting statement in John 2:20: *“Forty and six years was this temple in building, and wilt thou rear it up in three days?”* We can clearly establish the year when Herod started. Historically, it was 20 B.C. Therefore, the 46th year from 20 B.C. would be A.D. 26 (with there being no year “zero”). This was at the time of Jesus’ first recorded Passover. Therefore, we can say with assurance that He started His ministry around A.D. 26. He would have been crucified around A.D. 29.

Herod’s temple was not actually finished till about A.D. 66. It was destroyed, as Jesus Himself said, because of the disobedience of the Jews. They rejected Him as their Lord, Master, and Saviour. Thus, as He was being shown the building of the temple and the stones of the temple in the last week of His life, He decreed, *“As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another; that shall not be thrown down”* (Lk. 21:6). Matthew 24:1-2 confirms these words: *“And Jesus went out, and departed from the temple: and his disciples came to him for to show him the buildings of the temple. And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another; that shall not be thrown down.”* This was fulfilled in A.D. 70 through the siege of the Romans under Titus their general, who afterwards became an emperor.

The Temple of Herod was a reflection of the spiritual condition of the people of God (Israel) at that time. It lacked:

1. *The Ark of the Covenant* – the laws and statutes of God were not kept. Sadly, they were replaced by the tradition of men as Jesus lamented in Matthew 15:9: “*But in vain they do worship me, teaching for doctrines the commandments of men.*”

2. *The Shekinah Glory* – the literal presence of God which dwelt above the Mercy Seat between the cherubims was not in Herod’s temple.

3. *The Spirit of Prophecy and the Word of God* – the Law was no longer taught in the temple precincts.

4. *The Urim and Thummim* – these two stones in the breastplate of the high priest were the means whereby God gave guidance to His people from the time of Moses unto Solomon. Instead every man leaned unto his own understanding (Prov. 3:5-6). God was not consulted. The Pharisees lived by their book of principles and interpretations, rather than by every word that proceeded out of the mouth of God (Mt. 4:4).

5. *The Fear of the Lord* – the nation was in the same backslidden condition that is described by the prophet in Isaiah 29:13: “*Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men.*”

In the time of Jesus, they did not fear to make merchandise of the holy offerings in the temple area. For this reason, the Lord chased the moneychangers out of the temple. Luke 19:45-46 reads, “*And*

he went into the temple, and began to cast out them that sold therein, and them that bought; Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves."

These five aspects of temple worship are in part missing from the Church of today. However, all will be restored in the following sense in the Last Day Revival.

1. God's Law will be written upon the fleshly tables of our hearts (Heb. 8:10).
2. His glory will be manifested (cf. Isa. 60:2, 2 Cor. 3).
3. The spirit of prophecy and the living word will return in an awesome way.
4. Divine guidance and counsel will be given to the ministers of God.
5. The fear of the Lord will be in the congregations. Just as in the Early Church, no one will dare join himself to God's people unless his life is in order.

The Temple Site

The splendour of Jerusalem and of the temple in particular is attested to by Psalm 48:2,11-13: "*Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King...Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments. Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following.*" It is clear that the first temple

and the city in the time of the writing of this psalm had been destroyed by the Babylonians in 586 B.C. Herod built up Jerusalem and the temple named after him to a far greater size than that of Solomon's. However, the measurements of Herod's temple were not the same, which spoke of the fact that the spiritual truths of Solomon's temple were not retained.

Dr. Edersheim, with the Jewish historian Josephus and other writers of antiquity as his sources, has given a very reliable description of the Temple of Herod. Parts of this we have paraphrased to give our readers an idea of its splendour and layout. It also is useful in the studies of the life of Christ, as He ministered extensively in that temple.

The city of Jerusalem was built upon a rock that was higher than its surroundings, and had sharp ravines on three sides, which went down some 600 feet, so that it joined only in the northwest with the other hills. It was a city of palaces, busy streets, and markets. Yet alone in its splendour stood the Temple Mount on the east side opposite the Mount of Olives. Basically, it was protected by two walls that circled the city. One wall from Zion that joined the temple walls and the second that started at the gate called Gennath and terminated at the tower of Antonia. It was in this tower that the hated Roman garrison was quartered. There were, according to tradition, some 480 synagogues within the city as well as such notable places as the Pool of Siloam.

The temple plateau was about 1,000 by 1,000 feet, and the actual temple was situated towards the northwest. The Outer Court, called the Court of the Gentiles, was reached through gates that led into

porches composed of columns, which were around 37 feet in height. The southern porch was called the Royal Porch, while the eastern was known as Solomon's porch. It was in Solomon's porch that the Lord declared that He and the Father were one (Jn. 10:23-38). This lower court was paved with variegated marble of the finest quality and, according to Jewish tradition, was around 750 square feet. This court was open to all; and it was here that the oxen, sheep, and doves selected as fit for sacrifices were sold. It was in this court that the Lord drove out the moneychangers, who had made His Father's house a place of merchandise (Jn. 2:16).

Approaching now the gate of the sanctuary, there was a notice written in Greek and Latin on a marble screen about four feet high. It was a warning to all non-Jews to not go further on the pain of death.

The importance lies *not in the physical building* of Herod's Temple, but in *what actually happened in that temple*. This temple was not built under the direction of God, but rather by a heathen king whose motive was wrong. Herod's sole motive was to ingratiate himself with his Jewish subjects. However, Christ acknowledged it as "My Father's house" (Jn. 2:16); and many remarkable things happened in that temple.

Events Before and During Jesus' Childhood

The archangel Gabriel came into this temple and was standing at the right of the Altar of Incense (just before the veil) when Zacharias, Elisabeth's husband, came in to perform his duties. One of those duties involved putting incense upon the altar (Lk. 1:19-26).

Gabriel spoke to him, promising him that he and Elisabeth would have a son whose name would be John. John would come in the power of Elijah to prepare the way for the Lord Jesus.

Later, the Lord Jesus Himself was brought into this temple as a baby when Mary and Joseph offered up the appropriate sacrifices for His birth. As they entered the temple, the righteous man Simeon prophesied that Jesus would be a light to the Gentiles (Lk. 2:25-35). The fact that Simeon was righteous is symbolic of Jesus as Jehovah Tsidkenu, the Lord our Righteousness. After Simeon spoke, Anna the prophetess came. Her coming signified the fact that Jesus is the Prophet spoken of by Moses (Deut. 18:18). She gave witness that Jesus would redeem Israel, and also spoke freely throughout Jerusalem about Him (Lk. 2:36-38).

The Jews reckoned that a boy has attained maturity at the age of 12 years. They recognised boys of age 12 and above as being men for the purposes of counting the number of men for service in the synagogues. It was also in this temple that at the age of 12, we find Jesus lingering in the temple away from His parents, asking the scribes and Pharisees questions and listening to their answers (Lk. 2:46-47).

Events Before and During Jesus' Ministry

There were other significant events that took place in Herod's temple shortly before and during the ministry of Jesus. One of these events was the temptation of Jesus by Satan. *"And he brought him to Jerusalem, and set him on a pinnacle of*

the temple, and said unto him, If thou be the Son of God, cast thyself down from hence: For it is written, He shall give his angels charge over thee, to keep thee: And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God” (Lk. 4:9-12). This temptation happened in the temple precincts, although it was not apparent to the temple worshippers.

As we mentioned earlier, Herod’s Temple had been given over to all kinds of merchandise and commerce. Corruption had filled the worship service under Annas the High Priest. He exacted inflated sums of money for animals that he and his cronies provided, while refusing the legitimate animal offerings of the people. During the first Passover of His ministry, Jesus cleansed this temple (Jn. 2:13-22).

In His second Passover, Jesus performed a miracle very close to the temple area. He healed a man who had suffered from an affliction for 38 years (Jn. 5:1-9). The number 38 is significant. We find in Deuteronomy that because of their refusal to enter the Promised Land at Kadesh Barnea, the Israelites had to wander in the wilderness for another 38 years (Deut. 2:14). Thus, this miraculous healing by the Lord Jesus was a sign that He had come to heal the rebellion of Israel. He said to this man in John 5:14, “...*Behold, thou art made whole: sin no more, lest a worse thing come unto thee.*”

Sadly, the nation of Israel did not heed the words of the Lord; and thus, the worst thing did come upon them – the final

destruction of the temple and the dispersion of their nation to the four corners of the earth. Matthew 24:1-2 reads, “*And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple. And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.*” The destruction of the temple was foretold by the Lord. (See also Mk. 13:1,2, Lk. 21:5,6).

During the Feast of Tabernacles, seven months before Jesus was going to be crucified, we find Him again in the temple. It was about October, on the last day of the Feast of Tabernacles (Jn. 7:2,11-52). It was a Jewish custom to have the priests walk down in solemn procession to the pool of Siloam with water pots. They would bring the water to the steps of the temple, and pour it down the steps and say, “This is a fulfilment of the book of Ezekiel, to heal whosoever would touch that water.” In Ezekiel 47, the prophet Ezekiel saw a river of water flowing out of the temple – which speaks of the temple in the Millennium.

This was too much for the Prophet of God, and so Jesus stood and cried, saying, “*If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water*” (Jn. 7:37-38). During that same period of time, they brought to the temple the woman whom they had found in the act of adultery (Jn. 8:2-11). This was where Jesus showed forgiveness. He also gave the discourse “I am the Light of the World” and further discourses revealing His Deity here (Jn. 8:12-59). This

took place in the treasury of the temple, which was just on the edge of the women's court.

Jesus also walked in the temple area, in the porches of Solomon; and He gave the discourse on Psalm 82:6 – “Those to whom the word has come, they are gods” (Jn. 10:22-39). Jesus was referring to all believers who truly become sons of God through the new birth and who feed daily upon His Word.

The Last Week of Jesus' Ministry (Mt. 21 – 23)

The last week before His crucifixion, Jesus was constantly in and out of that temple. The temple was distinctly called “the Temple of God” and “My House,” linking it directly with Isaiah 56:7, where the Lord refers to His house as a house of prayer. Jesus cleansed the temple twice, once at the beginning of His ministry and once at the end (Mt. 21:12).

The Latter Church will be a Church of purity, for the Lord will cleanse His Church in these Last Days even as He did the Early Church. He will have a Church without spot or wrinkle. Ephesians 5:27 says, *“That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.”*

In this temple, Jesus received the praise of those whom He had healed of sickness, as a fulfilment of Psalm 8:2, *“And the blind and the lame came to him in the temple; and he healed them. And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the*

temple, and saying, Hosanna to the Son of David; they were sore displeased, And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?” (Mt. 21:14-16).

The Lord taught many of His parables there, including the Parable of the Two Sons (Mt. 21:28-32), the Parable of the Householder (Mt. 21:33-46), and the Parable of the Marriage Feast (Mt. 22:2-14). Jesus also gave the greatest commandment in this temple. We read in Matthew 22:36-38, “*Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment.*” All of the following events happened in the temple:

- Mt. 22:15-22 – Tribute to Caesar
- Mt. 22:22-27 – Question on His authority
- Mt. 22:23-33 – Discourse on the resurrection
- Mt. 22:34-40 – The two great commandments
- Mt. 22:41-46 – Jesus and David
- Mt. 23:1-39 – His last sermon discourse on the Pharisees
- Mk. 12:41-44 – The widow’s mite

Herod’s temple was a remarkable temple. While the literal presence of God had been in Solomon’s Temple and Moses’ Tabernacle, the greatest glory of God was manifested in the Person of the Lord Jesus Christ, the Son of God in this temple. The greatest teachings man has ever heard were given there.

Also, great miracles of healing were manifested in and around the temple site (Mt. 21:14).

The Rent Veil

At the Lord's death on the cross, the veil in Herod's temple between the Holy Place and the Holy of Holies was rent, signifying that the way was now open for us to enter into the Holy of Holies where the literal presence of God dwelt. Matthew 27:51 says, "*And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent.*"

In Herod's Temple, the Holy One of God walked, taught, and performed miracles. His life fulfilled Psalm 40:8, wherein King David said, "*I delight to do thy will, O my God: yea, thy law is within my heart.*" For us, we should grasp the message that even in a time of spiritual apostasy, it is possible to walk as He walked (1 Jn. 2:6), delighting the heart of the Father by performing all His will for our lives.

THE CHURCH

One truth must predominate in this study of the Church in the setting of the Seven Dwelling Places of God. It is the truth that the Apostle Paul enunciated in 1 Corinthians 3:16-17: *“Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?...For the Temple of God is holy which temple ye are.”* This truth is repeated in Ephesians 2:19-22: *“Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit.”*

May we firmly establish that the sixth of the Seven Dwelling Places of God is incontestably His corporate Church, and the individual believer. We are, even as Peter states in 1 Peter 2:5: *“...as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.”*

We form also a New Testament order of priests after the order of Melchizedek, even as our glorious Lord Jesus is our High Priest. Hebrews 6:20 says, *“Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.”*

In the Old Testament, the tribe of Levi had been given the ministry of the priesthood. This principally consisted of offering sacrifices for the sins of the people. It was they who attended to the services of the Tabernacle of Moses and later to the services in Solomon's, Zerubbabel's and Herod's temples.

With the advent of the New Testament, the priesthood was changed. As the Apostle Paul expounds in Hebrews 7:11-17, Jesus came from the tribe of Judah, a tribe of which nothing was spoken concerning the priesthood. When He became our Great High Priest, a change in the priesthood was necessary. This had been prophesied by David in Psalm 110:4 when he declared (speaking of Jesus), "*The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.*" We are introduced in Genesis 14 to Melchizedek (who was both a king and a priest), to whom Abraham paid tithes. This royal priesthood is fulfilled in the New Testament by believers, who are called kings and priests according to Revelation 1:6 and 1 Peter 2:9.

The Prime Purposes of the Church:

The purposes of the Church are:

1. To be a dwelling place for the Lord so that He can again walk among mankind—"*And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people*" (2 Cor. 6:16).

2. To be His hand extended—*“By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus”* (Acts 4:30).
3. To give praise, glory, and honour to God as He rightfully deserves—*“But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light”* (1 Pet. 2:9).
4. To manifest the manifold wisdom of God—*“To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God”* (Eph. 3:10).
5. To worship God in spirit and in truth—*“But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him”* (Jn. 4:23).

The Evolvement of the Church as Seen in the Seven Churches

We will now consider how the Lord viewed the New Testament churches at the time of the Apostle John. In the book of Revelation, the Lord appeared to the Apostle John on the Isle of Patmos. The Lord was standing in the midst of seven golden candlesticks and was holding seven stars in His right hand. Speaking to His beloved apostle, He said, *“The mystery of the seven stars which thou sawest in my right hand,*

and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches” (Rev. 1:20). He also entrusted to John messages for each of these churches.

These seven churches were primarily identified as the seven churches situated in the Roman province of Asia at that time. But we believe these seven churches also represent the evolvement of the Church throughout the Dispensation of the Church, beginning with the New Testament times until Jesus comes again to take His Church to be with Him forever. With this in mind, we are going to consider the sixth of our Seven Dwelling Places of God from this prophetic standpoint.

Ephesus (The Early New Testament Church)

Founded by the Apostle Paul (Acts 19), Ephesus became perhaps the most spiritual of all the New Testament churches. Paul himself taught there for two years. They had many distinguished bishops in their early history, culminating with the Apostle John as their spiritual overseer.

When the Apostle Paul met with the elders of the Church at Ephesus for the last time, he had warned them, *“Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves*

shall men arise, speaking perverse things, to draw away disciples after them” (Acts 20:28-30).

This was the reason why in His message to the Ephesian church, the Lord commended them for having tried the false apostles who arose and sought to deceive them, *“I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: And hast borne, and hast patience, and for my name’s sake hast laboured, and hast not fainted” (Rev. 2:2-3).*

However, they were rebuked by our Lord on the very point that was the principal theme of Paul’s letter to the Ephesian church, namely the issue of love (Eph. 3–5). The Lord said, *“Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent” (Rev. 2:4-5).*

Thus we might say that immediately after the ministry of the Apostle Paul, and even while the Apostle John was still living, the New Testament Church had already lost their first love for the Lord. This caused them to lose the Candlestick from their midst, meaning that they lost the revelation of the Holy Spirit, who is the Light and Guide of the Church. From this we should learn that ***relationship begets revelation***. It is seen in the life of the Apostle John, who leaning lovingly upon the

chest of Jesus at the Last Supper, received the revelation that Judas was the traitor (Jn. 13:23-26).

*Smyrna (The Later New Testament
Church that Suffered Persecution)*

This was the church that suffered much persecution and received no rebuke. The Lord said to them in Revelation 2:10, *“Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.”*

They were told that they would further suffer tribulation for ten days, being interpreted as the ten specific cycles of persecution under Roman Emperors. So even in the days of the Apostle John, these cycles had already begun – under the Emperor Domitian.

The cycles of persecution were as follows:

Nero	A.D. 54-68
Domitian	A.D. 81-96
Trajan	A.D. 98-117
Marcus Aurelius	A.D. 161-180
Severus	A.D. 193-211
Maximinus	A.D. 235-238
Decius	A.D. 249-251
Valerian	A.D. 253-260
Aurelian	A.D. 270-275
Diocletian	A.D. 284-305

One of the most famous martyrs was Polycarp, bishop of Smyrna, who died in his 87th year in about A.D. 155. He was stabbed after an attempt to burn him at the stake failed. Let us heed the admonition to be faithful unto death.

Pergamos (The Early Roman Church)

This church experienced much persecution because of the fact that Satan had his seat there. One of their number (Antipas) was singled out as being a faithful martyr. Yet the Lord rebuked them in Revelation 2:14-15, saying, *“But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate.”*

They had permitted in their midst those who held the doctrine of Balaam, which essentially encouraged idolatry and fornication among the people of God. Those who held the doctrine of the Nicolaitans (who taught that it did not matter how one lived in the flesh) were likewise admitted into their congregation. The Lord called them to repent or else He would fight against them.

Historically, the church at Pergamos could be likened to the Early Roman Catholic Church. After the ten periods of persecution, Constantine, who converted to Christianity, became emperor. A time of peace for the Church ensued, but regretfully, compromise and moral laxity entered into many

congregations. In our own personal life, we must be very vigilant when we are in times of ease and apparent prosperity. It is those periods which are spiritually and morally the most dangerous. This was the case with the nation of Israel and also King David (2 Sam. 11:1-5).

Thyatira (The Church of the Dark Ages)

This church was highly commended for their service, works of love, faith, and patience. Also, the Lord acknowledged that their latter works were greater than their former.

Yet in spite of their zeal for good works, they permitted a Jezebel who called herself a prophetess to seduce the servants of the Lord to commit fornication and idolatry. The Lord said in Revelation 2:20-22, *“Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication; and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.”* For this they incurred the awesome warning that although the Lord had given space for her to repent, she had not done so. Thus, He would cast them into a bed of torment.

The church at Thyatira represents a decline and what we may call the consequences of the spiritual Dark Ages. When the Church entered into what was termed the Dark Ages, indulgences for sins to be committed could be purchased.

Today, while indulgences are no longer granted, immorality is tolerated; and regretfully, many churches – as was the case with the church at Corinth (1 Cor. 5:1-5) – do not deal with immorality in their midst.

Sardis (The Middle Ages – Martin Luther)

Revelation 3:1-2 reads, “*And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.*” This church had the terrible condemnation that they had a name that they were living and yet were spiritually dead.

From the Church of the Middle Ages, of which the church of Sardis was a type, came Martin Luther, who may be likened to a root out of very dry ground. The Church of the Middle Ages emerged from the Dark Ages due principally to Martin Luther’s bringing back the message of salvation by faith. Light began to dawn as the proclamations of the reformers rolled back the influence of the Roman Catholic Church.

Philadelphia (The Time of the Holiness Revival – John Wesley)

This church was not strong in numbers, but was filled with love as well as having many fervent missionaries. To this church, the Lord said, “*Behold, I have set before thee an open door, and no*

man can shut it...Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth” (Rev. 3:8-10). They furthermore received promises that the overcomers would become pillars in the temple of God and that the Lord would write upon them the name of His God, the city of God (the New Jerusalem), and His own new name. Surely those that make up the Bride of Christ would inherit these promises. If one could recommend an exemplary New Testament Church to be a role model for our day, it would surely be this one.

This Church of Brotherly Love (the meaning of Philadelphia) personifies the message of Christian perfection of love preached by John Wesley and the Methodist movement. We, as Christians, should seek to be filled with the love of God and a fervent missionary zeal to propagate the Gospel to all mankind.

Laodicea (The Church in the Last Days)

This church, as we see from the table that follows, typifies the Last Day Church. It had certainly imbibed the error that gain is godliness. It was economically rich and declared it had need of nothing. But the Lord saw otherwise, and He is the faithful and true Witness. He stated in Revelation 3:15-17, *“I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.”*

The Lord admonished the Laodicean Church to buy of Him gold tried in the fire, speaking of the need for faith. They were also to be clothed with pure white raiment, representing the righteousness of the saints. Finally, they were to apply eye salve, or the anointing, so that they might truly see wondrous things from His Word.

Regretfully, the purity of the Holiness Church has given way in our day to an invasion of worldly compromise similar to the delusion of the Laodicean Church. Throughout the Word of God, there are sombre warnings pertaining to the Last Days. The Lord warned in Matthew 24:12 that “...*because iniquity shall abound, the love of many shall wax cold.*” As with the scenario of the Laodicean Church, many churches today are prosperous and financially well funded. This sadly produces a sense that one does not need help in his spiritual life. We must be vigilant not to fall into this error but always remember that the Kingdom of Heaven belongs to those who are poor in spirit.

The Seven Churches Viewed Dispensationally

Ephesus	– the Early New Testament Church
Smyrna	– the Later New Testament Church that suffered persecution
Pergamos	– the Early Roman Church
Thyatira	– the Church of the Dark Ages
Sardis	– the Middle Ages (Martin Luther)
Philadelphia	– the Time of the Holiness Revival (John Wesley)
Laodicea	– the Church in the Last Days

The Lives and Messages of Luminaries in the Church Age

Throughout the ages whenever the Lord has wished to do things, He has always done so through leadership. Thus, the history of the Church is filled with men who were raised up by God to found denominations and/or to proclaim fresh biblical truth for their respective generations. Often of limited abilities and dispositions, these men were used of God to bring the Church back to its original purity from the lamentable depths of darkness to which it had fallen. We have sought to choose some of these men for our own instruction so that we may know how to behave in the house of God.

Our theme is “Christ in us, the hope of glory.” While this is true for all God’s children, He does shine more brightly through some, just as the stars differ in glory from one another. These we have termed the luminaries of the Church, whose dedicated and consecrated lives we will now contemplate.

John Wycliffe (1320-1384)

It was in the midst of the so-called Dark Ages that John Wycliffe was born. During that time when the Roman Catholic Church dominated Europe, Pope Urban V in 1365 demanded that England pay tribute money to Rome. Wycliffe was chosen as one of the advocates of King Edward III to argue against the Pope’s evil cries. Seeing the abuses of the clergy, he then wrote tracts against their manner of living. Thus he sought to reform the Church.

This noted theologian can perhaps be termed a role model for a Christian minister. His knowledge of the scriptures was unrivalled in his day and age. He was a master orator whose sermons were couched in the language of the masses and thus easily understood by all who heard him. Although he lived long before the days of Martin Luther, Luther credits Wycliffe with inspiring him in his course. Wycliffe is sometimes called the Morning Star of the Reformation.

Wycliffe also, like other reformers, worked diligently to not only produce the first translation of the English Bible, but also to raise up preachers who propagated the pure gospel of Jesus Christ. These preachers, called Lollards, were active some 150 years after their founder's demise. They grew so greatly in number that a contemporary of those times wrote, "every second man that you meet is a Lollard" (Losereth, 2005). The life of John Wycliffe was an exemplary manifestation of the sweetness of Christ. The impact of his life was so great throughout Europe that, in a rage, a later Pope Martin V ordered his bones reduced to powder and scattered upon the waters of the River Swift. Incidentally, the River Swift is a tributary of the River Avon and eventually flows out to the sea. So too did the teachings of John Wycliffe flow to all corners of the world, wherever the oceans go.

John Huss (1369-1415)

Called the "Reformer of Bohemia," John Huss was born in Hussinetz, which is now part of the Czech Republic, some 75 miles southwest of Prague. His name (which he himself chose)

is a derivation and abbreviation of his birthplace. Thus, his followers were known as Hussites.

He was ordained a priest in 1400 and later became dean of the faculty of philosophy at the University of Prague. The writings of John Wycliffe had been brought over from England by Jerome of Prague through the fact that Anne, the sister of King Wenceslas of Bohemia, had married King Richard II of England in 1382.

Huss espoused the teachings of Wycliffe and commenced to attack the Roman Catholic Church. He enjoyed a widespread popularity and large following at the beginning. His writings were, in effect, Wycliffe's work transplanted onto Bohemian soil. These spread throughout the land and into Poland, Hungary, Austria, and Croatia.

The clergy appealed to the pope, who issued a proclamation against Huss. This eventually led to his trial and condemnation at Constance in 1415. Then, bound to a stake and enveloped in the writings of Wycliffe up to his neck, he was given a last opportunity to recant. Huss declined with these words: "Christ, Thou Son of the Living God, have mercy upon me." He then proclaimed, "In 100 years, God will raise up a man whose calls for reform cannot be suppressed!" (Brown, 1988). Almost exactly 100 years later, in 1517, Martin Luther nailed his famous 95 theses of contention against the abuses of the Catholic Church upon the door of the Castle Church in Wittenberg, Germany, bringing about the beginning of the Reformation.

Martin Luther (1483-1546)

Martin Luther shines forth as the champion of the Reformation. His famous 95 theses contained an attack upon the abuses and indulgences of the Roman Catholic Church. The essence of the errors that he saw in the Roman Catholic Church was that the clergy were selling indulgences. They were claiming that it was possible to be absolved from all punishments from sin by purchasing an “indulgence” from the church, which would negate that sin. Those who bought the indulgences were granted eternal salvation. Yet the Reformation was more than an attack upon the lifestyle of Rome. It was rather the proclamation of the doctrine of justification by faith (Rom. 3).

With Luther, as with many a leader, the maxim of Proverbs 22:29 rang true: *“Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men.”* He was an indefatigable worker, translating the Bible into the German language of his day, along with producing many of his own writings. The translation of the Bible, together with Luther’s exposition and emphasis of the main theme of the Epistle to the Galatian Church, namely salvation by faith, did much to bring the Church out of the Dark Ages.

Yet, for all his achievements, Martin Luther was far from being perfect. His temperament was not the sweetest. Years after the death of Ulrich Zwingli, the Swiss reformist, Luther still held a bitter grudge against him. Luther carried this grudge to his deathbed.

There were also flaws in the area of Luther's doctrine. For example, while the doctrine of justification by faith was the central theme of his ministry, he drove it to excess. He proclaimed essentially that fasting and temperance were not necessary and encouraged his followers to eat and drink excessively. He denied the authenticity of the Epistle of James because it declares that faith without works is dead (Jas. 2:20).

He also established the Lutheran denomination, which regretfully holds the doctrine of consubstantiation with respect to the communion service, as well as infant baptism. The erroneous doctrine of consubstantiation states that the substance of the body and blood of Christ are present alongside the substance of the bread and wine. Infant baptism is also in error since the Apostle Peter taught that first comes repentance and then water baptism (Acts 2:37-38). Obviously an infant cannot repent. Thus, in Luther's life, we see that the errors of the fathers are transmitted to successive generations – a fact that is realised in our generations too.

Jean Calvin (1509-1564)

Born nearly a generation after the beginning of the Reformation, Calvin was a lawyer who embraced Protestantism and then became a recognised theologian. He is known primarily for two distinct ministries.

Firstly, as a pastor in Geneva, Switzerland, he applied Puritanism to the whole city-state. Jean Calvin rejected Papal authority and instituted a purely scriptural government.

Protestants flocked to Geneva to find refuge. This later degenerated into intolerance, and sometimes fanatic religious rigour. A sense of love must be the motive of all lawgiving, and this seems to have been lacking, for he accepted torture as a means to obtaining dubious confessions of crimes.

Calvin is also remembered for his systematic theology, which was published under the English title of *Institute of Christian Religion*. He, however, expounded the doctrine of extreme predestination and by consequence divided the beliefs of the Church universal into two camps: those who espouse his doctrine, and those who espouse the doctrine of Armenianism.

Armenianism is essentially the belief that God has given man a free will, while Calvinism essentially states that God predestines man to eternal life or to hell. Romans 8:29-30 states that God predestines to glory those who *in His foreknowledge* would accept His salvation. His desire is that all would be saved. Second Peter 3:9 reads, “*The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.*”

Calvin died at the early age of 53, due primarily to a life without rest. Jesus told His disciples that they should come aside and rest awhile (Mk. 6:31). He also instituted a sabbath day when we are all to rest. The human body is so constructed that it needs times of rest; otherwise there is a danger of dying prematurely.

Fenelon (1651-1715)

Fenelon was proclaimed a son of the Catholic Church, yet also declared by them to be one of the most attractive, brilliant, yet puzzling figures that their church has ever produced. Fenelon is nonetheless beloved by Protestant and Evangelicals throughout the generations that have followed his death. He is included in these luminaries of the Church because of his prolific writings that promote a holy life and intimacy with our Lord. He was, in particular, an admirer of Madame Guyon, whose book *Experiencing the Depths of Jesus Christ* is regarded as one of the greatest Christian writings of all time.

At the beginning of Fenelon's ministry, his efforts do not seem to have merited being included among church luminaries, as he was appointed by his superiors to teach Protestant women the doctrines of the Catholic Church. The king sought to use oppressive measures to bring the Protestants back into the Catholic faith. Fenelon declared that gentler persuasive arguments should prevail. This first encounter with women led to almost a lifetime association and dialogue with women of all persuasions. He was even solicited by the Duc de Beauvilliers, father of eight daughters, on his views on the education of girls. His reply took the form of a treaty on the education of girls. In this he recommended a solid religious teaching sufficient for them to stand against error. It was to be a serious course of studies – concrete, sensible, agreeable, and prudent in a manner that would aid their natural abilities. When the diocese of Cambrai was open, Fenelon was

appointed Archbishop. It was soon after that he met Madame Guyon and embraced her teachings, to the displeasure of king and Church. Together, Fenelon and Madame Guyon formed a powerful team that enlivened the lives of the pious. For generations afterwards, they will be remembered with affection by all who desire to know the Lord in a more intimate way. Fenelon's book, *The Maxims of the Saints* although condemned by king and Church, likewise has also found favour with the pious of all times and proven to be a source of rich spiritual instruction.

It was perhaps natural that Fenelon would have an open ear to the teachings of Madame Guyon, in view of the fact that many women of the French aristocracy, including the morganatic wife of the King, sought his counsel upon spiritual matters. Women do yearn for counsellors of sensitive, gentle, and understanding natures unto whom they can make known their needs.

Fenelon certainly was such a one, and all the more surprising, since he himself was a Catholic priest and therefore not married. Considering the Second Epistle of the Beloved Apostle John, we might say he, too, possessed such qualities. The education of women is a very contested subject in the world today. With the militancy of Moslem women and their lack of education becoming an issue, it is essential that we prepare Christian women to resist the wiles of the heathen.

Yet it is not for these reasons alone that we have included him in our list of leaders, but rather for the influence he exerted

upon France for many generations. It was unto him that was entrusted the care of the heir to the throne of France to succeed his grandfather, Louis XIV. The Duke of Burgundy was a child possessing a violent and haughty character. Fenelon applied himself with his customary zeal to this task, writing his books entitled *Fables*, *Dialogue of the Dead*, and his best-known and best-seller *Telemaque*, in which he instructed the young prince on the duties of a monarch and ruler.

The results of his training were wonderful, and the young prince was so transformed that the historian Saint Simon wrote (translating his writings into English), "From the pit came a prince who was affable, tender, moderate, compassionate, patient, humble, and applying himself to his duties." By 1695, everyone who came in contact with the prince was in admiration of his change of character. To the chagrin of all, the Duke and his wife died at the age of 20, just days apart from one another. The regency that followed the death of Louis XIV sought to implement the maxims that the Duke would have followed until the advent of Louis XV, who became one of the most hated of monarchs, although he had started in the ways of his pious father with such hope.

The character of Archbishop Fenelon has been described thusly. He had a patient spirit and a deep knowledge of the human heart and the spiritual life. He possessed equanimity of disposition, firmness, and straightforwardness, together with a quiet gaiety altogether removed from a stern and affected austerity. His goal was to lead souls into the pure love of God. May we have the same goal!

John Wesley (1703-1791)

John Wesley's life and work covered virtually the whole of the 18th century. Along with his co-workers, he was responsible for transforming not only the spiritual life of the United Kingdom, but also the social and economic standards. The country was not the same when he left for a better land above as it was when he commenced his ministry. The Methodist movement that he founded gave a fresh spiritual vision to the Church, and also reached out to the poor and to women.

The spiritual message was not unlike that of Fenelon, as Wesley insisted that in this life the Christian could come to a state where the love of God could reign supreme in our hearts. This he termed "Christian perfection," or "holiness of heart." Wesley thus brought the Church to a much higher level than it had known since the New Testament days. His message is eternal. It has been espoused by countless preachers who followed him. He taught also the necessity of church discipline and raised up the Methodist movement that has endured until this very day. At the end of his life, he had established an infrastructure upon which others could build and which they could propagate throughout the world.

Although he is best remembered for his life and message of holiness, he nonetheless was an indefatigable evangelist. This zeal he transferred to his followers. The tens of thousands that gathered to hear him preach his message in the open air experienced the confirming work of grace and conviction. As the Holy Spirit applied his messages to their hearts, they would

fall down under the power of the Spirit and arise transformed to walk with Jesus.

For his converts, he raised up meeting houses where strict rules of conduct in the house of God and care for the members were applied. His own life was one of irreproachable discipline. Rising early, he devoted hours to prayer, and he practised fasting on a regular basis.

As an organiser and leader of men, Wesley was eminent. He knew how to use men to accomplish his God-ordained purposes. He used this power to promote holiness and the salvation of mankind. Nothing could distract him from his high and holy calling to lead people into the experience of being filled with the love of God.

His great co-labourer was George Whitfield who, however, espoused the Calvinistic doctrine of predestination, while Wesley held to the view of Arminianism. This caused a schism in the Methodist movement, which endured for a long period of time. John Wesley bore the vicious attacks penned by Whitefield and Augustus Toplady, author of the hymn "*Rock of Ages, Cleft for Me,*" with the dignity of a true saint. Like his Master, when reviled, he reviled not again.

Wesley, along with his brother Charles, authored hymnbooks which have brought hope and comfort to countless millions to this very day. It is often said that a good hymn has more of a lasting value than even great sermons, which are soon forgotten, provided of course that those hymns offer truth,

poetry, life, warmth, fire, solemnity, and the unction of the Holy Spirit. Bishop J.C. Ryle said of good hymns that they, “train men for heaven, where praise is one of the principal occupations” (Ryle, J. 1885).

Wesley also raised up a notable school at Kingswood for the many children of his preachers. This was a necessity, due to the fact that he insisted his preachers remain generally for only three years at any one church. Thus, Kingswood became a more permanent home for the children during their school years.

In view of the current battle over women’s rights engendered by comparison of their life under Christianity to those under Islam, it would be appropriate to include comments on the teachings of Wesley concerning women. His mother Susanna Wesley was a strong, intelligent, and spiritually mature woman who had a profound effect upon her son John. For this reason, he encouraged and supported women leaders in the Methodist movement. He also apparently from time to time permitted women to preach or exhort. Methodists flourished under the direction of class and bandleaders, most of whom were women. There were certain prominent women, too, who preached, and many people experienced conversions because of their testimonies.

Wesley’s sermons, although voluminous, are generally confined to 141 in number. All Methodist preachers are required to study 44 of these sermons. Wesley was a prolific writer on a number of social issues, especially slavery, which he abhorred. His last letter was written to William Wilberforce, the foremost leader in the anti-slavery movement of his day.

It may not be too far-reaching to say that John Wesley has impacted more lives than any other man, apart from those whose names are mentioned in Holy Scripture. He is certainly one of heaven's brightest jewels.

Undoubtedly, we could continue this list of Church luminaries, but when compared to John Wesley and the impact that he made upon the world, others fade into insignificance. His peerless life has not been rivalled yet.

From a Methodist came another organisation called the Salvation Army, which we would do well to study through its leader and founder, William Booth.

William Booth (1829-1912)

William Booth was a Methodist who was set on fire by a heavenly vision. Among other things that he was shown in heaven, he saw a group of men who were waiting in great anticipation. Soon the Lord appeared, and they received Him with great joy. Then the Lord, looking directly at William Booth, asked, "How can you who have suffered so little know their joy?" It is so often that heavenly visions are given to inspire us, set us on fire, and put us on our life's course. Such was the case with William Booth.

His call, as he put it, was to the poorest of the poor, the alcoholics, and to those who had fallen deep into the pit of sin. As was the case with John Wesley, his greatest listeners and converts came from the poorest classes. He had come to

preach about the love Christ had for them and to lead them to salvation. Everywhere he went, there were crowds who came to listen to him; but his life's work really took off when, at the insistence of his oldest son Bramwell, he founded the Salvation Army. After much opposition, it finally gained acceptance and respect. By the time of his death, the Salvation Army was established in 58 countries.

Received by leaders everywhere, nonetheless, it was Booth's audience with King Edward VII at Buckingham Palace which gave the Salvation Army a standing in the country. The king expressed his admiration and support for the work of the Army, even giving General Booth permission to quote him as having said so. In a later audience with the queen, the dowager empress of Russia, and Princess Victoria, the daughter of the queen, the queen expressed surprise that General Booth always had difficulty in providing for the needs of the poor. She was even more surprised to learn that the greatest source of the revenue came from contributions from the poor.

In considering the work of General Booth, we find the hallmarks of great Christian leaders. His personal quest was for holiness. Moreover, although the Army sought to alleviate poverty wherever it ministered, William Booth wanted to ensure that this goal was secondary to the Great Commission to win souls for Christ. Regretfully, a schism in his immediate family actually caused those goals to be reversed after his death. The Salvation Army in our days is respected and honoured for its humanitarian outreach, not as much for its ability to win souls.

The family schism to which I have referred concerns the glorious experience of speaking with other tongues, which is the initial evidence of receiving the baptism of the Holy Spirit. His daughter and her family (who led the work in France) accepted it, while the General and other members of his family rejected this experience. We can only conjecture how the acceptance of the Pentecostal experience by the General would have increased the spiritual power of the Army in these Last Days. Not to mention how it might have aided the cause of those of us who have proclaimed the Pentecostal message.

Booth also rejected the Holy Communion on the grounds that drinking of wine at this ordinance would only be a snare to those who had been rescued from the pit of drunkenness. Perhaps substituting grape juice for wine could have alleviated this concern. Certainly, it would not have offended our Lord.

We can admire William Booth's tremendous zeal for souls. He never ceased to seek the lost of all classes. On one occasion, he was even impressed upon to kneel in a railway carriage with Cecil Rhodes to pray for him. Rhodes was the founder of the nation of Rhodesia. After that, Rhodes requested of the General that he would never cease to remember him in prayer. A meeting with Mr. Winston Churchill provoked the General to tell that unconverted man of the century about faith in Christ. At his last meeting with his leaders, just prior to his death, the General gave the following admonition: "Tend the fire; for the nature of fire is to go out." May we, by the grace of

God, always keep the fire of God burning brightly in our own hearts and lives.

We may conclude these comments on the Church Age by saying the best is yet to come, for the Lord keeps the best wine until last (Jn. 2:10). Praise the Lord!

THE TEMPLE WHICH THE ANTICHRIST WILL INHABIT

Scripture teaches us that in the Last Days, before the return of our blessed Lord, a temple will again be built upon Mount Moriah in Jerusalem—the site of the former temples of Solomon, Zerubbabel, and Herod.

Jesus spoke of the abomination that makes desolate standing in the holy place, *“When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)”* (Mt. 24:15). No other place on earth is termed by the Jews as the Holy Place, except the Temple Mount in Jerusalem. Thus, Jesus was declaring in effect that the temple would be rebuilt. The abomination of desolation is the image that the False Prophet will make to the Antichrist (Rev. 13:14); and when it stands in the Holy Place, this will bring the Great Tribulation upon the world.

The prophet Daniel declares that the Antichrist will make a covenant with Israel for a week (meaning seven years), and then will cause the sacrifices to cease in the middle of the week (Dan. 9:27). This proves that the temple will be rebuilt, since Israel would only return to animal sacrifices upon an altar in the temple site. To do so, they must have a temple to add legitimacy to those sacrifices in Old Testament settings.

The Apostle Paul writes much concerning the reign of the Antichrist and the temple that must be built in Jerusalem

when he says, *“Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God”* (2 Th. 2:3-4). Here, Paul clearly states that the Antichrist will sit in the temple dedicated to God by the Jews. It is not a temple that the Antichrist himself shall build, but it will have already been built. After the first three and a half years, he will inhabit it.

The Apostle John is likewise told by the angel in the Book of Revelation, when he had visions of those things that shall come to pass in the Last Days: *“And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months”* (Rev. 11:1-2).

It is evident that this temple which was shown to the Apostle John to measure could not have been a heavenly temple, since the Gentiles will in no wise have the ability to tread under foot that which is in heaven. No temple existed in Jerusalem at the writing of this vision, since the temple had been destroyed in A.D. 70, and John was given this vision during the time of the Emperor Domitian, which was circa A.D. 90. Thus, he was shown the temple of which Daniel, Jesus, and

Paul spoke, the one that is yet to be built in Jerusalem in the Last Days. When we see the Jews building this temple, we will know, beloved, that the end is very near.

From the foregoing, it is clear that a temple devoted to the Lord by the Jews and consecrated by animal sacrifices will be built intending to glorify Jehovah. When the Antichrist comes, he will make a covenant with the Jews for seven years and, to fulfil the words of Jesus in John 5:43, they will receive him: *“I am come in my Father’s name, and ye receive me not: if another shall come in his own name, him ye will receive.”*

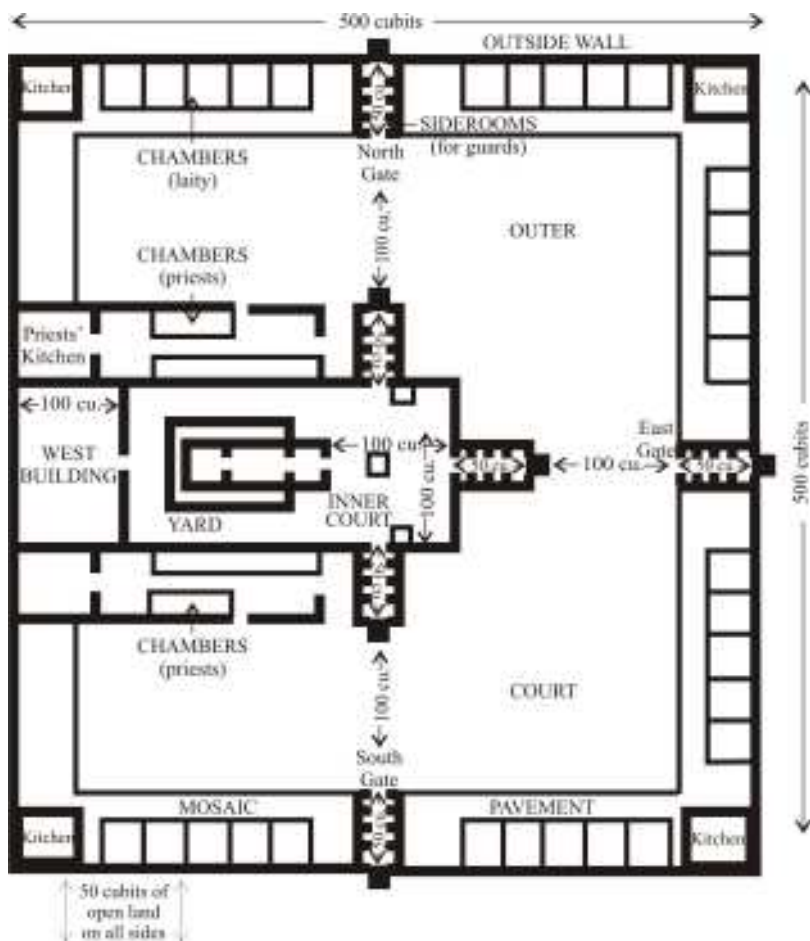
The Antichrist is identifiable by the following facts that are given to us in Revelation 13. He is declared to be a leopard, whose type can be understood by Daniel 7:6, where the king of Greece is likened unto a leopard. He is one who has the feet of a bear, meaning that he ruled over Persia (in Daniel 7:5, Persia is likened unto a bear). He speaks like a lion, which is identified in that same passage of Daniel to Babylon. Thus the Antichrist must have spoken from Babylon and will again do so. That the Jews will be willing to make a covenant with this Greek points to the fact that when he ruled, he must have dealt kindly with them. (We refer you to Josephus for the interpretation).

Another fact that is provided to help the saints identify the *“man of sin”* (2 Th. 2:3) is that he is an undefeated general. The Antichrist is now in the bottomless pit, from which at the appointed time in God’s timetable, he will ascend (Rev. 11:7).

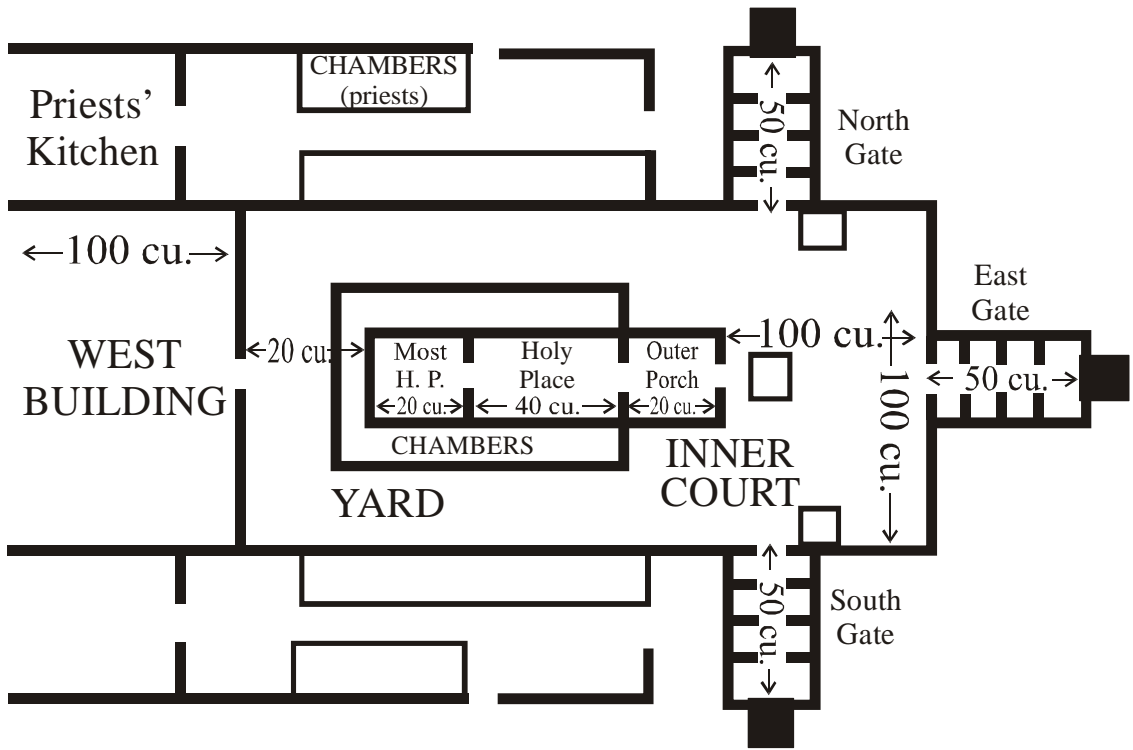
Second Thessalonians 2:8-12 reads, *“And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: Even him, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness.”* It is God who will permit him and the false prophet to do mighty signs and wonders in order to deceive all those who have pleasure in unrighteousness.

Let us, beloved, be wise and understanding so that we, in these Last Days, might shine as stars in this dark and forlorn world, turning men and women to righteousness. Amen! So grant it dear Lord.

A VIEW OF EZEKIEL'S TEMPLE



A CLOSE-UP OF THE SANCTUARY



THE TEMPLE OF EZEKIEL

This temple is to be built in Jerusalem in the beginning of the millennial reign of Christ. His reign will commence when His feet stand upon the Mount of Olives to fight for the defenders of Jerusalem, who will be besieged by enemy armies at the end of Daniel's 70th week. In this temple, the Lord will be worshipped. The prophet Ezekiel received a vision of this temple with the express purpose of communicating the layout of the temple to the children of Israel (Ezek. 43:10-11).

The Temple – An Overall Description

The measurements of the outer wall were to be 500 cubits square. The number 500 is a multiple of 100 and 5, speaking of the hundredfold grace of God, or His abundant grace. There was open land of 50 cubits around the outer wall. Ezekiel 45:2 reads, *“Of this there shall be for the sanctuary five hundred in length, with five hundred in breadth, square round about; and fifty cubits round about for the suburbs thereof.”*

The Outer Court itself was surrounded by a wall (Ezek. 40:5). There were three gates that led into this court – the north, east, and south gates. These had porches that enabled people to access from the north and south, but not the east, for that gate was closed and only opened on the Sabbath day for the entry of the Prince. The porch had seven steps. This court was 100 cubits long and 100 cubits broad, foursquare (Ezek. 40:47).

The Inner Court was accessible by porches on the three sides from the Outer Court by eight steps (Ezek. 40:31). The sanctuary was accessible by another porch (Ezek. 40:49). The sanctuary was divided into the Holy Place whose length was 40 cubits and breadth 20 cubits (Ezek. 41:2) and the Most Holy Place, which was 20 by 20 cubits (Ezek. 41:4).

We should note that the temple cubit of this vision was called a royal cubit, which is about 20.4 inches, being an additional handbreadth more than the normal cubit (Ezek. 40:5).

Notably missing from Ezekiel's Temple are the Ark of the Covenant, the Candlestick, and the Altar of Incense. This may be explained by the fact that the Lord Himself would be the Light and the Fragrance of Heaven in this temple.

We are distinctly told that the glory of God will come into the temple by way of the east gate, and in the Most Holy Place will be His throne and the place of the soles of His feet (Ezek. 43:7).

The emphasis of the teaching was that the law of the house was to be holiness to the Lord. Therefore, this temple will instruct us (who live in the Church Age) on the qualifications that we must have in order to be kings and priests in the millennial period.

The promise is made to us that those who have a part in the First Resurrection will be blessed and holy and will be priests of God and of Christ and shall reign with Him 1,000 years

(Rev. 20:6). We will, therefore, study some of the New Testament teachings before we consider, in more detail, truths that the Temple of Ezekiel reveals concerning those who will minister before the Lord during His reign upon earth.

Qualifying for the First Resurrection

The Apostle Paul writes in Philippians 3:10 concerning four aspects of those who will qualify for the First Resurrection: *“That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death.”* The qualifications are:

1. *To know Him* basically means to come to experience Jesus in His glorious nature. As He says in Exodus 30:6, these aspects of His nature are His mercy, His graciousness, longsuffering, and the abundance of His goodness and truth.
2. *To experience the power of His resurrection* means that we can have His abundant life pulsating through our beings.
3. *To understand the Fellowship of His sufferings*, Paul says: to the degree we suffer with Him, to that same degree we shall reign with Him (2 Tim. 2:12).
4. *To be made conformable to His death*, means that we know by experience what it is to be able to say: *“I am crucified with Christ...”* (Gal. 2:20).

The Levites and Sons of Zadok

Now as we come to Ezekiel's Temple, we will see these truths expressed in different forms; but the end of the matter is that we are made conformable to His image and partake of His holiness.

By His grace, may we seek to follow the path of a believer into the literal presence of God. In our book entitled *The Chariot Throne of God*, we have given an in-depth exposition of the temple. However, the purpose of this study is to show in simplicity the various qualifications that a believer must possess to minister in the millennial age.

A factor that we must stress is the difference between the Jewish priesthood, those whose purpose will be to offer animal sacrifices, and the Melchizedek priesthood (kings and priests), those who have qualified in the New Testament order. We do not propose to enter into these differences, but rather to major on the truths that Ezekiel's Temple portrays with respect to holy living.

The life that we live *now* will greatly affect our *eternal* ministry. We would like to address this truth in Ezekiel 44, where a distinct difference is made between those priests termed Levites and those called the sons of Zadok.

The Lord said of the Levites in Ezekiel 44:10-12, "*And the Levites that are gone away far from me, when Israel went astray, which went astray away from me after their idols; they shall even bear their iniquity. Yet they shall be ministers in my sanctuary, having charge at the gates of the house, and*

ministering to the house: they shall slay the burnt offering and the sacrifice for the people, and they shall stand before them to minister unto them. Because they ministered unto them before their idols, and caused the house of Israel to fall into iniquity; therefore have I lifted up mine hand against them, saith the Lord GOD, and they shall bear their iniquity.”

During their ministry, the Levites had not been faithful to the precepts and laws of God. Instead of strictly adhering to the laws of the priesthood, which concerned upholding the laws of God (Mal. 2:7), they had followed the wishes of the people. The people had strayed far from God. They had become worldly, and their lives and worship were very much mixed with the standards and worship of the world.

Regretfully, that is what we are seeing in these Last Days, when the standards of the Church are diminishing. The fashion and music of the world are entering churches, to the extent that they are following the customs of the world and accommodating their lifestyle. Many churches are preaching according to what the world wants to hear. Many no longer condemn sin, homosexuality, or divorce and remarriage.

In contrast to the Levites, the sons of Zadok kept the ordinances of God, even when the children of Israel went astray (Ezek. 44:15). It is true that when the Lord comes in revival, some of the Levites are restored; however, they do not partake of the same privileges as the faithful sons of Zadok. The Levites will be permitted to minister unto the people, but the sons of Zadok will be those who come into the literal presence of God

and minister unto Him. *“And they [the Levites] shall not come near unto me, to do the office of a priest unto me, nor to come near to any of my holy things, in the most holy place: but they shall bear their shame, and their abominations which they have committed. But I will make them keepers of the charge of the house, for all the service thereof, and for all that shall be done therein. But the priests the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the Lord GOD: They shall enter into my sanctuary, and they shall come near to my table, to minister unto me, and they shall keep my charge”* (Ezek. 44:13-16).

How important in these Last Days, while so many apostatise and seek to please the people, that we remain faithful as did the sons of Zadok. We want to be those who follow the Lamb wherever He goes. To qualify, we must be called, chosen, and faithful (Rev. 17:14). These attributes or qualifications are likened to the three anointings that faithful David received. The other two kings of the united kingdom of Israel (Saul and Solomon) were only anointed twice, signifying they were called and chosen. But towards the end of their lives, they were unfaithful; and God became their enemy instead of their friend.

Ezekiel’s Temple: The Way into God’s Presence

Now let us return to our study of Ezekiel’s Temple and learn of the way into His presence. As the three gates, or entranceways,

are identified, we are going to assume that the journey of the believer would begin through either the north or south gate. They would then exit by the opposite gate. The east gate was solely for the Prince.

Outer Court

The entrance to the porch is three cubits wide (Ezek. 40:48), suggesting that those who enter must be the called, chosen, and faithful ones. The guard chambers, three in number (Ezek. 40:21), signify a spiritual threefold inspection – by God, the Church, and the world.

The entry to the north gate has seven steps (Ezek. 40:22), suggesting that we must be purified from the seven sins God hates, listed in Proverbs 6:17-19, “*A proud look, a lying tongue, and hands that shed innocent blood, An heart that deviseth wicked imaginations, feet that be swift in running to mischief, A false witness that speaketh lies, and he that soweth discord among brethren.*” Seven also has the signification of completeness. Thus, the entrance is for those who have arrived at Christian perfection.

The distance between the entrance of the north gate to the porch of the inner court is 50 cubits (Ezek. 40:15), which speaks of the believer being set free (as in the year of Jubilee in Leviticus 25:8-17) and delivered from sin. As we read in John 8:36, “*If the Son therefore shall make you free, ye shall be free indeed.*” The porch of the east gate is eight cubits (Ezek. 40:9-10), which speaks of the fact that we must be a

new creation and that the believer is energised with the divine life of Christ.

The Outer Court is 100 cubits in length (Ezek. 40:17-19), which is the number associated with bringing forth much fruit (Mt. 13:23).

Inner Court

The entrance from the Outer Court to the Inner Court consists of eight steps (Ezek. 40:31). These can refer to the Christian virtues mentioned in 2 Peter 1:5-8. They are:

1. *Faith* – Without faith it is impossible to please God.
2. *Virtue* – Moral purity is essential in every believer's life.
3. *Knowledge* – We should be always increasing in the knowledge of God's ways and His Word. We commend continuous study to all believers to come to know the Lord more perfectly.
4. *Temperance* – We must develop self-control, whereby we are able to be the master of our appetites and not vice versa.
5. *Patience* – Endurance is the quality of life whereby we keep plodding on the upward way and that we never, but never, give up.
6. *Godliness* – We are to be like God, especially in the realm of being partakers of His holiness.
7. *Brotherly Kindness* – We are to fulfil the Second Commandment, which is to love our neighbour as ourselves.
8. *Love* – We are to fulfil the First Commandment to love the Lord with all of our heart, mind, and strength.

The number five appears in the thickness of the temple walls (Ezek. 41:9), the walls between the guard chambers (Ezek. 40:7), and the pillars of the porch (Ezek. 40:48). Five is the number of grace. The whole of our journey through life is governed by the grace of God. **We are what we are by the grace of God (1 Cor. 15:10).**

The Sanctuary

The third flight of steps is from the Inner Court into the sanctuary. This is composed of 10 steps (Ezek. 40:49: *Note—it is only the Septuagint, the Greek translation of the Old Testament that tells us that there are 10 steps.*) Ten speaks of the Ten Commandments. Therefore, we must have these laws written upon the fleshly tables of our hearts in order to enter the sanctuary. Now the sanctuary is 20 cubits wide (Ezek. 41:1-2), which is the number of maturity, signifying that the mature saint alone may enter the sanctuary. Palm trees, speaking of the righteousness of Christ, decorate the walls (Ps. 92:12).

The Holy Place measured 40 cubits long by 20 cubits wide, and the entrance was 10 cubits wide. Forty is the symbol for trials. As Paul says, it is only through great tribulation that we may enter the kingdom of heaven (Acts 14:22). Twenty signifies maturity, while 10 speaks of the Law.

The measurements of the Most Holy Place were 20 by 20 cubits, and the entrance was six cubits wide. Six is the number of man, thereby signifying a man arriving at the full stature of Christ (Eph. 4:11-13).

The Millennial Temple and the Feast of Tabernacles

One notable feature of the temple is that it is the centre of worship in the millennial age, when Christ will reign upon earth. All nations will be expected to worship before Him, but we are given insight into the attitude of some nations. This is revealed to us in Zechariah 14:16-19, *“And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.”*

Thus, we understand that the principal feast of the Age of the Law is the Passover, and that of the Church Age is Pentecost. The Feast of Tabernacles is the principal feast of the time of the Temple of Zerubbabel as well as that of the millennial age. This feast will also have a spiritual fulfilment in the Last Day Church before the Second Coming of Christ.

We should note that the Feast of Tabernacles is the feast when the harvest was brought in and therefore celebrates the

fulfilment of the farmer's quest, as we read in James 5:7: "*Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.*"

Characteristics of the Feast of Tabernacles

The Feast of Tabernacles is characterised by the following:

1. *Unity* – When this feast was celebrated in the time of the Restored Temple during the ministry of Ezra, the people all came forth from their houses and dwelt together in booths (Neh. 8:14). This is an illustration of the tremendous unity that will be one of the keys to the strength of the Last Day Church.
2. *Ingathering* – It was a time of bringing in the harvest and so speaks of a time when *multitudes* will be brought into the Church.
3. *Joy* – There was always a sense of great joy when the harvest was brought in. This is also a source of strength, for as Nehemiah 8:12 states, "*The joy of the Lord is your strength.*"
4. *Rest* – It was a time of rest, for the labour of the workman was over after the harvest was brought in. However, spiritually, it speaks of entering into His rest, when we cease from our own labours and He works in us to fulfil His will and purposes for our lives (Heb. 4:10).

5. *Restoration* – As we see the Church reaching its pinnacle of perfection, we should realise then the fulfilment of Song of Solomon 6:4: “*Thou art beautiful, O my love, as Tirzah, comely as Jerusalem, terrible as an army with banners.*” This verse describes the Church like Tirzah (the capital of backslidden Israel) and Jerusalem (the capital of faithful Judah) coming together. This is the time when we shall see many prodigals return.

6. *Glory* – As the glory of God descended upon the Temple of Solomon at its dedication in the Feast of Tabernacles, so too shall we see the fulfilment of Isaiah 4:5, when the glory of God shall be on every congregation camped on spiritual Mount Zion. It will also be the fulfilment of Isaiah 60:1-2, when the glory of God shall be revealed in His people.

7. *His Presence* – It was on the Feast of Tabernacles that Jesus entered into the Temple to the joy of all those who were waiting for Him. So too will He walk in us, His Church, in a mighty way to declare His power and glory to those in darkness. It is then that Isaiah 60:3 will be fulfilled in its greatness when all those in darkness will see Him, the Light of the World, shining forth through His people.

All these aspects that have been seen in the Restoration Temple and will be seen in the Last Day Church, shall also be fulfilled during His millennial reign upon earth.

The River from the East Gate

Another feature of Ezekiel's temple is with respect to the East Gate. We read in Ezekiel 46:1-2, "*Thus saith the Lord GOD; The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new moon it shall be opened. And the prince shall enter by the way of the porch of that gate without, and shall stand by the post of the gate, and the priests shall prepare his burnt offering and his peace offerings, and he shall worship at the threshold of the gate: then he shall go forth; but the gate shall not be shut until the evening.*" We are told that the gate of the inner court that looks towards the east shall be closed on the six working days and open only on the Sabbath day. The prince shall enter in by way of the porch of this gate and the priest shall prepare his burnt offerings.

Now we are told in Ezekiel 34:24 that David would be a prince amongst them, "*And I the LORD will be their God, and my servant David a prince among them; I the LORD have spoken it.*" The author in a vision saw King David approaching Ezekiel's Temple, surrounded by his counsellors. It is indeed possible that the prince referred to in Ezekiel 46:2 is David. He is certainly called the shepherd of Israel during the Millennium.

In chapter 47, Ezekiel records a vision of water flowing from under the threshold of the house eastward. A man then measured 1,000 cubits, which is the number of the

millennial reign of Christ. This, again, signifies that it is a millennial vision and fulfilment. This number is also associated with King Solomon (Song 8:12), who is a type of Christ in His millennial reign. These waters, at this point, were to the ankles of the prophet. After this, the man measured 1,000 cubits and the waters were to the knees of the prophet. Then again the man measured 1,000 cubits and the waters were to the loins of the prophet. Finally, he measured another 1,000 cubits and this time, the waters were deep enough to swim in—a river that could not be passed over.

Before continuing, let us consider the spiritual significance of this vision for our days. We have already seen in Zechariah 14:18 that the millennial reign is associated with the Feast of Tabernacles. This is what our Lord said on the last day of the Feast of Tabernacles, *“If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water”* (Jn. 7:37-38). Thus, knowing that the millennial promises are also for the Last Day Church, we may say that especially in these Last Days, the river of God will flow from congregations of God’s people everywhere. The house typifies for us the Church from which the river of life flows.

A significant truth in Ezekiel’s vision is that the depths of the river at its source were very small. It became larger as it progressed. In nature, the same is true. We find a very striking example in the state of Utah in the USA. One pastor was

ministering in that state and was shown the mighty rushing Zion River. The Lord spoke to him to walk up to the source. When he arrived at the source he found it to be a trickling stream. The Lord said to the pastor, “Understand that my sources are but trickles, but as they flow out to the nations, they become like mighty torrents, impacting all those with whom they come into contact.” **May we be a trickle of life that becomes a stream and then a river, changing the lives of many.**

Then Ezekiel was shown trees at the banks. These epitomise the tree spoken of by King Solomon—a tree planted by the river that brings forth its fruit in its season. Its leaves also shall not wither (Ps. 1:1-3). The trees may be likened to the Lord’s ministers who are teachers of righteousness planted by the rivers of living water; and everything they do shall prosper.

Reading on in Ezekiel 47:8-9, “*Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed. And it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh.*” We find that this river of God flows down to the desert areas; and everywhere the river goes, it brings life and healing, as well as a great multitude of fish.

We may well proclaim with authority that in these Last Days, the river of God shall flow, bringing life and healing to those whom it touches. But also, there will be a mighty multitude of souls that will be swept into the Kingdom of God by reason of this river of life.

Conclusion

We should be greatly encouraged by the Temple of Ezekiel. It fulfils the longing expressed by the Apostle Peter, that we look for a “new heavens and a new earth wherein dwelleth righteousness” (2 Pet. 3:13). Moreover, it gives us hope as we realise that it portrays the Church of the Last Days – a Church that is holy and without spot or blemish. We read of this Church in Ephesians 5:27, *“That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.”* It will be a Church filled with His glory and presence, bringing life, healing, and salvation to all who will receive its message.

EPILOGUE

Beginning in the Age of the Law and continuing through the time of the Church Age, the Lord has fulfilled His desire to dwell with men. As expressed in Exodus 25:8 God commanded, *“And let them make me a sanctuary; that I may dwell among them.”*

Firstly, through the Tabernacle of Moses that was a pattern of the Heavens, it was revealed how a Holy God could dwell in the midst of a sinful people, and how they could approach unto Him.

However, the Lord made it clear that while this Tabernacle stood, the way into the Holiest of all was not open to man. This was by virtue of the veil that separated the Holy of Holies from the Holy Place, where the priests were permitted to minister day by day.

The Tabernacle of David was a type of the Church Age, as is confirmed by Amos 9:6 and Acts 15. There was no veil in this tabernacle, and so it is with the Church Age, when the veil was rent at His death. The way is open for us to come boldly to the throne of grace to receive mercy from the Lord in time of need.

The Temple of Solomon typifies the wisdom and glory that will be revealed in the Last Day Church. That Last Day Church will experience the spiritual fulfillment of the Feast of Tabernacles.

The Temple of Zerubbabel shows the Church coming forth from the Dark Ages. This temple was only a shadow of the glorious Temple of Solomon, as was this Church of the Middle Ages compared to the New Testament Church.

The very Person of the Lord Jesus Christ walked in the Temple of Herod. In a sense, this temple also portrays that in the Last Days, the Lord will walk in His Temple, the Church, and show forth His power and glory. The Lord promised that the things He did, we shall do also, and greater things than these shall we do because He has gone to His Father (Jn. 14:12). This is confirmed by the fact that He kept the best wine until the last (Jn. 2:10).

The Temple of Ezekiel portrays the Law of Holiness that will be exegeted in the millennial age. It also confirms Revelation 20:6 where it is stated that “*Blessed and holy is he that hath part in the first resurrection...*” These are the ones who are permitted to partake of His millennial reign. In this temple, the Lord will be visibly present and will receive the worship and adoration of which He alone is worthy.

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