

**THE
TABERNACLE
OF
MOSES**

Version 2.0

Dr. Brian J. Bailey

“The Tabernacle of Moses”

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PREFACE

There are two very precious reasons why God commanded Moses to build the Tabernacle. **Firstly, the Tabernacle was built to fulfil the longing in the heart of a holy God to re-establish with His people the fellowship that was lost when Adam sinned.** God desired to dwell in the midst of His people. He said to Moses in Exodus 25:8, “And let them make me a sanctuary; *that I may dwell among them.*”

Secondly, the Lord desired to teach His people His ways. The psalmist says in Psalm 77:13, “*Thy way, O God, is in the sanctuary...*” From the study of Moses’ Tabernacle, we are instructed in the ways of God, for His ways are revealed in the Tabernacle. While the children of Israel saw His mighty acts, they did not *know* His ways (Ps. 95:10). God wants us to *know* His ways, even as did Moses (Ps. 103:7).

Therefore, as we study the Tabernacle of Moses by the illumination of the blessed Holy Spirit, we are enabled to enter into a fresh level of communion and fellowship with the Lord, and we are instructed in the ways of God.

Brian J. Bailey, Ph.D., D.D.

INTRODUCTION

In Holy Scriptures, the Tabernacle of Moses is described from God's perspective. In other words, in the Lord's description of the Tabernacle, He begins in the Holy of Holies (for that is where He dwells). He then goes on to describe the Holy Place and the Outer Court, and finally the Gate of the Tabernacle, which is in actuality the entrance.

The logical order, it seems, would be to begin with the entrance in the Outer Court and then proceed to the Holy of Holies. However, God, by beginning with the Holy of Holies, is showing that His desire is for us to dwell with Him within the veil and to commune intimately with Him. In Exodus 25:8 God said, "*And let them make me a sanctuary; that I may dwell among them.*" The Tabernacle was not made for man, but for the Lord—to satisfy His desire for intimate union and fellowship with His people.

In this book, we will study the Tabernacle from man's perspective, beginning with the Outer Court, then progressing to the Holy Place, and then to our ultimate goal—the Holy of Holies. In so doing, we will also consider how the Tabernacle of Moses relates to our Christian walk and ministry.

The Tabernacle of Moses is a type and shadow of heavenly and spiritual things. In Hebrews 8:5, it speaks of the Old Testament priests: "*They serve at a sanctuary that is a copy and shadow of what is in heaven...*" (NIV). It was a replica of the Tabernacle in heaven (Rev. 15:5). Moreover, it

revealed the ways of God and His purposes for His people. Psalm 77:13 says, “*Thy way, O God, is in the sanctuary.*”

Spiritually, each of us is called to enter within the veil to the Holy of Holies—into the literal presence of God. This is the ultimate call of every Christian. However, there are many progressive steps that we must take before we can go into the Holiest of all.

The Tabernacle of Moses can be likened to the three stages of spiritual growth and maturity in the Christian life spoken of in 1 John 2:12-14. The Apostle John says: “*I write unto you, little children, because your sins are forgiven you for his name’s sake. I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father. I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.*”

The three progressive stages of maturity are *little children*, *young men*, and *fathers*. Spiritually speaking, the Outer Court is where people are birthed into the kingdom of God as *little children*. There they experience forgiveness of sins and salvation. The Holy Place represents a greater stage of maturity where we would see strong *young men* who have the victory over Satan, and the Word of God abides in them. However, from this spiritual plateau we must progress on into the Holy of Holies where *fathers* are found. This is

where a father's heart is produced within us and we come to know the Lord in a very intimate way. It is from this place that we reign in life by Christ Jesus.

The Outer Court, the Holy Place, and the Holy of Holies also speak of a type of ministry that God has called us to. In other words, depending upon the ministry to which God has called us, we could be ministering in the Outer Court, the Holy Place, or in the Holy of Holies. It is important that we understand these things and the ministry in each of these places. Let us now look at the Tabernacle in detail.

The Furniture of the Tabernacle

There were seven articles of furniture in the Tabernacle of Moses. In the Outer Court were the Brazen Altar and the Brazen Laver. In the Holy Place were the Candlestick, the Table of Shewbread and the Altar of Incense. Within the Holy of Holies were the Ark of the Covenant and the Mercy Seat, which rested on top of the Ark. It was above the Mercy Seat that the fullness of God's glory resided.

These seven articles of furniture are very important for our lives, as they speak of spiritual experiences that we must undergo in order to know the fullness of God's glory and presence.

The Lord Jesus Christ fulfilled every aspect of the Tabernacle of Moses. This required a life of obedience to the will of His Father, culminating with His death upon the cross of Calvary. Therefore, since Christ is our pattern, the spiritual experiences of the Tabernacle must be fulfilled in us. When

this happens, we are then able to lead others into these areas of maturity. We want to have a well-balanced ministry that produces mature sons and daughters who shall be kings and priests unto the Lord (Rev. 5:10).

OUTLINE

I. THE OUTER COURT

A. THE LINEN WALL

B. THE DOOR

C. THE ALTAR OF BURNT OFFERING

D. THE BRAZEN LAVER

E. THE HORNS OF THE ALTAR

II. THE HOLY PLACE

A. THE CONSTRUCTION OF THE TABERNACLE

1. The Bars

2. The Roof

a.) Curtains of Fine Linen

b.) Curtains of Goat's Hair

c.) Coverings of Ram Skins Dyed Red

d.) Coverings of Badger Skins

B. THE DOOR OF THE HOLY PLACE

1. The Five Pillars

a.) The Burnt Offering

b.) The Meal Offering

c.) The Peace Offering

d.) The Sin Offering

e.) The Trespass Offering

C. THE TABLE OF SHEWBREAD

D. THE CANDLESTICK

1. The Spirit of the Lord

2. The Spirit of Wisdom

3. The Spirit of Understanding

4. The Spirit of Counsel

5. The Spirit of Might

6. The Spirit of Knowledge

7. The Spirit of the Fear of the Lord

8. The Oil for the Candlestick

E. THE GOLDEN ALTAR

1. The Incense

a.) Stacte

b.) Onycha

c.) Galbanum

d.) Frankincense

F. THE VEIL

III. THE HOLY OF HOLIES

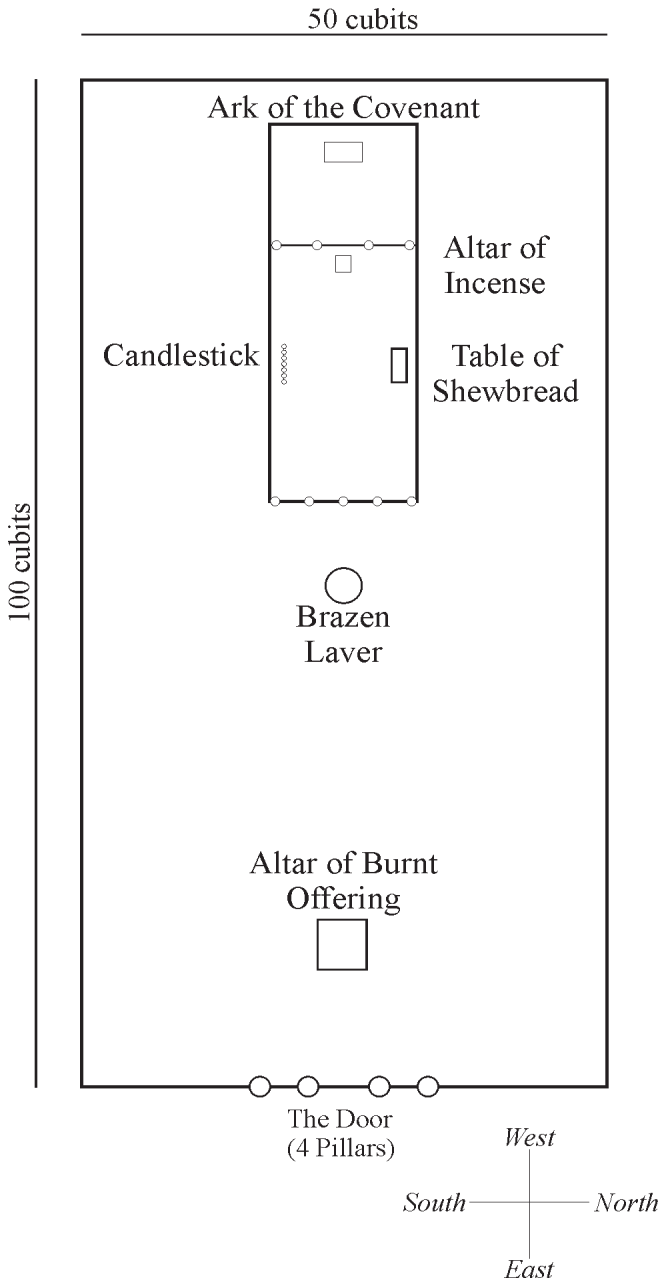
A. THE ARK OF THE COVENANT

1. The Tables of the Law

2. The Golden Pot of Manna

3. Aaron's Rod That Budded

B. THE MERCY SEAT



PART ONE

The Outer Court

INTRODUCTION

The Outer Court was the large outer area of the Tabernacle that was accessible to every Israelite, or in spiritual terms, we could say to every believer. It was 100 cubits long, 50 cubits wide, and 5 cubits high. (By most accounts, 1 cubit equals 1 ½ feet. Thus the court of the Tabernacle would have been 150 feet long and 75 feet wide, with the linen curtains being 7 ½ feet high.)

It was surrounded by a linen wall, and it only had one entrance—the gate on the east side. The Outer Court is the place where salvation and forgiveness of sins are experienced, and where new converts are brought into the fold of Christ, the Good Shepherd.

The length of 100 cubits speaks of a **fruitful** Christian. As Christ illustrated in the Parable of the Sower, when the Word of God is sown into our hearts, our heart condition determines whether the Gospel bears fruit thirtyfold, sixtyfold, or a hundredfold (Mt. 13:23). These are three levels of fruitfulness. As Christ said in John 15, we can bear “fruit, more fruit, and much fruit.” Our ultimate desire is to be a hundredfold Christian like Isaac (Gen. 26:12)—bearing much fruit for the Lord. Therefore, through the measurements of the Outer Court, the Lord is showing that His desire is for His people to be fruitful in every area of their lives.

The width of 50 cubits represents **liberty**. Every fiftieth year in Israel was to be a year of liberty and release. We read in Leviticus 25:10: *“And ye shall hallow the fiftieth*

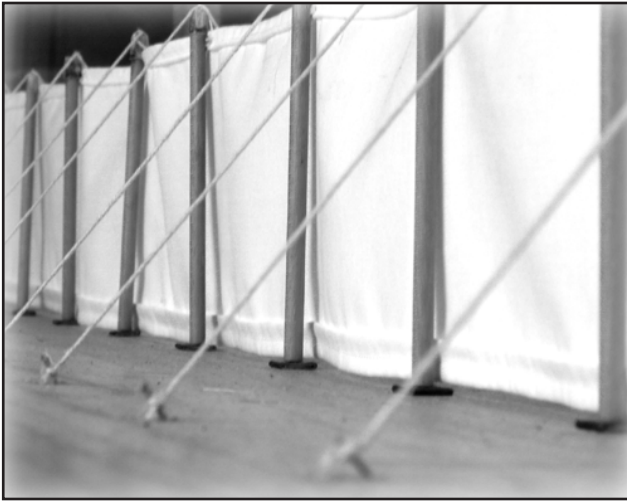
year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.” Thus we enter into liberty because Christ came to set us free from the bondages of sin and Satan.

God’s desire is for His people to be fruitful in every area of their lives.

1

The Linen Wall

Exodus 27:9-19



We read in Exodus 27:9-19 of the construction of the court of the Tabernacle: *“And thou shalt make the court of the tabernacle: for the south side southward there shall be hangings for the court of fine twined linen of an hundred cubits long for one side: And the twenty pillars thereof and their twenty sockets shall be of brass; the hooks of the pillars and their fillets shall be of silver. And likewise for the north side in length there shall be hangings of an hundred cubits long, and his twenty pillars and their twenty sockets of brass; the hooks of the pillars and their fillets of silver. And for the breadth of the court on the west side shall be hangings of fifty cubits: their pillars ten, and their sockets ten. And the breadth of the court on the east side eastward shall be fifty*

cubits. The hangings of one side of the gate shall be fifteen cubits: their pillars three, and their sockets three. And on the other side shall be hangings fifteen cubits: their pillars three, and their sockets three. And for the gate of the court shall be an hanging of twenty cubits, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework: and their pillars shall be four, and their sockets four. All the pillars round about the court shall be filleted with silver; their hooks shall be of silver, and their sockets of brass. The length of the court shall be an hundred cubits, and the breadth fifty every where, and the height five cubits of fine twined linen, and their sockets of brass. All the vessels of the tabernacle in all the service thereof, and all the pins thereof, and all the pins of the court, shall be of brass.”

Linen curtains, hung upon 60 brass pillars, served as the wall or fence of the Outer Court (Ex. 27:9-19; 38:9-20). The linen wall was 5 cubits high. The number five in Biblical numerics speaks of **grace** (divine enablement), but also **judgment**, as seen in the Parable of the Ten Virgins—five received grace to enter into the marriage feast, while five were locked out (Mt. 25:1-13). Thus, we can only enter into the heavenly Tabernacle (of which the Tabernacle of Moses is a type) by the grace of God.

Those who are excluded from the kingdom of God are judged (*by themselves*) unworthy of eternal life because they have rejected the Son of God. Paul said to the Jews at Antioch who rejected the Gospel of Jesus Christ, “*It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles*” (Acts 13:46).

Their judgment in hell is final and irrevocable (Jn. 3:18). Therefore, let us cry out for God to show us grace that we may be able to enter into the spiritual tabernacle and commune with Him.

This white linen covering was a distinct line of demarcation which separated those on the outside of the Tabernacle from those inside the Tabernacle. This linen wall is very important. In the Word of God, linen speaks of the **righteousness of God**. We read in Revelation 19:7-8: *“Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.”* The wedding garment of the Bride of Christ is made from her righteous deeds and good works.

We want to be covered with the Lord’s righteousness and not our own, because our righteousness is as “filthy rags” (Isa. 64:6). Remember the Lord’s warning in Matthew 5:20, *“...Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.”* It is only the righteousness of God that can bring us into the heavenly Tabernacle and make us partakers of eternal life. Not only must we experience this covering in our own lives, but we also must present the righteousness of God to others.

Considering now our ministry in the Outer Court, let us see how the Apostle Paul witnessed to an unsaved governor in Acts 24:25. Paul reasoned with Felix of *“righteousness, temperance and judgment to come.”* This message caused

Felix to tremble. We must clearly define to unbelievers and to newborn Christians what the righteousness of God is and what it is not. Ezekiel 18:5-9 lists the 17 acts of a righteous man. By contrast, Galatians 5:19-21 lists the 17 works of the flesh. We must warn people that if they practice these sins, they will be unable to enter the kingdom of God.

The righteousness of God is one of the first messages we should declare to people.

“The Kingdom of God is righteousness, peace, and joy in the Holy Ghost” (Rom. 14:17). One of the first messages we should

declare to people is the righteousness of God, represented in the Tabernacle of Moses by this linen wall. The Lord’s righteousness is the dividing factor. It either denies people entrance or gives them an abundant entrance into the kingdom of God. May we always be clothed upon with the Lord’s righteousness and seek to minister the righteousness of God, that the Lord might bring many sons to maturity and work out His righteousness in their lives. Let us hunger and thirst for righteousness, for then shall we be filled (Mt. 5:6).

The Pillars (Ex. 27:10-15)

We read in Exodus 27:10-15 concerning the 60 brass pillars that held up the structure of the Tabernacle: *“And its twenty pillars and their twenty sockets shall be bronze. The hooks of the pillars and their bands shall be silver. Likewise along the length of the north side there shall be hangings one hundred cubits long, with its twenty pillars and their twenty sockets of bronze, and the hooks of the pillars and their bands of silver. And along the width of the court on the west side shall*

be hangings of fifty cubits, with their ten pillars and their ten sockets. The width of the court on the east side shall be fifty cubits. The hangings on one side of the gate shall be fifteen cubits, with their three pillars and their three sockets. And on the other side shall be hangings of fifteen cubits, with their three pillars and their three sockets” (NKJV).

There were 20 pillars on both the north and south sides of the Tabernacle, and 10 pillars on the east and west sides, making a total of 60 pillars. The number 20 is the number of maturity. In the Jewish culture, a man *came of age* when he was 20 (Ex. 30:14). And the number 10 represents the keeping of the Law. These 60 pillars represent those **mature, faithful witnesses** who declared God’s statutes and judgments through the 60 generations of the Old Testament period.

Pillars always speak of **strength** and **stability**. As Christians, we want to be pillars in the house of God. This is a promise to the overcomers: *“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).*

These pillars were made of *brass*. (It is quite possible that they were made of shittim wood and overlaid with brass.) Brass is known to be stronger and harder than any other common alloy except for steel, but it resists corrosion better and longer than steel does. This metal symbolises God’s **never-changing judgments and laws**. Brass is also used in Scripture to typify **God’s judgments upon man for disobedience**

(see Lev. 26:19; Deut. 28:23). The bronze sockets (or bases) of the pillars were fixed or buried in the sand.

This reminds us of the vision of Christ that the Apostle John had while he was on the Isle of Patmos. He saw the feet of Christ, which were like brass, signifying that His walk is in truth, verity, and judgment. Thus the foundation of the Tabernacle was firmly established. The pillars were connected to each other by silver connecting rods or fillets (bands). Exodus 27:10 says, *“And the twenty pillars thereof and their twenty sockets shall be of brass; the hooks of the pillars and their fillets [rods or bands] shall be of silver.”* These rods not only joined all the pillars together, but also stabilized and aligned them.

Silver in Scripture speaks of **redemption**. Silver was the redemption price for a slave (Ex. 21:32). Also, every Hebrew male (20 years and older) was required to pay a ransom for his soul of half a shekel of silver. All this silver that was gathered was used in the construction of the Tabernacle (Ex. 30:11-16; 38:25-28). Jesus was betrayed for 30 pieces of silver, and thereby became our ransom and redemption (Mt. 26:15; 27:3-10). He died on the cross to redeem us back to God. He said in Matthew 20:28, *“...The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.”* The redemption of Christ is what joins all believers together in the Body of Christ.

The rods speak of **support ministries**—those who support their leaders, and pastors in particular. This was the ministry of Aaron and Hur. They supported Moses and strengthened him. We read of one occasion in Exodus 17:12: *“But Moses’*

hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.” The rods are also similar to joints in the sense that they join and connect. There are those in the Body of Christ who are like joints—bridging the gap between different churches and denominations.

The linen curtains of the Outer Court hung upon the pillars by means of a silver hook upon each post. Thus they were not held erect by their own power. As Christians, we are not preserved by our own power, but we are *“kept by the power of God”* (1 Pet. 1:5). This fact reminds me of a pastor who was pruning the tops of his fruit trees one time. He said to the Lord, “I will never let go of Your hand.” The Lord replied, “No, I will never let go of *your* hand!” Parents always keep a very good grip on their child’s hand as they cross a busy intersection. In the same way, our Heavenly Father cares for us, as seen in John 10:28: *“And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.”* His everlasting arms ever uphold us (Deut. 33:27).

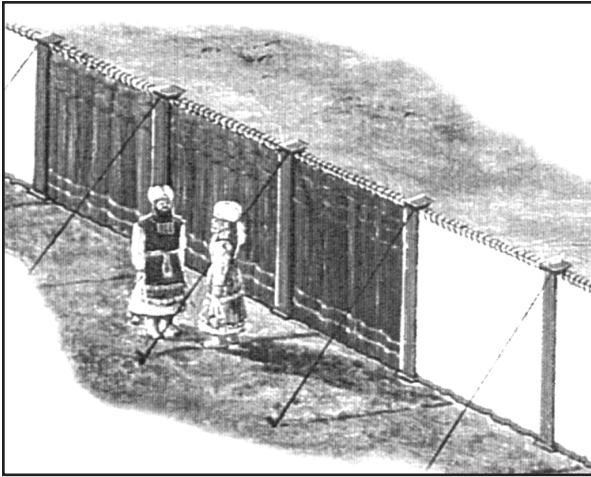
The linen fence was secured by cords (or ropes) and pins (nails or tent pegs). We read in Exodus 35:17-18 concerning *“the hangings of the court, its pillars, their sockets, and the screen [or hanging] for the gate of the court; the pegs [or pins] of the tabernacle, the pegs of the court, and their cords...”* (NKJV). (See also Exodus 39:40). The pins were made of brass (Ex. 27:19), and were similar to nails. These pins speak to us of **being firmly established and fixed in our**

appointed place by God. Eliakim was given this promise in Isaiah 22:23: *“And I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his father’s house”* (cf. Ezra 9:8).

2

The Door

Exodus 27:16



There was only one entrance to the Tabernacle. On the east side there was a door, which was also called “*the gate of the court*” in Exodus 27:16. There were four pillars at this gate. The number four in biblical numerics has the connotation of being universal. There are four directions: North, South, East, and West. The term “*the four corners of the earth*” is used in Scripture to signify the whole earth (Isa. 11:12; Rev. 7:1). The four pillars at the gate signify, therefore, that **the invitation of salvation is open to all**; whosoever will may come (Jn. 3:16). The Spirit and the Bride of Christ say in unison, “*Whosoever will, let him take the water of life freely*” (Rev. 22:17). The invitation goes out to everyone, but few respond.

The door of the court was distinctly different in colour from the rest of the white linen fence. Here, fine linen was inwrought with blue, purple, and scarlet material. All of these colours have a spiritual significance. Linen, as we have already noted, speaks of righteousness. Blue speaks of the **Word of God** (Num. 15:38-39), and also the heavens, for the skies are blue. Purple speaks of the **kingly ministry** (Jdg. 8:26; Lk. 16:19; Jn. 19:1-3). Scarlet speaks of the **priestly ministry**, for scarlet is the colour of blood, speaking of the sacrifices the priests had to offer.

All of these colours reveal different aspects of the Lord Jesus Christ, who is the Door:

- Linen* - Christ is the Righteous One
- Blue* - Christ is the Prophet or "The Word of God"
- Purple* - Christ is the King
- Scarlet* - Christ is the High Priest who offered up
His body as a sacrifice for our sins

Spiritually, **Christ is the Door**. He declared, "*I am the door*" (Jn. 10:7-9). He said, "*I am the way, the truth, and the life: no man cometh unto the Father, but by me*" (Jn. 14:6). Acts 4:12 says, "*Neither is there salvation in any other [than Jesus Christ]: for there is none other name under heaven given among men, whereby we must be saved.*" Jesus Christ is the only way of salvation.

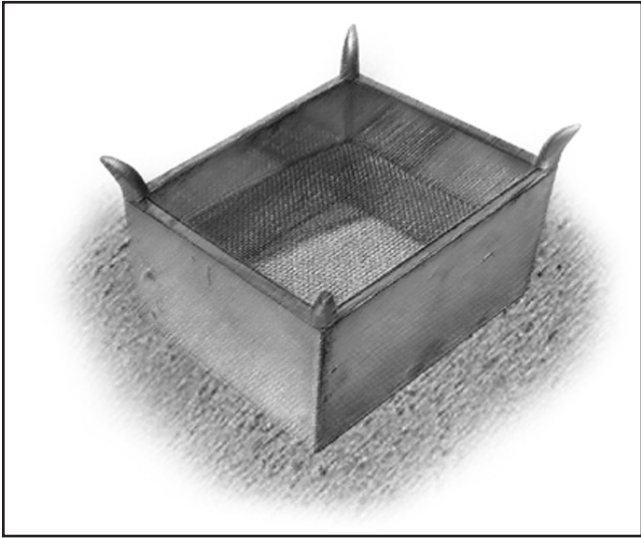
We must accept His righteousness and His atonement for our sin. In order to be saved, people must believe in their hearts that Christ is Lord and Saviour, and must confess Him with their mouths (Rom. 10:9-10). Therefore, the ministry in the

Outer Court must point people to Jesus Christ as the only door and only means of salvation.

It is through the righteousness of Christ *alone* that we can enter into His kingdom. As Christ said in John 10:1, “*He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.*” The only way of salvation is through Jesus Christ. It is absolutely ridiculous for those who practice false religions, which deny the deity of Jesus Christ, the Son of God, to hope to have access unto the Heavenly Father. There is only salvation through faith in the shed blood of Christ. Jesus clearly said, “...*Except a man be born again, he cannot see the kingdom of God*” (Jn. 3:3).

*The only way to salvation is
through Jesus Christ, the Door.*

3

*The Altar of Burnt Offering***Exodus 27:1-8**

We read in Exodus 27:1-8: *“And thou shalt make an altar of shittim wood, five cubits long, and five cubits broad; the altar shall be foursquare: and the height thereof shall be three cubits. And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same: and thou shalt overlay it with brass. And thou shalt make his pans to receive his ashes, and his shovels, and his basins, and his fleshhooks, and his firepans: all the vessels thereof thou shalt make of brass. And thou shalt make for it a grate of network of brass; and upon the net shalt thou make four brazen rings in the four corners thereof. And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the*

altar. And thou shalt make staves for the altar, staves of shittim wood, and overlay them with brass. And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar; to bear it. Hollow with boards shalt thou make it: as it was showed thee in the mount, so shall they make it.”

The first piece of furniture inside the Tabernacle in the Outer Court was the Altar of Burnt Offering (or the Brazen Altar) where the animal sacrifices were offered (Ex. 27:1-8; 38:1-7). The offerings that were ordained to be placed upon the altar are treated in another section of this book. The Hebrew word for *altar* means “the place of slaughter.”

This wooden box made of acacia (shittim) wood was overlaid within and without with brass, making it fireproof. It was 5 cubits long, 5 cubits wide, and 3 cubits high. These measurements, as well as the brass, speak to us of **God’s divine judgment**.

Upon this altar the five Levitical offerings were sacrificed, as well as the evening and morning sacrifices and the sacrifices for special feast days. Thus these sacrifices were atonement for man’s sin to deliver him from the judgments of God. It was at this Brazen Altar where the shedding of blood took place and the Israelites received atonement for their sins. Leviticus 17:11 says, “*For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.*”

Spiritually, this Brazen Altar represents the **supreme once-and-for-all sacrifice of the Lord Jesus Christ** upon the

cross, and our **acceptance and forgiveness by His blood**. He became our Passover Lamb (1 Cor. 5:7).

The Israelites in Egypt had to *personally* appropriate the blood of the Passover lamb, in order to be saved, by applying the blood to the doorposts of their houses. This is very important. Christ's blood and sacrifice is only efficacious for us if we apply it to our lives and embrace our Saviour. It is not enough to know that Jesus is the Saviour of the world; we must personally know that He died for *our* sins and believe in Him in order to be saved.

The Israelites also had to eat the flesh of the lamb. Spiritually, this speaks of **meditating upon the Word of God**. Jeremiah said, "*Thy words were found, and I did eat them...*" (Jer. 15:16). After we lead someone to salvation, we must immediately instruct him to study the Word of God. They must meditate in the Word to become strong Christians.

When the Israelites ate the Passover lamb, they had to eat it with their loins girded, their shoes on their feet, and with their staff in their hands (Ex. 12:11). They had to be ready for their journey out of Egypt (a type of this world). This is the vision that we must put before new converts and Christians in the Outer Court. We must emphasise that once we get saved, we are on a spiritual journey; we cannot stay where we are and continue in our old ways in the world. We are destined for the Promised Land!

I must stress, however, that so many who were saved by the blood and started out on the journey did not make it into the Promised Land—they died in the wilderness because of

disobedience. Therefore, the blood of Christ only covers as we **continue** to walk in obedience and in the light. 1 John 1:7 says, “*But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.*” It is only as we walk in the light that the blood of Jesus covers us and cleanses us from all sin. We must continually present this solemn truth as we minister to those in the Outer Court.

Immediately after we lead someone to salvation, we should instruct him to study God’s Word.

Some years ago when we were in West Africa, my wife had a vision of an American pastor we knew. He was standing before two roads which started in light, but he was confused and did not know which one to choose. My wife asked the Lord, “But how will he know which is the correct road for him?” The Lord replied, “I will show you by taking you down the roads.”

She saw that the road on the right was not illuminated by true light, but by artificial light, which became flickering and unsteady. This flickering light gradually turned grey, then blackish, and finally disappeared down into the black hole of hell itself. However, the path of light on the left became brighter and brighter as it went on (Prov. 4:18), going up to the top of Mount Zion in heaven.

We then warned this pastor that he was facing a crossroads in his life where both directions would at first appear to be good, but that he must cry out for discernment to know which was God’s true path for his life. Although he was warned, this pastor regretfully took the wrong path. He soon changed his

doctrines and began teaching error. He divorced his faithful wife and has since remarried several times. How important it is that we learn to walk continually in the light, so that the blood of Christ continues to cleanse us; only then can we move on with God.

All the utensils used in the offering of the animal sacrifices were made of brass as well. We read in Exodus 27:3, *“And thou shalt make his pans to receive his ashes, and his shovels, and his basins, and his fleshhooks, and his firepans: all the vessels thereof thou shalt make of brass.”* These five utensils each had specific functions. The pans were used to remove the ashes of the sacrifices. The shovels were used to pick up the ashes. The basins were used to catch the blood of the animals. The fleshhooks were used for arranging and handling the sacrifices. The firepans were used to carry the coals. These vessels speak of the **various ministries** in the Body of Christ.

The Apostle Paul makes this point in 2 Timothy 2:20-21, *“But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master’s use, and prepared unto every good work.”* We all have a function in the Body of Christ, and we want to be vessels of honour, not dishonour.

There was a grate that was placed in the centre of the altar for the fire. Exodus 27:4-5 says, *“And thou shalt make for it a grate of network of brass; and upon the net shalt thou make four brazen rings in the four corners thereof. And thou*

shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar.” This grate was a framework of brass bars crisscrossing each other. The animals that were sacrificed were placed upon this grate and burned in an orderly fashion upon the fire.

There were four rings on the corners of the Brazen Altar to carry it when the Tabernacle moved with the congregation during their wilderness journey. From this we may elicit a very important spiritual truth. Wherever we may be around the world, we should be continually offering unto the Lord our bodies as a living sacrifice upon the altar. We should also offer the fruit (or calves) of our lips (Hos. 14:2) and sing praises unto the Lord at all times and in all places (Heb. 13:15).

As we see in the instructions to the priests, the wood had to be laid upon the altar *in order*. Nothing is haphazard with our God. This translates into a spiritual truth. When we pass through fiery trials and we are required to offer our lives upon the altar as a living sacrifice unto the Lord, we need to realise that God has ordained the particular trial and those who afflict us in each circumstance. God uses people in our lives as wood upon the altar—as fuel for the fire to consume the sacrifice. Most of our trials revolve around people. God uses others, including fellow Christians, to purify us. Our trials are orchestrated by the Lord; so let us take heart, beloved.

God told Moses to make staves for the Brazen Altar in order that the Israelites might carry it when they travelled. *“And thou shalt make staves for the altar, staves of shittim wood,*

and overlay them with brass. And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it. Hollow with boards shalt thou make it: as it was showed thee in the mount, so shall they make it” (Ex. 27:6-8). These wooden staves were covered with brass. All the pieces of furniture were portable, since the Tabernacle was going to be moved from place to place. The staves were removed from the Ark of the Covenant when the Temple of Solomon was erected, for that was the final resting place.

In conclusion, let us remember that when the Israelite of old passed through the gate of the Tabernacle, he was immediately confronted with the Brazen Altar and the offerings and sacrifices. This was to remind him that his entrance into the presence of God and his acceptance by God were only because of the blood sacrifices. Spiritually, this speaks of the sacrifice of Christ the Lamb of God upon the cross for us. It is by His shed blood upon Calvary’s cross that we have access unto the Father and can enter into the kingdom of God (Eph. 2:18).

4

Brazen Laver

Exodus 30:17-21



The Brazen Laver, made from the looking-glasses of the Jewish women, is the next piece of furniture in the Tabernacle (Ex. 30:17-21; 38:8; 40:7). It was between the Altar of Burnt Offering and the Holy Place. There were no measurements given for it. The purpose of this Brazen Laver was for the washing and cleansing of the priests.

This Laver has a two-fold spiritual application for our lives. Firstly, it speaks of **being washed by the water of the Word of God**. Paul said in Ephesians 5:26, *“That he might sanctify and cleanse it [the Church] with the washing of water by the word.”*

Just as the priests could not enter within the Holy Place unless they were cleansed by the water in this Laver, so we spiritually cannot enter into the Holy Place and approach closer unto God unless we are washed and cleansed by His Word. It is that serious.

When Christ was washing the disciples' feet after the Last Supper and Peter told Him that He would never wash his feet, the Lord gave a clear-cut response: "*If I wash thee not, thou hast no part with me*" (Jn. 13:8). Unless we are washed daily by the Word, we have no part with Christ. Let me share an experience to illustrate this point.

During a church service while the congregation was lifting their hands in praise, my wife saw in a vision that almost all of their hands were black. There were only a few in this vision who were wearing white gloves, indicating that their hearts and lives were pure. The Lord said to my wife, "I am only receiving the praise of those few who have clean hands." How important it is, beloved, that we are continually washed by the Word of God.

Because this Brazen Laver was made from the mirrors of the Hebrew women, it speaks to us of the fact that **the Word is like a mirror** (Jas. 1:23)—**it reveals our needs to us**, shows us who we really are, and exposes our motives. When the Israelite approached the Laver, he saw his reflection in it. The Word of God divides soul and spirit in our lives and cleanses us (Heb. 4:12).

Secondly, the Laver also speaks of water baptism, one of the foundational doctrines of Christianity (Heb. 6:1-2).

After the Israelite entered through the door of the Tabernacle, he came to the Altar of Burnt Offering and then to the Brazen Laver. Spiritually, the believer is saved by going through Christ who is the Door, and is cleansed by the blood of the Lamb (represented by the Altar of Burnt Offering).

After salvation, the next experience in the Christian life is water baptism. Peter said on the day of Pentecost, *“Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost”* (Acts 2:38).

This progression can also be seen in the journey of Israel from Egypt to the Promised Land. It is a type of the spiritual journey of the believer from earth to heaven and glory. First, the children of Israel were redeemed by the blood of the Passover lamb in Egypt.

Christ, of course, is our Passover Lamb (1 Cor. 5:7), and we are redeemed by His shed blood.

*Water baptism
sets a person
free to move on
with God.*

The next thing they did was to cross the Red Sea, which speaks to us of the spiritual experience of being water baptised. Paul makes this point in 1 Corinthians 10:1-2: *“Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea.”*

Water baptism is an essential experience in our Christian walk and is an act of obedience. Jesus Himself was baptised by John, saying of the water baptism, *“It becometh us to*

fulfil all righteousness” (Mt. 3:15). The Apostle Paul said in Romans 6:3-4: “Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.”

When a person is water baptised, he is identifying with the death and resurrection of Christ. As Christ died, so the Christian is dying to the world when he goes into the waters, and as Christ rose from the dead, he rises out of those waters to walk in newness of life with Him.

In many countries, people are not persecuted for professing Christ. However, when these believers are water baptised, then many times they are ostracised from their families and communities and terribly persecuted. Water baptism is an open declaration that a person is rejecting all other false gods and choosing to serve the only true God, Jesus Christ. It is a very powerful act of obedience.

Water baptism has the power to break denominational ties. It sets a person free to move on with God. Without being water baptised, many people soon return to the world. We must always seek to lead the people to whom we minister into water baptism. This is an essential part of the ministry in the Outer Court.

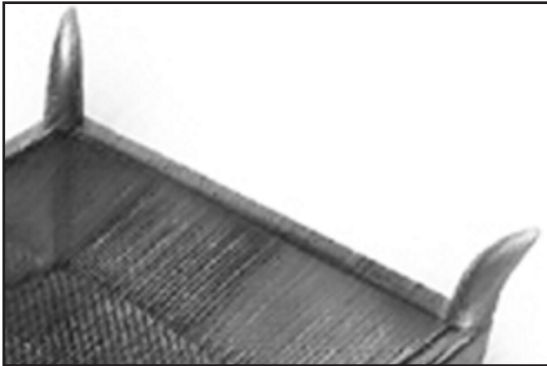
One time when I was ministering at a seminar in India, I was speaking about how the crossing of the Red Sea by the children of Israel is a type of water baptism. I remarked that those who do not pass through the waters of baptism are like

those who remained in Egypt under Pharaoh's control, and that they are still under the control of Satan. After the seminar, hundreds of the delegates who were Roman Catholics asked their priests to baptise them in water. When their priests refused to baptise them, the delegates went down into a river and baptised themselves! This experience released them from the unprofitable traditions of the Catholic Church, and helped them to move on to other truths and experiences that had not been available to them before.

5

The Horns of the Altar

Exodus 27:2



There were four horns on the Brazen Altar, one on each corner (Ex. 27:2). The animal sacrifices were tied to these four horns. Psalm 118:27 says, *“God is the LORD, which hath shewed us light: bind the sacrifice with cords, even unto the horns of the altar.”* When the Lord reveals a truth to us, we must immediately consecrate and commit ourselves unto Him and that new revelation, *binding the sacrifice.*

As we have said before, four means universal. Horns are symbolic of power. For example, horns are the strength of a bull. Habakkuk 3:4 says of Christ, *“He had horns coming out of his hand: and there was the hiding of his power.”* Therefore, the horns of the Brazen Altar speak of **universal power.**

These horns signify the tremendous power that comes with the baptism of the Holy Spirit. Just before Christ ascended unto His Father, He instructed His disciples in Luke 24:49, “*And, behold, I send **the promise of my Father** upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.*” They were to wait in Jerusalem until they received His power and the promise of the Father.

What was this promise? It was **the promise of the Holy Spirit**. Christ said in Acts 1:4-5: “*...Wait for the promise of the Father, which...ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.*” This took place about ten days later on the day of Pentecost in Acts 2 when the disciples began to speak in other tongues. He went on to say in Acts 1:8: “*But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me...*”

The prime feature of the baptism of the Holy Spirit is *power*. The baptism of the Holy Spirit is a foundational doctrine that every believer should experience. It is for *every* believer—TODAY! We see that Peter said in Acts 2:39, “*For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.*” The promise was to those in Peter’s generation, the following generation, and to all succeeding generations, including our own.

When the Apostle Paul encountered new believers, one of his first questions was always, “*...Have ye received the Holy Ghost since ye believed?*” (Acts 19:2). This gives us a pattern for our lives. We should always seek to lead people into the baptism of the Holy Spirit.

A certain group of believers at Ephesus to whom Paul asked this question responded by saying that they had never even heard of it. Therefore, since these believers were saved but not Spirit-filled, the baptism of the Holy Spirit is obviously an experience *subsequent* to salvation and is not the same as our new birth experience. Not every believer is baptised in the Holy Spirit. Speaking in other tongues is the initial evidence, but that is not the only facet of this wonderful experience in God.

*The baptism of
the Holy Spirit
is for every
believer today.*

Once we are filled with the Spirit, our spiritual senses are awakened in a new way. We become candidates, if I could say that, to receive the nine gifts of the Holy Spirit listed in 1 Corinthians 12:7-11 after we are baptised in the Holy Spirit.

The nine spiritual gifts, which are for the edification of the Church (1 Cor. 12:7; 14:12), are the word of wisdom, the word of knowledge, the gift of faith, gifts of healing, the working of miracles, prophecy, discerning of spirits, the gift of other tongues, and the interpretation of tongues. Paul said, “*Follow after charity, and desire spiritual gifts...*” (1 Cor. 14:1). We want to have a release in the spiritual gifts ourselves, and then we will be able to lead others into the gifts. They are so necessary for the Church to accomplish all that God has intended her to do in these last days.

As Christian leaders in one capacity or another, we can only lead others into what we have experienced ourselves. It is true that a leader teaches more by his example than by his words. If we seek God for a release in the area of the spiritual gifts, then we can be used to bring others into this liberty as well.

To the same degree that we manifest the spiritual gifts will we see them manifested in our churches. We will only take people as far as we go. Our ultimate goal is to go within the veil into the Holy of Holies; but first of all, we must ensure that people receive a good foundation in the Outer Court.

CONCLUSION

In the Outer Court, there are three main pieces of furniture that correspond to three principal experiences in the Christian life: 1. The Altar of Burnt Offering speaks of salvation by the blood of the Lamb of God. This involves repentance (a change of mind and direction; an about-face). 2. The Brazen Laver speaks of water baptism (also giving them a good solid foundation in the Word of God through teaching). 3. The horns of the altar speak of the baptism of the Holy Spirit and the spiritual gifts.

In the book of Acts, the Apostle Peter summarised in capsule form the ministry in the Outer Court. On the Day of Pentecost when several thousand were convicted by Peter's fiery sermon, they said unto the apostles, "...Men and brethren, what shall we do?" Peter responded, "...**Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost**" (Acts 2:37-38).

As believers, it is of utmost importance that we do not stagnate at these foundational experiences but progress on in our spiritual walk toward perfection and maturity. Paul said 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 doctrine of baptisms (the baptism of water, the Holy Ghost, fire, and suffering) is one of the elementary doctrines of the Christian faith).

However, we can only progress in our walk by the grace of God and His grace alone. Paul says, “*Let us go on unto perfection,*” and continues by saying, “*And this will we do [only] if God permit.*” Just as in elementary school it is the teacher who determines whether a student passes and goes on to the next grade level based on his marks, so it is the Lord who determines whether we progress in our spiritual life based on whether we pass our tests and trials.

The children of Israel failed all ten of their tests in the wilderness (Num. 14:22). Therefore, they were not promoted to the next level—that of going into the Promised Land. That generation died in the wilderness, and the next generation got into the land.

Therefore, the all-important thing for us as believers is to pass our tests with a good attitude so that we may progress in our Christian walk, or else we will forever remain on the same spiritual plateau.

As we have briefly looked at the Outer Court of the Tabernacle of Moses, I hope your heart has been challenged afresh concerning the ministry in the Outer Court. We want to come to maturity and a greater knowledge of the Lord

Jesus and His Word. As we mature, we will become prepared to enter into deeper spiritual experiences that are shown to us through the Holy Place and the Holy of Holies. Let us press on now, beloved.

PART TWO

The Holy Place

INTRODUCTION

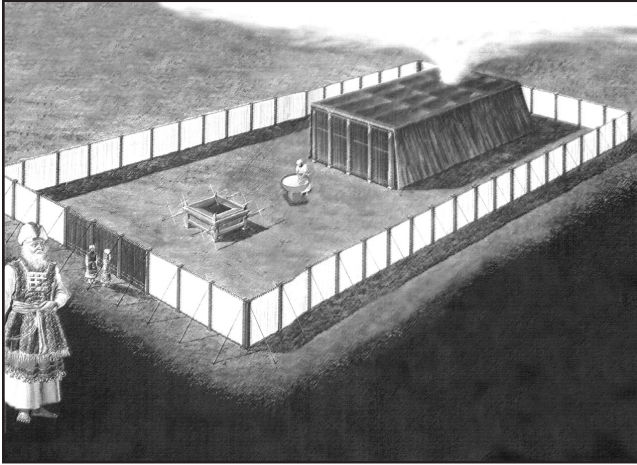
As we have stated in Part One, the Tabernacle of Moses comprised three parts, namely the Outer Court, the Holy Place, and the Holy of Holies. These correspond to the three categories of Christians enumerated in 1 John 2:12-14—*little children, young men, and fathers*. Little children know their sins are forgiven. They are depicted in the Outer Court—experiencing salvation, water baptism, and the baptism of the Holy Spirit.

The second category is made up of those whom John terms young men—the ones who have overcome the Wicked One and are strong in the Lord. These believers enter into and abide in the Holy Place. It is to these Christians that this present chapter is addressed, with the intention of helping them understand their spiritual experiences, status, and ministry. In the Holy Place we come to know God's ways.

As priest-kings after the order of Melchizedek (Ps. 110:4), we are first to **experience** the truths of the Tabernacle, and then by God's grace **share** them with others.

6

The Construction of the Tabernacle



The actual Tabernacle, called the Sanctuary, comprised two sections: the Holy Place and the Holy of Holies. The five pieces of furniture in the Sanctuary represent the fact that it is only by the grace of God that we are enabled to enter into the Holy Place and the Holy of Holies.

This Tabernacle was 30 cubits long, 10 cubits high, and 10 cubits wide. The Holy Place was 20 cubits long (20 x 10 x 10) and the Holy of Holies 10 cubits long (10 x 10 x 10). (Thus the combined Holy Place and Holy of Holies would have been 45 feet long, 15 feet high, and 15 feet wide.) The framework consisted of 48 boards of shittim (or acacia) wood overlaid with gold. These boards were placed in 96 sockets of silver, silver speaking of redemption (Ex. 26:15-30).

Shittim wood is generally accepted to be another name for the acacia tree. This tree is noted for its thorns. Thus it aptly describes the unregenerate nature of mankind. As part of the curse, God told man he would bring forth *thorns* when he harvested the land because of his disobedience (Gen. 3:18). Therefore, these boards speak of **unredeemed man becoming polished and straightened under the Father's hand**—made fit for the Master's use.

The number 48 is the number that represents the priesthood, for the Levites were given 48 cities in the land of Israel (Josh. 21:41; Num. 35:7). Only the priests were allowed into the Holy Place. Moreover, only the High Priest could enter within the Holy of Holies *once* a year. Therefore, we are looking now at the ministry of spiritual priests.

Our desire should be to become priests ourselves and to transform others into king-priests (Rev. 5:9-10). The priests of God are teachers of righteousness who lead and instruct people in the way of holiness. We want to have a part in this ministry that has a special fulfilment in the last days, but the requirement is a life of complete consecration to the Lord and to His will for our lives.

The boards were 10 cubits high and 1½ cubits wide (Ex. 26:16). Because ten is the number of the Law, these boards also speak of **faithful priests who fulfil the Law**. *One and a half* is half of three—the number of **divine revelation**. This suggests that the *fullness* of this truth was not available to the Old Testament saints, but that the completeness of the revelation is given in the New Testament (see Heb. 11:40).

Exodus 26:17 tells us something else about these boards: *“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.”* Two projections (tenons) from each board assured stability of the boards. Two is the number of witness or testimony. This indicates that the testimony of the Tabernacle boards is in truth and grace, which come by Jesus Christ (Jn. 1:17).

Exodus 26:18-25 says: *“And you shall make the boards for the tabernacle, twenty boards for the south side. You shall make forty sockets of silver under the twenty boards: two sockets under each of the boards for its two tenons. And for the second side of the tabernacle, the north side, there shall be twenty boards and their forty sockets of silver: two sockets under each of the boards. For the far side of the tabernacle, westward, you shall make six boards. And you shall also make two boards for the two back corners of the tabernacle. They shall be coupled together at the bottom and they shall be coupled together at the top by one ring. Thus it shall be for both of them. They shall be for the two corners. So there shall be eight boards with their sockets of silver- sixteen sockets- two sockets under each of the boards”* (NKJV).

There were 48 boards total: 20 boards for the south side, 20 boards for the north side, 6 boards for the west side, and 2 boards for the corners on the west side. *Twenty* is the number of **maturity** (see Ex. 30:14). There were two sockets for each board, making 40 sockets for the 20 boards on both the north and south sides. *Forty* is the number of **trials and testings** (Mt. 4:1-2). Thus we are held and supported by the

tried and tested Word of God. Psalm 12:6 says, “*The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times.*”

There were a total of 96 silver sockets for the 48 boards (two sockets for each board). (There were also four sockets under the four pillars that supported the veil of the Holy of Holies, making a total of 100 sockets in the Tabernacle - Ex. 26:32; 38:27).

The number 96 is the product of 12 x 8. *Twelve*, of course, is the number of **divine government**. There were twelve heads of the twelve tribes of Israel who governed the nation. The Church is built upon the foundation of the twelve apostles (Eph. 2:20; Rev. 21:12-14).

The number *eight* represents **a new day or a new order** (and also resurrection). Every eighth day represents the beginning of a new week. As Peter said, a day with the Lord is as 1,000 years (2 Pet. 3:8). There are roughly 7,000 years allotted to man upon this earth. There were approximately 4,000 years from Adam to Christ, roughly 2,000 years allotted for the Church Age, and finally the 1,000-year millennial reign of Christ upon earth. The eighth day begins the New Heavens and New Earth.

Thus 96 (a compilation of 12 x 8) speaks of **government in the ages to come**. Remember, we are being prepared in this life to reign with Christ as priests and kings in His millennial reign upon earth and in heaven (see Mt. 19:28; Rev. 20:6).

The Bars

The Tabernacle was held together by five bars on each side (north, south, and west). We read in Exodus 26:26-29 about these five bars which were made of shittim wood and overlaid with gold: *“And thou shalt make bars of shittim wood; five for the boards of the one side of the tabernacle, And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two sides westward. And the middle bar in the midst of the boards shall reach from end to end. And thou shalt overlay the boards with gold, and make their rings of gold for places [or holders] for the bars: and thou shalt overlay the bars with gold.”*

These five bars were placed through golden rings and were attached to the boards. These boards served as braces to hold up the whole structure of the Tabernacle. *Five* is the number that represents **the grace of God**. As believers and New Testament priests, we are upheld by the grace of God and His grace alone. These five bars also represent **the five-fold ministry: apostles, prophets, evangelists, pastors, and teachers**. The five-fold ministry is necessary to bring the Church to maturity and perfection (Eph. 4:11-13). Like the bars that braced the Tabernacle, the five-fold ministry makes the Church firm and keeps believers from being tossed to and fro by every wind of doctrine (Eph. 4:14).

There were a total of 15 bars (five bars on the north, south, and west sides). The number 15 speaks of **divine separation or appointment**. Noah’s ark was separated from the ground by 15 cubits (Gen. 7:20). Thus these 15 bars speak of the

divine appointment of these five ministries by God. As Paul says in Hebrews 5:4, “*No man takes this honour unto himself, but he that is called of God, as was Aaron.*” These bars were made of shittim wood (speaking of humanity) and overlaid with gold, speaking of the fact that the **ministers of the Lord must be covered with the nature of God.**

The ring is an endless loop, speaking of **eternity**. The fact that these bars were placed through golden rings signifies that **the calling to the five-fold ministry is an eternal calling**, “*for the gifts and callings of God are without repentance [or irrevocable]*” (Rom. 11:29). Phinehas, the son of Eleazar and grandson of Aaron, was given an eternal priesthood for his zeal for the Lord and his righteousness (Num. 25:11-13). As New Testament priests, our ministry is eternal (1 Pet. 2:9).

The Roof (Ex. 26:1-14)

The roof of the Tabernacle consisted of two curtains and two coverings. Curtains of fine linen were placed directly over the structure of the Tabernacle (Ex. 26:1-6; 36:8-13). Over these curtains were placed curtains of goats’ hair (Ex. 26:7-13; 36:14-18). Next in order were coverings of rams’ skins dyed red (Ex. 26:14; 36:19), and the final top covering was made of badgers’ skins (Ex. 26:14; 36:19).

1. Curtains of Fine Linen (Ex. 26:1-6)

Exodus 26:1 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.*” Ten speaks of the Law, and fine twined linen speaks

of righteousness. Therefore, these ten curtains speak of **the One who fulfilled the righteousness of the Law—the Lord Jesus Christ.**

Since we have already looked at the spiritual interpretation of the colours used in the curtains, we will now consider the cherubim that were on the curtains. These cherubim were inwrought into the linen fabric. Cherubim are the living creatures that surround the throne of God crying out continually, “Holy, holy, holy, Lord God Almighty” (Rev. 4:8). Therefore, they speak of **the literal presence of God and His holiness.** Asaph, the anointed musician, exclaimed to the Lord in Psalm 80:1, *“Thou that dwellest between the cherubims, shine forth.”*

The curtains were 28 cubits in length and 4 cubits in width (Ex. 26:2). They were sewn together in two sets of five (Ex. 26:3) and then united by fifty golden taches (or clasps) in 100 blue loops (Ex. 26:4-6), making the total dimensions 28 cubits by 40 cubits.

The measurements of the curtains also reveal divine truths. Twenty-eight is a product of 7 x 4. Since seven is the number of perfection and four represents universal, 28 represents universal perfection. Perfection was the standard through and through.

The fact that these curtains are divided into two sets of five simply means that perfection can only be attained by the grace of God and His grace alone. The end curtains in each set were to have loops of blue, expressing the fact that they **were held together by the eternal Word and obedience to the Word** (Ex. 26:4).

There were 50 golden taches (Ex. 26:6). The number 50 expresses the thought of Pentecost and being restored to God (Lev. 23:15-16; 25:8-12). These 50 golden clasps held the curtains together. Because gold is the symbol of the Godhead, these golden clasps remind us that it is **God who holds us and keeps us in His ways** (cf. 1 Pet. 1:5).

2. Curtains of Goat's Hair (Ex. 26:7-13)

Over the linen curtains were placed eleven curtains made of goat's hair, as we read in Exodus 26:7, "*And thou shalt make curtains of goats' hair to be a covering upon the tabernacle: eleven curtains shalt thou make.*" In Scripture, these curtains (the second layer) are referred to several times as the "tent" or "covering" (Ex. 26:7,11-13; 35:11; 36:14; 40:19; Num. 3:25). The goat's hair used in these curtains was probably black, for the goats in that region were mostly black (cf. Song 1:5).

Goats speak of separation. The goat was used for the sin offering (Lev. 4:23). In the New Testament, Christ gave the parable of the sheep and goat nations. When the Lord returns, He will "divide the sheep from the goats" (Mt. 25:32). From these curtains we glean a very important spiritual truth: **separation (from the world and from our carnal nature and tendencies) precedes righteousness and holiness.**

The idea of separation is again emphasised with the number *eleven*. There were eleven tribes after the tribe of Dan was removed (Rev. 7:4-8), and eleven apostles after Judas committed suicide. To make twelve tribes, the tribe of Joseph (who received the double portion blessing) was represented by the tribes of Manasseh and Ephraim. Judas was replaced by Matthias.

These eleven goat hair curtains were also 30 cubits long and 4 cubits wide (Ex. 26:8). *Thirty* is the number which symbolises **ministry or service**. It was at the age of 30 that a priest could enter into the fullness of his ministry (Num. 4:3,23; Lk. 3:23). Levites could begin their service at the age of 25 (Num. 8:24), but they could not enter into the fullness of their ministry until they were 30. (These five years were like an apprenticeship.)

Thus, as we already said, the eleven curtains speak of separation, and the length of the curtains speak of the ministry of priests. We can say then that priests must **live a separated life in order to minister effectively unto the Lord** (Lev. 22:2). The Lord said in Numbers 8:14, “*Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be mine.*” As ministers of the Lord, we must live beyond reproach in the eyes of the world, the devil, the Church, and above all, our blessed Lord.

The eleven curtains were divided into one set of *five* and another set of *six* (Ex. 26:9). Five, of course, speaks of grace, and six is the number of man. Man was created on the sixth day. This division speaks, therefore, of the fact that God in His grace and mercy has provided a way for the sons of Adam’s race to be separated from the impurities they inherited with the Fall.

These two sets of curtains were joined by 50 loops and 50 brass taches (or clasps) (Ex. 26:10-11). The brass taches are different than the golden clasps used for the linen curtains. Brass, as we have already noted, speaks of judgment. Obviously, separation (represented by the eleven curtains)

is associated with judgment (represented by the brass taches). **The unclean must be separated from the clean** (cf. Ezek. 44:23).

We read in Exodus 26:12-13: *“As for the additional length of the tent curtains, the half curtain that is left over is to hang down at the rear of the tabernacle. The tent curtains will be a cubit longer on both sides; what is left will hang over the sides of the tabernacle so as to cover it”* (NIV). The ten curtains covered the Tabernacle, and the eleventh curtain was folded (or doubled) at the front of the tent.

This eleventh curtain was the sixth curtain of the group of six curtains. Exodus 26:9 says, *“Join five of the curtains together into one set and the other six into another set. Fold the sixth curtain double at the front of the tent”* (NIV). It was only this eleventh curtain that could be seen by man; the other ten curtains were hidden. Thus only one-eleventh of the goat hair curtains were seen by man.

Also, Moses was instructed to cover the sides of the Tabernacle (Ex. 26:13). From this we may glean the truth that we as Christians, and especially ministers, must be **spiritually covered on all sides from the impurities of this world.**

3. Coverings of Ram Skins Dyed Red (Ex. 26:14)

Apart from the curtains of fine linen and the curtains of goat hair, there was a third layer (second to the top, third from the bottom) which was a covering of ram skins that were dyed red. We read in Exodus 26:14, *“You shall also make a covering of ram skins dyed red for the tent, and a covering of badger*

skins above that” (NKJV). Rams speak of **consecration** (Lev. 8:22) and also of **substitution**. A ram was slain and offered in the place of Isaac (Gen. 22:8-13). And these ram skins were to be dyed red, the colour of blood.

Ram skins speak of the covering of the blood of Christ who was our Passover Lamb. He was slain before the foundation of the world for our sins (Rev. 13:8). **To have fellowship with God, we must be covered with the blood of Jesus Christ our Lord,** even as the ram’s skins dyed red covered the Tabernacle.

4. Coverings of Badger Skins (Ex. 26:14)

The final covering over the top of the Tabernacle was made of badger skins. This was the final covering, to protect the Tabernacle from storms. Badgers are burrowing mammals. Badger skins are symbolic of our physical body. No specific measurements were given for these coverings or for the ram skins. All of our physical dimensions are different, and obviously they have no spiritual significance in this setting. The ram skins dyed red cannot have specific measurements for there is no limit to the blood of Christ that has been shed for us. There is mighty power in His blood!

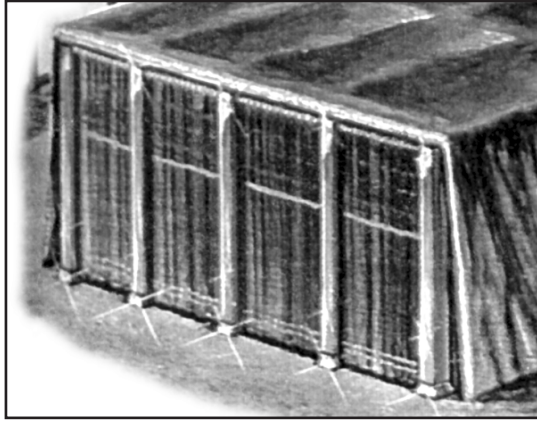
The Four Coverings of the Tabernacle

1. **Linen** - speaks of righteousness
2. **Goats’ hair** - speaks of separation
3. **Ram skins** - speak of the blood of Christ and also of substitution and consecration.
4. **Badger skins** - speak of our humanity

7

The Door of the Holy Place

Exodus 26:36-37



There was one entrance into the Holy Place called “the hanging” or “the door of the Tabernacle.” It is described in Exodus 26:36-37: *“And thou shalt make an hanging for the door of the tent, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework. And thou shalt make for the hanging five pillars of shittim wood, and overlay them with gold, and their hooks shall be of gold: and thou shalt cast five sockets of brass for them.”* This hanging door, much like the veil into the Holy of Holies only lacking the inwrought cherubim, was made of fine white linen with needlework of blue, purple, and scarlet. The details of this door are important because they reveal to us the qualifications for entering into the Holy Place.

Fine linen always speaks of righteousness (Rev. 19:8). This was the basis for the entrance to the Holy Place, and

beloved, in order to enter into the Holy Place, we must have **the righteousness of God worked out in our lives.**

Blue speaks of **the Word of God** (Num. 15:38-39). We must **walk in obedience to the Word of God.** Purple speaks of the **kingly ministry** (Jdg. 8:26; Lk. 16:19; Jn. 19:1-3). We want to rule and reign with Christ, not only in the life to come, but in this life. Paul says in Romans 5:17, “...*They which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.*” Scarlet speaks of the **priestly ministry**, for scarlet is the colour of blood, speaking of the sacrifices the priests had to offer. We want to offer our lives as a living sacrifice unto the Lord, and fulfil our priestly ministry (Rom. 12:1).

Five Pillars

This hanging door was placed upon gold hooks, which hung upon five pillars that upheld the door. These five pillars were made of shittim wood overlaid with gold, and were supported by five brass sockets. As we said earlier, five speaks of grace—and it is only by the grace of God that we can enter into the Holy Place. Paul said, “*Let us go on unto perfection,*” but he continued by saying, “*This will we do if God permit*” (Heb. 6:1-3).

The number *five*, in a certain sense, also has the connotation of *separation*. Of the ten virgins in Christ’s parable, five were foolish and five were wise (Mt. 25:2). There is a difference and a separation among believers today—between those who are content to remain in the blessing of Pentecost in the Outer Court and those who have an onward vision to progress in their Christian walk and ministry to the Holy Place.

These five pillars speak of the qualifications needed in order to enter into the Holy Place. The five qualifications are found in the Altar of Burnt Offering. When Christ went to the cross, He not only fulfilled the sacrifice of the Passover Lamb, but He also fulfilled the five offerings spoken of in Leviticus chapters 1-7. These five offerings, which were offered upon the Altar of Burnt Offering, correspond to these five pillars.

These offerings represent spiritual experiences in our lives. If these things are worked out in our lives, we then qualify to enter into the Holy Place and to minister there. In actuality, it is in the Outer Court that we must seek to be prepared and to qualify to enter into the Holy Place. The key to moving on in God and entering into the Holy Place is found at its entrance, in these five pillars. These five pillars, representing the five offerings, must have a spiritual fulfillment in our lives today. Let us now look briefly at these five offerings to see the qualifications for ministry in the Holy Place.

1. The Burnt Offering

The first offering, the burnt offering, was made by an Israelite on a voluntary basis. Depending on his wealth, he would offer a bullock, sheep (or goats), or birds (turtledoves or pigeons). Spiritually, the burnt offering speaks of the first commandment. Christ said in Matthew 22:37-38: “...*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.* Therefore, this offering speaks of loving the Lord with all our heart, soul, and mind—being wholehearted for God.

In Romans 12:1 we find what Paul equates with the burnt offering. (Remember, Paul was the teacher of the Church and the one who opened up the Old Covenant by giving it New Testament meaning.) *“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.”*

The Israelite of old would offer a burnt offering unto the Lord, but Paul tells us that as New Testament believers we are to *become* that offering—we are to present our bodies as a *living* sacrifice unto the Lord. **Sacrificing our lives unto the Lord, as a voluntary offering, is an expression of our love for God.**

Being a living sacrifice for the Lord and being wholehearted for Him also involves another aspect of the burnt offering. The bullock was slain, cut in quarters, and then all of the various parts were washed with water. Before we can be an acceptable offering to the Lord, we must be washed and cleansed, spiritually.

We read of this in Leviticus 1:8-9, *“And the priests, Aaron’s sons, shall lay the parts, the head, and the fat, in order upon the wood that is on the fire which is upon the altar: But his inwards and his legs shall he wash in water...”* The offering was divided into four parts: the head, the fat, the inward parts, and the legs; and all of these had to be washed with water. Spiritually, Paul tells us that we are **made pure by the washing of the water of God’s Word** (Eph. 5:26). As we read the Word of God, meditate upon it, and allow it to convict us of sin, that Word purifies us.

Our head must be offered to the Lord and must be washed. Everything that pertains to our head—our mind, our eyes, our lips and our ears—must be consecrated to the Lord and washed by His Word. We see that this applies particularly to our minds, as Paul continues in Romans 12:2, *“And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.* We are to have the mind of Christ (1 Cor. 2:16), and our thoughts must be purified.

Then the fat had to be consecrated to the Lord. Fat speaks of our **human strength**. Our inwards, which speak of our **affections**, also must be consecrated unto the Lord and purified. Many of God’s people have a divided heart because their affections are divided. We must cry out as King David did in Psalm 86:11, *“Unite my heart to fear thy name.”* Lastly, the legs had to be offered unto the Lord. Legs speak of our walk. We must **walk circumspectly and walk in the Spirit** (Gal. 5:16).

So often the problem in the ministry is with other ministers. The number one problem on the mission field is not the natives, but missionaries getting along with other missionaries. As a result, these missionaries and ministers are not ministering in the Holy Place because they cannot enter in by virtue of the fact that they have not offered up their bodies unto the Lord; they have not offered up the spiritual burnt offering. Many times missionaries, because their affections have not been consecrated to the Lord and laid upon the altar, complain about the mission field and long to go back to their home country, longing for the better conditions in their homeland. These attitudes reveal their lack of consecration.

Our strength, time, and energy must be surrendered and consecrated to the Lord.

One thing we must remember is that the burnt offering (and all the offerings) is *progressively* fulfilled in our lives. There is a continual deepening of our consecration with respect to this spiritual offering. There are levels and degrees of consecration.

*Our strength,
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the Lord.*

This is seen in the animals that could be offered as burnt offerings.

First, there were birds, but the birds were not divided. So they speak of giving ourselves to the Lord and consecrating ourselves to Him, but not fully. Sheep were the next offering that could be offered. This is a higher level of consecration whereby we begin to consecrate the different areas of our lives to the Lord. Yet there is still a deeper work that needs to be done in our lives for this offering to be completely fulfilled in our lives. The next offering was the bullock. This is the highest degree of consecration; it speaks of a wholehearted consecration and dedication to the Lord.

The burnt offering must be fulfilled spiritually in our lives, and we must consecrate ourselves unto the Lord in order to enter into the Holy Place. However, we must then continue to give more of ourselves to the Lord and continue to surrender everything to Him until we are completely wholehearted for Him. This will then enable us to spiritually enter into the Holy of Holies. Therefore, you can see that **these offerings speak of levels of consecration, and they speak of a progressive work of grace in our lives.**

2. *The Meal Offering*

The second pillar is analogous to the second offering—*the meal offering*. This was an offering of grain or fine flour. The meal offering spiritually speaks of fulfilling the second commandment that Jesus gave in Matthew 22:39: “...*Thou shalt love thy neighbour as thyself.*” Jesus said that we should love others *as we love ourselves*.

So often the reason why people cannot love others is because deep inside they do not have a proper love for themselves. The reason for this is that they do not accept themselves the way the Lord made them. Many people do not like their eye colour, their height, or their hair (or lack of it). So often I have found in counselling that people cannot progress until they accept themselves. In accepting ourselves, we believe that God is going to transform us.

God’s ways are perfect, and much higher than our ways. He made us according to His perfect plan; therefore, we should accept ourselves the way the Lord made us. Amy Carmichael, the famous missionary to India, had brown eyes and brown hair. When she was a very young girl, she wanted blue eyes and light-coloured hair. In her distress, she knelt down by her bed one day and prayed to the Lord, “Lord, please give me blue eyes.” She got up and looked in her mirror with great expectation, but she sadly found that her eyes were still brown.

Then she began to realise that for some reason, unknown to her at that time, God must have wanted her to have brown eyes. Later on, when she went to be a missionary in India,

she fit right in with the Indians because she had brown eyes. This was the reason the Lord specifically created her with that colour of eyes. He knew her calling, and He knew that brown eyes would help her be accepted by the Indians so that she could fulfil her calling. Thus the first step to loving others is to love and accept ourselves the way God made us.

3. The Peace Offering

The third offering is the peace offering. **We must enter into God's peace.** There are basically two aspects of peace—having *peace with God* and having the *peace of God*.

Peace with God means we are in right standing with the Lord and that our sins have been washed in the blood of the Lamb. Romans 5:1 says, *“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.”* **As we continually allow the Lord to justify us** (rectify problems in our lives and make us straight and upright), **we have peace with Him.**

The second aspect of peace is having the peace of God. Jesus said to His disciples just before He went to the cross, *“Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid”* (Jn. 14:27). We need to seek the Lord for an impartation of His divine peace which passes all human understanding.

Paul tells us that God's peace will garrison (or keep) our hearts and minds from fears, worries, and anxieties (Phil. 4:7). It is so wonderful to have the peace of God. When there is turmoil

all around us, we can rest and have inward serenity, not being troubled by outward circumstances, because of His peace.

When my wife and I were in a certain city one night, I was asking the Lord for a Scripture. He spoke to me, “Troublous times are coming.” In the morning we were awakened as the windows and walls in our hotel began to shake and crack. I could not imagine what in the world was happening, but my wife had been in earthquakes before, so she told me it was an earthquake. Instantly, before we had time to panic, it was as though a tent or canopy covered us and we had such overshadowing peace. We were not worried at all because we were covered with the peace of God.

Having the peace of God is a higher level of peace than having the basic state of peace with God. When I was in Bible school, the Lord gave me this promise, “I will give you My peace.” This did not interest me so much at first because I was praying for the dynamic gifts of the Spirit; but over the years I have come to appreciate this as one of the greatest blessings the Lord has ever given me.

Beloved, press in to the Lord and seek to fulfil this spiritual offering of peace in your lives. Walk in righteousness, for peace is founded upon righteousness, and a right relationship with God. Then seek to have peace with God and ask Him to make a promise to you that He will give you His peace.

4. The Sin Offering

The sin offering is the fourth offering. This offering spiritually deals with our sinful nature which we were born

with. God wants to deal with sin in our lives so we can enter into the Holy Place. I remember a very unrefined missionary in Africa who said quite often, “This is how I was born. My father was like this, my grandfather was like this, and I am like this. I am never going to change: so you will have to love me as I am and accept me as I am.” That, however, is not God’s way.

We were all born with a sin nature. We were born with the same sin nature that our parents had. They passed on their weaknesses and their wrong tendencies to us. It was not our fault, but it is our responsibility to seek the Lord and meet with Him, allowing Him to deal with our sin nature. Physical circumcision is the cutting away of the flesh we were born with. God wants us to keep the *spiritual* fulfilment of this Old Testament type.

By the grace of God, we want to have a circumcised heart that has that sin nature cut away, so that the beauty of Jesus shines forth through our lives. This experience is typified by the sin offering. It is an essential experience in order to enter into the Holy Place, although there is a further fulfilment of it later in our Christian walk as we prepare to enter into the Holy of Holies.

5. Trespass Offering

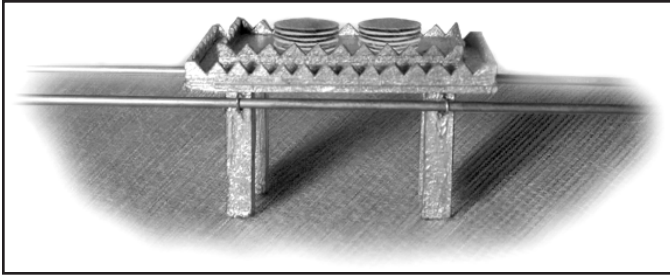
The fifth and final offering is the trespass offering. This offering deals with transgressions and specific sins we have committed. They must all be dealt with and put under the blood of the Lamb. There is a distinct difference between the sin and trespass offerings. The sin offering is for our *sinful*

nature, which produces rebellion, lust, hatred, and the like. The trespass offering is for the *specific acts of sin* which our sinful nature produces.

The trespass offering may be illustrated by signs that say “Do Not Walk on the Grass” or “No Trespassing”—meaning that one must not leave the path and walk on the grass. Therefore, a person who leaves the paths of righteousness and walks on forbidden territory commits a trespass. The trespass offering must be spiritually fulfilled in our lives to purify and cleanse us from our transgressions.

When these five offerings are being fulfilled in our lives, we can enter into the Holy Place. However, we continue to offer up these offerings throughout our lives, for they speak of a progressive work.

8

*The Table of Shewbread***Exodus 25:23-30**

We will now look at the first piece of furniture in the Holy Place. In the Holy Place, on the right-hand side (the north side), directly opposite the Candlestick, there stood the Table of Shewbread (Ex. 25:23-30; 31:8; 37:10-16; Lev. 24:5-9). The shewbread speaks of **the Word of God**, and of **having fellowship with Christ who is the Bread of Life**.

This table was made of shittim wood, overlaid with gold. It was 2 cubits long, 1 cubit wide, and 1½ cubits high. Upon this table were placed twelve loaves of bread, divided into two rows of six loaves. These loaves were for the priests to eat.

Leviticus 24:5-6 we read: *“And thou shalt take fine flour, and bake twelve cakes thereof: two tenth deals shall be in one cake. And thou shalt set them in two rows, six on a row, upon the pure table before the LORD.”* These twelve loaves were made of fine flour. Two-tenths of an ephah of flour were used in each cake (about four quarts). Two-tenths

speaks of the double portion blessing of the firstborn. **We want to be those who are in the Church of the Firstborn** (Heb. 12:23).

There is a specific reason why these twelve loaves of bread were divided into two piles of six loaves. The reason is that the twelve tribes of Israel were also divided into two groups of six—six were to pronounce the blessings of God and six were to pronounce the cursings of God (Deut. 27:12-13). **When we come to the Word of God (the shewbread), there is a blessing and a cursing.** There is a blessing for obedience and a cursing for disobedience.

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

The Table of Shewbread speaks of the Lord Jesus Christ being made bread. He said in John 6:35, *“I am the bread of life.”* Not only did Christ fulfil all these truths concerning the seven pieces of furniture in the Tabernacle, but He also wants to lead us by the Holy Spirit into these experiences so that we fulfil them too.

Frankincense was put upon each row of bread once a week on the Sabbath, and in the evening the priests would eat the bread. Leviticus 24:7-9 says, *“And thou shalt put pure frankincense upon each row, that it may be on the bread for*

a memorial, even an offering made by fire unto the LORD. Every sabbath he shall set it in order before the LORD continually, being taken from the children of Israel by an everlasting covenant. And it shall be Aaron's and his sons'; and they shall eat it in the holy place: for it is most holy unto him of the offerings of the LORD made by fire by a perpetual statute."

At the Table of Shewbread, we partake of the Word of God. We say to the Lord with Jeremiah, "*Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart*" (Jer. 15:16). The Word of God must be our delight and feast. This is a *continual* process. We should read, study, and meditate on the Word of God every day. **Just as fresh bread was replaced each Sabbath in the Tabernacle, so we must continually receive something fresh from the Lord from His Word;** otherwise our Christian experience will become stale. The fact that fresh bread was placed on the Table of Shewbread every Sabbath (the day of rest) speaks to us that **as we feed upon God's holy Word, we enter into spiritual rest.** We cease from our own works (Heb. 4:10-11), and we experience the abundant life of Christ.

The shewbread was also sprinkled with frankincense, which speaks of **faith**. Faith must cover God's Word. Paul said in Hebrews 4:2, "*For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.*" The Bread of Life will not profit us unless we receive it with faith. (Do not let your natural mind or human logic rob you of faith in God's Word.) At the Table of Shewbread,

we also have fellowship and communion with Christ, the Bread of Life.

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

First of all, the seed has to be sown. This speaks of receiving the Word of God into our hearts through studying or listening to the preaching of God's Word (see Mt. 13). Then that seed or grain must die (Jn. 12:24).

In our lives, we will experience a time of personal revival when God is pouring out His spirit of revelation upon us and opening His Word to us in incredible ways. It is during these times that the Word of God is being sown in our hearts. However, we will then experience a time when it seems as though those truths we had once received have died and borne no fruit. Yet this is a spiritual season that we must pass through for that seed to one day grow, mature, and bear much fruit.

Then in God's time that Word begins to grow in our lives in stages until it comes to maturity. Mark 4:28 says, *"For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear."* At harvest time, the wheat and the chaff must be separated (Mt. 3:12; 13:30). Then the wheat must be broken and ground. In olden days, men would grind wheat by running wheels over it (Isa. 28:28). David said to the Lord in Psalm 66:12, *"Thou*

hast caused men to ride over our heads...” The Lord very often uses His own people to break us.

Years ago when my wife and I were ministering in Africa among very primitive tribes, I asked the Lord, “What am I going to teach these very uneducated people?” The Lord spoke to me from Revelation 5:9-10, saying: “From every tribe and nation, I desire to have kings and priests. Therefore, you must preach and teach here the same things you do in the United States. Give them the same vision, but you must make it very, very simple and easy for them to understand. The Word must be finely ground.”

I had a vision of finely ground flour, and I understood that the Lord was telling me to make it simple for these people. We must always preach the same truths to every group of people, for God’s Word is the same for everyone; but we must present it in a manner that is palatable to those to whom we are preaching. We must make the Word very simple, but we must never water down the message or the vision.

After being ground, the wheat had to be sifted. God wants to sift us so that we become fine flour that has had all the grit removed. This speaks of becoming **gentle**. Obviously, this process is important, because no one likes gritty bread. We must present the truth in a spirit of gentleness, not harshness or condemnation (Gal. 6:1). If we are not purified of the grit and harshness in our lives, people could easily be offended when we minister the Bread of Life to them.

Then that flour had to be baked in the oven, because you cannot feed people flour, even fine flour; they must be given

baked bread. In our lives, we will experience the “furnace of affliction” (Isa. 48:10). During this time, our faith will be tried greatly, as if by fire (1 Pet. 1:7). **Hold steady, beloved, if you are in one of these trials, because God is bringing His Word to maturity in your life so that you can spiritually feed others.**

It is in the Holy Place that we become broken bread to feed the nations with the Word of God. We do not feed the nations from the Outer Court. The purpose of the Outer Court ministry is to bring the babies into the kingdom of God and to give them the milk of the Word. However, in the Holy Place our call is to lead people on to maturity, to the stature of young men, who have been made strong by feeding upon God’s Word (1 Jn. 2:12-14). We must feed them the meat of the Word of God—the deeper truths in the Scriptures (Heb. 5:12-14).

*We must present
the truth in a spirit
of gentleness,
not harshness or
condemnation.*

In order to minister in the Holy Place we must become our message. The Old Testament prophets were their message. Ezekiel literally ate the scroll that contained his life’s message; and he also had to enact his prophecies of judgment against Israel. Hosea had to live his message of restoration. He had to receive again his backslidden wife who had been unfaithful to him to show to the nation of Israel that if they would turn from their wicked ways, God would accept them again.

The Table of Shewbread also had two crowns and a border (cf. Ex. 37:11-12). Exodus 25:24-25 says: “*And thou shalt overlay it with pure gold, and make thereto a crown of gold*”

round about. And thou shalt make unto it a border of an hand breadth round about, and thou shalt make a golden crown to the border thereof round about.”

One crown went around the edge of the table, and the other crown that was lower went all the way around the border (or rim) of the table. These two crowns can speak of **the twin virtues of wisdom and knowledge, which come from partaking of the Word of God** (the shewbread). They also represent the dual ministry of a king-priest after the order of Melchizedek, fulfilled in our King-Priest the Lord Jesus Christ. Crowns were worn by the priests (Lev. 8:9; 21:12) and kings. We want to be kings and priests unto the Lord (Rev. 20:5-6).

The table had four corners, four feet, and four gold rings (Ex. 25:26). These gold rings speak of **the eternal ministry of the Lord Jesus Christ, as well as the ministry of those who are kings and priests with Him** (Num. 25:11-13). Staves (or poles) made of shittim wood and overlaid with gold were used to carry the table when it was transported (Ex. 25:27-28). The staves were placed in the gold rings.

When the table was in transit, it was covered with a blue cloth. All the vessels were covered with a covering of scarlet. Then there was a final covering made of badgers' skins (Num. 4:7-8). Here we see the thought of the saints being carried into their eternal ministry to serve the Lord eternally around His throne of grace.

We read in Exodus 25:29 concerning the vessels of the Table of Shewbread, *“And thou shalt make the dishes thereof, and*

spoons thereof, and covers thereof, and bowls thereof, to cover withal: of pure gold shalt thou make them.” Dishes (or chargers) were probably used for carrying the bread to the table and holding the bread. Spoons were probably used to sprinkle the frankincense upon the bread. The bowls and covers were used for the drink offering that accompanied the meal offering.

We want to be pure vessels for the Lord’s use (2 Tim. 2:20-21). Zechariah 14:20-21 says, *“In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the LORD’S house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the LORD of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the LORD of hosts.”* All those who serve the Lord will be holy!

To summarise the precious spiritual truths associated with the Table of Shewbread, let me say that the Table of Shewbread reveals to us Christ who is the Bread of Life. He said in John 6:35, *“I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.”* The Lord desires for us to feed upon His Word, digest it, and to have it written upon the fleshly tables of our hearts (Ps. 51:6). We are to become broken bread for others.

9

*The Candlestick***Exodus 25:31-40**

The second piece of furniture in the Holy Place is the golden Candlestick which was positioned in the Holy Place on the south side of the Tabernacle, opposite the Table of Shewbread (Ex. 25:31-40; 37:17-24; 39:37). The Candlestick, called the *Menora* by the Jews, was a lampstand that consisted of seven olive-oil-burning lamps. This seven-branched candelabra has become the national symbol of the Jewish state of Israel. The golden Candlestick represents the seven Spirits of the Lord.

There were no measurements given for the Candlestick. The Candlestick burned from evening to morning every day. The lamps of the Candlestick were lighted by the priests at the time of the evening sacrifice, and were extinguished in the morning while the wicks were being trimmed (Ex. 27:20-21; 30:7-8; Lev. 24:2-4).

Let us now consider the details of this Candlestick. It was made of pure gold, according to Exodus 25:31: *“You shall also make a lampstand of pure gold; the lampstand shall be of hammered work. Its shaft, its branches, its bowls, its ornamental knobs, and flowers shall be of one piece”* (NKJV). The Candlestick was made of one piece of gold, and beaten into its form and shape. Gold, as we have said before, speaks of divinity. This speaks of the fact that it represents the person of **the Holy Spirit, who is God**. He is the third Person of the Godhead.

The lampstand had an upright shaft in the centre, with three branches extending from each side. In total, there were seven branches, including the centre shaft. Exodus 25:32 says, *“And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side.”* Although it is not mentioned in Scripture (which tells us there is no spiritual lesson in it), according to archaeological finds, the Candlestick apparently stood upon three legs. The coin of Matthias Antigonos is the only ancient coin so far discovered that depicts the menorah. On that coin only one foot is still visible.

However, other archaeological discoveries of wall frescoes firmly establish the fact that the candlestick had three legs. Thus, the Candlestick speaks of **the Trinity**, and of the Holy Spirit in particular.

Exodus 25:33 gives us more details about what the branches looked like: *“Three bowls made like unto almonds, with a knop and a flower in one branch; and three bowls made*

like almonds in the other branch, with a knop and a flower: so in the six branches that come out of the candlestick.” The NIV reads a little clearer: *“Three cups shaped like almond flowers with buds and blossoms are to be on one branch, three on the next branch, and the same for all six branches extending from the lampstand.”*

Each branch was composed of three sets of ornamental almond buds, blossoms, and flowers. The almond tree is noted as the first tree that blooms—blooming in January (see Jer. 1:11-12). The bud, blossom, and flower speak of the progression and growth of a believer from being **born again by the Spirit of God**, to being **baptised with the Holy Spirit**, and ultimately to being **anointed with the seven Spirits of the Lord**.

The design of the Candlestick reveals interesting truths concerning the books of the Bible. We read in Exodus 25:34 concerning the design of the centre shaft: *“On the lampstand itself four bowls shall be made like almond blossoms, each with its ornamental knob and flower” (NKJV)*. The centre shaft had four groups of buds, blossoms, and flowers, making a total of 12. The six branches each had three sets of these three ornaments on each branch. There were nine on each branch, with a total of 54 on the six branches. When the 54 are added to the 12 of the centre shaft, the total is 66.

This can speak of the 66 books of the Bible. God in His almighty wisdom chose which books should belong in the Bible. The Apocryphal books were not chosen by God to be in the canon of His Holy Word. Also, if we add the three left branches (27 ornaments) to the centre shaft (12 ornaments) the total

number of ornaments is 39, with a remaining 27 ornaments on the three branches on the right. This speaks of the fact that the Word of God is divided into two sections: the 39 books of the Old Testament, and the 27 books of the New Testament.

We read in Exodus 25:35, *“And there shall be a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick.”*

The six branches extended out from the centre shaft just above a bud or bowl (knop). This shows that the branches were derivatives of the centre shaft and not independent for their source of power and light. In a spiritual sense, the centre shaft represents **the Spirit of the Lord**.

The Candlestick was made of one piece of gold, as Exodus 25:36 says, *“Their knops and their branches shall be of the same: all it shall be one beaten work of pure gold.”* The Apostle Paul says in 1 Corinthians 12:11 concerning the gifts of the Holy Spirit: *“All these are the work of one and the same Spirit, and he gives them to each man, just as he determines”* (NIV). The fact that the Candlestick was made of beaten (or hammered) gold symbolises the necessity for Christians to be moulded and beaten into the shape of the divine image of Christ, in order that we may be partakers of the virtues, attributes, and power of the blessed Holy Spirit.

The Candlestick had seven lamps. *“And thou shalt make the seven lamps thereof: and they shall light the lamps thereof, that they may give light over against it”* (Ex. 25:37). The seven lamps of the Candlestick speak of the seven Spirits of

the Lord. Revelation 4:5 explicitly states this: “...and there were seven lamps of fire were burning before the throne, which are the seven Spirits of God.”

The names of these seven Spirits of the Lord, which are an extension of the Holy Spirit, are seen in Isaiah 11:2: “*The Spirit of the LORD shall rest upon Him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the LORD.*” These are seven anointings of the Holy Spirit that Jesus received while He was upon earth (see Isa. 11:1). The Lord wants to anoint the Church with these same anointings. Let us now look at these seven Spirits of the Lord.

1. The Spirit of the Lord

The first Spirit (typified by the middle Candlestick) is the Spirit of the Lord. This is basically the anointing and unction of the Holy Spirit to preach. Isaiah 61:1 says, “*The Spirit of the Lord GOD is upon me, because the LORD has anointed me to preach good tidings to the meek...*” Christ quoted this passage in Luke 4:18. This anointing inspires us and brings forth fresh truth even as we are preaching. We cannot just preach and expect to see results because we are eloquent or because we think we know the Bible very well—we have to be anointed by the Spirit of the Lord. It is the Spirit of the Lord alone who can touch and change people’s lives.

2. The Spirit of Wisdom

The second Spirit of the Lord is the *Spirit of wisdom*. The definition of wisdom is “the ability to make right choices.”

The Spirit of wisdom is an abiding anointing that continually directs us and causes us to make the right choices and decisions. This anointing governs the whole of our lives. God has spoken to me so often, “Make the right choice in any given situation, and you will receive the fruit that comes from making that right choice.”

This anointing was manifested in the life of King Solomon. This mantle was always upon him. When the Lord appeared to Solomon and told him He would give him whatever he asked for, Solomon asked for wisdom (1 Ki. 3:5-12). Solomon had a heart that loved wisdom. The value of wisdom had been instilled into Solomon from a very early age.

King David taught Solomon to treasure wisdom, saying in Proverbs 4:7, “*Wisdom is the principal thing; Therefore get wisdom...*” Wisdom is the utmost prerequisite for leadership. When Moses passed on the leadership of Israel to Joshua, he laid his hands on Joshua and imparted the spirit of wisdom to him (Deut. 34:9). Therefore, as leaders we need to cry out for this anointing to be upon our lives.

Many years ago when I was pastoring a church in the western United States, we had a distressing problem in the church. I came into the parsonage, and as I was contemplating the problem in the church, the Candlestick of God passed before me. It was very awesome. I really knew what the fear of God was like. At that time the Lord imparted to me the Spirit of wisdom. Then some time later when I was in Los Angeles, I went to see Kathryn Kuhlman in her hotel. She prayed for me and said one word, “wisdom.” I was slain in the Spirit as soon as her hand touched my forehead.

The reason I mention this is because I believe that if we sincerely desire the Spirit of wisdom, God will impart it to us. James 1:5 says, *“If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.”* As leaders, to fulfil the purposes of God for our lives and in those to whom we minister, we must receive a fresh anointing of wisdom, especially as we are approaching the end of the Church Age. The Lord said, “Ask me for wisdom, and I will give it to you.” Therefore, I encourage you to seek the Lord for this anointing in your lives and ministries.

3. The Spirit of Understanding

Understanding means “to grasp the significance of a subject or event, realising why God is doing what He is doing in any given circumstance.” This anointing relates to the ability to interpret dreams and visions. The Spirit of understanding was clearly manifested in the life of Daniel (Dan. 1:17).

This is also the anointing that a teacher must have in order to understand the Word of God and to explain it to others. We must be able to give the sense of every verse in the Bible, as Ezra the model teacher did. Nehemiah 8:8 says, *“So they read distinctly from the book, in the Law of God; and they gave the sense, and helped them to understand the reading.”* To do this, we must have the mind of the Spirit, for He is the Author of the Scriptures.

4. The Spirit of Counsel

The Spirit of counsel is the anointing given to those who are called to the office and ministry of a counsellor. *Counsellor*

is one of the titles and ministries of the Lord Jesus (Isa. 9:6). This anointing enables us to give people direction for their lives, set them in the path of God, and help them in many areas of their lives. To counsel people, we must never use set principles, because God might have something different to speak to an individual.

King David never presumed that the battle plan was the same, even though the enemy was the same. David always sought the Lord afresh for His battle plan; and it varied every time (2 Sam. 5:18-25).

Likewise, in counselling, every situation is different. We must obtain a *quicken* word from the Lord for each specific case. When people come to us for counsel, they do not want to hear our opinions; they want to hear what the Lord is saying. As ministers of the Lord, we are expected as the priests of old to have *the Urim and the Thummin* (Ex. 28:30; Num. 27:21) to give the Lord's counsel—to tell them what the Lord is saying.

Years ago when I was on the faculty of a certain Bible college, we had several students who were former drug addicts. They would give testimonies about their former lifestyles that only glamorised their former life of sin. I warned them that if they continued to do this, they would eventually fall back into sin. During the summer break from school that year, these young men did fall into sin again.

When they returned for the fall term, I was told that the leader of this group of former drug addicts was going “cold turkey” to get off drugs. I went rushing to his dorm room,

fully determined to give him a piece of my mind, for I had firmly warned him. However, as soon as I entered the door to his room, the spirit of prophecy fell upon me. To my amazement, instead of rebuking him, which I had every intention of doing, I told him that God was yet going to use him mightily and give him a large church.

This has since come to pass. Can you imagine what would have happened to him, how I could have destroyed his life, if I had told him what I thought he needed to hear instead of telling Him what God knew he needed to hear! At that time in his life, he needed encouragement from the Lord to break free from drugs. Therefore, you can see how important it is to hear from the Lord before you counsel someone.

5. The Spirit of Might

The Spirit of might releases God's power in the realm of the miraculous. This anointing was manifested in the life of Samson (Jdg. 15:3-5, 14-17; 16:1-3, 26-30), and also in the life of the Lord Jesus Christ when He overturned all the tables of the moneylenders (Jn. 2:13-17, Mt. 21:12-13). This anointing functions in the realm of great miracles and power. We want to have the Spirit of might to see the wonders of God manifested. This anointing is going to be poured out upon the Last Day Church to make it a mighty army for the Lord (Joel 2:7).

6. The Spirit of Knowledge

The Spirit of knowledge reveals the past, present, and future. This is one of the ministries of the Holy Spirit promised by

Christ in John 16:13: “...*He will shew you things to come.*” The anointing of the Spirit of knowledge is absolutely imperative. We need the Spirit of knowledge to know what God is saying to His Church today. As Peter said, we want to be established in “present truth” (2 Pet. 1:12).

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

As we said, the Spirit of knowledge also reveals the past and the future. Something that God made so clear to my heart was that, as the time of His second coming approaches, He will make everything abundantly clear. Today, in all sincerity, we know so little about the Second Coming. But by the Spirit of knowledge, the Lord is going to reveal to His Church many things, and we want to be in tune with the Spirit.

7. The Spirit of the Fear of the Lord

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

The Spirit of the fear of the Lord was poured out upon the New Testament Church, as seen in Acts 5:11-13, *“And great fear came upon all the church, and upon as many as heard these things. And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon’s porch. And of the rest durst no man join himself to them: but the people magnified them.”* The fear of the Lord, which was occasioned by God’s judgment upon Ananias and Sapphira, led to great conviction of the Holy Spirit upon the people. Only the very sincere in heart came to church.

The fear of the Lord was manifested in a very sovereign way in the country of Wales in the early 1900s when there was a national revival. Nearly 50 years after that revival, I was privileged to spend some time with a pastor who had been in that move of God. He was the leader of the revival that broke out in his hometown. As we walked through his town, he showed me tavern after tavern that had been shut down because of that revival.

This is what God is going to repeat in nation after nation in the last days. We need to begin to cry out for the Spirit of the fear of the Lord to be upon our lives. As we walk in the fear of the Lord in our own personal lives, beloved, we can become channels to bring revival to our cities and our nations. If you will be totally committed to the Lord and walk in His ways, you will see God pour out the Spirit of the fear of the Lord when you minister. May we prepare our hearts now for the last day move of God so that we are not spectators, but participants!

These seven anointings of the Holy Spirit are not the same as the baptism of the Holy Spirit. This is a higher spiritual experience that comes as we enter into the Holy Place. Paul prayed for the Spirit-filled church in Ephesus, “*That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him*” (Eph. 1:17).

The Ephesian believers had already been baptised in the Holy Spirit, but the Apostle Paul was praying that they would experience something far greater—he prayed that they would be anointed with the Spirit of wisdom. Thus we see that God wants us to move on from the baptism of the Holy Spirit and seek Him for these seven anointings of the Holy Spirit.

The Seven Spirits of the Lord

The Spirit of the Lord
The Spirit of Wisdom
The Spirit of Understanding
The Spirit of Counsel
The Spirit of Might
The Spirit of Knowledge
The Spirit of the Fear of the Lord

The Oil for the Candlestick

The light of the Candlestick came from pure olive oil taken from beaten olives (cf. Ex. 27:20). Leviticus 24:2 says, “*Command the children of Israel that they bring to thee pure oil olive beaten for the light, to cause the lamps to burn continually.*” The oil is a symbol of the anointing of the Holy Spirit.

Oil is a product that has been through a process, starting with a green olive tree in the house of the Lord (Ps. 52:8). An olive tree is also a type of peace. After the olives grow and come to maturity, they are plucked from the tree and placed in a press. The oil then flows out through sluices in the press.

I was passing through a very painful experience once when the minister over me wanted me to go in one direction, but the Lord was telling me to go in another direction. I became physically ill because of the conflict and ended up in bed for several weeks. There the Lord gave me a vision of an olive between two millstones of an olive press. One wheel was going in one direction and the other in the opposite direction. The result was that the olive was being crushed. However, although the olive was reduced to mere pulp, it released the oil that was within. I understood that I was the olive, and that this situation in which I was placed was the means the Lord had chosen for His anointing to flow through me in a new way. That is the price we have to pay for the anointing, beloved. We must allow the Lord to crush us so that the anointing (oil) of the Holy Spirit can come forth through our lives.

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

The Only Light in the Holy Place

The Candlestick provided the only light in the Holy Place (Ex. 25:37). Thus its primary function was to illuminate the

Holy Place. It shined light upon the Table of Shewbread and the Golden Altar.

The Table of Shewbread, as we have already seen, speaks of **the Word of God**. The Golden Altar, which we will examine shortly, speaks of our **prayer life, intercession, and praise and worship**. Thus it is only the anointing of the Holy Spirit that can open our eyes to understand the truth of God's Word.

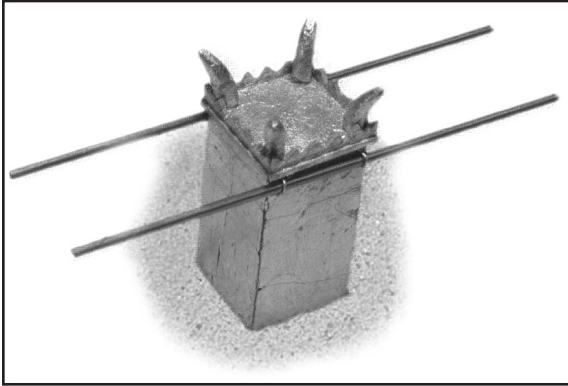
Paul prayed in Ephesians 1:18 that the eyes of our understanding would be enlightened. This is the ministry of the Holy Spirit. He is the One who leads us into "all truth" (Jn. 16:13). Truly, we cannot understand God's Word without the anointing of the Holy Spirit. The Psalmist prayed in Psalm 119:18, "*Open thou mine eyes, that I may behold wondrous things out of thy law.*"

Every time we read or study God's Word, we should pray that the Lord would illuminate our minds and hearts to understand His truth. Also, even as the light of the Candlestick shone upon the Golden Altar, we need the anointing of the Holy Spirit to anoint our prayers, praise, and worship.

10

The Golden Altar of Incense

Exodus 30:1-10



There was a Golden Altar of Incense placed in the Holy Place before the veil that separated the Holy Place and the Holy of Holies (Ex. 30:1-10; 37:25-29; 30:34-38). It is called the Altar of Incense or the Golden Altar. This altar was used to burn incense unto the Lord. It was made of shittim wood and overlaid with gold, representing man's approach unto a holy God (Ex. 30:1,3). The Altar of Incense speaks of our **prayer life**.

The square altar was 1 cubit long, 1 cubit wide, and 2 cubits high (Ex. 30:2). There was a gold moulding resembling a crown that went all the way around it (Ex. 30:3). This speaks of the fact that **Jesus is our King-Priest who ever lives to make intercession for us**. And there were four horns in the four corners of the altar (Ex. 30:2).

There were golden rings on the corners for the staves (or poles) to carry the altar (Ex. 30:4-5). This speaks spiritually

of the fact that **prayer carries us into the literal presence of God**. The High Priest carried some of the incense in the golden censer into the Holy of Holies.

The Altar of Incense speaks of the prayer life of the Lord Jesus Christ and the prayer life into which He desires to lead every believer. Incense in Scripture always speaks of prayer. We read in Revelation 8:3-4, *“And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel’s hand.”*

Then we read the prayer of King David, that great man of prayer in Psalm 141:1-2, *“LORD, I cry unto thee: make haste unto me; give ear unto my voice, when I cry unto thee. Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice.”* This Golden Altar ministry speaks of the prayer life and intercession of the Lord Jesus Christ, our great High Priest. Hebrews 7:25 says of Christ, *“Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.”*

There were also four horns in the four corners of the Altar of Incense. Horns always speak of power (Hab. 3:4). These horns speak spiritually of having power in prayer. Prayer can cause the sea to divide in two, the sun to stand still, and the dead to arise! When Jacob wrestled with the Lord in Genesis 32, the Lord said to him, *“...Thy name shall be*

called no more Jacob, but Israel [a prince of God]: for as a prince hast thou power with God and with men, and hast prevailed.” (Gen. 32:28). There is tremendous power in prayer. Through prayer we can move mountains.

We read in Exodus 30:7-8: *“And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it. And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the LORD throughout your generations.”* This incense was to be a perpetual incense. We must live a continual life of prayer. We must continue instant and steadfast in prayer (Rom. 12:12).

We are called to pray continually and steadfastly. We should be praying in our spirit to the Lord everywhere we go, constantly bowing our hearts before the Lord and seeking His presence. This is what Paul meant when he said, *“Pray without ceasing”* (1 Th. 5:17), although we should have **specific** times set aside to pray and meet with the Lord, as David said in Psalm 55:17, *“Evening and morning and at noon will I pray, and cry aloud, And he shall hear my voice.”*

The Golden Altar was uniquely for prayer, and was not to be used for other sacrifices and oblations (Ex. 30:9). The Altar of Burnt Offering was where a sinner went for repentance of sins, but it is at the Golden Altar where we commune with the Lord.

We read in Exodus 30:10, *“And Aaron shall make an atonement upon the horns of it once in a year with the blood*

of the sin offering of atonements: once in the year shall he make atonement upon it throughout your generations: it is most holy unto the LORD.” There were yearly acts of atonement, which were carried out on the Day of Atonement. This day was set aside for the cleansing of God’s people from their sins.

The Incense

There was a specified incense to be offered upon this altar. I would like to look now at the constituents of that incense, because they speak of different aspects of truth about prayer. These ingredients not only help us to better appreciate the prayer life of the Lord Jesus Christ, but also help us understand God’s pattern of prayer for us as believers.

Exodus 30:34-36 tells us the ingredients of this incense: *“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: And thou shalt make it a perfume, a confection after the art of the apothecary, tempered together, pure and holy: And thou shalt beat some of it very small, and put of it before the testimony in the tabernacle of the congregation, where I will meet with thee: it shall be unto you most holy.”*

1.) Stacte is another form of myrrh (the embalming fluid of the East), which speaks of meekness. When we come into the presence of God, we are coming into the presence of a king—the King of Kings—and **we must have the right attitude in prayer.** You never demand something of a

monarch; you entreat his favour. We must have meekness in our prayer life so we do not demand things from the Lord.

The Lord Jesus said, *“Blessed are the meek, for they shall inherit the earth”* (Mt. 5:5). The Greek word for *meekness* is used in the classical Greek of a mature dog which has been trained. Meekness did not refer in the Greek to a puppy that responds only to incentives. So often God’s people are like little puppies. They need incentives from God to do things, especially in their prayer life. We need to mature to the point where we are disciplined so that we do not move until God gives us the command. This attitude of meekness is one of the constituents of prayer. Our prayers should be birthed by the Holy Spirit.

We should ask only according to God’s will. First John 5:14-15 says, *“And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.”* We must never command God, but in a spirit of meekness we should wait upon Him to know what His will is, and then pray in that direction. Our prayers will only be answered if we ask according to His will!

2.) Onycha, the second constituent of the incense, is a spice derived from the closing flaps or the shell of a mollusc (like a clam). If the onycha is broken, the mollusc will lose its life because it has no power to shut its shell. Also, the mollusc had to lose its life in order for men to obtain this spice.

Spiritually, this speaks of the attitude in prayer that Esther had as she was preparing to go in before the king. She knew that if the king did not extend his sceptre, she could lose

her life—because in her days it was unlawful to go into the presence of the king without first being summoned. Yet as she was going into the presence of the king to obtain life for her people, she said, “If I perish, I perish!” (Esth. 4:16).

When we go into the presence of the King of Kings, we must have this same attitude in prayer. As Hebrews 4:16 says, we must “*come boldly unto the throne of grace, that we may obtain mercy*” and obtain life for others. There is a price to pay for prayer. The costliness of intercessory prayer can be seen from the life of Praying Hyde. Because he had prayed for such great lengths at a time and so fervently, over the years his physical heart actually became enlarged through the burden of prayer he had for the lost souls in India. **Prayer costs us our all.** Will we risk all like Esther to go into the presence of the King of Kings?

3.) Galbanum is a very strong-smelling gum resin extracted from an Asiatic plant which is a relative of parsley. Galbanum actually resembles tears, and speaks of tears in another sense because the leaves had to be broken for the juice to flow forth. It speaks of **strong crying in prayer.**

Hebrews 5:7 says of Jesus, “*who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared.*” This speaks of Christ’s ministry of intercession. This is not referring, however, to His prayers upon the cross, but His prayer life while upon earth. King David said to the Lord, “*...Put thou my tears into thy bottle: are they not in thy book?*” (Ps. 56:8). There is strong crying in prayer also in the Golden Altar ministry.

4.) Frankincense, derived from certain trees in the balsam family, speaks of faith (compare Song of Solomon 4:12-14 with Galatians 5:22-24). Hebrews 11:6 gives us a tremendous key in prayer: *“But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.”* Our prayers must be mixed with faith so that we believe that He hears and that He will answer us.

Christ said in Mark 11:22-23: *“...Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.”* When we have **the faith of God** (the literal rendering from the Greek), we then can pray and speak forth the promise of God in faith, and it will come to pass. **(Remember, however, that all this is predicated upon having God’s faith—and God only gives His faith for things that are His will.)**

Several years ago when my wife and I, along with the leaders of Zion Fellowship, were seeking to buy a compound for a conference centre and Bible school which would serve as the international headquarters for Zion Fellowship, we felt the Lord clearly spoke to us to offer \$400,000 for the campus. We did not have any money at all, and we did not ask for money; but we knew that God had spoken—so we had the assurance that He was going to provide the money.

After we had given a down payment, we moved into the compound. Then halfway through the first year, the Lord said

to me, “I want you to build an auditorium.” This auditorium would be used for conferences and also serve as a gymnasium for the Bible school students. We had no money, and we had not even paid for the building. I asked the Lord, “Where is the money for this project going to come from?” The Lord quickly replied: “You do not need money. I have put faith within your heart, and that faith will produce the finances necessary for the auditorium.”

We made no appeals for money, but when we needed the money to pay for the auditorium, the Lord most graciously paid not only for the auditorium, but also the whole balance of \$400,000 for the campus at the same time. It was the faith God had placed within my heart that produced the money. **We must ask in faith** (Jas. 1:6-7). Faith is a vital ingredient in our prayer life. All four of these ingredients are necessary for us to have an effective prayer life, as we all so desire.

This incense for the Tabernacle is called pure and holy (Ex. 30:35). Prayer is not to be thought of as a mechanical form of worship, as the heathen view it. The Lord Himself stressed this in Matthew 6:7, “*But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.*”

Exodus 30:36 says, “*And thou shalt beat some of it very small, and put of it before the testimony in the tabernacle of the congregation, where I will meet with thee: it shall be unto you most holy.*” Prayer takes us into the very presence of God Himself, for the Lord dwelt in olden days between the cherubim over the Mercy Seat (which covered the Ark of the Covenant in the Holy of Holies).

These are further instructions given concerning the incense in Exodus 30:37-38: *“And as for the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the LORD.”* The incense was a mark of respect to God Himself. Therefore, it was not to be profaned by being used by anyone in the camp besides the priests in the Sanctuary.

The common people could not even compound the same mixtures, nor could the priests use it for anything other than their priestly service. The death penalty would be invoked for those who blasphemed in doing so. Thus we can see how God values true prayer.

The altar was right before the veil of the Holy of Holies. Thus it is the ministry of prayer, typified by the Altar of Incense that leads us into the Holy of Holies and into the manifest presence of God.

In our ministry, we want to lead others into this life of prayer. Just as Jesus taught His disciples how to pray and get answers to prayer, so we must teach those to whom we minister how to move mountains through prayer. By the grace of God, we want to enter into the prayer life of the Lord Jesus Christ so that we can experience the realities of the Holy Place and then press on into the Holy of Holies.

11

The Veil

Exodus 26:31-33



There was a veil hung upon four pillars that separated the Holy Place from the Holy of Holies. We read about this veil in Exodus 26:31-33: *“And thou shalt make a veil of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made: And thou shalt hang it upon four pillars of shittim wood overlaid with gold: their hooks shall be of gold, upon the four sockets of silver. And thou shalt hang up the veil under the taches, that thou mayest bring in thither within the veil the ark of the testimony: and the veil shall divide unto you between the holy place and the most holy.”*

Only the High Priest was permitted to enter into the Holy of Holies once a year. The interpretation of the veil is given to us by the Apostle Paul in Hebrews 10:19-20, where he

states that the veil represents the crucified flesh of Christ, *“Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh.”*

The veil of Herod’s Temple was rent from top to bottom when Jesus was crucified upon the cross, as recorded in Matthew 27:51, *“And, behold, the veil of the temple was rent in twain from the top to the bottom...”* When Christ died on the cross, He rent the veil and opened up the way for us to have access unto the Father. Through Christ we have “access by one Spirit unto the Father” (Eph. 2:18).

Therefore, from a spiritual viewpoint, the veil, in our progress through the Tabernacle, represents **being crucified with Christ—a spiritual experience with Christ whereby we die to our old man, our desires, our will, and our sinful habits**. Paul says in Romans 6:6, *“Knowing [by personal experience] this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.”* I emphasise that this is something we must *personally* experience for it to be a reality in our lives.

Years ago while I was pastoring in Washington, I had a vision of Christ upon the cross. I was lifted up in the Spirit to be with Him on the cross, and from my innermost being came the words, “I am crucified with Christ.” Then I saw the veil of the temple rent from top to bottom.

This was my experience of being crucified with Christ. That is the *initial* experience, then we must *die daily*, and live

the reality of that experience. Our attitudes and reactions to circumstances and people reveal how much we have really died to self. In order to enter into the Holy of Holies and experience the shekinah glory of God, our old nature must be crucified.

The four pillars speak of the universal inspection of Christ, the Lamb of God, by four different men: Annas, Caiaphas, King Herod, and Pontius Pilate. As believers, in order to go within the veil, we will also be inspected by four different groups: the world, Satan, the Church, and Christ. **To have intimate communion with the Lord, we must pass our inspection.** Paul said in 1 Corinthians 4:9, “...*We are made a spectacle unto the world, and to angels, and to men.*”

CONCLUSION

We want to qualify to enter into the Holy Place. In the Holy Place we *become* these truths: We partake of the Bread of Life (the Word of God) and we become broken bread for others, we enter into the prayer life of Christ, and the ministry of intercession. Also, it is in the Holy Place where we begin to experience the anointings of the seven Spirits of the Lord, which are the power for ministry. Let us press in, beloved, to the Holy Place.

PART THREE
The Holy of Holies

INTRODUCTION

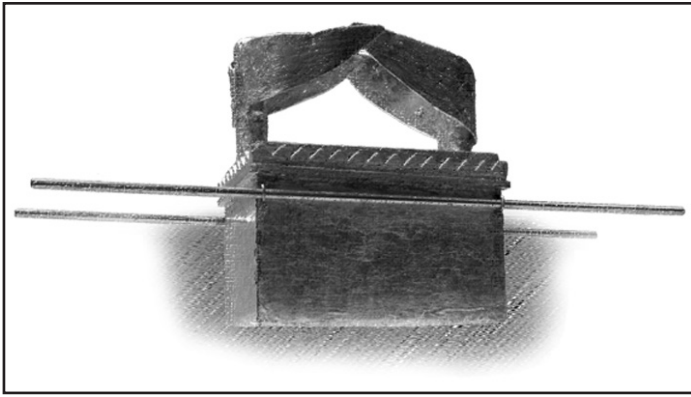
The third section of the Tabernacle was called the Holy of Holies, or the Most Holy Place. It was 10 cubits long, 10 cubits wide, and 10 cubits high. In it was the Ark of the Covenant and the Mercy Seat which rested on top of the Ark. This is where the shekinah glory of God resided and lighted the Most Holy Place. There was no natural light.

God's desire is for every believer to enter spiritually within the veil and abide with Him in the Holy of Holies. This is the goal toward which we, as believers, must strive.

12

The Ark of the Covenant

Exodus 25:10-22



In the Holy of Holies there was placed the Ark of the Covenant (Ex. 25:10-22). This piece of furniture is spoken of more than 108 times in the Old Testament alone.

Inside the Ark were the two tables of stone upon which were written the Ten Commandments, Aaron's rod that budded, and also the golden pot of manna (Heb. 9:4). The ark was made of shittim (or acacia) wood and was covered within and without with gold (Ex. 25:10-11). It was $2\frac{1}{2}$ cubits long, $1\frac{1}{2}$ cubits wide, and $1\frac{1}{2}$ cubits high. These *half* measurements speak to us of incomplete truth.

This wooden box represents the human heart, in which God's laws are to be placed. God's desire is to write His commandments upon the fleshly tables of our heart. In

Hebrews 8:10, Paul quotes Jeremiah 31:31-33: *“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.”*

The Old Covenant, with the law written upon the tables of stone, was incomplete without the New Covenant. This is the reason for the half measurements of the Ark—God signifying that the Old Covenant was not complete. **The Old Covenant had no power to change people** or to enable them to keep the Ten Commandments; but **the New Covenant is that God will write His laws in our minds and hearts so that we will obey His laws from our hearts**, and not out of obligation.

The New Covenant can be summed up best by the words of David in Psalm 40:8: *“I delight to do thy will, O my God: yea, thy law is within my heart.”* In the New Covenant, God puts His law within our hearts, and we delight to do His will.

On the four corners of the Ark were golden rings. When the Ark needed to be transported, the priests placed wooden staves overlaid with gold through these golden rings to carry it upon their shoulders (Ex. 25:12-15). The Ark remained in the Tabernacle for a time. Eventually, it came to its final resting place in the Temple of Solomon, at which time the staves were taken out (1 Ki. 8:8).

There was a crown moulding that went all the way around the Ark (Ex. 25:11). A crown, of course, speaks of **kingship and authority**. This crown moulding speaks of the authority there is in the Holy of Holies—the throne room of the King

of Kings. The Lord dwells over the Ark of the Covenant in the midst of the cherubim. As we enter into the Lord's throne room, we receive power and authority. Esther entered into the inner chambers of King Ahasuerus and obtained life for the Jewish people. **As we commune with the Lord and abide in His Most Holy Place, we receive power and authority.**

The Tables of the Law

The Ten Commandments were written upon the two tables of stone by the hand of God. They govern our conduct toward God and others. Basically, the first five commandments deal with our relationship with God, and the last five deal with our relationship with others.

They are summarised by the two commandments the Lord Jesus gave in Matthew 22:37-40: *"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."* Christ combined Deuteronomy 6:5 and Leviticus 19:18 to summarise the Ten Commandments. **Thus the whole duty of man is to love God with all his heart and his neighbour as himself.**

The Golden Pot of Manna

In Hebrews 9:4, Paul tells us that inside the Ark of the Covenant, there was also a golden pot of manna. Moses said to Aaron in Exodus 16:33, *"Take a pot, and put an omer full of manna therein, and lay it up before the LORD,*

to be kept for your generations.” First of all, let us consider what manna is.

Manna was God’s provision for the children of Israel in the wilderness. The Lord told Moses He would cause “bread from heaven” to rain down upon them. Every morning God caused manna to come down from heaven, and the Israelites gathered it. It fell around the camp and came with the dew (Ex. 16:14; Num. 11:9). The Israelites ground up the small grains and either baked them into cakes or boiled them (Ex. 16:23; Num. 11:8).

Manna is a grain-like substance. Exodus 16:31 describes manna as tasting like “coriander seed and wafers made with honey.” Numbers 11:7-8 gives a further description of this ‘bread from heaven,’ “*Now the manna was as coriander seed, and the colour thereof as the colour of bdellium [pearl-like and grayish-white]*”. Numbers 11:8 says, “*...And the taste of it was as the taste of fresh oil.*” It tasted like fresh oil, speaking of the anointing of the Holy Spirit.

We read in Psalm 78:24-25: “*And had rained down manna upon them to eat, and had given them of the corn of heaven. Man did eat angels’ food...*” Manna, which came down from heaven, is described as angels’ food. Therefore, spiritually, manna speaks of heavenly truths. There is a promise given to the overcomer in Revelation 2:17: “*To him that overcometh will I give to eat of the hidden manna...*”

Therefore, this golden pot of manna, in the Holy of Holies inside the Ark of the Covenant (gold speaking of deity), represents hidden truths of God’s Word that can only be

revealed to those who go within the veil. There are many elementary truths in God's Word that are open to all, but there are other very special, precious truths that God hides within His Word. Proverbs 25:2 illustrates this thought of God hiding or concealing certain truths: *"It is the glory of God to conceal a thing: but the honour of kings is to search out a matter."*

The duty of king-priests is to study God's Word diligently and search out the truths that are hidden to the casual reader. The Lord purposely conceals many things that are precious and holy to Him so that only those who really have a deep love for the truth will find them. God does not cast His 'pearls' before swine (Mt. 7:6). As pigs have no value or appreciation for pearls, so there are many people who have no love or appreciation for spiritual things; and to them they are concealed.

Christ said in Matthew 13:44, *"Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field."* There are many treasures hidden in God's Word. It is our duty and honour to search them out.

The promise to the overcomer and to those who go within the veil is that they will partake of the precious truths of God's Word that are hidden from others. Therefore, if you long **to know the secrets of God's Word, there is a price to pay—you must be willing to die to your desires** and your will that you may go within the veil and partake of the *golden pot of manna*. There are many truths, precious truths that await us, beloved, within the veil.

Aaron's Rod that Budded

The third item that was in the Ark was Aaron's rod that budded. The story behind Aaron's rod is the rebellion of Korah, Dathan, and Abiram against the leadership of Moses and Aaron. These three men accused Moses and Aaron of exalting themselves above the rest of the leaders of Israel. God's reply to this challenge was for every tribe to write their name on a rod, which would then be laid before the Lord. The rod of the man whom God had chosen would blossom as a sign of God's favour.

We read in Numbers 17:7-10: *“And Moses laid up the rods before the LORD in the tabernacle of witness. And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds. And Moses brought out all the rods from before the LORD unto all the children of Israel: and they looked, and took every man his rod. And the LORD said unto Moses, Bring Aaron's rod again before the testimony, to be kept for a token against the rebels; and thou shalt quite take away their murmurings from me, that they die not.”*

On the day after they placed the twelve rods before the Lord, the rod bearing Aaron's name brought forth buds, blossomed, and yielded almonds. This was a tremendous miracle. God caused life to come out of a dead rod! It blossomed. This was God's sign that he had chosen Aaron to be the High Priest. Then Aaron's rod that budded was placed inside the Ark of the Covenant to serve as a testimony. This dead rod that brought forth life speaks of **the resurrection power of Christ.**

The Lord Jesus Christ was raised from the dead by the power of the Holy Spirit. Paul prayed that the Ephesian believers would know “*what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places*” (Eph. 1:19-20). We want to experience

There is a price to pay to know the secrets of God's Word---you must be willing to die to your desires and your will.

the power of Christ's resurrection, which is mightier than the power of death and hell.

The desire and longing of Paul's heart was to know “the power of His resurrection.” He prayed in Philippians 3:10, “*That I may know him, and the power of his resurrection...*” The Greek word Paul uses for *know* means “a personal knowledge gained by experience.” Paul did not desire a mental appreciation and understanding of the power of Christ's resurrection; he wanted to experience that power first-hand.

Paul exclaimed in Romans 8:11, “*But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.*” We want the Holy Spirit to quicken our mortal bodies and cause us to experience the power of His resurrection. This experience is symbolised in the Tabernacle by Aaron's rod that budded.

13

The Mercy Seat

Exodus 25:17-22



The seventh and final piece of furniture in the Tabernacle was the Mercy Seat. Because the Mercy Seat rested on top of the Ark of the Covenant, it is often thought of as a part of the Ark, but it was actually separate.

The Mercy Seat was a sheet of pure gold. It was 2½ cubits long, and 1½ cubits wide—the same measurements as the Ark of the Covenant. Therefore, the Mercy Seat fit perfectly on top of the Ark as a lid or covering. This was the place where sins were covered (the place of propitiation) and mercy was found. The NIV translates the Mercy Seat as “an atonement cover of pure gold.”

At both ends of the Mercy Seat were two gold cherubim (Ex. 25:18). They were made of the same material as the

Mercy Seat and were inseparably connected to it. Their faces looked toward each other and their wings covered the Mercy Seat.

Cherubim speak of the dwelling place of God, since king David stated in Psalm 80:1, *“Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth.”* The two cherubim represent the two archangels (Gabriel and Michael) who did not fall when Lucifer rebelled, because they held on to the mercy of God. It is only God’s mercy that can keep us from falling.

The Mercy Seat is the final piece of furniture in the Tabernacle. Mercy, therefore, is the highest revelation of the nature of God Himself. God wants to be known as a merciful God. When He passed before Moses, He proclaimed, *“...The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children’s children, unto the third and to the fourth generation”* (Ex. 34:6-7).

The Lord Jesus said in Matthew 9:13, *“But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.”* He said again 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.”* God not only desires us to know that He is merciful, but He wants His children to be merciful as well.

Paul says in Hebrews 2:17-18: *“Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted.”*

In submitting to trials and temptations, the Lord became merciful. If this was the path for Him to become merciful, it is the only way we can become merciful. As we are subjected to being tempted and tried in every area of life, the virtue of mercy is worked out in our lives.

Moreover Paul gives another illustration of this important truth when he writes that God is the Father (or originator) of all mercy: *“Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God”* (2 Cor. 1:3-4).

How do we become a source of mercy and comfort to others? Our reservoir of consolation comes from the Lord, who supplies us with comfort to the degree that we pass through tribulation. Our reservoir, or well, of mercy and comfort depends upon the level that we ourselves have been immersed in tribulation, trials, and temptations. May we be willing to pay the price to obtain the precious virtue of mercy and become merciful as our faithful High Priest—Jesus Christ.

We read in Exodus 25:21, *“And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee.”* Thus the Mercy Seat covered the Law. This illustrates at least two notable truths. First, mercy covers those who transgress the Law, and second, before we can obtain mercy from the Father, we must acknowledge that we have transgressed His commandments.

Obtaining mercy is only possible as we acknowledge that we have broken the commandments of God as did David in Psalm 51. By our confession we can then throw ourselves upon the mercy of God. The problem is that so many people will never admit their transgressions, and therefore live a life separated from God’s presence.

Exodus 25:22 says, *“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.”* God actually spoke to Moses from the Mercy Seat.

This is also brought out in Numbers 7:89: *“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.”* It is the heart filled with mercy that hears the voice of God. The Lord gives His word and speaks to those who are merciful.

God spoke to Moses from His throne—from the Mercy Seat. There is authority in the throne room of God, as we

mentioned before. There is a certain measure of ruling and reigning with Christ in the Outer Court and Holy Place, but it is in the Holy of Holies that we become true kings and priests who reign with Christ. We reign in life through receiving the abundance of grace (Rom. 5:17).

As we mentioned before, when Esther entered into the inner chambers of King Ahasuerus, into his very throne room, risking her life, she obtained life for all the Jews in the kingdom. There is power in going into the inner chambers of the King of Kings.

In this intimate relationship with the Lord within the veil, we receive authority and power to decree things. Job 22:28 speaks of decreeing things under the anointing of God: *“Thou shalt also decree a thing, and it shall be established unto thee...”* In order to decree something, we must know what is the will of God. We must decree only what heaven wants decreed upon earth.

The merciful are the ones who hear the voice of God.

In a certain sense, we can receive power to forgive people’s sins. The Lord said to His disciples in John 20:23, *“If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained”* (NKJV). When we go within the veil, God anoints our words, and what we say comes to pass—for we are reigning with Him as kings and priests.

EPILOQUE

We can summarise the truths of the Tabernacle by saying that they illustrate the journey of a soul into the presence of God. They also can be likened to the seven Feasts of the Lord (which will be studied in another course), and can be compared with the seven steps to perfection in 2 Peter 1:5-8.

The three levels of the Tabernacle speak of the three degrees of development and maturity in the Christian life. The three stages of Christian growth are found in 1 John 2:12-14: little children, young men, and fathers. Little children and young men know the Lord to a certain degree, but the spiritual fathers—those who are mature in the Lord—are the ones that really know Him intimately.

Paul said in 1 Corinthians 4:15, *“For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel.”* 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 *after* we have developed within us a father’s heart can we truly know the heart of God the Father.

In the Holy of Holies, spiritual fathers rule and reign with Christ. I pray this study on the Tabernacle of Moses has been a blessing to you, dear reader, and will encourage you to study the Tabernacle of Moses on your own, and teach it in your churches. Let us all press on, beloved, to go within the veil and know Christ.

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