

The tabernacle of Israel

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**God's prophetic model of the spiritual
developments of a true child of God
unto all perfectness.**

Introduction

Tabernacle literally means: tent to live in.

Moses received (about 1250 years before Christ) the divine task to build the Israelitish tabernacle, in order that God could live in the midst of His people in this symbolic building, which symbolized the Kingdom of God on earth; because at the time of the Old Covenant personal indwelling (of Gods Holy Spirit) in man was not yet possible.

Exodus 25:8-9, "And let them make me a sanctuary; that I may dwell among them. According to all that I shew thee, after the pattern of the tabernacle (tent or dwelling-place), and the pattern of all the instruments thereof, even so shall ye make it."

Now, God no longer lives in a tent of material or in a building made with mortar and stone, like a temple or churchbuilding, but in man who converted and surrendered himself unto God: first in his body, and when he has grown spiritually, also in his soul and spirit.

*1 Corinthians 6:19, "What? know ye not that **your body is the temple of the Holy Ghost** which is in you, which ye have of God, and ye are not your own?"*

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However, this tabernacle, this sanctuary God ordered Moses to build, in the New Covenant forms a model for us of the spiritual developments of a true Christian here on earth, whereby we obtain a true insight of God's will and way, which we are to obey and walk in, in order to be able to grow in His mercy unto all the fullness of God's will and His blessings. Therefore it is good to take to heart the spiritual lessons this tabernacle holds for us, in order to have a true insight in the full will of our almighty God.

Thus, we now form a spiritual building, wherein God's Spirit wants **to live and** through which He wants **to work in all His fullness.**

*Ephesians 2:19-22, "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builder together **for an habitation of God through the Spirit.**"*

God will never again return to a sanctuary of mortar and stone, which the religious Jews do long for.

Jeremiah 3:16-17, "And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the Lord, they shall say no more, The ark of the covenant of the Lord: neither shall it come to mind: neither shall they remember it; neither shall they visit it; neither shall that be done any more. At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart."

General note:

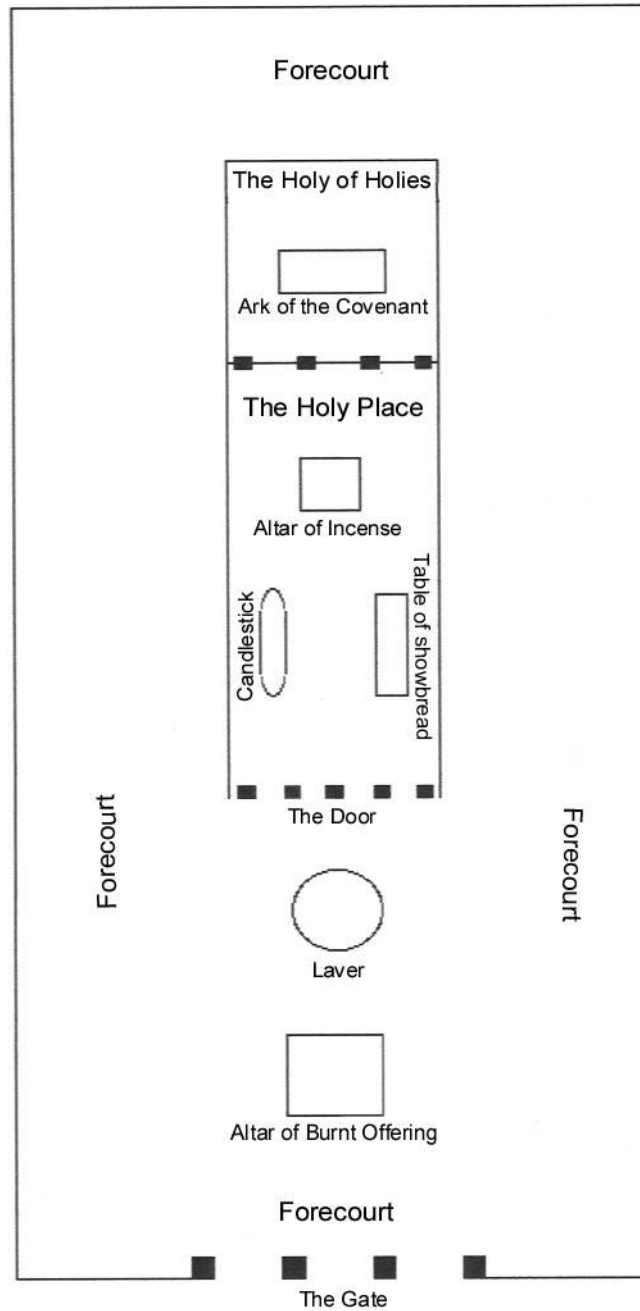
1. We generally have used the Amplified or King James Version of the Bible. One could, of course, when so desired, use any other Bible translation.
2. We have **frequently** added text between brackets in the Bible verses **to clarify the meaning of the Bible verses.**
3. In most cases where **he** or **him** is mentioned to point to **males** it also counts for **females.**
4. It is allowed to copy the study, on which way, when the source is mentioned.
5. If this study is a blessing for you, it's our wish that the message shall be passed on to others. We ask you in the first place to attend other people on our Blog. But you could also, as far as we are concerned, copy it (many times), and hand it out. A margin for profit is **not** allowed hereby. See note 4, above.
6. We write the word **satan** not with a capital, as it is not a name, but a word meaning opponent or adversary, accuser.

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Plan of the Israeli Tabernacle



Outline of the tabernacle symbols

1. **The Gate**
stands for our conversion and our faith in the Lord Jesus Christ, our Savior.
2. **The Altar of Burnt Offerings**
stands for our faith in the finished work of Jesus Christ on the cross of Calvary and our repentant confession of sin.
3. **The Laver**
stands for our water baptism and our willingness to share the death and resurrection of the Lamb of God.
4. **The Door**
stands for our experience (contact) with the Spirit of Jesus Christ in:
 - the rebirth of God;
 - the baptism in the Spirit of God and in His fire.
5. **The Table with the Shewbread**
stands for our participation in the new life in Christ, the Son of God:

- the intake of the Word of God in us;
 - the development of the fruit of the Spirit within us.
6. **The Altar of Incense**
stands for the loosing of our prayer anointing, for our prayers to and our worship of our Father God.
 7. **The Candlestick**
stands for our putting on of power of the Spirit of God:
 - for our anointing to the labor in Christ;
 - for the gifts of the Spirit.
 8. **The Veil**
stands for the end of all our carnal and sinful life, for blamelessness and for holiness without spot or wrinkle.
 9. **The Ark of the Covenant**
stands for relationship with almighty God, for our participation in the Marriage of the Lamb of God.



The tabernacle from a “bird’s eye view”

1. The Gate.

This gate is a type of Jesus Christ, Who invites the world to come unto Him in order to be saved.

Matthew 7:13-14, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

Matthew 11:28-30, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

After His death for the sinners, and His resurrection, He draws them unto Him.

John 12:32, "And I, if I be lifted up from the earth (after My death on the cross), will draw all men unto me."

When the worldly man has converted unto Him, Jesus will give them saving faith.

2 Chronicles 7:14, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

Ephesians 2:8, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God."

2. The Altar of Burnt Offerings.

This altar typifies the offering on the cross of Jesus, the Lamb of God, where He overcame the power of sin to deliver all who have repented unto God.

*John 1:29, "The next day John (the Baptist) seeth Jesus coming unto him, and saith, Behold the Lamb of God, **which taketh away the sin of the world.**"*

2 Corinthians 5:21, "For he (God) hath made him (Jesus) to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

The altar of burnt offerings typifies the place where the sinner comes to God and confesses his sins, finding reconciliation with God by faith in the shed blood of the Lamb.

*John 3:16, "For God so loved the world(ly men), that he gave his only begotten Son, that **whosoever believeth in him should not perish, but have everlasting life.**"*

3. The Laver.

This symbolizes the place of sharing in the death on the cross of the Lamb by means of participation in the water baptism.

Romans 6:3-5, "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. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

1 Peter 3:21, "(The ark of Noah's salvation, the counterpart of which is the [water]baptism) The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer [supplication] of a good conscience toward God,) by the resurrection of Jesus Christ."

Thus, the water baptism is a prayer to God to be saved by the sharing, in faith, in the death on the cross of the Lamb of God.

Luke 9:23-25, "And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it. For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?"

The Laver is the place where one prays to God to be allowed to share in the dying of God's Lamb, believing in the finished work of Jesus Christ and in His victory over sin. It is the place where we take our cross upon us in order to take part in this dying to sinful self. For this purpose we keep continually in our heart the Godly promise allowing us to share in the death and resurrection of the Lamb.

2 Corinthians 4:10-11 "Always bearing about in the body (in our heart and life) the dying of the Lord Jesus, that the life also of Jesus (His resurrection life) might be made manifest in our body (as a continuous offering). For we which live are always delivered unto death for Jesus' sake, that the (divine) life also of Jesus might be made manifest in our mortal flesh (thus still here on earth)."

4. The Door.

This is the place of spiritual experience that we might have died to our sinful life, and have entered the new divine life: a deeper experience of the sharing in Jesus' resurrection life, the beginning of a new life, our rebirth of God.

John 1:12-13, "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

John 3:5, "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water (water baptism) and of the Spirit, he cannot enter into the kingdom of God."

The baptism in the Spirit and in Fire:

Matthew 3:11-12, "I (John the Baptist) indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with **the Holy Ghost**, and with fire: Whose fan is in his hand, and he will thoroughly purge his floor (type of our heart and life), and gather his wheat (type of the true Christians) into the garner; but he will burn up the chaff (type of unbelief and hypocrisy) with unquenchable fire."

Rebirth and sharing in Jesus' death and resurrection by the working of God's Spirit are spiritual experiences, possibly following close one upon another, yet being two different spiritual experiences.

John 10:9, "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture (food for the soul)."

In our walk with Jesus we experience Him and His resurrection power.

Philippians 3:10, "That I may know him (completely), and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death."

In the spirit we must hunger and thirst for this, for we do **not** receive this new (resurrection) life automatically.

5. The Table with the Shewbread.

We experience the resurrection life from God, and the nature of Christ will develop itself within us.

2 Peter 1:3-4, "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: that by these ye might be **partakers of the divine nature**, having escaped the corruption that is in the world through lust."

The fruit of the Spirit will develop within us.

Galatians 5:22, "But the fruit of the Spirit is (divine) love,¹ joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance (self-control)..."

6. The Altar of Incense or Fragrance.

We must first receive our relationship of the heart with our almighty God and Father, and also with the Spirit of our Lord Jesus Christ, our divine Bridegroom, by opening ourselves up for His prayer anointing. This relationship of the heart is symbolized by the Altar of Incense.

Romans 8:15, "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father."

Here is the place of worship, of honor and praise.

John 4:23-24, "But the hour cometh, and now is, when **the true worshipers shall worship the Father in spirit and in truth**: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth."

Psalms 50:23, "Whoever offers praise, honors Me, and prepares the way, that I may show him God's salvation." (new translation)

Here is also the place of commitment from the heart, of openness of heart and spirit for the sanctifying and quickening acts of God's Spirit in our inner being.

¹ These 9 fruits of the Spirit **always** have to do with the indwelling of God's nature in our heart and life. So this is not the human kind of love which ends when the other hurts us, but the Godly kind of love which always considers the salvation of the other. Not the human kind of joy, peace etc., which depends on circumstances, but the joy, peace etc. of God in our heart and life.

7. The Candlestick.

This symbolizes the indwelling power of the Holy Spirit, to the revelation of our participation in the anointing of the Lord Jesus Christ, whereby we could proclaim His Word (thus His promises) to the world, the knowledge of how and by Whom He wants to save the world(ly men) by delivering them of their sins; and in so doing, shining God's light in the dark hearts of the sinners, causing them to repent and surrender to Jesus Christ; to proclaiming the victory of the Lamb through the shedding of His blood that the sinner might receive forgiveness, deliverance and renewal from God.

8. The torn Veil.

This symbolizes the fact, that the shed blood of the Lamb, His death on the cross, won an eternal victory over the power of sin.

*Hebrews 9:11-15, "But Christ being come an high priest of good things to come (namely the spiritual goods the New Testament believer will receive), by a greater and more perfect tabernacle (namely the heavenly), not made with hands, that is to say, not of this building (i.e. Moses' earthly tabernacle); Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained **eternal redemption** for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance "*

We, too, shall overcome the power of sin, if we accept for ourselves this victory of the Lamb in our heart and mind, and carry it about in heartfelt submission to Him.

Revelation 12:11, "And they (the victors) overcame him (satan and power of sin) by the blood of the Lamb, and by the word of their testimony (whereby also others will share this victory); and they loved not their (earthly, sinful) lives unto the death (until their sinful life –already here on earth– has died off, so that they may live without spot or wrinkle, faultless; see Ephesians 5:27).

9. The Ark of the Covenant.

This symbolizes the eternal union of the Bride with the heavenly Bridegroom and God, which will be experienced and seen **already here on earth in the end-time** (= the end of times or the last days). The ark of the Covenant symbolizes the Bride of the Lamb. The mercy seat and the two cherubim thereon symbolize the Bridegroom and God in His triune revelation of Father, Son and Holy Spirit.

III

The area outside the tabernacle

This area symbolizes the (godless) world: the place where natural man (the non-believer) is. The worldly man lives according to the spirit of the world, i.e under the influence and will of satan.

Ephesians 2:1-3, "And you hath he quickened, who were dead in trespasses and sins; Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others."

In his mind and actions the worldly man is led and controlled by satan. The whole world lies in wickedness (1 John 5:19). The worldly man lives according to the driving forces satan works out in his body, soul and spirit.

1 John 2:15-17, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever."

Often the worldly man's body with its lusts dominates his life. His senses control him, are his idols. His soul, too, often controls his life by worldly cravings for material things and riches. Finally, his spirit is led to pride and dominion over fellow human beings, to slander and judgment, and also to megalomania, by satanic spirits.

The worldly man often is led by satan to lead a disorderly life, with no thought of God and the law (Psalm 2:1-3). And if he has lived in this spirit, and dies, he will be lost in God's damnation.

Romans 2:12 , "For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged (and condemned) by the law."

IV

The forecourt

The white linen curtains (hangings) enclose the tabernacle area, measuring 100 by 50 cubits (= 5000 cubits squared).

Exodus 27:9-15, "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."

These 5000 cubits squared of the tabernacle area are symbolic for the 5000 years of the time of God's covenant of grace: from the blood covenant with Abraham (about 2000 years **before** Christ) till the end of the Millennium (about 3000 years **after** Christ).

The linen curtains of the forecourt were hung from 60 pillars. These 60 pillars stand for redeemed, pardoned mankind. These pillars rest on brass feet. Brass is the type of deliverance from the power of sin; think also of Moses' brass serpent. The silver hooks around the pillars stand for reconciliation through Christ's sacrifice. These 60 pillars support the (white) linen fence. White stands for God's righteousness: the hope redeemed and pardoned man may have if he believes in the shed blood of Jesus, and has submitted himself to the Savior.

2 Corinthians 5:21, "For he (God) hath made him (Jesus) to be sin for us, who knew no sin; what we might be made the righteousness of God in him."

This Forecourt is also a symbol for all Christians who are not yet born again of God, and who, because of this, are sometimes called Forecourt Christians (Revelation 11:1-2). It also stands for the heavenly paradise, or the Fore heaven, where all Christians, who are not born again of God, will go after their death (Luke 23:43).

V

The Gate

The Gate is the only entrance to the tabernacle of Israel. The Bible speaks of Jesus being the ONLY Door/Gate giving access to the kingdom of God, and of the necessity of repentance and abandonment of sin and the world, where satan has dominion, if we want to come and live in the purity of God's kingdom.

The description of the gate in Exodus 27:16-19:

"And for the gate of the court shall be an hanging of twenty cubits, of blue, and purple, and scarlet, and fine twined linen (as covering), 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 (also) all the pins of the court, shall be of brass."

Thus, the gate typifying Jesus, has a linen covering measuring 20 cubits in width, and 10 cubits high in four colors, which speak of the four qualities of Jesus:

- blue type of Jesus as Son of God;
- white type of Jesus as Pure Son of man;
- purple type of Jesus as King, and
- scarlet type of Jesus as Lamb and Servant of God.

The gate is supported by 4 pillars, typifying the four evangelists Matthew, Marc, Luke and John. Matthew describes Jesus as the King of the kingdom of God; Marc describes Him as God's Lamb, as God's Servant; Luke describes Him as the Son of man; and John describes Him as the Son of God. These four pillars, as all the pillars in the forecourt, have brass sockets, and brass stands for God's judgment over human sin, as also the brass serpent Moses had to lift up in the desert.

John 3:14, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up."

The serpent is the type of sin.

The pillars, as all the pillars in the forecourt, have silver bands, and silver stands for God's grace for the sin of man.

Matthew 7:13-14, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

Luke 13:24-25, "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are."

About 2000 years ago satan was defeated forever by the Lamb of God, but **we** are still to war against our sinful "I" into which we were born and in which we have lived. At one time in the last days God's door of grace will be closed; then God's time of grace is past!

Jesus is the ONLY Door to the eternal Godly life of grace, because He worked eternal redemption for us by His death and resurrection on Calvary.

Hebrews 9:11-15, "But Christ being come an high priest of good things to come (namely the spiritual goods the New Testament believer will receive), by a greater and more perfect tabernacle (namely the heavenly), not made with hands, that is to say, not of this building (i.e. Moses' earthly tabernacle); Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained **eternal redemption** for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first (the old) testament, they which are called might receive the promise of eternal inheritance."

Jesus is the ONLY Mediator between God and man for God's grace, if we have converted unto Him.

1 Timothy 2:5, "For there is one God, and **one** mediator between God and men, the man **Christ Jesus**."

Acts 4:12, "Neither is there salvation in any other: for there is none other name (then the Name of Jesus) under heaven given among men, whereby we must (an can) be saved."

John 3:16-17, "For God so loved the world(ly men), that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

The Father shall draw sinners to Jesus by His Word and Spirit.

John 6:37, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."

We believe in Jesus, because the Father has sent us the Spirit of His Son after our conversion and rebirth.

Galatians 4:6, "And because ye are sons (of God), God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."

So, in order to be saved, we must enter in through the Gate; we must repent unto Jesus and must come to Him.

Matthew 11:28-30, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

He shall give us rest when we open our souls, that are weary and laden with sin, unto Him in confession (verse 28).

VI

The altar of burnt offerings

Exodus 27:1-8, "And thou shalt make an altar (of burnt offerings) 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 basons, 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 brasen 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 shewed thee in the mount, so shall they make it."

The construction of the altar of burnt offerings.

The altar is made hollow, of shittim wood (the wood of the desert acacia), measuring 5 x 5 x 3 cubits, covered all over with brass plates.

- Brass in the bible always symbolizes God's judgment over sin. Think for example of the brass serpent Moses was to raise up in the desert (Numbers 21:9).
- 5 is the number that speaks of reconciliation. Think for example of the 5 wounds of the crucified Christ.
- 3 is the number that speaks of the triune revelation of YaHWeH, our God.

The altar of burnt offerings with its measurements speaks of God's reconciliation with sinful man.

In the bible this brass altar is not mentioned as a replacement of the altar of burnt offerings God gave instructions for in Exodus 20:24-26:

"An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee. And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it. Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon."

This earthen or stone altar typifies the sinful human heart, whereon the sin offering, which is to be burned, must be laid.

The spiritual meaning of the altar of burnt offerings:

- This altar stands for our faith in the finished work (for us) of Jesus, the Lamb of God; and
- for our confession of sins at the foot of His cross.

What our faith is to imply:

1) We are to believe, that Jesus was made sin for us on the cross of Calvary / Golgotha, that we might be delivered from our sins by Him, after His resurrection, and be made the righteousness of God (2 Corinthians 5:21).

2) We must believe in the Word of the cross, that is preached.

1 Corinthians 1:18, "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God."

Isaiah 53:4-10, "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand."

3) We must believe in Jesus' omnipotence to impart to us, after His resurrection, this deliverance and perfection in our hearts and lives.

Matthew 28:18, "And Jesus came and spake unto them, saying, **All power** is given unto me in heaven and in earth."

4) We must also believe that, because of this sacrifice, we are perfectly reconciled with God.

Hebrews 9:11-15, "But Christ being come an high priest of good things to come (namely the spiritual goods the New Testament believer will receive), by a greater and more perfect tabernacle (namely the heavenly), not made with hands, that is to say, not of this building (i.e. Moses' earthly tabernacle); Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained **eternal redemption** for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first (the old) testament, they which are called might receive the promise of eternal inheritance."

5) We must believe that by the washing in the blood of the Lamb we could die to sin **completely**.

John 8:36, "If the Son therefore shall make you free (from sin), ye shall be free (from sin) indeed."

We shall overcome satan and sin by this faith in Jesus' shed blood.

Revelation 12:11, "And they (the victors) overcame him (satan and power of sin) by the blood of the Lamb, and by the word of their testimony (whereby also others will share this victory); and they loved not their (earthly, sinful) lives unto the death (until their sinful life –already here on earth– has died off, so that they may live without spot or wrinkle, faultless).

1 Peter 2:24, "Who his own self bare our sins in his own body on the tree (almost 2000 years ago now), that we, being dead to sins, (now) should live unto righteousness: by whose stripes ye were healed."

Hebrews 7:25, "Wherefore he (Jesus) is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

1 John 3:8b, "...For this purpose the Son of God was manifested (unto us), that he might destroy (all) the works of the devil."

6) We are justified by this faith in the finished work of the Lamb of God.

Romans 3:21-26, "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus."

We read here that we are justified by the faith we receive from Jesus. The faith in His omnipotence, the faith in His shed blood, the faith in the preached Word of the work on the cross, finished almost 2000 years ago.

Romans 12:3, "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith."

Ephesians 2:8, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God."

John 6:28-29, "Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him (Jesus) whom he (God) hath sent."

1 John 5:12-13, "He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God."

2 Kor. 5:21, "For He (i.e. God) hath made Him (Jesus) to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

7) This purification by faith shall lead us towards perfectness in Christ, to unity with our almighty God.

Some further teachings on this believe:

This justifying faith is a gift from God.

Ephesians 2:8, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: "

Jesus, being the Mediator between God and man, gives us this faith. Romans 3:22 speaks of the faith OF Jesus Christ. See also Hebrews 9:15.

Matthew 11:28-30, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

Faith in the finished work of Jesus gives (inner) rest and peace with God.

Hebrews 4:9-11, "There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his. Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief."

This justifying faith must grow in us unto a firm conviction.

Summary

The sevenfold faith in the finished work of the Lamb of God:

- 1) Faith that Jesus worked our redemption and perfection on Calvary.
- 2) Faith in the Word of the cross which is preached unto us.
- 3) Faith in the omnipotence of Jesus to share this (work) with us.
- 4) Faith, that this sacrifice has completely reconciled us with God.
- 5) Faith, that the sacrifice Jesus shares with us, brings about our perfect deliverance from (dying of) our sinful nature.
- 6) Faith that this sacrifice completely justifies us.
- 7) Faith that, because of this offering, we may be united with almighty God; that it works in us His nature and glory.

This justification through faith does **not** happen automatically, because we believe and go to church, **we must cooperate.**

What we have to do:

We must admit and confess our sins.

Psalms 51:17, "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise."

Proverbs 28:13, "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy."

2 Chronicles 7:14, "If my people, which are called by my name, shall humble themselves and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

God is merciful and gracious if we come to Him and confess our sins. If we persist in sinning He is to us a consuming Fire. Then it will be terrible to fall into the condemning hands of the living God.

Exodus 34:6-7, "And the Lord passed by before him (Moses), and 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."

Hebrews 10:31, "It is a fearful thing to fall into the hands of the living God."

Revelation 1:5b, "...Unto him that lived us, and washed us from our sins in his own blood."

Joel 2:12-13, "Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: And rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil."

1 John 1:9, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Isaiah 1:18, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

Thus, we are to come to Him and confess to Him sins we are conscious of, and lay them at the foot of the cross, where our redemption was worked: that we might receive forgiveness from God. We also have to do this with sins we are not conscious of, and those that were passed on by our forefathers unbeknown to us.

Psalm 139:23-24, "Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting."

Unconfessed sins form an obstacle for our justification by God.

Isaiah 59:1-2, "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear (you)."

Acts 24:16, "And herein do I (Paul) exercise myself, to have always a conscience void of offence toward God, and toward men."

We must flee sin.

2 Corinthians 6:14-18 "Be ye not unequally yoked together (i.e. do not form an unequal relation-/partnership) with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial (satan)? or what part hath he that believeth (in common) with an infidel (unbeliever)? And what agreement (what common foundation) hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell **in** them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

2 Corinthians 7:1, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

We must obey Jesus, His Spirit.

John 3:36, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

For Jesus is our Guide unto life.

John 14:6, "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me."

Hebr. 12:1-2, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us (i.e. following Jesus all the way, even unto the cross, killing our old sinful life), Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

Romans 8:14, "For as many as are led by the Spirit of God, they are the sons of God."

He is our Divine Shepherd, Who leads us unto God's righteousness (Psalm 23).

We must open our heart and being unto Jesus,

that He might make manifest His finished work (death and resurrection) in our heart and life.

Revelation 3:20, "Behold, I stand at the door (of your heart), and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him (share with him My death and resurrection), and he with me."

Psalm 24:7-9, "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors (we must open and lift up unto Him the gates of our body, soul and spirit); and the King of glory (Jesus) shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in."

We must open unto Him the gates of body, soul and spirit.

Isaiah 40:3, "The voice of him that crieth in the wilderness (of the sinful heart), Prepare ye the way of the Lord, make straight in the desert (of your sinful heart and life) a highway for our God (that He might come in and heal our inner man)."

In the power of the Spirit of Christ we must

a) mortify sin in our being and life;

Romans 8:13, "For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the (sinful) deeds of the body, ye shall live."

Colossians 3:5, "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry."

The door and the veil of the Tabernacle speak of this dying to, and the mortifying of the power of sin in our heart and life; more about this later.

b) wage war against this power of sin.

Luke 13:24, "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able."

Hebrews 12:4, "Ye have not yet resisted unto blood, striving against sin."

We must continually keep in our hearts the killing of the Lamb;

2 Corinthians 4:10-11, "Always bearing about in the body (in our heart and life) the dying of the Lord Jesus, that the life also of Jesus (His resurrection life) might be made manifest in our body (as a continuous offering). For we which

live are always delivered unto death for Jesus' sake, that the (divine) life also of Jesus might be made manifest in our mortal flesh (thus still here on earth)."

We must continually sit at the Supper table of Jesus;

Revelation 19:9, "And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God."

We must continually eat His flesh and drink His blood (in the Spirit);

John 6:53-59, "Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is (spiritual) meat indeed, and my blood is (spiritual) drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me (type of sharing His death and resurrection). This is that bread which came down from heaven: not as your (fore)fathers did eat manna, and are dead: he that eateth of this bread shall live forever. These things he said in the synagogue, as he taught in Capernaum."

We must be willing to become one plant(ing) with His death and His resurrection, for when we have become one plant(ing) with Him in the similitude of His death, we also shall we be in the similitude of His resurrection (Romans 6:5).

In short: We must be willing to continually stand in His blood reconciliation.

We must daily wash ourselves in the blood of the Lamb.

for our daily trespasses, because we live in a sinful world. In other words: we must daily wash our feet (type of our walk).

Revelation 7:14, "And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

John 13:10, "Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all."

We must daily wash ourselves in the blood of the Lamb, continually stand in His blood reconciliation.

VII

The brass laver

Exodus 30:17-21, "And the Lord spake unto Moses, saying, Thou shalt also make a laver of brass, and his foot also of brass, to wash withal: and thou shalt put it between the tabernacle of the congregation and the altar (of burnt offerings), and thou shalt put water therein. For Aaron and his sons shall wash their hands and their feet thereat: When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the Lord: So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, even to him and to his seed throughout their generations."

Exodus 38:8, "And he made the laver of brass, and the foot of it of brass, of the looking glasses of the women assembling, which assembled at the door of the tabernacle of the congregation."

In heaven's perspective the laver symbolizes the glass (crystal) sea, which forms the entrance to the actual heaven of God. In the structure of the Tabernacle God's heaven is symbolized by the Israelitish holy place.

Revelation 4:6, "And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind."

Revelation 15:2-3, "And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."

In Revelation 15:2-3 we see the martyrs, which came out of the Great Tribulation and which were killed by the anti-christ. They are in the glass sea in order to be cleansed (purified) by the Holy Spirit's fire, which is mixed in this glass sea. The water in this glass sea is the bathwater of God's Word (Ephesians 5:26), the Word of the cross. By bathing in this water these souls testify that they are willing to share in the death and resurrection of the Lamb: that they wish to be **one** with it (Romans 6:5): that they are willing to die to all of their old life, for which they are pardoned.

Here we see two groups of souls:

- they that sing the song of Moses, and
- they that sing the song of the Lamb.

They that sing the song of Moses are they, who, in their terrestrial life, served God according to the Law Moses gave to them, when they were still blind to Yeshua Ha-Massiach (Jesus the Messiah, the Anointed), but nevertheless served God in all honor and (good) conscience.

They that sing the song of the Lamb, are the true Christians, who washed themselves in the blood of the Lamb.

The glass sea forms a part of the old heaven, which, like the laver, stood between the altar of burnt offerings and the holy place, between paradise and God's actual heaven.

When God will have replaced the old heaven for the new, the glass sea will be no more.

Revelation 21:1, "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more (glass) sea."

Then this glass sea will not be necessary anymore, because all saints in the Millennium will be sanctified, also those from the Old Covenant.

Hebrews 11:39-40, "And these all (the Old Testament believers), having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us (i.e. without the perfect of the end-time, who will not die, but will be changed in a point of time) should not be made perfect (during the Millennium of Peace)."

The laver also stands for our water baptism. This water baptism is a supplication/request to God to be allowed to share in the death and resurrection of the Lamb, in order to be saved by God by it, and to escape His judgment over our sins.

1 Peter 3:21, "The like figure (of Noah's ark) whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ."

We are then baptized in water, by a called and anointed servant of God, in the Name of the Father, the Son and the Holy Spirit, in the Name of our Lord Jesus Christ.

Matthew 28:19-20, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen."

Acts 2:38, "Then Peter said unto them, 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."

So: the water baptism after we confessed our sins, is a request to be allowed to share in the death and resurrection of the Lamb of God.

Romans 6:3-5, "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. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

We are then baptized in water in the Name of Jesus Christ by God's servant. This baptism is still to be confirmed by God by the baptism in the Holy Spirit; more on this later.

Matthew 3:11-12, "I (John the Baptist) indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with **the Holy Ghost**, and with fire: Whose fan is in his hand, and he will thoroughly purge his floor (type of our heart and life), and gather his wheat (type of the true Christians) into the garner; but he will burn up the chaff (type of unbelief an hypocrisy) with unquenchable fire."

Thus, the water baptism has to be confirmed by the baptism in the Holy Ghost and with fire, that we indeed are delivered from the power of sin in our personal life.

What does our yielding/submission to the Lord Jesus at our water baptism entail?

We know that brass is the symbol for God's judgment over our sins, from which He wants to deliver us. For deliverance from (the power of) sin and satan God wants to enter into a cooperation covenant with us: His deliverance and perfecting of us will **not** happen automatically.

Isaiah 1:18, "Come now, and let us reason together, saith the Lord (YahWeh): though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

When we have ourselves baptized in water we also testify before God and man, that we are willing to die to our sinful life by asking God to make us one planting with the death and resurrection of the Lamb of God (Romans 6:5). In other words: we are to take our cross upon ourselves to die to our personal sins and to our own I-will and I-life in the power of the blood of Jesus.

Luke 9:23-25, "And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it. For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?"

Thus, we are first to deny our own I-will and I-life; i.e. we must not do or say whatever our own I-will tells us, we are to fight it.

Luke 13:24, "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able."

Hebrews 12:4, "Ye have not yet resisted unto blood, striving against (your own) sin."

In the power of the Holy Spirit we must put to death our earthly members (our earthly longings and lusts)!

Romans 8:13, "For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the (sinful) deeds of the body, ye shall live."

Colossians 3:5, "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry."

We then have to take upon us our cross daily in Jesus' Name to die to our personal sins, and we must follow Jesus to Calvary, where we are crucified by the Holy Ghost; where our old, sinful life is burned to ashes by the fire of the

Holy Spirit, that nothing is left of the weak carnal life which is always vulnerable to worldly temptations. We must continue to do this daily until the old life is dead.

1 Peter 2:24, "Who his own self bare our sins in his own body on the tree (almost 2000 years ago now), that we, being dead to sins, (now) should live unto righteousness: by whose stripes ye were healed."

We must be willing to eat His flesh daily (in the Spirit), and to drink His blood; willing to share in it in the Spirit; willing to sit at His supper table daily (i.e. take part of His death and resurrection).

John 6:50-58, "This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh (or body), which I will give for the life of the world(ly man). The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is (spiritual) meat indeed, and my blood is (spiritual) drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me (type of sharing His death and resurrection). This is that bread which came down from heaven: not as your (fore)fathers did eat manna, and are dead: he that eateth of this bread shall live for ever."

Galatians 2:20, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

2 Corinthians 4:10-11, "Always bearing about in the body (in our heart and life) the dying of the Lord Jesus, that the life also of Jesus (His resurrection life) might be made manifest in our body (as a continuous offering). For we which live are always delivered unto death for Jesus' sake, that the (divine) life also of Jesus might be made manifest in our mortal flesh (thus still here on earth)."

Revelation 19:9, "And he (the messenger angel) saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God."

We must be willing to lay down our old life ourselves.

Ephesians 4:22-24, "(The truth in Jesus is) That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness."

We must flee all temptation to sin.

2 Corinthians 6:14-18 till 7:1, "Be ye not unequally yoked together (i.e. do not form an unequal relation-/partnership) with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial (= satan)? or what part hath he that believeth (in common) with an infidel (unbeliever)? And what agreement (what common foundation) hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse **ourselves** from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

We must no longer love our old life, but hate it.

Luke 14:26-27, "If any man come to me, and hate not (the sin in the heart and life of) his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me (to Calvary, to die on his old life), cannot be my disciple."

Revelation 12:11, "And they (His true disciples) overcame him (satan and the power of sin) by the blood of the Lamb, and by the word of their testimony (whereby also others will share this victory); and they loved not their (earthly, sinful) lives unto the death (until their sinful life –already here on earth– has died off, so that they may live without spot or wrinkle, faultless)."

We must receive Jesus, in the Spirit, into our heart and being to finish this redemptive work, because we have a free will.

Revelation 3:20, "Behold, I stand at the door (of your heart), and knock: if any man hear my voice, and open the door, I will come in to him (in the Spirit), and will sup with him, and he with me."

We must stay alert against the stealth of the enemy and continue to walk circumspectly on the Lord's way of the cross. We must be careful that we not fall again into sin, not even in the smallest way; if this should happen we must immediately repent and confess our sin.

1 Corinthians 5:6-8, "Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven (out of your heart and life), that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth."

Leaven (yeast) is a type for our sin. A little sin again makes one's Christian life totally unclean.

Luke 21:34a, "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life..."

Mark 13:33-37, "Take ye heed, watch and pray: for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and

commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: Lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch."

Ephesians 6:11, "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil."

Genesis 15:9-11, "And he said unto him (Abram), Take me an heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon. And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not. And when the fowls came down upon the carcasses, Abram drove them away."

The wild fowl are the satanic temptations we also must chase away in the Name of Jesus.

Summary

of our sevenfold action in our yielding to the Lord Jesus Christ for the complete delivery of our sins.

We must:

- 1) share His dying on Calvary
 - by personally taking our cross upon us daily;
 - by daily, in the Spirit, eating His flesh and drinking His blood;
 - by daily uniting ourselves with His death;
 - by daily and continually, sitting at His Supper table and partaking of the Supper;
 - by continually keeping in our heart His death and resurrection as God's promise of grace;
 - by continuing to do so until our old, sinful life is dead.
- 2) wage war against our old, sinful life, and be willing to mortify it in the power of the Holy Spirit; deny this old self.
- 3) be willing to lay down our old, sinful life.
- 4) flee any temptation to sin.
- 5) not love our old, sinful life, but hate it.
- 6) allow Jesus to come into our heart that He work His redemptive work in us.
- 7) continually be alert for the wiles of the enemy.

VIII

The Israelitic Holy place or "Tent"

This holy place or tabernacle, also called the "tent", exists of the Holy and the Most Holy Place or the Holy of Holies. This Holy Place was enclosed by 48 boards on the north, south and west sides (20 on the north side, 20 on the south side, and 6 on the west side, and also 2 corner boards.

On the east side it is closed off by the Door, the entrance to this holy place; more on this subject later.

The boards.

Exodus 26:15-30, "And thou shalt make boards for the tabernacle of shittim wood standing up. Ten cubits shall be the length of a board, and a cubit and a half shall be the breadth of one board. Two tenons shall there be in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle. And thou shalt make the boards for the tabernacle, twenty boards on the south side southward. And thou shalt make forty sockets of silver under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons. And for the second side of the tabernacle on the north side there shall be twenty boards: And their forty sockets of silver; two sockets under one board, and two sockets under another board. And for the sides of the tabernacle westward thou shalt make six boards. And two boards shalt thou make for the corners of the tabernacle in the two sides. And they shall be coupled together beneath, and they shall be coupled together above the head of it unto one ring: thus shall it be for them both; they shall be for the two corners. And they shall be eight boards, and their sockets of silver, sixteen sockets; two sockets under one board, and two sockets under another board. 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 for the bars: and thou shalt overlay the bars with gold. And thou shalt rear up the tabernacle according to the fashion thereof which was shewed thee in the mount."

These boards of shittim wood were covered with leaf gold. Each board stood by means of two projections (tenons) on two silver feet. These 4 x 12 (= 48) boards are a symbol for the worldwide (number 4) brotherhood (number 12) of the born-again-of-God and Spirit-filled sons (and daughters) of God, the Body of Christ. The covering with leaf gold speaks of the clothing with Divine life, while the two silver feet tell us that each member of this brotherhood stands on the Word of God, the Old and in the New Testament.

Moreover, these boards were joined together on the North, South and West sides by means of ridges of shittim wood, which were closed by golden rings fastened unto the board. These ridges speak of the close blood ties of Calvary (the number 5: the five wounds), also gained through the Fire of the Holy Spirit, which consumes our human sins, by our faithful sharing in the death of the Lamb.

The middle one of the five ridges shot through the middle of the boards and held them together. This middle ridge is the symbol of God's love, binding the brotherhood together.

The Holy Place had a length of 20 cubits, a breadth of 10 cubits and a height of 10 cubits; a capacity of 20 x 10 x 10 cubits = 2000 cubits; which number stands for the 2000 years of the Church's ministry.

The Holy of holies had the measurements 10 x 10 x 10 cubit = 1000 cubit and is a symbol for the Millennium of Peace of King Jesus. We see from this that we are at the end of the Church's ministry and that we stand just before the Millennium of Jesus Christ.

The whole of the Holy Place is covered with four coverings :

1. the embroidered tabernacle cloth of 2 x 5 joined together curtains;
2. the white goats' hair cloth (of 11 joined together skins);
3. the cloth of red died rams' skins;
4. the black cloth of badger skins.

So the Spirit of the Lord Jesus Christ covers His true children, the dwelling place of God, with:

1. His faith in Him and in His finished work (5 is the number of deliverance);
2. His holiness;
3. His love, the love of God;
4. His separation from the world.

The four coverings of the tabernacle.

The first (bottom most) cloth: the tabernacle cloth.

Exodus 26:1-6, "Moreover thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work shalt thou make them. The length of one curtain shall be eight and twenty cubits, and the breadth of one curtain four cubits: and every one of the curtains shall have one measure. The five curtains shall be coupled together one to another; and other five curtains shall be coupled one to another. And thou shalt make loops of blue upon the edge of the one curtain from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge of another curtain, in the coupling of the second. Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that is in the coupling of the second; that the loops may take hold one of another. And thou shalt make fifty taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle."

When the serving priest came into the sanctuary, when looking up, he would see this tabernacle cloth of white twined linen (twining is weaving with a double yarn so that one would get a sturdy fabric). This cloth had the colors:

- white, which speaks of pure humanity;
- blue, which speaks of Godliness;
- scarlet, which speaks of the suffering and death of the Lamb of God, and of the shed blood for the forgiveness and redemption of sins;
- purple, which speaks of Royal grace.

This embroidery was sewn through with gold thread, picturing cherubim, which speaks of the fullness of the Spirit of God. Cherubim are heavenly creatures, which portray God Himself.

Genesis 3:24, "So he (God) drove out (of paradise) man (which had fallen into sin); and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life."

After that man had fallen into sin, he was not allowed to come to the tree of life and eat of it, and to live for all eternity (verse 22).

When man has received grace from God by faith in the shed blood of the Lamb, and his yielding to Him, we see a different meaning in the tabernacle symbolism. Both cherubim depicted in gold, typifying the Father-God and the Spirit, invite man to come to Him, to His throne of mercy/grace (translated as the "mercy seat"). Here the sword of judgment of Genesis 3:24 has been replaced by the "mercy seat", and man, when he has repented and has washed himself in (and so cleansed by) the blood of the Lamb, is again welcome with God.

Exodus 25:18-22, "And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy seat. And make one cherub on the one end, and the other cherub on the other end: even of the mercy seat shall ye make the cherubims on the two ends thereof. And the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubims be. And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony (see explanation in chapter XIV) that I shall give thee. And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel."

Cherubim also are angels which proclaim God's glory (Ezekiel 28:14) or sanctified people which are full of God Himself (Revelation 4:6-8). These four cherubim in the tabernacle are depicted by four pillars of wood overlaid with gold. This wood tells us that they are sanctified people.

Thus the serving priest, when looking up, would see (in the tabernaclecloth) the glory of Jesus; so also the child of God, proceeding on the path of faith of the Word, must focus steadfastly on the Author and Finisher of his faith, on Jesus, the Lamb of God (Hebrews 12:1-3) and seek the things which are above (Colossians 3:1-3).

Thus, this first tabernacle cloth, which covered the Holy Place, was a cloth which depicts faith in and of Jesus, faith in Him and in His finished work on Calvary; with which our Savior covers us and by which we are justified.

Romans 3:21-26, "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation

through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus."

The first cloth consisted of 2 x 5 loose pieces, fastened together with 50 blue loops and 50 gold taches (hooks). 5 speaks of redemption and 50 of Pentecost (the fiftieth day after Easter); the outpouring of the Holy Spirit on Pentecost (see Acts 2:1-4).

Each loose piece had the measurements of 28 x 4 cubits. 5 loose pieces fastened together thus measured 28 x 20 cubits. Thus the 10 tabernacle curtains together measured 28 x 40 cubits. 28 cubit hung over the tabernacle in the breadth, and 40 cubits in the length, whereby 10 cubits hung on the back of the Holy Place. So, exactly where the 5 curtains were fastened unto each other, was the separation between the Holy Place and the Holy of holies, where, hanging downwards, the veil was hung.

The second cloth that was laid over the tabernacle, on top of the first cloth, was the white cloth woven of goats' hair.

Exodus 26:7-13, "And thou shalt make curtains of goats' hair to be a covering upon the tabernacle: eleven curtains shalt thou make. The length of one curtain shall be thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains shall be all of one measure. And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the forefront of the tabernacle. And thou shalt make fifty loops on the edge of the one curtain that is outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second. And thou shalt make fifty taches of brass, and put the taches into the loops, and couple the tent together, that it may be one. And the remnant that remaineth of the curtains of the tent, the half curtain that remaineth, shall hang over the backside of the tabernacle. And a cubit on the one side, and a cubit on the other side of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle on this side and on that side, to cover it."

This cloth consists of 11 loose pieces of 30 x 4 cubits, fastened unto each other. 5 pieces and 6 pieces were fastened together in a special way with 50 loops and 50 brass taches/hooks. Together they form one cloth, measuring 30 x 44 cubits. 30 cubits covering the breadth of the Holy Place, and 44 cubits the length, so that this cloth covered the whole tent, on both sides and on the back, while 4 cubits were hanging over the front above the door.

White hair, in the bible, stands for God's holiness.

Revelation 1:14 "His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire."

So He wants to cover us, His tabernacle, His house, with His holiness, thereby sanctifying us completely. Thus this cloth represents sound hope for His absolute holiness.

*1 Thessalonians 5:23 , "And the very God of peace **sanctify you wholly**; and I pray God your **whole spirit and soul and body** be preserved blameless unto the coming (literally: in the presence) of our Lord Jesus Christ."*

The third covering cloth was of red dyed rams' skins the wool of which was shorn off; and the fourth of badgers' skins.

Exodus 26:14 , "And thou shalt make a covering for the tent of rams' skins dyed red, and a covering above of badgers' skins."

The red dyed rams' skins represent the love of God, as a basis of the new divine nature, with which the Lord wants to clothe us. The badgers' skins of the fourth cloth most likely were made of black or gray dyed skins of manatees, which were found in great numbers in the Red Sea. This last cloth was absolutely storm- and windproof, and speaks of God's absolute protection in His refuge (Psalm 91) and of separation from the world and its nature.

*2 Corinthians 6:14-18 + 7:1, "Be ye not unequally yoked together (i.e. do not form an unequal relation- / partnership) with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial (= satan)? or what part hath he that believeth (in common) with an infidel (unbeliever)? And what agreement (what common foundation) hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse **ourselves** from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."*

IX

The door to the Israelitic Holy place.

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."

An introductory look.

This door forms the only entrance to the actual Israelitic Holy Place, just as Jesus, the Spirit of Jesus Christ, forms the **ONLY** Way to all spiritual experiences of the divine life, to the personal relationship with the resurrected Christ unto the true change of the sinner in the saint/sanctified of God. This change is a process.

2 Peter 1:3-4, "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

Thus, we share in His death, but also in His resurrection, through this relationship with Him, by knowing our Savior intimately, who comes to us by His Spirit; by spiritually experiencing Him as the Door to the divine life, thus tasting and knowing Him in ever increasing measure, so that we

- on the one hand, might flee all powers of destruction, which come through the old life, and might die to them;
- on the other hand, might come to full growth in His godly resurrection nature.

The description of the objects.

This door is a linen curtain, measuring 10 x 10 cubits, in the colors

- white, typifying His function as **the Son of man;**
- blue, typifying His function as **the Son of God;**
- purple, typifying His function as **King;**
- scarlet, typifying His function as **Servant, as the Lamb of God.**

18

This curtain hangs from 5 pillars of shittim wood overlaid with gold. 5 is the number of reconciliation; of the five wounds of the Lamb. These five pillars typify the reconciled disciple of the Lamb, who glorifies His Savior. The shittim wood typifies his humanity, and the gold covering/overlay typifies his being clothed with divine life. These five pillars stand on five brass feet. Symbolically this means that the reconciled disciple testifies that he/she was pulled out of sin by the Savior.

The further spiritual meaning of this door.

The door of the Holy Place in the first place expresses the spiritual experience with our heavenly Lord: the rebirth of God.

John 1:13, "(Those who believe in His Name), Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

John 3:5-8, "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the (human) flesh is flesh; and that which is born of the Spirit (of God) is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

This rebirth of God takes place, after we have been born again of the Word (1 Peter 1:23; John 1:12), and have been born again of water by the undergoing of the water baptism (1 Peter 3:21).

After this first spiritual experience of the rebirth by God, the Spirit of the Lord Jesus Christ comes to impart unto us His finished works of Calvary.

Galatians 4:6, "And because ye are sons (born again of God), God hath sent forth the Spirit of his Son into our hearts, crying, Abba, Father."

This indwelling in us, or this baptism in the Holy Spirit, is the second spiritual experience which is typified by the door. He (His Spirit) then comes to dwell in our body (1 Corinthians 6:19), to make our soul and our spirit, our inner man, free from sin, and to sanctify, renew us (Ephesians 3:16). Jesus Christ has then come to the believing convert in and by the Holy Spirit to, as we already stated, impart to him/her His finished work on Calvary.

John 14:15-23, "If ye love me, keep (and obey) my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, (obey) and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas (the brother of James) saith unto him, not (Judas) Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep (and obey) my words: and my Father will love him, and we will come (in and by the Holy Spirit) unto him, and make our abode with him."

It is this first love we must never abandon (Revelation 2:4). This Spirit of Jesus Christ, Which comes to make His dwelling within us, has been given to us an eternal Friend and Comforter (verses 16-17), and our Guide (Psalm 23) on God's highway of grace.

Psalm 23, "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil (type of the Holy Spirit); my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever."

When His work in us is finished we will have been sanctified in body, soul and spirit by Him, and God will then have made us – in body, soul and spirit – His temple, in which He lives and has Godly leadership over our lives.

Ephesians 2:19-22, "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit."

*1 Thessalonians 5:23, "And the very God of peace **sanctify you wholly**; and I pray God your **whole spirit and soul and body** be preserved blameless unto the coming (literally: in the presence) of our Lord Jesus Christ."*

Jesus Christ is the Baptizer with the Holy Spirit **and** with Fire.

*Matthew 3:11-12, "I (John the Baptist) indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with **the Holy Ghost**, and with **fire**: Whose fan is in his hand, and he will thoroughly purge his floor (type of our heart and life), and gather his wheat (type of the true Christians) into the garner; but he will burn up the chaff (type of unbelief and hypocrisy) with unquenchable fire."*

This baptism in the Spirit, after which we "speak in tongues", is the promise of the Father.

Acts 2:38-39, "Then Peter said unto them, 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. 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."

This experience in the Spirit, which comes after the rebirth of God, is of a high spiritual degree, which takes us deeper into Christ. Nevertheless, this is not all, for then the sanctification in the Spirit, and the growth of the fruit of the Spirit only begin (Galatians 5:22). **We must pray for this baptism.**

Luke 11:13, "If ye then, being evil (from nature), know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

The work of the Holy Spirit within us.

1. The Holy Spirit reveals to us, by His light and word, the sinful state in our conscience.

John 16:8, "And when He (the Holy Spirit) is come, he will reprove the world (in us, namely our carnal nature) of sin, and of righteousness, and of judgement."

2. The Spirit causes us to share in the death **and** resurrection of the Lamb, and causes us to die to our sinful nature by baptizing us in His fire (Matthew 3:11-12).

Romans 6:3, "Know ye not, that so many of us as were baptized into Jesus Christ (this goes for the water baptism as well as for the baptism in the Spirit) were baptized into his death?"

3. The Spirit of Jesus Christ strengthens us against satan's temptation and deception, and takes us into His divine counsel.

Ephesians 3:16, "That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man."

4. The Spirit of God sanctifies us and preserves us.

1 Thessalonians 5:23, "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming (literally: in the presence) of our Lord Jesus Christ."

5. The Spirit of the Lord works out His love, His nature, in us, and causes the fruit of the Spirit to mature in us.

Romans 5:5, "And hope maketh not ashamed; because the love of God (in Greek: agapè) is shed abroad in our hearts by the Holy Ghost which is given unto us."

Ephesians 3:17-19, "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love (= being born again), May be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God

Galatians 5:22-23, "But the fruit of the Spirit is (divine) love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance..."

6. The Spirit of Jesus Christ is the door to all labor in Christ. He calls us hereunto, and when we answer His calling, He will share His anointing with us, and He will clothe us with wisdom unto the labor, and with power against all who are against us, both man and devil.

John 10:1-16, "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of the strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep (type of the true believers) did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture (food for the soul). The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have (divine and eternal) life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, be-

cause he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."

Luke 10:19, "Behold, I give unto you power to tread on serpents and scorpions, and (power) over all the (satanic) power of the enemy: and nothing shall by any means hurt you."

7. The Spirit of Jesus Christ strengthens His called and anointed servants with gifts (1 Corinthians 12:8-11; more on this later in Chapter XII) so that they might be able to work the work of ministry, unto which they are called, with wisdom and power, with an inner and outer armor.

Ephesians 6:10-13, "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the (spiritual) rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand."

Especially in the end-times He will clothe His servants with great power, because He shall pour out His Spirit in the world of the last days, as Satan will also exert all his (satanic) powers.

Obadiah 21, "And saviors shall come up on mount Zion to judge (and to recover) the mount of Esau (type for the carnal Christian); and the kingdom shall be the Lord's (YahWeh's)."

8. The Spirit of God must grow in us until we are completely immersed in Him (1 Corinthians 12:13; Ezekiel 47:1-5).

Matthew 25:20-30, "And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: And I was afraid, and went and hid thy talent in the earth (i.e. did not work with it): lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given (more), and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness (type of hell): there shall be weeping and gnashing of teeth."

The more we use the gifts of the Spirit's power in the labor field, the more the power in the capacity of the Spirit within us will increase.

9. The Spirit of God calls us to participation in the Marriage of the Lamb, unto complete sanctification of the end-times; and seeks to bring us in complete union with God Almighty and His glory.

Revelation 19:9, "And he (the messenger angel) saith unto me (John), Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God."

Isaiah 60:1-3, "Arise (from your spiritual sleep), shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee, And the Gentiles shall come to thy light, and kings to the brightness of thy rising."

X

The table of showbread.

Exodus 25:23-30, "Thou shalt also make a table of shittim wood: two cubits shall be the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof. 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. And thou shalt make for it four rings of gold, and put the rings in the four corners that are on the four feet thereof. Over against the border shall the rings be for places of the staves to bear the table. And thou shalt make the staves of shittim wood, and overlay them with gold, that the table may be borne with them. 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. And thou shalt set upon the table shewbread before me always."

Leviticus 24:5-9, "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. 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 (the priest) 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."

The table is made of shittim wood (of the desert acacia), which symbolizes humanity. It was overlaid with leaf gold. This table typifies the table of our heart and the golden covering typifies the total cleansing by God.

On this table the showbread was laid, 12 in number, in two rows of six, which were renewed each sabbath day. In the light of Scripture this bread must have been unleavened, as leaven always stands for the sin of man; this bread being unleavened, however, is not mentioned anywhere in Scripture.

- 12 is the number that stands for the Church:
- 3 (the number of God) x 4 (the number of the world).

The table of showbread had two rings or crowns, and this means that it in fact was two tables in one, so it appears 2 x 12 = 24 show loaves. With the focus on the heavenly order of things these 24 show loaves point to the 24 crowned elders, sitting on 24 thrones.

Revelation 4:4, "And round about the throne were four, and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold."

These elders represent all the elders of the Early Rain period (type of the first outpouring of the Holy Spirit, during the lifetime of the 12 apostles – see Acts 2:1-4), and the elders of the Latter Rain period (type of the first outpouring of the Holy Spirit in the end-time – see a.o. Joel 2:28-32). Together with the four cherubim they typify the Body of Christ, the Bride of the Lamb, that, once come to full maturity will form, together with the Father and the Lamb the eternal reign of God.

1 Corinthians 3:21-23 "Therefore let no man glory in men. For all things are your's; Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are your's; And ye are Christ's; and Christ is God's."

The functions of the Body of Christ is of a twofold nature. One part, represented here by the 24 elders, directs itself in its divine subservience towards God's people, in order to, in the power and wisdom of the Spirit of the Lord Jesus Christ, lead these people to deliverance from sins, and to growth towards godliness. This is the "kings" part of the Body of Christ.

The other part, typified here by the 4 cherubim, directs itself in its subservience towards God, in order to, through the elders, make known to the people His commands, His will. This is the "priests" part of the Body of Christ.

Both groups of God's servants are in complete harmony with each other (see Revelation 4:9-11).

Revelation 4:6-11, "And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts (literal translation: living creatures) full of eyes before and behind. And the first beast (literally: living creature) was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those beasts give glory and honor and thanks to him that sat on the throne, who liveth for ever and ever, The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created."

This is an eternal type of God's reign (government). More on this in the lesson of the Veil and its 4 pillars (see Chapter XIII and Revelation 5:8-10).

The seven spiritual aspects of the table of showbread.

1. This table stands for the personal development, the growth, of the born-again of God unto full growth, to maturity. For this purpose the born-again person must continually keep his heart and life open for the anointing unto personal development of the new person in Christ.

As we are born-again out of God, so He will baptise us in the Spirit of His Son.

Galatians 4:6, "And because we are sons (born again out of God), God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father."

Romans 8:9, "But ye are not in the flesh (not carnal or worldly-minded), but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his."

Why not? Because he is not yet **born-again** out of God.

Now the dying of the old man and the building in of the new man in Christ is possible, which renewal happens day by day, if we stay open for His anointing, that will sanctify us personally.

When we are really born again, we want to **die completely** concerning the old man by sharing His death, and come into **life in Christ** by sharing His resurrection.

Ephesians 4:22-24, "(The truth in Jesus is), that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts, and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness an true holiness."

2 Corinthians 4:16, "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day."

At the rebirth of God it has already been determined whereunto the born-again person is to develop in Christ; what will be his or her final purpose in Christ; just as each seed, each pip/kernel, has its own purpose as plant or tree. Also, this growth of the Christ life (the **new life** in Christ) is not automatic, and not inseparably connected with the dying of the old, sinful person through faithful sharing in the death and resurrection of the Lamb.

The unleavened showbread speaks of Jesus Christ, the Bread of life, the eternal Word of God, the Lamb of God which died for us on Calvary.

John 6:48-58, "I (Jesus) am that bread of life. Your (fore)fathers did eat manna in the wilderness (see Exodus 16:4), and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh (or body), which I will give for the life of the world(ly man). The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is (spiritual) meat indeed, and my blood is (spiritual) drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me (type of sharing His death and resurrection). This is that bread which came down from heaven: not as your (fore)fathers did eat manna, and are dead: he that eateth of this bread shall live for ever."

Jesus, the Bread of life, than lives increasingly in us by His Spirit, sharing in us His death and resurrection.

22

2. The showbread and the wine in gold cups also point to the Supper, to our sharing in the death and resurrection of the Lamb of God. This showbread and the wine were eaten and drunk by Aaron and his sons on the sabbath day, after fresh bread and wine had been laid on the table. Spiritually this means that the servants and maidens of the Lord must eat His flesh and drink His blood with a heart which is cleansed of sins unto the further dying of the old person, so that the new Christ life might develop in them without hindrance. So, our sanctification through the sharing in the death and resurrection of the Lamb must go together with the intentional killing of our old, sinful nature in the power and the fire of the Spirit of Jesus Christ. This working of the Spirit of the Lamb of God does **not** happen automatically, we have to co-operate with Him.

2 Corinthians 6:14-18 + 7:1, "Be ye not unequally yoked together (i.e. do not form an unequal relation / partnership) with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial (= satan)? or what part hath he that believeth (in common) with an infidel (unbeliever)? And what agreement (what common foundation) hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

Colossians 3:5, "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry."

*Romans 8:13, "For if ye live after the flesh (the carnal, human nature), ye shall die: but if ye **through the Spirit** do mortify the (sinful) deeds of the body, ye shall live."*

3. These show loaves thus typify our complete sanctification in and by the working of the Spirit of Jesus Christ, and the Word of the cross, until we reach the full Christ-nature, the measure of the stature of the fulness of Christ (Ephesians 4:13), instead of our initial sinful being.

The table of show loaves speaks of our anointing unto personal growth in the new godly nature.

2 Peter 1:3-8, "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity (the growing process). For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ (knowing Him intimately)."

The Old Testament believers, and they which in this life under the New Covenant have not yet been completely sanctified, will be perfected in the Millennium of Peace.

Hebrews 11:39-40, "And these all (the Old Testament believers), having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us (i.e. without the perfect of the end-time, who will not die, but will be changed in a point of time) should not be made perfect (during the Millennium of Peace)."

Galatians 4:19, "My little children, of whom I travail in birth again (whom I want to bring to rebirth) until (the nature of) Christ be formed in you."

Romans 13:14, "But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof."

So the putting on of the new person always goes together with the dying of the old one.

Romans 8:29-30, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified."

1 John 3:2, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be (in eternity): but we know that, when he shall appear, we shall be like him (in Greek: homoloma = copy, equality): for we shall see him as he is."

1 Peter 1:13-16, "Wherefore gird up the loins of your mind (with the Word of truth – see Ephesians 6:14), be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ (in you); As obedient children, not fashioning yourselves according to the former lusts in your ignorance: But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy."

He renews our thinking and gives us the mind/thoughts of Jesus.

1 Corinthians 2:16, "For who knows the thoughts of the Lord, who would teach Him? But we have the mind / thoughts of Christ." (literal translation)

Romans 12:2, "And be not conformed to this world: but be ye transformed by the renewing of your mind (literally: thinking), that ye may prove what is that good, and acceptable, and perfect, will of God."

Ephesians 3:17-19, "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love (= being born again), May be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God (maturity in Christ). Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

Ephesians 4:13, "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

Colossians 1:27-29, "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: Whereunto I also labor, striving according to his working, which worketh in me mightily."

2 Corinthians 3:17-18 "Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty (from sin). But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord."

Titus 3:4-7, "But after that the kindness and love of God our Savior toward man appeared (unto you), Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Savior; That being justified by his grace, we should be made heirs according to the hope of eternal life."

4. The table of showbread so speaks about the growing fruit of the Holy Spirit within us, namely the new Christ life.

Galatians 5:22-26, "But the fruit of the Spirit is (divine) love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another."

5. This table of showbread also speaks of a relationship with Jesus Christ, the Word of God, the indwelling of all God's promises unto perfectness/completeness. This (spiritual) growth in Christ is not sudden, but little by little.

2 Corinthians 4:16, "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day."

Song of Solomon 8:5-6, "Who is this that cometh up from the wilderness (the wilderness of the heart), leaning upon her beloved? I raised thee up (brought thee to life) under the apple tree (from the power of sin): there thy mother brought thee forth (natural birth): there she brought thee forth that bare thee. Set me (the Lord Jesus Christ) as a seal upon thine heart (let My seal be on your inner man as a sign of My ownership), as a seal upon thine arm (on your outward man): for love is strong as death; jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame (of YahWeH's)."

The growth in Christ is a (spiritual) climbing upon Zion, the mountain of God's holiness.

Hebrews 12:22-29, "But ye are come unto mount Sion, and unto the city of the living God the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven: Whose voice **then** shook the earth: but **now** he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: For our God is a consuming fire."

The Spirit of Jesus Christ also makes our mortal body healthy, alive; thus our outward man, but also our inward man.

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."

Hebrews 10:15b-16, "(For after He had said before) This is the covenant that I will make with them after those days, saith the Lord (YaHWeH), I will put my laws (My Word) into their hearts, and in their minds will I write them."

6. More and more He will make us into His dwelling place, His holy temple (in which He lives and reigns); His housemates.

Ephesians 2:19-22, "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit."

Ephesians 3:19b, "... that ye might be filled with all the fulness of God."

2 Corinthians 6:16b-18, "...as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them (who live in sin and unrighteousness), and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

7. Dwelling within us, He builds us up more and more unto that part of His body, whereunto He has called us.

Romans 12:4-5, "For as we have many members in one body, and all members have not the same office: So we, being many, are one (spiritual) body in Christ, and every one members one of another."

Together we form one perfect (Messiah or) Christ body ², wherein the Father will live in fulness, and whereof the Son of man will be the Head, in Whom the Father also lives in fulness.

Colossians 2:9, "For in him (the Son of man) dwelleth all the fulness of the Godhead bodily."

The Body of Christ in the end-times.

In the end-time the Head of the Body of Christ will come, in and by the Holy Spirit, thus invisibly, to unite Himself with His Body and in so doing to bring about the divine working. So we have in the end-time:

1. The bride of the Lamb (Revelation 12:1), who together with the Lamb
2. restores the Church, and
3. starts the great worldwide revival, whereby an innumerable host of children of God will be won; an event Scripture calls the marriage of the Lamb.

Ephesians 1:9-10, "Having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself: That in the dispensation of the fulness of times (i.e. the end-times) He might gather all under His stewardship (take all in His hand), gathering all in one, both which are in heaven (the Head), and which are on earth (His Body)." (literal translation)

The Body of Christ in eternity.

Revelation 21:1-7, "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down (this is not a one-time action, but a continual one) from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with (in) them, and they shall be his people, and God himself shall be with (in) them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son ³."

Here, in the new heaven and on the new earth the eternal government of God is restored.

Here, the Son no longer reigns at the right hand of the Father, but He is again in the Father, in absolute unity, and the Father is in Him, because the holy "till" of 1 Corinthians 15:25 has then already begun, and He already got back His glory, He had in the Father before the world of man (John 17:5).

Also, this eternal government/reign of God is complemented with the new Jerusalem, the Body of Christ, which then will have an eternally descending function; an eternal communication between the heavenly throne of God and the new earth. Thus, it is not so that heaven will have come down onto earth, but the Bride, the Wife of the Lamb, will then form the eternal staircase of Jacob (Genesis 28:12), the eternal communication between the government of God and the new earth; and 1 Corinthians 3:21-23 has come true for ever, so that all things of the old earth then will have been made new for all eternity. The new Jerusalem, with regard to the anointing to the labor, also knows two divisions, namely that of kings and priests (after the order of Melchizedek ⁴).

² Christ is from the Greek, and Messiah from the Hebrew word for anointed.

³ In eternity daughters too will become (spiritual) sons of God. After we entered eternity, there will be no marriage anymore and also the contact between man and wife for reproduction is no longer needed, and so does not exist.

⁴ Melchizedek (meaning "king of righteousness") is the name of the priest-king of Salem (Jerusalem) who blessed Abraham, and to whom Abraham gave the tenth of the spoil (see Gen. 14:18). Melchizedek was the priest of the most high God. His name is also mentioned in Psalm 110:4, but he has no further role in the Old Testament. In the New Testament there is an important Messianic typological teaching developed around this Old Testament priestly and kingly personality (see Hebrews 7). The Scriptures see him as a type of Christ.

Here, in the light of the tabernacle, we see them divided into 24 kings, representing all future kings over the new earth(s), and the 4 pillars of shittim wood, overlaid with gold, which symbolize the 4 "living creatures" (literal translation) or cherubim, who in turn represent all future priests after the order of Melchizedek.

Revelation 5:8-10, "And when he (the Lamb) had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth."

The Lamb of God Itself will then be the eternal King of kings and High Priest after the order of Melchizedek. To God be all the glory!!

XI

The altar of incense.

Exodus 30:1-10, And thou shalt make an altar to burn incense upon, of shittim wood shalt thou make it. A cubit shall be the length thereof, and a cubit the breadth thereof; foursquare shall it be: and two cubits shall be the height thereof: the horns thereof shall be of the same. And thou shalt overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof; and thou shalt make unto it a crown of gold round about. And two golden rings shalt thou make to it under the crown of it, by the two corners thereof, upon the two sides of it shalt thou make it; and they shall be for places for the staves to bear it withal. And thou shalt make the staves of shittim wood, and overlay them with gold. And thou shalt put it before the veil that is by the ark of the testimony, before the mercy seat that is over the testimony, where I will meet with thee 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. Ye shall offer no strange incense thereon, nor burnt sacrifice, nor meat offering; neither shall ye pour drink offering thereon. And Aaron shall make an atonement upon the horns of it once in a year (namely on the Day of Atonement, see Leviticus 16) 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."

This object of the Israelitic tabernacle stands closest to the Holy of holies, immediately in front of the veil and the Ark of the covenant.

1) In the first place it speaks of the prayer anointing. The anointing whereunto we are to open ourselves for the anointing for our personal glorification and sanctification, to a growing contact (a growing relationship) with our heavenly Father; i.e. the release of the prayer anointing). Then the Spirit of God (i.e. the Spirit of our Lord Jesus Christ, the third revelation form of God) will pray through us unto the Father. The Spirit also teaches us to worship Him.

John 4:23, "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him."

Romans 8:26-27, "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God."

2) But the Altar of incense is also the place where we are to open ourselves for the anointing of the Lord unto our personal deliverance from the old, sinful life and our personal growth into the new Christ life (into the divine nature), of our relationship with the Word, or the Son of God, of whereof the Table of Shewbread speaks.

3) Finally, the Altar of incense is also the place where we are to open ourselves for the anointing unto all labor in Christ, for the salvation of others, whereof the sevenfold gold candlestick speaks, type of our relationship with the Spirit. We notice here that our prayer life is of a decisive nature, in every respect, for our growth in Christ.

This Altar of incense was made of shittim wood (the wood of the desert acacia), and wood always symbolizes humanity; but the wood was overlaid with leafgold, and this speaks of the purified human heart. Prayer always must come from a purified, sanctified heart.

James 5:16, "Confess your faults one to another, and pray one for another, that ye may be healed (after body, soul and spirit). The effectual fervent prayer of a righteous man availeth much."

The four horns of the Altar of incense speak of a worldwide power, divine power as it is uttered in the anointing of the Spirit of God. The ring or crown (verse 3) speaks of divine glory that emanates from the one who prays. On this altar no strange incense was to be burned (Leviticus 10:1-2). In other words, our prayer should never be to our own honor, but to another person's or god's honor. Only the incense prescribed by God (Exodus 30:22-38) was to be burned thereon. This incense speaks of the perfect sacrifice of the Lamb of God on Calvary at the crossing point of the ages. This incense was not to be used for human glorification or delicious smell for the body, for our own enjoyment.

This Altar of incense was tended to by the serving priest between two evenings with glowing coals from the Altar of burnt offerings for a perpetual incense (verses 7-8).

I. The prayer anointing.

The prayer anointing which goes out from God, leads us to offer

- **prayers to,**
- **supplications to,**
- **intercessions to,**
- **praises to,** and
- **worship of** our God and Father, Who is in heaven.

It is His Spirit, That works in us and leads us to the Father, and that lifts us up spiritually unto the Father's throne in heaven.

When does the prayer anointing work?

- 1) When we submit ourselves completely to His Fatherly, divine dominion over our heart and life; completely submit ourselves in body, soul and spirit.
- 2) When we come to His throne of grace on the basis of our faith in the finished work, the shed blood, of the Lamb of God, which speaks of eternal redemption.

*Hebrews 9:11-15, "But Christ being come an high priest of good things to come (namely the spiritual goods the New Testament believer will receive), by a greater and more perfect tabernacle (namely the heavenly), not made with hands, that is to say, not of this building (i.e. Moses' earthly tabernacle); Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained **eternal redemption** for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first (the old) testament, they which are called might receive the promise of eternal inheritance."*

- 3) If we come to the Father in the Name of Jesus (together with Jesus, our High Priest).

Hebrews 7:25, "Wherefore he is able also to save them to the uttermost that come unto God by him (Jesus Christ), seeing he ever liveth to make intercession for them."

*John 16:23, "And in that day ye shall ask me (Jesus) nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father **in my name**, he will give it you."*

- 4) If we come to the Father in all sincerity, in spirit and in truth.

Jeremiah 29:13, "And ye shall seek me, and find me, when ye shall search for me with all your heart."

Amos 5:4, "For thus saith the Lord (YahWeh) unto the house of Israel, Seek ye me, and ye shall live."

John 4:23-24, "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth."

- 5) If we, in our prayers, let ourselves be led by the Spirit of God (of our Lord Jesus Christ), Which will then lift us (and our prayer) up on the wings of His power unto the Father's throne.

Jude 20, "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost."

Ephesians 6:18, "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

- 6) If we let ourselves be led by the Spirit according to the model prayer that Jesus taught us.

Matthew 6:5-13, "And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen."

So:

- do not pray in order to be seen by others (verses 5-6);
- do not use vain language when we come to the Father, because He knows our heart and being (verses 7-8);
- come in absolute submission to the Father's authority and to His honor, to fulfilment (realization) of His kingdom, and foremost in our own heart and life, but also to the fulfilment of His kingdom in the whole world (verses 9-10);
- hunger for His daily bread. This not only to satisfy our body, but also to the healing of our soul and spirit (verse 11);

John 6:48-58, "I (Jesus) am that bread of life. Your (fore)fathers did eat manna in the wilderness (see Exodus 16:4), and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh (or body), which I will give for the life of the world(ly man). The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my

flesh is (spiritual) meat indeed, and my blood is (spiritual) drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me (type of sharing His death and resurrection). This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever."

- come with confession of our sin, that we lay at the foot of the cross unto reconciliation with God, unto forgiveness and deliverance from sin (Matthew 6, verse 12);
Romans 3:24-26, "Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness: that he might be just, and the justifier of him, which believeth in Jesus."
- come in forgiveness of somebody else's debt (Matthew 6, verse 12);
Mark 11:25-26, "And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses."
- pray for the total redemption from satan's temptations, so that they might not incite us to sin, that we, strengthened by His Spirit, might reject and quash all satan's offers (Matthew 6 verse 13);
- in all this giving all honor to Him alone (verse 13).
*Isaiah 42:8, "I am the Lord: that is my name: and my glory will I not give to another, neither my praise to graven images."
Isaiah 48:11, "For mine own sake, even for mine own sake, will I do it: for how should my name be polluted? and I will not give my glory unto another."*
- 7) If we long to be led by the Spirit to heights of worship, honor and praise before God's countenance from a pure heart.
*John 4:23-24, "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth."
Song of Solomon 3:6, "Who is this that cometh out of the wilderness (the wilderness of sin) like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?"*
- 8) If we long to live in continual worship and unity with Him.
1 Thessalonians 5:17-18, "Pray without ceasing. In every thing give thanks: for this is the will of God in Christ Jesus concerning you."
- 9) If we are willing to walk with Him in the light of God.
1 John 1:7, "But if we walk in the light, as he is in the light, we have fellowship one with another (and with Jesus), and the blood of Jesus Christ his Son cleanseth us from all sin."
- 10) If we are willing to walk with God as Enoch did (Genesis 5:24).

II. His anointing for our personal glorification and sanctification.

When does His anointing for our personal redemption from the power of sin, and the putting on of the new Christ-nature work?

- 1) When we fully believe in Jesus' victory over satan's power by the shedding of His blood, and are prepared to stand, and live, in His victory.
Revelation 12:11, "And they (the true believers) overcame him (satan and his power of sin)
 - *by the blood of the Lamb, and*
 - *by the word of their testimony (the sharing of this victory with others);*
 - *and they loved not their (sinful) lives unto the death"*
- 2) When we continually keep in our hearts as a firm divine promise this offer for sin, offered by God.
2 Corinthians 4:10-11, "Always bearing about in the body (in our heart and life) the dying of the Lord Jesus, that the life also of Jesus (His resurrection life) might be made manifest in our body (as a continuous offering). For we which live are always delivered unto death for Jesus' sake, that the (divine) life also of Jesus might be made manifest in our mortal flesh (thus still here on earth)."
- 3) When we absolutely believe that we could be (completely) dead to the power of sin already here on earth.
1 Peter 2:24, "Who his own self bare our sins in his own body on the tree (almost 2000 years ago now), that we, being dead to sins, (now) should live unto righteousness: by whose stripes ye were healed."
- 4) When we (in the spirit) hunger and thirst for participation in His death and resurrection.
Philippians 3:10-14, "That I may know him (completely), and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death: If by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Matthew 5:6, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

- 5) When we pray to be fully clothed with power by the Holy Ghost in the inward man, that we might overcome Satan's wiles and attacks.

Ephesians 3:14-21, "For this cause I bow my knees unto the Father of our Lord Jesus Christ, Of whom the whole family in heaven and earth is named, That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, **that ye might be filled with all the fulness of God.** Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

- 6) When we pray to be clothed with the perfect Christ-nature.

Ephesians 4:13-16, "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

- 7) When we are prepared to climb the mount Zion, the mountain of God's holiness (or sanctification).

Hebrews 12:14, "Follow peace with all men, and holiness, without which no man shall see the Lord."

Hebrews 12:22-24, "But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."

1 Thessalonians 4:3-8, "For this is the will of God, even **your sanctification**, that ye should abstain from fornication: That every one of you should know how to possess his vessel in sanctification and honor; Not in the lust of concupiscence, even as the Gentiles which know not God: That no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified. For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit."

III. His anointing unto all labor in Christ.

The anointing unto all labor in Christ is given to them, whom the Lord of all labor has called personally unto a certain ministry (whom He has chosen thereto). We will elaborate on this anointing with a view to the sevenfold candlestick.

Mark 3:13, "And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him."

But we must voluntarily answer to the calling, after which He will anoint us thereto, enable and strengthen us with His gifts.

Ephesians 2:10, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

However, once we answered a certain calling, we must also faithfully fulfil it, for the Lord will keep us to it: "Let your yes be **yes**, and your no **no**." (Matthew 5:37)

1 Corinthians 9:16-19, "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel! For if I do this thing willingly, I have a reward (i.e. the crown of glory promised to the loyal servants of the Lord – see Matthew 24:46-47, 2 Timothy 4:7-8): but if against my will, a dispensation of the gospel is committed unto me (by Christ). What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel. For though I be free from all men, yet have I made myself servant unto all, that I might gain the more (for Christ and His Kingdom)."

A calling unto a certain ministry is always unto the blessing of others, not of ourselves; so, a calling is not for the benefit of our personal sanctification; which is the case with the fruit of the Holy Spirit, which subject we already discussed in the lesson of the Table of shewbread.

1 Corinthians 13:8-10, "Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away."

There are diverse kinds of ministries, whereunto we could be called.

- 1) The ministry of prayer and intercession to God on behalf of one specific person, or of many persons, of a nation, of the world.

Ephesians 6:18-19, "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; And for me (Paul), that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel."

To this also belongs the ministry of battling in prayer, in the Name of Jesus', unto the defeat and binding of satan's opposing powers.

Almost every ministry in the Lord should be accompanied by this ministry to destroy all satanic oppositions and obstacles.

Isaiah 54:17, "No (by satan used) weapon (or [human] instrument) that is formed against thee shall prosper; and every (by satan used) tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord."

Romans 15:30-32, "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me; That I may be delivered from them that do not believe in Judea; and that my service which I have for Jerusalem may be accepted of the saints; That I may come unto you with joy by the will of God, and may with you be refreshed."

Romans 16:20, "And the God of peace shall bruise (destroy) satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen."

Ephesians 6:12 "For we wrestle not against flesh and blood, but against principalities, against powers, against the (spiritual) rulers of the darkness of this world, against spiritual wickedness in high places."

Genesis 3:15, "And I will put enmity between thee (satan and his power of sin) and the woman (Eva and the converted mankind), and between thy seed (i.e. the by satan inspired part of mankind) and her seed (i.e. all people who repented and turned to God); it shall bruise thy (the serpent of sin and the power of satan's) head, and thou shalt bruise his (the seed of the woman) heel (impede his walk)."

Matthew 11:12, "And from the days of John the Baptist until now the kingdom of heaven suffereth violence (must the kingdom of heaven, the church on earth, be won from satan with violence), and the violent (God's warriors) take it by force (from satan)."

Luke 11:21-22, "When a strong man armed (i.e. satan) keepeth his palace (the location where he keeps his prisoners), his goods are in peace (there seems to be peace among his people): But when a stronger than he (the warrior and servant of God, driven by the Holy Spirit) shall come upon him, and overcome him, he taketh from him all his armor wherein he trusted, and divideth his spoils (brings the stolen souls into the Kingdom of God)."

Colossians 4:12, "Epaphras, who is one of you, a servant of Christ, saluteth you, always laboring fervently for you in prayers, that ye may stand perfect and complete in all the will of God."

Matthew 9:38, "Pray ye therefore the Lord of the harvest (of souls), that he will send forth laborers into his harvest (to bring these souls into His kingdom)."

2) The fivefold ministry of the preaching of the Word of God by

- **apostles,**
- **prophets,**
- **evangelists,**
- **shepherds, and**
- **teachers**

unto the salvation and teaching of man.

Ephesians 1:17-20, "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, And 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."

Ephesians 4:11-16, "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

The Lord of all (divine) labor never took away these fivefold ministries of "preachers of the Word", of "pastors of the Church", but in time they were neglected. The Lord will restore this fivefold ministry in the Word at the (spiritual) restoration of the Church.

3) The ministry of healing to supernatural healing of the sick.

1 Corinthians 12:9, "To another faith by the same Spirit; to another the gifts of healing by the same Spirit."

4) The ministry of deliverance unto redemption of demonic indwelling.

Obadiah 21, "And saviors shall come up on mount Zion to judge (and to recover) the mount of Esau (type for the carnal Christian); and the kingdom shall be the Lord's (YahWeH's)."

Luke 10:19, "Behold, I (Jesus) give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you."

- 5) The ministry of singing of the praise and exultation and worship of God, which we usually call the "praise service".
- 6) The ministry of supernatural wonders and powers unto the glorifying of God and for the edifying of the faith of the people.
1 Corinthians 12:10a, "To another the working of miracles..."
- 7) The ministry for the provision of social needs among the believers. In the apostles' time this ministry was called "the ministry of the serving of tables", for which purpose seven deacons were appointed (Acts 6:1-7).

XII

The golden candelabrum (candlestick, Menorah)

Exodus 25:31-40, "And thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knobs, and his flowers, shall be of the same. 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: Three bowls made like unto almonds, with a knob and a flower in one branch; and three bowls made like almonds in the other branch, with a knob and a flower: so in the six branches that come out of the candlestick And in the candlestick shall be four bowls made like unto almonds, with their knobs and their flowers. And there shall be a knob under two branches of the same, and a knob under two branches of the same, and a knob under two branches of the same, according to the six branches that proceed out of the candlestick. Their knobs and their branches shall be of the same: all it shall be one beaten work of pure gold. And thou shalt make the seven lamps thereof: and they shall light the lamps thereof, that they may give light over against it. And the tongs thereof, and the snuffdishes thereof, shall be of pure gold. Of a talent of pure gold shall he make it, with all these vessels. And look that thou make them after their pattern, which was shewed thee in the mount."

The candlestick was made out of 1 talent (about 60 kilos) of beaten (forged) gold, and formed the only source of light, fed by pure olive oil, and was about 1,5 metres high. It stood at the southside of the Holy Place, opposite the table with the shewbread, while the seven lights were facing the Holy of Holies.

The lamps were cleaned and lit each afternoon at 3.00 p.m., and they had to keep on burning until morning; they were extinguished at approx. 9.00 a.m.

The meaning of this candelabrum is, that the light of God's Spirit and His Word must keep on burning as long as there is darkness in the world. The Word of God must continue to show people the way of grace, deliverance and perfectness during the night of sin in the world. Therefore this candlestick is a type for the light-bringing Word of God, and for the divine power of the Spirit of God (i.e. the Spirit of Christ, the third revelation form of God), Who wants to deliver mankind out of satan's power of sin.

The candlestick speaks of the anointing to the labor of God's chosen servant to proclaim His Word.

What God offers us through His Word (the Gospel or the Good News of Christ).

Psalms 119:105, "Thy word is a lamp unto my feet, and a light unto my path."

Romans 1:16, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

1 Corinthians 1:18, "For the preaching of the cross (the teaching that we have to die to our old, sinful life) is to them that perish foolishness; but unto us which are saved it is the power of God."

Hebrews 4:12-13, "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do."

The fact that the candlestick was to be made of massive gold, tells us that the Word of God is to be preached **only** by the anointing of the Holy Spirit, by anointed, chosen laborers of the Lord's.

Ephesians 6:17, "And take the helmet of salvation, and the sword of the Spirit, which is the word of God."

The Word of God preaches in the first place grace and forgiveness of sins, if the sinner has repented towards God; but it **also** tells us that Jesus Christ longs to bring us to eternal redemption from the power of sin, and to the perfect Christ-nature in Him, if we, too, believe in His perfecting Gospel.

*Ephesians 5:26-27, "That he might sanctify and cleanse it (the Church) with the washing of water by the word, **That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.**"*

*Ephesians 4:13, "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of **the stature of the fullness of Christ.**"*

Finally, God's Word proclaims to us the ETERNAL, blessed hope of complete glory in God as the ETERNAL Body of Christ, and the ETERNAL, perfect abode of God.

1 John 3:2, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him (Greek: homoioma= exact copy, equal in every respect); for we shall see him as he is."

Revelation 21:1-7 + 9-11, "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down (this is not a one-time action, but a continual one) from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son. And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal."

Zechariah 2:5, "For I, saith the Lord, will be unto her (the Bride) a wall of fire round about (to protect her from satanic attacks), and will be the glory in the midst of her."

Aaron's budding staff stands for the priestly service of the anointed proclaimers of God's Word (Numbers 17:8). The candlestick also represents the seven Spirits of God and of the Lamb of God.

Revelation 4:5, "And out of the throne (of God) proceeded lightnings and thunderings (judgements of God) and voices (messages of mercy from God): and there were seven lamps of fire burning before the throne, which are the seven Spirits of God."

Revelation 5:6, "And I beheld, and, lo, in the midst of the throne and of the four beasts (living creatures, cherubim), and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth."

The candlestick stands also for the seven Churches of God in this world.

Revelation 1:20 "The mystery of the seven stars which thou (John) sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels (leaders) of the seven churches: and the seven candlesticks which thou sawest are the seven churches."

Zechariah 4:1-14, "And the angel (of the LORD, i.e. the Spirit of God) that talked with me came again, and waked me, as a man that is wakened out of his sleep, And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof. So I answered and space to the angel that talked with me, saying, What are these, my lord? Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord. Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my spirit (will it be done), saith the Lord of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it. Moreover the word of the Lord came unto me, saying, The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you. For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth. Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof? And I answered again, and said unto him, what be these two olive branches which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knobiest thou not what these be? And I said, No, my lord. Then said he, these are the two anointed ones, that stand by the Lord of the whole earth."

In this part of Scripture the candlestick stands for Israel, which forms an Old Testament type for the Church of the New Covenant.

The seven pipes stand for the anointed laborers of the Lord, which must bring the oil (type of the Holy Spirit and His Word) unto the seven Churches, that those may keep on burning in this sinful world.

The two olive trees (branches) stand for the two functions of the Son of God unto the salvation of this world, namely that of King and High Priest. The oil bowls (cups) stands for the Son of God. Zerubbabel, in the days of Zechariah, was the builder of Israel, and typifies the Lord and the Builder of His Church.

That the candlestick was to be made of **beaten (forged)** gold means, that the proclamation of the Word is accompanied with **suffering**. In the first place the suffering of the Lamb of God on Calvary, but it is also the suffering of the one that brings God's message.

Psalm 126:5, "They that sow in tears shall reap in joy."

The candlestick also forms a type for Jesus, the High Priest, in the midst of His Church.

John 15:5, "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing (no spiritual work whatsoever)."

Each branch of the candlestick holds

- 3 flowers
- 3 buds

- 3 fruits

i.e. 9 parts in every branch (Exodus 25:33). These 9 parts point to the ninefold fruit of the Holy Spirit (Galatians 5:22), but also to the nine gifts of the Spirit (1 Corinthians 12:7-10). In total the candelabrum has 66 parts (7 x 9 + 3 in the base). The Canon of Scripture contains 66 books in the Old and in the New Testament. In other words: the candlestick spreads the light of the complete Word of God.

The anointing to the labor.

As already mentioned, the candlestick speaks of the anointing to the labor a servant of God receives when he has concurred with his calling. It is the anointing of God's Son Himself as High Priest to the salvation of the world.

Isaiah 61:1-3, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings (the Gospel) unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified."

To a certain extent the anointed servants share this anointing of the Head of all labor, according to their personal calling; just as Aaron's body shared the anointing of his head.

Psalm 133:2, "It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments."

In Isaiah 61:4-6 we read about the effect of Jesus' anointing on His chosen servants:

"And they shall build the old wastes, they shall raise up the former desolations (caused by their sinful life), and they shall repair the waste cities, the desolations of many generations. And strangers shall stand and feed your flocks (with spiritual food), and the sons of the alien (converted heathens) shall be your plowmen and your vinedressers. But ye shall be named the Priests of the Lord: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves."

Except for the establishing of the true Word of God, the eternal Gospel, God's children must also be filled with the Spirit of our Lord Jesus Christ, not only to overflowing, but even unto the immersion in His Spirit (1 Corinthians 12:13). In the true sense of the word they must be baptized in God's Holy Spirit. God's servants must personally cooperate in this, for this immersion in the Spirit of Christ will **not** happen automatically.

Ezekiel 47:1-5, "Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house stood toward the east, and the waters came down from under from the right side of the house, at the south side of the altar. Then brought he me out of the way of the gate northward, and led me about the way without unto the utter gate by the way that looketh eastward; and, behold, there ran out waters on the right side. And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters were to the ankles. Again he measured a thousand, and brought me through the waters; the waters were to the knees. Again he measured a thousand, and brought me through; the waters were to the loins. Afterward he measured a thousand; and it was a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over."

Ezekiel had to walk further and further into the brook. At first the (Spirit)waters only reached to **the ankles** (type for our Christian walk). Then the (Spirit)waters came up to **the knees** (type for our anointed prayer life and the speaking in tongues). Then the (Spirit)waters reach **the loins (hips)** (type for our spiritual ability to reproduction, i.e. our productive witness-life). Finally, Ezekiel **had to swim** in those (Spirit)waters; he was **completely immersed in them**. Ezekiel **had to co-operate hereto**, and so this immersion in these (Spirit)waters **did not happen automatically**.

Zechariah 2:5 also speaks of an immersion in the Spirit of God:

"For I, saith the Lord, will be unto her (the Bride-Church) a wall of fire round about, and will be the glory in the midst of her."

What does the anointing to the labor imply?

The anointing to the labor brings God's servant:

- 1) **knowledge of God's Word** (will, promises);

Ephesians 1:17-20, "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, And 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."

- 2) **power of the Holy Spirit** to the fulfilling of the Lord's orders;

Acts 1:8, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem (your own local assembly / church), and in all Judea, and in Samaria (the surrounding areas), and unto the uttermost part of the earth."

These are also called the gifts of the Spirit.

1 Corinthians 12:4-10 "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God, which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the gifts of healing by the same Spirit; To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues."

3) power of the Holy Spirit over all powers of darkness to deliver God's people from all demonic possession;

Luke 10:19, "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you."

His anointing thus breaks every yoke of the enemy.

4) diverse administrations;

Ephesians 4:11, "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers."

This is the fivefold pastorship of the ministering of the Word.

Romans 12:5-8, "So we, being many, are one (spiritual) body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; Or ministry, let us wait on our ministering: or he that teacheth (the depth of God's Word), on teaching; Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness."

Obadiah 21, "And saviors shall come up on mount Zion to judge (and to recover) the mount of Esau (type for the carnal Christian); and the kingdom shall be the Lord's (YahWeH's)."

They shall deliver God's people from **all satanic possession**.

5) the anointing prepares the way for the labor of God's chosen servant, that he walks and works therein.

Ephesians 1:10, "That in the dispensation of the fulness of times (i.e. the end-times) He might gather all under His stewardship (take all in His hand), gathering all in one, both which are in heaven (the Head), and which are on earth (His Body)." (literal translation)

This also, because without Him we can spiritually do nothing with eternal value.

John 15:5, "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."

Psalms 127:1-3, "Except the Lord build the (spiritual) house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain. It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so he giveth his beloved sleep. Lo, children are an heritage of the Lord: and the fruit of the womb is his reward."

The purpose of the anointing is:

- the forming of **the perfect Church of Jesus Christ** out of the sinful world; Ephesians 4:12 "(He has given anointed laborers);
- for the perfecting of the saints;
- for the work of the ministry (whereby the Church grows in the world);
- for the edifying of the Body of Christ."
- the forming of **the holy dwelling place of God** in the Spirit; the Holy Place God wants to dwell in eternally.

Ephesians 2:19-21, "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together groweth unto **an holy temple in the Lord.**"

2 Corinthians 6:15-16, "And what concord hath Christ with Belial (= satan)? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, **I will dwell in them**, and walk in them; and I will be their God, and they shall be my people."

- **the forming of the Body of Christ**, the instrument in His Divine hands to serve in this world
 1. to save sinners
 2. to thwart satan's plans;
 3. to annihilate His power.
- **His anointing makes us members of His Body** by the spiritual rebirth out of Him, thus also making us His property. When we have died to the old person, then we form His heritage (Ephesians 1:11-14).
- **His anointing knows also, besides the anointing to the labor, the anointing to personal redemption** (His work through fire; Matthew 3:12; Isaiah 4:4), and to the building of His Divine nature, His Christ-nature, the forming of the fruit of the Holy Spirit (Galatians 5:22; 2 Peter 1:4).

His anointing knows three phases:

1. He calls us unto His service (Mark 3:13-15);
2. If we willingly accept His call, He will confirm this calling to this predestination to labor for Him;

3. He confirms His calling by baptising us in the Holy Spirit (His Dunamis; His gift of power, strength). Some time might pass between these three phases.

The perfect end-time anointing to the labor in Christ.

Prior to clothing His anointed servants with new Divine life and great power, there will first be the baptism in fire, the purification; which is written in Malachi 3:1-3

"Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the (blood) covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' (these are people who whiten linen by bleaching it with) soap: And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi (type of the Lord's workers in the Church), and purge them as gold and silver, that they may offer unto the Lord an offering (type of the ministry of the Word) in righteousness."

The verses mentioned below also refer to this end-time anointing: Joel 2:23-27; Obadiah 21; Zechariah 2:13; Isaiah 60:1-4, 2:2-3, 4:2-4; Revelation 12:1 (the Bride of the Lamb).

34 A few more qualities of Him, Who anoints us to every (divine) labor:

He is:

- the Head of the Body of Christ. Without His guidance and work nothing can happen that will have eternal value (John 15:5; Psalm 127:1-3);
- the Lord of the harvest (Matthew 9:38);
- the Founder/Establisher of the Church (Matthew 16:18; Mark 3:13);
- the Baptizer with the Holy Spirit (Matthew 3:11);
- the Divine Deliverer out of the power of sin, and the Savior of the believers (Acts 4:12);
- the Giver of Divine and abundant life (John 10:10);
- the Way, the Truth, and the Life; no one comes to the Father than through Him (John 14:6);
- the Giver of the keys of the Kingdom of heaven (Matthew 16:19);
- the Giver of spiritual weapons unto righteousness (1 Corinthians 10:3-6; Ephesians 6:10-18).

The restoration of the Church in the end-times, and the great worldwide revival following thereafter.

When the Lord will have formed His servants, the anointed preachers; and the marriage of the Lamb, the union with the Bridegroom in and through the Spirit, will have taken place; and these servants will have become victors over (the power of) sin and satan; the purification of God's holy place, the Church, will take place.

Then the seven-headed sin-dragon will be banished from the Church, the Kingdom of heaven on earth, and the wise of the Church will come to the victory.

Revelation 12:7-12, "And there was war in heaven (the kingdom of heaven on earth: the Church): Michael and his angels (type of Jesus as Commander of the heavenly army of God – human laborers and angels) fought against the dragon; and the dragon fought and his angels, And prevailed not; neither was their place found any more in heaven (the kingdom of heaven on earth: the Church). And the great dragon (type of the satanic spirit producing sin in the world including the not yet perfected part of the assembly) was cast out, that old serpent, called the devil, and satan, which deceiveth the whole world: he was cast out into the earth (out of the Church), and his angels were cast out (of the church) with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they (the victors) overcame him (satan and power of sin) by the blood of the Lamb, and by the word of their testimony (whereby also others will share this victory); and they loved not their (earthly, sinful) lives unto the death (until their sinful life – already here on earth – has died off, so that they may live without spot or wrinkle, faultless). Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! For the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."

After that the great worldwide revival will take place, which we find written in Joel 2:28a:

"And it shall come to pass afterward (after the restoration of the Church), that I will pour out my spirit upon all flesh (upon all people)... "

Then God's Spirit, the Spirit of truth, shall be poured out on all people, and the Word of truth shall be preached to all people with power. Then He shall rouse peoples' consciences, and countless souls shall repent unto God almighty (Revelation 7:9 the great multitude).

Revelation 14:14-16 speaks of this worldwide harvest of souls as well:

"And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest (of souls) of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped."

To our God be all glory!!

XIII

The torn veil.

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."

Matthew 27:51, "And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent."

The veil symbolises the earthly body (and life) of our Lord Jesus Christ, that had to die for the reconciliation of man's sins.

Hebrews 10:19-20, "Having therefore, brethren, boldness to (spiritually) 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 (or body)."

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This veil, that symbolises the earthly body and life of our Savior, had the colors:

- blue, symbolising His Divine origin;
- purple, symbolising His royalty;
- scarlet, symbolising His being the Lamb of God, That had to be slaughtered to pay for men's debt of sin.
- white (of the fine twined linen), symbolising His pure, sinless humanity.

The cherubim embroidered on the linen emphasised His Divinity.

This veil was hung on the four pillars of shittim wood, covered with gold, and standing on silver bases. The four pillars stand for the four living creatures or cherubim, also called "beasts", who, in God's heavens, are around and above the throne of God.

Revelation 4:6-11 "And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts (literal translation: living creatures) full of eyes before and behind. And the first beast (literally: living creature) was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those beasts give glory and honor and thanks to him that sat on the throne, who liveth for ever and ever, The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created."

That these four pillars were made of shittim wood, reveals to us, that these four living creatures or cherubim (or beasts) are **sanctified people**. This is also told us in Revelation 5:8-10:

"And when he (the Lamb) had taken the book the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth."

Here the 4 "beasts" as well as the 24 elders say "Thou hast made us kings and priests". These four "beasts" or living creatures stand for the priests of God, having an eternal (sub)servitude as such, serving and glorifying God, and passing on His will to the kings, and the kings, in their turn, to God's people. These "beasts" are "full of eyes", full of the Holy Spirit (Revelation 5:6), and reveal the Christ-nature of our Lord Jesus:

- Lion (purple) type of Jesus as King,
- Calf (scarlet) type of Jesus as Lamb and Servant
- Man (white) type of Jesus as (Pure) Son of man
- Flying eagle (blue) type of Jesus as Son of God

Just as the four colors of the veil reveal the Christ-nature of Jesus.

The veil was hung on these four pillars, and on the hooks of the tabernacle curtain (Exodus 26:33), and formed a separation between the Holy Place and the Holy of Holies. As this veil was torn from top to bottom after the death of the Lamb (Matthew 27:51) it means that, after the death of the Lamb, we may approach unto God, unto His throne of grace, which is symbolized by the Ark of the Covenant.

Again, this veil stands for the earthly body of our Lord Jesus Christ, His flesh, that had to die in order to pay for man's debt of sin.

In order to realize the carnation of the Son of God, His earthly body was prepared for Him.

Hebrews 10:5, "Wherefore when He cometh into the world, he saith, Sacrifice and offering thou wouldst not (they were only symbols for the Lamb of God, Which had to be slaughtered as a sin offering), but a body hast thou (the Father) prepared me (the Son of God)."

This Body was the Son of Mary and a descendant of David.

Romans 1:3, "(Paul, a servant of Jesus Christ...) Concerning his son Jesus Christ our Lord, which was made of the seed (in Greek: spermatos) of David according to the flesh."

His earthly body originated from the "sperm" of David, who, like every man, was a sinner (an adulterer and the murderer of his friend), and David's genes were thus present in the earthly body of our Lord Jesus Christ already from the birth of the Lamb of God; because of this He had from birth a human, and thus sinful (David's) will of his own, whereunto, however, He never gave in, He **remained sinless, He had always listened to the Spirit of sanctification** (Romans 1:4)

John 5:30b, "...because I seek not mine own (human) will, but the will of the Father which hath sent me (to this earth)."

That is why it says in Hebrews 4:15, that He was tempted in all things, like we are, **yet was without sin**. And in Hebrews 2:14, that He must be made like (Greek: homoioma = literally a copy) the brethren, namely like every man with a body inclined to sin, **although He never sinned**; which was why it pleased the Father, when the hour of reckoning on Calvary came, **to bruise Him (His body)** (Isaiah 53:10). Read also Romans 8:3.)

When we, spiritually have passed this torn veil, this means, that we share in truth in His death on Calvary, and are dead to the power of sin.

1 Peter 2:24, "Who his own self bare our sins in his own body on the tree (almost 2000 years ago now), that we, being dead to sins, (now) should live unto righteousness: by whose stripes ye were healed."

Because of this we could already live without spot or wrinkle **here on earth**, holy and unblamable (Ephesians 5:27), which is also the spiritual status of each member of the Bride of the Lamb. This happens when we will have become "one planting" with His death and resurrection.

Romans 6:5, "For if we have been planted together in the likeness of his (the Lamb of God's) death, we shall be also in the likeness of his resurrection."

Galatians 2:20a, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me...."

Then this fact is no more something we claim in faith (Latin: "de jure"), but experience **in reality** (Latin: "de facto"). Then we will have defeated in truth satan and his power of sin by completely sharing in His death and resurrection.

Revelation 12:11, "And they overcame him (satan and the power of sin) by the blood of the Lamb, and by the word of their testimony (whereby also others will share this victory); and they loved not their (earthly, sinful) lives unto the death (until their sinful life –already here on earth– has died off, so that they may live without spot or wrinkle, faultless).

Then 1 John 3:9 will have become reality:

"Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God (and grown to maturity)."

This torn veil thus, in view of our complete sanctification, stands for the complete dying of our "old, sinful man". When this, by God's power, happens **here on earth** in a person's life, then such a person **will not die anymore**, for, as is written in 1 Corinthians 15 verse 55: "Death where is your sting? Hell, where is your victory?" Such a person has escaped the grave, and he shall "at a point in time" be changed and shall have put on eternity. These persons shall at and after the marriage of the Lamb be clothed with God's glory, **already here on earth** (Revelation 12:1; Isaiah 60:1-3). In eternity the Body of Christ, grown unto perfection, will be clothed with the **full glory of God** (Revelation 21:11), and the righteous shall shine as the sun in the Kingdom of their Father (Matthew 13:43), because they will then have become the perfect dwelling places of God (Ephesians 2:22), and God will live in them in all fullness (Ephesians 3:19; 2 Corinthians 6:16; Revelation 21:3).

XIV

The ark of the covenant.

Exodus 25:10-22, "And they shall make an ark of shittim wood: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof. And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about. And thou shalt cast four rings of gold for it, and put them in the four corners thereof; and two rings shall be in the one side of it, and two rings in the other side of it. And thou shalt make staves of shittim wood, and overlay them with gold. And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them. The staves shall be in the rings of the ark: they shall not be taken from it. shall give thee. And thou shalt make a mercy seat of pure gold: two cubits and a half shall be And thou shalt put into the ark the testimony which I the length thereof, and a cubit and a half the breadth thereof. And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy seat. And make one cherub on the one end, and the other cherub in the other end: even of the mercy seat shall ye make the cherubim on the two ends thereof. And the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubims be. And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubim which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel."

In the first place the Ark of the Covenant symbolises the **throne of God**. The two cherubim and the mercy seat typify our almighty God in His three revelation forms. The cherubim typify the Father and the Holy Spirit, the mercy

seat typifies the Lamb, the Son of God. **God's Person is a Unity. He is one Being, one Person.** The teaching that God consists of three persons is a false doctrine.

Deuteronomy 6:4, "Hear, O Israel: The Lord our God is one Lord (thus one Person)."

This is emphasised by the fact that both cherubim and the mercy seat were to be forged (beaten) out of **one** lump of gold (Exodus 25:18).

Exodus 37:6-9, "And he (Bezaleel) made the mercy seat of pure gold: two cubits and a half was the length thereof, and one cubit and a half the breadth thereof. And he made two cherubim of gold, beaten out of one piece made he them, on the two ends of the mercy seat; One cherub on the end on this side, and another cherub on the other end on that side: out of the mercy seat made he the cherubim on the two ends thereof. And the cherubim spread out their wings on high, and covered with their wings over the mercy seat, with their faces one to another; even to the mercy seat ward were the faces of the cherubim."

We see here the Lord as two cherubim **and** the mercy seat (or throne of mercy). This is, after the veil was torn, after the Lamb of God was slain. The repentant sinner may now come near to God, before His throne of mercy, through the torn veil (type of torn body of Christ when he suffered for us at Calvary – Hebr. 10:20).

When Adam and Eve sinned, the entrance to the tree of life was obstructed to them by our God in the revelation of two cherubim and the flaming sword which turned every way.

Genesis 3:24, "So he (God) drove out (of paradise) man (which had fallen into sin); and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life."

Here He was a God of judgment, but after the finished work of Jesus Christ on the cross of Calvary He was a God of mercy for the person who repented to Jesus (and by Jesus unto God).

Secondly, the Ark of the Covenant stands for **the Marriage, or Union, of the Lamb of God and His Bride**. This is typified by the mercy seat with its two cherubim being laid on top of the ark (chest), typifying the Bride of the Lamb. This ark was made of shittim wood (type of humanity), overlaid with gold (type of the divine covering). The mercy seat with the two cherubim, on top of the ark, form the **outward** union of our God with the Bride of the Lamb.

In the Ark of the Covenant were put:

- the gold vessel with manna, a type of Jesus, the Lamb of God;
- Aaron's rod, a type of the Holy Spirit of God;
- the tables of the Covenant law, being a type for the Father (Hebrews 9:4).

Thus, these three things stand for the three revelation forms of our almighty God, and form an **inward** union with the Bride of the Lamb. We also see this in Zechariah 2 verse 5:

"For I, saith the Lord, will be unto her (the Bride of the Lamb) a wall of fire round about, and will be the glory in the midst of her."

And in Psalm 45 verse 13:

"The king's daughter is all glorious within: her clothing is of wrought gold (type of the outward glorification)."

The Bride's glory is also seen in Revelation 12 verse 1:

"And there appeared a great wonder in heaven (the kingdom of heaven, namely the [Bride]church, here on earth); a woman (i.e. the wife of the Lamb) clothed with the sun (type of the Father), and the moon (type of the blood covenant of the Son) under her feet, and upon her head a crown of twelve stars (type of the Holy Spirit)."

Here we see the Bride in the Church of the last days, glorified with the three revelation forms of our almighty God.

Isaiah 60:2, "For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee."

The full glory in and by our God shall be seen over her and in her in the eternity of the future.

Revelation 21:11a, "(and she, the Bride of the Lamb) Having the glory of God..."

She will have the same glory as her Head, for ever (1 John 3:2).

The Shekinah glory.

The word "Shekinah", which signifies the "visible, merciful glory of the Lord", at times appearing over the mercy seat, does not appear as a noun in the bible. It was used by rabbis, and is also found in the "Talmud", the "Jewish book of traditions".

It is derived from the verb "sjahan", which means "to dwell", used amongst others in Exodus 24:16; Deuteronomy 12:11, 14:23; 2 Kings 19:15; it therefore represents the "visible glory of God, Who dwells in the midst of His people".

The "Shekinah" was a supernatural cloud with therein a fiery glow, wherewith He, at His will, revealed His presence in the Holy of Holies, over the mercy seat, and from where He spoke to Moses (Exodus 25:22; Leviticus 16:2; Numbers 7:89).

We should not confuse the "Shekinah" with the "pillar of cloud and fire", the permanent sign of Gods guidance, given to the Israelites before and seen outside and over the tabernacle by everyone (Exodus 13:22; Psalm 105:39). Both are mentioned in Exodus 40:34-35. Both form a revelation of the Godhead Himself.

In New Testament sense we can compare this revelation of the "glory of God" with the personal revelations of the Holy Spirit in His Church; something which is indicated in the New Testament with the Greek word "Phanerosis" (1 Corinthians 12:7-11). The Spirit of God is always with us and in our midst, but at times He reveals His presence **through His children.**

To our almighty God be glory and honor for this!!

Amen!

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