

New Foundations Ministries
 110 High Street
 Fort Fairfield ME 04742
 207-476-5248
 Vitalwords@aol.com
www.newfoundationspubl.org/newfound.htm

The Tabernacle In the Wilderness

by George Kirkpatrick

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Introduction

God has given us everything we need to know in His wonderful Word. He gave us the Old Testament to reveal what He was going to do for His creation man. He gave us the New Testament to show us how He did it. By the Holy Spirit, the Apostle James recorded for us:

"Draw nigh to God, and He will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded." James 4:8

We are told to draw nigh to God, and He will draw nigh to us. This has been man's desire since the Garden of Eden. How does man draw nigh to God? Drawing nigh unto God is a progressive process. Many would have us believe the altar of repentance and water baptism is all that is necessary to come into God's presence. Others would have us believe, when we receive the baptism of the Holy Spirit this is all God requires of His people. Others would have us believe if we join their denomination this is all that is required to draw nigh unto God. Christian book store shelves are lined with "how to books" that lead nowhere. So how do we draw nigh unto God?

God has revealed this process in His design of the Tabernacle Moses built in the wilderness. God called Moses to come up into Mount Sinai. God not only gave Moses explicit instructions on how to build the Tabernacle, He showed Him a pattern of the Tabernacle, and everything in the Tabernacle.

"And look that thou make them after their pattern, which was shewed thee in the mount. Exodus 25:40

The word **pattern** means "plan, form, construction". It also means "meaning". God revealed the meaning of His Tabernacle to Moses. As we come to an understanding of the meanings God built into His Tabernacle, then His way is opened unto us. The writer of Hebrews gives us further understanding of what God meant when He showed Moses the pattern for the Tabernacle.

"Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith He, that thou make all things according to the pattern shewed to thee in the mount." Hebrews 8:5

The Tabernacle was to serve as an example and shadow of heavenly things. The heavenly things are the Spiritual things revealed in the Tabernacle. We are to view the Tabernacle through Spiritual eyes so we may know and understand God's eternal plan of salvation.

While Moses was in the mount, God revealed all things concerning the Tabernacle:

- What to build
- How to build
- What materials to use
- The size of the Tabernacle
- Which way it was to sit
- The skins to be used for the covering of the Tabernacle
- The color combinations for the decorations of the Tabernacle

God also showed Moses all the instruments of worship:

What size they were to be
What materials they should be made of

God also showed Moses to make:

The snuffers
The snuff dishes for the candlestick
The pans for the ashes
The shovels
The basons
The fleshhooks
The firepans

Nothing was to be of Moses' design, and there was to be no earthly architect on the job. Everything was to be of God's design. God informed Moses:

*"And look that thou make them after their pattern, which was shewed thee in the mount."
Exodus 25:40*

God not only showed Moses the design of the Tabernacle, and everything in the Tabernacle, He also showed him the completed product. One of the most interesting aspects of the Tabernacle is that all the materials to build the Tabernacle had been brought from Egypt. When Israel left Egypt, they spoiled the land. God had put it in the Egyptians hearts to give Israel everything they needed to build the Tabernacle in the wilderness. God informed His people before they left Egypt:

"But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians." Exodus 3:22

God knew Israel would need all these materials to build His Tabernacle in the wilderness. When it came time to build, God spoke to Moses to have the Israelites bring all the materials He had supplied to build the Tabernacle:

"Speak unto the children of Israel, that they bring Me an offering: of every man that giveth it willingly with his heart ye shall take My offering.

And this is the offering which ye shall take of them; gold, and silver, and brass,

And blue, and purple, and scarlet, and fine twined linen, and goats' hair,

And rams' skins dyed red, and badger's skins' and shittim wood,

Oil for the light, spices for anointing oil, and for sweet incense;

Onyx stones, and stones to be set in the ephod, and in the breastplate." Exodus 25:2-7

The Israelites were to bring everything needed to build the Tabernacle. Moses was instructed to only take the materials given with a willing heart. It is impossible to please God in anything we

There were three colors used in the Tabernacle:

Blue

Purple

Scarlet

There were three uses of oil in worship in the Tabernacle:

Oil for light

Spices for anointing oil

Sweet incense

Israel had obtained more than enough of everything from Egypt to build the Tabernacle. They also had in their possession enough to do the worship service ordained by God.

God's presence was with Israel throughout their wilderness journey. His presence was felt in the cloud that covered them in the daytime, and in the warmth of the pillar of fire by night. The desert is very hot in the daytime and very cold at night. Without God's cloud in the day, and His warmth at night, Israel would truly have perished in their journey through the iron furnace.

As we view the Tabernacle through Spiritual eyes, God will reveal His process of drawing nigh unto Himself. It is God's desire we come into His presence, and stand clean before Him with clean hands and a pure heart.

Chapter One

Entrance to God's Eternal Salvation Plan

When God gave Moses the command to build the Tabernacle in the wilderness, He left nothing to chance. He had put in all the Egyptians' hearts to provide everything for the building of the Tabernacle. When the Israelites spoiled Egypt, the Egyptians not only gave them enough of everything, they gave in abundance. God's hand is never slack in accomplishing what He desires to be done.

We need to ask ourselves, "How important is it for us to understand the building of the Tabernacle?" God only used six chapters of His precious Book to explain His total creation. In these six chapters, He also gave insight on the sons of Adam, how man fell, and the judgment upon His creation man at the time of Noah.

In contrast, God used sixteen chapters in the Bible to give us understanding of the Tabernacle, its construction, and the services His people were to perform before Him. Everything in God's Word is for our benefit. The time God dedicated in His Word to the Tabernacle was for our understanding of His eternal plan of salvation.

The Tabernacle reveals how God's creation man can again enter into, and live in, His presence. When God called Moses into the Mount, He gave him a visual image of the Tabernacle when it was completed. As God informed Moses:

"And thou shalt rear up the tabernacle according to the fashion thereof which was shewed thee in the mount." Exodus 26:30

God not only showed Moses the completed project in a vision, He also instructed him concerning who would be in charge of overseeing the entire project:

"See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah: And I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship." Exodus 31:2-5

God was in complete control of the building of the Tabernacle. He provided for all the materials through the Egyptians. He trained and raised up Bezaleel the son of Uri to oversee the building. God filled Bezaleel with His Spirit, and anointed him to do the work. God also gave Bezaleel wisdom, understanding, and knowledge in all the areas of labor.

The name **Bezaleel** means *"in God's shadow"*. Those whom God puts in charge of His work in the earth today are operating in God's shadow. God's shadow is His anointing. When His anointing comes, man is empowered to do God's will and accomplish His purpose.

Bezaleel was the son of Uri. The name **Uri** means "*my light*". Those who are doing God's work must operate their lives by the light of His Word.

Bezaleel was given a helper:

"And I, behold, I have given with him Aholiab, the son of Abisamach, of the tribe of Dan: and in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded thee:" Exodus 31:6

God gave Bezaleel the wise hearted Aholiab, the son of Abisamach. Aholiab became Bezaleel's right hand man. God had filled Aholiab with wisdom to accomplish all God had commanded Moses to do.

The name **Aholiab** means "*house of my father*". Those God has chosen to do His work have been raised up in the house of the Father, filled with wisdom, and anointed to do the work God has set before them.

The name **Abisamach** means "*brother of support*". God has raised up many with the ministry of helps. These are joints in the body to be a help to those who are building the house of the Father (the body of Christ).

Much work was set before Bezaleel and Aholiab. They were to build. . .

"The tabernacle of the congregation, and the ark of the testimony, and the mercy seat that is thereupon, and all the furniture of the tabernacle,

And the table and his furniture, and the pure candlestick with all his furniture, and the altar of incense,

And the altar of burnt offering with all his furniture, and the laver and his foot,

And the cloths of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office,

And the anointing oil, and sweet incense for the holy place: according to all that they have commanded thee shall they do." Exodus 31:7-11

God gave the dimensions used in the building of the Tabernacle in cubits. A cubit was the common standard of measure in the ancient world. The length of the cubit was approximately 18 inches. The length of a cubit was determined by measuring a man's arm from the point of the elbow to the end of the middle finger. So the cubit varied in length. The Hebrews also used a long cubit which was approximately 21 inches. This matched the Babylonian and Egyptian royal cubit. Most scholars agree and believe the 18" cubit measure was used to describe the size of the Tabernacle.

As we consider the Tabernacle, we need to know every measurement, every color, the cloth, the skins, and all materials used to build the Tabernacle have Spiritual meanings. We must understand these Spiritual meanings to understand God's eternal plan for His creation man.

When the religious system was about to stone Stephen, he spoke of the Tabernacle in the wilderness:

"Our fathers had the tabernacle of witness in the wilderness, as He had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen." Acts 7:44

Stephen spoke of the Tabernacle as the Tabernacle of Witness. The Tabernacle is given as a Spiritual witness of God's eternal salvation plan for man, and it is important we view it through Spiritual eyes.

The Outer Court

Moses' Tabernacle consisted of the Holy Place, and the Most Holy Place. Around the Tabernacle was an enclosure known as the Outer Court. The Outer Court and the Tabernacle were enclosed by hangings of pure twined linen. These were the instructions God gave Moses for the construction of the Outer Court:

"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:" Exodus 27:9

The Enclosures Around the Outer Court

The North side of the court and the South side of the court were one hundred cubits long. The number one hundred represents God's perfect divine order. When we enter into the Outer Court, we come into God's eternal plan of salvation which will bring us again into God's divine order.

Breadth of the Gate, Fifty Cubits

"And for the breadth of the court on the west side shall be hangings of fifty cubits: their pillars ten, and their sockets ten." Exodus 27:12

The breadth or width of the Outer Court was fifty cubits. The number fifty is the number of the Holy Spirit. It is also the number of deliverance, as revealed in the Year of Jubilee. The Outer Court is where God's deliverance begins to set us free from the old sin nature.

Five Thousand Cubits

When we multiply the length of the Outer Court by the width we discover the area covered by the Outer Court is five thousand square cubits; $50 \times 100 = 5000$. This figure becomes significant as we realize that at the beginning of the five thousandth year of God's creation, He sent Jesus as an example to bring His creation into divine perfection.

The number five thousand is a combination of 5×1000 . Five is the number of God's grace, and one thousand is the number of His divine perfection. The Outer Court is where man begins his journey into God's divine perfection. Only by the grace of God and His Holy Spirit can we come again into His divine perfection.

"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." Exodus 27:13-14

It mattered not where the Tabernacle was set up, the gate was to always face East. East is the direction of the New Day. Those who are seeking to draw nigh unto God are to look toward the New Day of God's creation.

The curtains on each side of the Gate were to be fifteen cubits. Fifteen is the number of God's Kingdom. It is the combination of 3 x 5. Again, three is the number of completion and five is the number of God's grace. When we enter the Outer Court we are beginning our walk toward the Kingdom.

As we view God's revelation through Spiritual eyes, we come to the understanding it is only by God's righteousness, the grace of Jesus, and the cleansing power of the Holy Spirit that we can enter into the Kingdom of God.

The Measurements of the Gate

"And for the gate of the court shall be an hanging of twenty cubits, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework: and their pillars shall be four, and their sockets four." Exodus 27:16

The Gate was the only opening in the Outer Court. It was twenty cubits wide and five cubits high; $20 \times 5 = 100$. Again, we discover 20×5 is one hundred cubits. Those who desire to enter into God's complete and perfect salvation plan must enter the Outer Court by way of the Gate. Jesus spoke of the Gate in His sermon on the Mount:

"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:" Matthew 7:13

The entry into God's divine perfection is by the strait gate. The word **strait** means "narrow, close, or confining". The broad way is the way of the world. Those who desire the broad way have no desire to draw nigh unto God. All who will enter into the Kingdom must enter through the close, narrow, strait gate. Jesus expounded on this basic principle:

"Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matthew 7:14

As Jesus stated, few will find the strait gate. Many have been told they have found it because they have repeated a few words prompted by another; or they have joined a denominational order. But until a person begins to walk as Jesus walked, he is still on the broad way. The prophet Joel spoke of the multitudes who have entered the strait gate, but refuse to go on into God:

"Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision." Joel 3:14

The multitude of those who are called by God's name are still in the valley of decision, not knowing if they want to walk with God or run with the world. Jesus provided us with the way, the truth, and the life. Those who choose His way will enter into life. Those who choose the broad way will be part of His judgment.

The Fine Needlework Colors of the Gate

"And for the gate of the court shall be an hanging of twenty cubits, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework; and their pillars shall be four, and their sockets four." Exodus 27:16

The Color Blue

The Gate was decorated with fine needlework of blue, purple, and scarlet. These three colors reveal important facets concerning our entry into God's eternal plan of salvation. The first color used was blue. Blue is the color of the Holy Spirit and the Spiritual realm of God.

The Spiritual realm is the heavenly realm. The heavenly realm is over our flesh realm. The word **heaven** in the New Testament is the Greek word OURANOS and means "the aerial heaven", or "where the birds fly". The heavens (or as we would say, the sky) is blue. Thus blue is the color of God's Spiritual authority covering the earth.

The Color Purple

Purple is the color of royalty. This symbolizes the King of Kings and Lord of Lords' sovereignty over His creation. Before Jesus was to be crucified the Roman soldiers stripped off His linen robe:

"And the soldiers platted a crown of thorns, and put it on His head, and they put on Him a purple robe, then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man!" John 19:2 & 5

Pilate's words were, "Behold the man". Even though the Roman soldiers meant to mock Jesus, we need to behold the man, Jesus, clothed in God's royalty. As we view His crown of thorns we should behold the man who suffered so all mankind could be free. Everything Jesus did was to show us the way back to the presence of the Father.

The Color Scarlet

Scarlet is the color of the blood sacrifice. Only by the sacrificial blood of Jesus can we again enter into the presence of the King of Kings and Lord of Lords. Only those who enter in by the strait gate will walk into the promise Jesus made to John on the Isle of Patmos:

"And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen" Revelation 1:5-6

The Gate to the Outer Court displays the blood of Jesus. When we are washed clean by His blood, we can ask the Father and He will give us the Holy Spirit anointing, Luke 11:13. Through the Holy Spirit anointing we can continue our walk past the Outer Court, into the Holy Place, and ultimately into the Holy of Holies to become kings and priests unto our God. The Gate to the Outer Court proclaims our promises in God.

The Curtains of Fine Twined Linen

Linen, the Symbol of Righteousness

The curtains that enclose the Outer Court were made of fine twined linen. Linen is the symbol of righteousness. Our whole life must be surrounded by the righteousness of God. In his letter to the Corinthians, Paul revealed:

"For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." 11 Corinthians 5:21

Because of the price Jesus paid we, too, can attain unto the righteousness of God. Jesus revealed His Holy City, the bride of Christ, to John on the Isle of Patmos:

"Let us be glad and rejoice, and give honour to Him: for the marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints." Revelation 19:7-8

If we do not attain unto the righteousness of God we cannot enter into His divine order and perfection. Everything we do, say, or think must be surrounded by the righteousness of God.

The Sixty Pillars

Pillars of Brass - Sin

The curtain around the Outer Court hung on pillars:

"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." Exodus 27:10

The pillars around the Outer Court and the sockets were made of brass. The sockets were base plates, into which the pillars fit to hold them upright. Brass is the symbol of sin. The Outer Court is where man begins to deal with his sin nature.

There were twenty pillars on the south side of the Outer Court, twenty pillars on the north side, ten pillars on the west side, three pillars on each side of the gate, and four pillars which supported the Gate; for a total of sixty pillars to surround the Outer Court.

6 x 10 = 60 Pillars

Six is the number of man and ten is the number of God's divine order. Again, the Outer Court is where carnal man begins to be taught God's divine order. Unfortunately, this is not being done in the modern church systems. Many pastors and teachers in today's churches do not teach God's

divine order. They only teach the commandments and doctrines of men. God is desiring to deliver His people from these works of man. He is opening His Word for all who desire to know and walk into truth.

The Silver Hooks and Fillets

Silver, the Symbol of Redemption

Moses was informed the hooks and the fillets were to be made of silver. The silver hooks were attached to the pillars to hold the fillets. The fillets were poles between the pillars, on which the curtains hung.

Silver is the symbol of redemption. God's plan of redemption for mankind is revealed in the silver used in the Tabernacle. The silver fillets (or poles) supported the curtains of fine twined linen (or God's righteousness). Only through God's redemption plan can man again come into the righteousness of God through Christ Jesus.

It is God's desire to redeem man from his fallen state. He desires to again walk and talk with His creation as He did in the garden. This was God's plan from the beginning. The complete Tabernacle: every color, number, fabric, metal, and skin displays His plan of redemption.

The Silver Chapters and The Brass Pins

There were two other items used in the making of the enclosure of the Outer Court. On top of the pillars there were chapters. These were caps or tops made of silver. The crowning glory for all God's children is His plan of redemption for His whole creation.

There were also pins or stakes to hold the curtains secure to the ground. The pins were made of brass. When Adam sinned in the Garden the whole creation fell. The pins or stakes used to hold the curtains to the ground are a sign to all who will understand that it is our sin that holds us in our earthly, fleshly condition.

The Fifty Connecting Loops

Moses was given one more commandment concerning the Outer Court:

“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.” Exodus 26:4

The Tabernacle was made of ten curtains. Every curtain was twenty-eight cubits long, Exodus 36:9. To hold these curtains together, God informed Moses to make fifty blue loops along the edge of the curtains. Again, fifty is the number of the Holy Spirit. Blue is the color of the Holy Spirit. Without the Holy Spirit, we could never attain unto God's righteousness. The Tabernacle reveals it is the Holy Spirit that holds everything together in our lives.

The Fifty Golden Taches

These loops were held together by "taches".

"And thou shalt make fifty taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle." Exodus 26:6

The taches were hooks made of gold. The taches are the only gold used in the Outer Court. Gold is the symbol of God, and it is God, through the operation of the Holy Spirit, that holds everything together. Anything God does not hold together will come apart.

God's design for the Tabernacle is His design for each life who will enter into His presence and stand clean and whole before Him. When we come to the Gate of the Outer Court, it is the point of repentance. Jesus informed the Jews:

"No man can come to Me, except the Father which hath sent Me draw him: and I will raise him up at the last day." John 6:44

Those who the Father draws must enter in through the "strait gate". This begins God's redemption process in our lives.

Chapter Two

The Gate of the Tabernacle

When the tabernacle was erected, it was an island of righteousness in a desert wilderness. The Tabernacle of Witness is the picture of every member of the body of Christ in the earth today, a symbol of righteousness to a lost and dying world. We discover this relevant truth in every area of the Tabernacle beginning with the Gate to the Outer Court.

The Gate to the Outer Court was one curtain. It was not made to open. To enter the Outer Court one had to pick up the curtain, and bow down to enter in. When we approach unto our God, we must humble ourselves. This is the act of repentance. It is impossible to enter into the righteousness of God without first humbling ourselves in His sight. The Apostle James informs us:

"Humble yourselves in the sight of the Lord, and He shall lift you up." James 4:10

Peter, who was given the keys to the Kingdom, declared:

"Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time." I Peter 5:6

The humbling process is part of the lifting up promised to God's elect. At the time we bow before the Lord to enter into the Gate, our eyes are still on the earth and earthly things. But as we enter into the Outer Court enclosure, God's whole plan of salvation is laid out before us.

There are three areas in the Tabernacle we need to walk into if we are to enter into the presence of God:

The Outer Court

The Holy Place

The Holy of Holies

Jesus spoke of these three areas in His Parable of the Sower. He spoke of the man who went forth to sow seed in the field. Jesus declared the field represented the world. The seed the man sowed was the Word of God. Some of the seed fell by the wayside, some fell on stony ground, some fell among thorns, and some fell on good earth. Only the seed that fell on good earth brought forth a harvest. Jesus spoke of this harvest:

"But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold." Matthew 13:8

These correspond with the three areas in the Tabernacle:

The Outer Court

The thirty (30) fold realm

The Holy Place

The sixty (60) fold realm

The Holy of Holies
The one hundred (100) fold realm

The area of the Tabernacle we dwell in is determined by what the seed (the Word of God) has produced in our lives. We need to witness the Tabernacle as a growing area. When we bow ourselves to enter through the Gate, we have taken our first step to enter into God's presence.

The Outer Court is the thirty-fold realm. The number thirty reveals the "beginners realm". Jesus was thirty when He began His ministry. At the age of thirty, Joseph stood before Pharaoh to become second ruler in his kingdom. Many believe John the Baptist was about thirty when he began his ministry. Thirty is also the "maturing realm".

The Brazen Altar

Our next step after we have humbled ourselves to enter the Gate to the Outer Court, the thirty-fold realm, is to approach the Brazen Altar:

"And thou shalt make an altar of shittim wood, five cubits long, and five cubits broad; the altar shall be foursquare: and the height thereof shall be three cubits.

And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same: and thou shalt overlay it with brass.

And thou shalt make his pans to receive his ashes, and his shovels, and his basins, and his fleshhooks, and his firepans: all the vessels thereof thou shalt make of brass." Exodus 27:1-3

The size of the Brazen Altar is very important. It was five cubits square and three cubits high. Again five is the number of grace. Three is the number of completion. 3 x 5 is 15. Fifteen is the number of the Kingdom. All who come into the Kingdom must come by way of the Brazen Altar.

The Brazen Altar was made of shittim wood overlaid with brass. This is the picture of fallen man. Wood is the symbol of flesh. Flesh overlaid with brass reveals man being covered with sin and his old, sin nature. Only by laying down the old life of sin on the Brazen Altar can we grow into the new creation man created in righteousness and true holiness.

The Brazen Altar was where Israel brought their sacrifices before the Lord to atone for their sin. The word **atone** means "to set aside, to placate, or to cover". Israel's sacrifices did not have the power to forgive their sin. Their sin was set aside, placated, or covered. Only the blood of Jesus has the power to forgive sin. Only by the blood of Jesus can our sins be totally expunged, completely done away with. Our trip to the Brazen Altar is where we lay down our lives and begin to grow in the Lord.

On each corner of the Brazen Altar was a brass horn. The horn is the symbol of **power**. The brass horns represent the power of sin in each of our lives. As Paul stated,

"For all have sinned and come short of the glory of God." Romans 3:23

Those who desire to enter into the glory of God must lay down their lives on the Brazen Altar.

The Laver

As we progress through the Outer Court, we come to the Laver. The Laver is the next step in our humbling process. God informed Moses:

"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, 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:" Exodus 30:18-20

The Laver was a container to hold water. The priests were to wash in the Laver before they entered into the Tabernacle. If they were not washed in the Laver, and entered into the Tabernacle unclean, they would be struck dead.

The Laver is our symbol of water baptism. No one can enter into the Holy Place of God without the benefit of water baptism. The Laver was the only instrument in the Tabernacle that was not given dimensions. Spiritually speaking it makes no difference where we are baptized. We can be baptized in a creek, a lake, a river, the ocean, or in a bathtub. A person can be baptized anywhere there is enough water to submerge the body. The Apostle Paul wrote to the church at Rome:

"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." Romans 6:3-4

We are to be buried with Jesus by baptism. Being buried does not mean to have water poured or sprinkled upon. It means to be totally submerged in water. Paul continued:

"For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection: Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin." Romans 6:5-6

Again Paul referred to being planted, or totally covered. The old man, even though he has been cleansed from sin, still needs to be crucified. Our body of sin must be abandoned in the baptismal pool if we are to continue on into the Holy Place.

The Natural Light Covering of the Outer Court

The Outer Court is where man begins his walk in God. Unfortunately many believe because they have been to the Brazen Altar and the Laver, this is all God requires of them. They never go any further. As we view the Outer Court from a Scriptural point of view, it is easy to understand why those who remain in the Outer Court never grow in the things of God.

There is no covering over the Outer Court. Those who remain in the Outer Court only receive natural light. Without God's Spiritual illumination, the only understanding they have of God's Word is what can be understood with the carnal mind. Those who remain in the Outer Court have no Spiritual understanding because there is no anointing in the Outer Court. The seed has fallen on good earth, but without the anointing, God's Word does not become life. The Beloved John informs us:

"But the anointing which ye have received of Him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him." I John 2:27

We can only abide in Christ as we have been taught by the Anointing. Since there is no anointing in the Outer Court, only natural light, those who remain there must depend on the teachings of man. These have no anointed teachings in their lives.

The Outer Court Baby Realm

The Apostle Peter Informs us:

"As newborn babes, desire the sincere milk of the Word, that ye may grow thereby:" I Peter 2:2

The Outer Court, the Baby Realm, is also known as the **Milk Realm**. The writer of Hebrews speaks of those who remain in the Milk Realm of the Outer Court:

"For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For everyone that useth milk is unskilful in the Word of righteousness: for he is a babe." Hebrews 5:12-13

Those who remain in the Outer Court need to continually be taught the first principles of the oracles of God. The word **oracle** means "a brief message or statement". Those in Outer Court Assemblies are continually taught the first principles of the salvation message Sunday after Sunday. The message is brief and contains no strong meat because the people cannot or will not receive it. Paul wrote to Timothy of those who are. . .

"Ever learning, and never able to come to the knowledge of the truth." II Timothy 3:7

Truth is the Spirit of Truth that came on the Day of Pentecost to cleanse God's people from all unrighteousness. Those who remain in their Outer Court Assemblies never come to the Spiritual revelation revealed in God's Holy Word. Jesus spoke to His disciples:

"It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are Spirit, and they are life." John 6:63

God's Word is strong meat when it is Spiritually discerned. To those in the Outer Court Assemblies, it is only milk. As the writer of Hebrews informs us:

*"For everyone that useth milk is unskilful in the word of righteousness: for he is a babe."
Hebrews 5:13*

Those who are unskilled in the Word of righteousness are still babes. The word **unskilled** means *"inexperienced"*. The unskilled are unable to use God's Word as a tool. The Word of God contains wisdom, knowledge, and revelation. It is up to us to seek God through His anointing to obtain understanding. The all-wise Solomon wrote:

"The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding." Proverbs 9:10

The fear or reverential awe of God's holy presence is the beginning of wisdom. Until we come into the knowledge and understanding of God's Word, we will never obtain the wisdom His Word reveals. Solomon further reveals:

"Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding." Proverbs 4:7

Wisdom is the principal thing. The word **principle** means *"the beginning or first thing"*. We need to seek God's wisdom in everything we do. We need to seek the Lord for His knowledge to do what He wants us to do or say. When we do this, we will get the understanding to accomplish His will.

There is one other facet in our seeking God in everything we do. Paul revealed this to the church at Ephesus:

"That the God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisdom and revelation in the knowledge of Him:" Ephesians 1:17

Through the Word, the Spirit of wisdom and revelation will bring us to the knowledge of the Lord Jesus Christ, the Father of glory. Solomon declared:

"How much better is it to get wisdom than gold! and to get understanding rather to be chosen than silver!" Proverbs 16:16

Wisdom from God's Word is better than gold, and we should choose understanding above silver. Those who are unskilled in the Word of righteousness have no way of seeking God's wisdom, knowledge, or His revelation. When there is no Spiritual anointing there is no understanding of God's revealed Word. Therefore they remain babes. Their desire is only for the milk of the Word. They are ever learning, but never able to come to the knowledge of God's Spiritual truths. The writer of Hebrews continues:

"But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." Hebrews 5:14

Those who are skilled in the word of wisdom, knowledge, and revelation are coming into full age or maturity. By the Word they can discern between good and evil.

There is no overcoming in the Outer Court. The Outer Court is only the area of maintaining. Those who remain in the Outer Court Assemblies are trying to hang on to their religious status quo. These are not proceeding on into what God has promised, nor are they overcoming the things of this life so they may become inheritors in God's Kingdom.

The writer of Hebrews continues His discourse to those who choose to go on and enter into God's presence:

*"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment."
Hebrews 6:1-2*

We are informed to go on, not hang on. We are to leave the principles of the doctrines of Christ. Again the word **principle** means "*the beginning things, the first teachings*". We are to go on into perfection. The word **perfection** means "*to be complete or mature*"; as we would put it today, to grow up, become an adult. Perfection does not mean we will never make a mistake, but as adults we can correct our mistakes, and not blame others for our failures.

The writer of Hebrews says we are not to lay again the foundations we have already laid. What are these foundational teachings we are to leave behind so we may go on into maturity? The writer lists:

1. Repentance from dead works
2. Faith toward God
3. Doctrines of Baptisms
4. Laying on of Hands
5. Resurrection of the Dead
6. Eternal Judgment

These six messages make up the majority of teachings Sunday after Sunday in the Outer Court Assemblies.

The "going on" spoken of by the writer of Hebrews is laid out in the Tabernacle in the Wilderness. As we come to the end of the thirty-fold, maturing realm we come to the entrance into the Holy Place. Before us is the door, but before we can enter in at the door there must be a change of garments, another washing, and an anointing. There must also be a change in our relationship with our God; a higher calling.

As we enter through the door, we enter into the Holy place. From this point on we will find no brass because those who enter into the Holy Place have dealt with the old sin nature and are ready for the next step in the Tabernacle in the Wilderness.

Those who enter into the Holy Place have left the Outer Court Assemblies. Their whole desire is to seek God's higher calling in their lives. Sometimes this means leaving family, friends, and old acquaintances. Our whole desire must become as Paul's when he cried out in his letter to the church at Philippi:

"That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death;" Philippians 3:10

Only those whose whole desire is to know Christ Jesus and witness the power of His resurrection in their lives will enter into the Holy Place. These will truly know His suffering and be conformed to His death.

Those who are to know Him must leave all behind in the Outer Court. These have a mind set that nothing can deter them in their quest for His Holy of Holies. The Holy Place is their next step. The Holy Place is the priesthood realm. But before the priests could approach the Door to the Tabernacle, they were to wash in the Laver. God's commandment was:

"For Aaron and his sons shall wash their hands and their feet thereat:" Exodus 30:19

The priests' hands and feet were to be clean before they could enter into the Tabernacle. This is as true today as it was in the days of Moses. If we are going to draw nigh unto God our hands must be clean. The hands represent our service to God. We cannot serve God with defiled hands. Our service before God must be pure and holy, undefiled by the things of the world or the carnal mind.

Likewise, our feet must be clean. The feet represent our walk before God. We cannot draw nigh to God if we continue to walk in the ways of the world. Our service and our walk must be purified if we are to approach unto our God.

Other related books by George Kirkpatrick which lay out a step-by-step growth from Salvation to Maturity:

*Where Are You In The Kingdom
From Repentance to our Promise Land
God's Prophecy in Stone*

Chapter Three

The Boards of Shittim Wood

As we approach the Holy Place, we find God gave Moses specific instructions on how to build the Tabernacle. All the items in the Tabernacle were to be made of temporary materials except the gold, silver, and brass. God informed Moses:

"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." Exodus 26:15-16

The Tabernacle boards were to be made of shittim wood. The shitah tree was also known as acacia. Shittim wood was very hard, heavy, and insect resistant. In today's measurement, the boards for the Tabernacle would have been fifteen feet long and twenty-seven inches wide. It would take a very large tree to get boards this size. Since they had no way to cut timber in the wilderness and they were in a desert area, all the shittim wood for the whole Tabernacle had to be brought with them from Egypt.

"And thou shalt make the boards for the tabernacle, twenty boards on the south side southward." Exodus 26:18

The Tabernacle was twenty boards long. The boards were one and a half cubits wide and ten cubits high. So the Tabernacle was thirty cubits long; $1.5 \times 20 = 30$.

"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." Exodus 26:17

The tenons were pins in the bottom of the boards to set in the sockets to hold the boards in place.

The Silver Sockets

"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." Exodus 26:19

The sockets were silver. Silver is the metal of redemption. Throughout the Tabernacle, we witness God's redemption plan for His creation man.

The Tabernacle was held together by bars:

"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. Exodus 27:26-28

The main supporting bar in the middle of the board ran from end to end. Then there were five other bars used for support. Five is the number of grace. The main supporting bar represents our Lord Jesus Christ who brought grace to all mankind. Without the main supporting bar and His grace, our Tabernacle could not stand.

The bars fit in arms. This made the Tabernacle very solid to withstand the desert winds. When God wraps His arms around us, we can stand no matter what adversity comes against us.

"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." Exodus 26:22-23

The West side of the Tabernacle took six boards. The two corner boards overlapped, so this made the Tabernacle ten cubits wide. The whole Tabernacle was thirty cubits long, ten cubits wide, and ten cubits high.

Overlaid with Gold

"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." Exodus 26:29

All the boards and the bars were shittim wood, overlaid with pure gold. Wood represents flesh. In the Outer Court the wood was overlaid with brass. This is a picture of our flesh being covered with sin. In the Tabernacle, the wood (flesh) is covered with gold, or overlaid with the presence of God.

The boards overlaid with gold were the strength of the Tabernacle, as God's Spiritual boards (His body) overlaid with gold are the strength of His Kingdom.

The Door

There were two entrances in the Tabernacle: the Door and the Veil. The entrance into the Holy Place is called the Door.

"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." Exodus 26:36

The Door to the Tabernacle was made like the Gate to the Outer Court with blue, purple, and scarlet needlework on fine twined linen.

The Pillars

"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." Exodus 26:37

The door hung on five strong pillars. Again, five is the number of grace. God's complete salvation and redemption plan is hung on His grace.

The pillars were made of shittim wood overlaid with pure gold. The hooks were also gold. All things in God's presence are gold. But the sockets were brass, not gold, because they sat upon the earth. This is an important fact. The Door was still in the Outer Court. Until man enters through the Door into the Holy Place, he is still dealing with the old, sin nature.

Summary, Part 1:

This completed the main structure of the Tabernacle. God informed Moses:

"And thou shalt rear up the tabernacle according to the fashion thereof which was shewed thee in the mount." Exodus 26:30

God made sure nothing was left to man's imagination, nor was any of the design left up to Moses. God was the designer, the architect, and the overseer of the building of the Tabernacle.

Part 2:

The Coverings of the Tabernacle

The Covering of Fine Twined Linen

"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." Exodus 26:1

The first covering on the Tabernacle was fine twined linen. This covering was embroidered with blue, purple, and scarlet. The embroidered design was to be of cherubims. Cherubims always protect the holiness of God. In the book of Genesis we discover God set cherubims at the East end of the Garden so man could no longer partake of the Tree of Life and live. The prophet Isaiah spoke of God dwelling between the cherubims, Isaiah 37:16. The prophet Ezekiel spoke much about the cherubims being around the throne of God. The Psalmist also wrote:

"The Lord reigneth; let the people tremble: He sitteth between the cherubims; let the earth be moved." Psalm 99:1

God sits between the cherubims. The cherubims are always in the presence of God. When we enter into the Holy Place, we enter the protection of the cherubims.

When one enters into the Holy Place all that is visible is the pure linen with its embroidered work and the pure gold that covers the boards. This reveals God's righteousness, His purity, and His holiness.

God informed Moses how to make the ten curtains:

"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." Exodus 26:2

The ten curtains were to be twenty-eight cubits long, and four cubits wide. As we stated before, ten is the number of God's divine order. Twenty-eight is a combination of 4 x 7. Four is the number of God's creation and seven is His perfect number. The number twenty-eight reveals the perfection of God's creation. Everything in the Tabernacle and the Outer court are in God's divine order to bring His creation man again into His image and likeness.

The Couplings Loops of Blue

"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." Exodus 26:3-5

Five curtains were to be coupled together. Again, five is the number of grace. Five curtains were coupled together to make one curtain. The other five curtains were also coupled together. So the first covering on the Tabernacle was two curtains: twenty-eight cubits long and twenty cubits wide.

On the edge of each curtain were fifty loops of blue. Fifty is the number of the Holy Spirit and blue is also the color of the Holy Spirit. The Holy Spirit is the binding force in the body of Christ. Without the Holy Spirit there would be nothing to hold us together.

"And thou shalt make fifty taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle." Exodus 26:6

Again, we witness the Holy Spirit, holding together God's redemptive plan for His creation man.

The Covering of Goat's Hair

The next covering upon the Tabernacle was goat's hair.

"And thou shalt make curtains of goat's 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." Exodus 26:7-8

The goat's hair was black. Moses was informed to make eleven curtains. Eleven is the number of confusion, incompleteness, or disorganization. Black is the color of sin. When we were in our sin the things of God were confused, incomplete, and in a state of disorganization. We had no conception of what God desired us to be, or what He expected of us.

When man sinned in the garden the presence of God departed. A void was left in man. From the time of creation, man has tried to fill that void with ambition, money, sex, drugs, alcohol, all kinds of entertainment, sports . . . the list is endless. When we come to the realization only God can fill that void, the confusion will end. Incompleteness in our lives will become fulfillment. Disorganization will become an orderly walk.

"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." Exodus 26:9

Of the eleven curtains, five were coupled together, and six were coupled together. The sixth curtain was to drape over the front of the Tabernacle to be a backdrop for the door. The Door as the Gate was not made to open. The Door was lifted and the priest entered under the Door. To do this he had to pass under the goat hair covering in order to enter in through God's righteousness. This is to show us, that we too, are to overcome the old sin nature by humbly submitting ourselves to the righteousness of God.

"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." Exodus 26:10

Again we see the fifty loops. Even in our sin the Holy Spirit is always there to hold our lives together. Even though sometimes we do not recognize Him or allow Him to be part of our lives, the Holy Spirit is there drawing us unto God. Many believe their coming to God was spontaneous. A good message was preached, a song touched their heart, or a friend or relative spoke to them. The Apostle Paul declared:

"According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love:" Ephesians 1:4

Those who come to Christ's saving grace were chosen in Him before the foundation of the world. Paul continued:

"Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will," Ephesians 1:5

We were predestinated to be His adopted children. The word **predestinated** means *"to decide beforehand, to be predetermined, and foreordained"*. Being predestined does nothing for us until we repent. Many whom God has called refuse to come to repentance. As Jesus declared:

"For many are called but few are chosen." Matthew 22:14

The Holy Spirit safeguards us until we come unto repentance. This protection remains with us until we come into the fullness of Christ. It is only by the anointing that we can enter into the New Day and into God's presence.

The Fifty Taches of Brass

"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." Exodus 26:11

Moses was informed to make the taches to hold the curtains of goat's hair out of brass. It is not God who holds our sin together. Our sin nature is held together by sin or brass.

The Coverings of Ram Skins and Badgers' Skins

The coverings of fine twined linen and goat's hair curtains were made large enough to hang over the front, the back, and both sides of the Tabernacle.

There were two more coverings on the Tabernacle over the goat's hair and fine twined linen:

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

The covering over the goat's hair was made of rams' skins dyed red. There were no dimensions given for the rams' skins or badgers' skins. There is a reason no measurements were applied to the rams' skins dyed red or the badger skins. The rams' skins dyed red wondrously represent the blood sacrifice of our Saviour, Jesus Christ. His sacrifice is limitless. For this reason God gave no dimensions to the rams' skins dyed red.

When we enter into God's salvation plan for His creation man, our sins are lovingly covered by the blood of Jesus. Our sin, represented by the covering of goat's hair, is forever sandwiched between the blood of Jesus and the fine twined linen righteousness of God. Our sins are forever sealed under the blood as long as we walk in God's righteousness.

The KJV of the Bible declares the outer most covering of the Tabernacle was made of badgers' skins. Since badgers' skins were not suitable for the outer covering of the Tabernacle, scholars believe it was the skin of an animal called the Dugong; an animal which resembles the porpoise. The skin of the Dugong has a bluish cast. The outside covering of the Tabernacle was therefore blue. The color blue marvelously represents the Holy Spirit covering over every work of God in our lives.

It is by this Holy Spirit covering in our lives we stay in God's will, walking in His way to grow up into the head which is Christ and come into His glory. God's whole plan of redemption is covered by the Holy Spirit anointing.

Summary, Part 2

This completed the structure of the Tabernacle. Anywhere the Tabernacle was set up it was always to face the East, toward the New Day. God's New Day lies directly ahead of us.

By viewing the Tabernacle through Spiritual eyes, we can know and understand God's redemption plan for His creation, man. Those who are desiring to become kings and priests unto

their God must walk beyond the Brazen Altar and the baptismal cleansing of the Laver in the Outer Court. They must continue on to the entry of the door into the Holy Place of God.

Those approaching the door need a change of clothes before they can enter in. This change is shown in the priestly garments. All those who desire to become priests of God also need an anointing, and another washing.

God has given explicit instructions to those who desire to enter into the priesthood realm of God. Jesus spoke to John:

“And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto Him that loved us, and washed us from our sins in His own blood,

And hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen.” Revelation 1:5 - 6

Chapter Four

The Priestly Garments

Only those who were clothed in their priestly garments could enter into the Holy Place. As we view the priestly garments through Spiritual eyes, we see clearly what we must become if we are to enter into the Holy Place in God. God informed Moses:

"And thou shalt make holy garments for Aaron thy brother for glory and for beauty." Exodus 28:2

The priestly garments were to be glorious and beautiful.

"And thou shalt speak unto all that are wise hearted, whom I have filled with the Spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office.

And these are the garments which they shall make; a breastplate, and an ephod, and a robe, and a brodered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office." Exodus 28:3-4

The priestly garments were to consist of a breastplate, an ephod, a robe, a brodered coat, a mitre, and a girdle. Each piece has a Spiritual meaning to those who are drawing nigh unto God.

"And they shall take gold, and blue, and purple, and scarlet, and fine linen." Exodus 28:5

The priestly garments were to be made of the same material as the curtains, the gate, and the door. The same colors used throughout the construction of the Tabernacle are also used in the priestly garments. The prophet Ezekiel, speaking of the priestly garments, informs us:

"They shall have linen bonnets upon their heads, and shall have linen breeches upon their loins; they shall not gird themselves with any thing that causeth sweat." Ezekiel 44:18

The priests who enter into God's Holy Place can wear nothing that causes sweat. Sweat is the sign of labor. Those who enter into the Holy Place will have ceased from their own labors. The writer of Hebrews spoke of those who will enter into God's rest:

"For he that is entered into his rest, he also hath ceased from his own works, as God did from His." Hebrews 4:10

God rested from His labors on the Seventh Day. His Seventh Day is directly ahead for His creation. Those who have ceased from their own labors will enter into His rest. The prophet Isaiah spoke of those who are ready to enter into their Holy Place in God:

"Awake, awake: put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the Holy City: for henceforth there shall no more come into thee the uncircumcised and the unclean." Isaiah 52:1

Mount Zion is the highest place in Jerusalem. God chose Jerusalem as the place where He would put His name, 1 Kings 11:36. Spiritually speaking, Jerusalem consists of those who have chosen the High Place of God to dwell in. These have put on their beautiful garments and have ceased from their own labors. Jesus declared those who would make up His Holy City to John on the Isle of Patmos:

"And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints." Revelation 19:8

The Holy City, New Jerusalem, will be inhabited by those who are clothed in their priestly garments of fine linen, clean and white. These have been cleansed by the blood of Jesus and cleansed in the baptismal pool. They have been made ready to enter into the Holy Place of God. Before they can enter in they must have a change of clothing. They must adorn their priesthood garments.

The Ephod

The first article of clothing for the priestly garment was the ephod.

"And they shall make the ephod of gold, of blue, and of purple, of scarlet, and fine twined linen, with cunning work.

It shall have the two shoulderpieces thereof joined at the two edges thereof; and so it shall be joined together." Exodus 28:6-7

The ephod was an ornamental garment made of fine twined linen. It was woven with threads of gold, blue, purple, and scarlet. The ephod draped over the front and back of the priest. It was held together by two shoulder pieces, and was put on like a sleeveless sweater. This beautifully reveals that the front and the back of the priest was covered with the righteousness of God, and interwoven with all the tenants of our faith. The gold color represents God. The blue color represents the Holy Spirit. The purple color represents the royal sovereignty of God, and the scarlet color represents God's saving grace.

The Curious Girdle

"And the curious girdle of the ephod, which is upon it, shall be of the same, according to the work thereof; even of gold, of blue, and purple, and scarlet, and fine twined linen." Exodus 28:8

The curious girdle was a belt-like garment worn around the middle of the loins to hold the ephod in place. The loins is the area between the hips and the ribs. The phrase "girt up the loins" appears many times in God's Word.

The loins are the pivotal point of the body. It is the sign of strength, activity, and power. This area of the body also symbolizes humility, sorrow, righteousness, and faithfulness. The loins also contain man's regenerative powers.

If we are to enter again into the presence of God, our loins must be girt with the curious girdle. Strength, activity, power, humility, sorrow, righteousness, and faithfulness must become part of our regenerative life. Without these attributes in our lives, we can never come again into God's image and likeness.

The Two Onyx Stones

God informed Moses to take two onyx stones and engrave the name of six of the tribes on each stone. These were to be set in settings of gold, Exodus 28:8-11.

"And thou shalt put the two stones upon the shoulders of the ephod for stones of memorial unto the children of Israel: and Aaron shall bear their names before the Lord upon His two shoulders for a memorial." Exodus 28:12

The onyx stones on each shoulder of the priest were linked together with a chain of gold. The chain draped in front of the breastplate. The High Priest was to bear the names of the twelve tribes of Israel before the Lord as a memorial. Even though these names were separated on the shoulders of the priest, they were linked together by God. This reveals we are to become one in God with no separation, no division. God only has one body who will enter into His presence.

Twelve is the number of God's government. There were twelve patriarchs, twelve tribes, and Jesus had twelve disciples who became the twelve apostles who were set over the early churches. The High Priest was to bear the names of God's chosen government before the Mercy Seat as a memorial before God. When the prophet Isaiah prophesied the birth of Jesus, he declared:

"For unto us a child is born, unto us a son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace." Isaiah 9:6

The government was to be upon Jesus' shoulders. Jesus did not become the shoulders of the church. God's Word declares He became the head of the church, Ephesians 5:23. His shoulders represent the leadership He has ordained in His true church. This leadership is called the eldership. God's government rests upon the shoulders of His chosen leadership, those elders who are properly set in the body.

Spiritually speaking, the shoulders represent the seat of government. The arms are attached to the shoulders. The arms are the strength of the body. The hands are attached to the arms. The hands represent our service and ministry before our God.

The High Priest was to bear the onyx stones upon his shoulders when He entered into the Holy of Holies. When he did this he was proclaiming God's chosen leadership could enter into the presence of God if they were properly attired in their priestly garments. We must understand God is not looking for a religious uniform. He is looking for those who are Spiritually prepared to enter into His presence, those whose righteousness and true holiness is displayed in everything they say and do.

The Breastplate

The next article of clothing was the breastplate of judgment:

“Thou shalt make the breastplate of judgment with cunning work; after the work of the ephod thou shalt make it; of gold, of blue, and of purple, and of scarlet, and of fine twined linen, shalt thou make it. Exodus 28:15

The breastplate was made in the same fashion as the ephod:

“Foursquare it shall be being doubled; a span shall be the length thereof, and a span shall be the breadth thereof.” Exodus 28:16

The breastplate was made foursquare and it was folded over to form pockets. God informed Moses what was to be displayed upon the breastplate:

“And thou shalt set in it settings of stones, even four rows of stones: the first row shall be a sardius, a topaz, and a carbuncle: this shall be the first row.

And the second row shall be an emerald, a sapphire, and a diamond.

And the third row a ligure, an agate, and an amethyst.

And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their inclosings.

And the stones shall be with the names of the children of Israel, twelve, according to their names, like the engravings of a signet; every one with his name shall they be according to the twelve tribes.” Exodus 28:17-21

There were four rows of stones with three stones in each row. A name of one of the twelve tribes of Israel was to be engraved on each stone. As we view the breastplate Spiritually, we discover many interesting facets to these jewels set in God’s Word. The breastplate contained 12 stones. By comparing these stones, we discover these are the same stones that make up the twelve foundations for the wall of the Holy City, New Jerusalem.

“And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.” Revelation 21:19-20

These are the same stones in the breastplate. The names are not the same because of translation, but they are the same stones:

“And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.” Revelation 21:14

Instead of the names of the twelve tribes, the foundations bear the names of the twelve apostles. The twelve apostles make up the foundation of the Holy City. The twelve stones proclaim God's Spiritual tribes sealed in the seventh chapter of Revelation.

The breastplate was foursquare. Jesus described the Holy City as a city that lieth foursquare, Revelation 21:16. God's Holy City will be made up of His twelve Spiritual tribes that are closest to His heart.

The breastplate was made of the same fine twined linen, interwoven with gold, blue, purple, and scarlet. It was to be worn upon the breast of the priest. The breast is the symbol of compassion and love. When the High Priest entered into the Holy of Holies, he was bearing the names of those who were closest to God's heart. Today the breastplate symbolizes God's Holy City made up of God's Spiritual tribes that are closest to His heart.

The Gold Rings in the Breastplate

There were gold rings in each corner of the breastplate. The breastplate was held in place by gold chains. These golden chains were fastened to the gold settings in the shoulderpieces of the ephod. Chains are made up of links. As we gain Spiritual understanding, we discover everything God does is all linked together and tied directly to His promises.

The bottom of the breastplate was secured by a piece of blue lace. It was fastened to the gold rings just above the girdle on the ephod. Everything God has ordained is secured by the Holy Spirit of promise.

The Urim and Thummin

"And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the Lord: and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually." Exodus 28:30

Moses was to put the Urim and Thummin into the pockets of the breastplate. No one is quite sure what the Urim and Thummin were. They were believed to be stones used by the High Priest to determine God's will. Today the Urim and Thummin is replaced by the Holy Spirit anointing. It is only by and through God's anointing that we can determine God's will.

The Robe

The next garment Moses was required to make was the robe for the ephod:

"And thou shalt make the robe of the ephod all of blue. And there shall be an hole in the top of it, in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the hole of an habergeon, that it be not rent." Exodus 28:31-32

The robe was to be worn under the Ephod. It was made in one piece, woven from top to bottom with a hole for the head to pass through. The robe had slits for the arms, and was sleeveless.

"And beneath upon the hem of it thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the hem thereof; and bells of gold between them round about:" Exodus 28:33

On the bottom of the robe, Moses was to put pomegranates, colored blue, purple, and scarlet. Between the pomegranates, Moses was to place bells made of gold. Because the pomegranate is full of seeds, it has become the symbol of fruitfulness and plenty. It is also used as a sign of joyfulness. When the priest walked the bells made a sweet tinkling sound.

"And it shall be upon Aaron to minister: and his sound shall be heard when he goeth in the Holy Place before the Lord, and when he cometh out, that he die not." Exodus 28:35

Many believe if there was sin in the priest's life when he entered into the Holy of Holies, he would be struck dead. They would know this by the sound of the bells .

The priestly robe was blue. The ephod and the breastplate rested upon the blue robe. The Holy Spirit undergirded everything the priest was to perform. The Holy Spirit must be the undergirding in everything we, too, accomplish for our God.

The Gold Plate and the Mitre

God informed Moses to make a gold plate:

"And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLINESS TO THE LORD."

"And thou shalt put it on a blue lace, that it may be upon the mitre; upon the forefront of the mitre it shall be." Exodus 28:36-37

The plate of pure gold was to be attached to the mitre. The mitre was a pure linen bonnet. These were to be worn by the regular priests and the High Priest. There was one difference in the High Priest's mitre. The High Priest's mitre was topped with a crown. The crown was made of dark blue braided cloth, and covered the top of the linen bonnet. The golden plate was attached to the High Priest's mitre by this braided crown.

The gold plate was to be displayed on the front of the priest's mitre. It was to read, HOLINESS TO THE LORD. Those who desire to enter into the presence of the Lord must have their heads and minds covered with the righteousness and holiness of God. The foremost thing in their minds must be their holiness unto their God. Nothing but holiness and righteousness will enter into the presence of God.

The High Priest had the blue crown upon his mitre. Those who enter into the Holy of Holies must bring every thought and every action under the direction and control of the Holy Spirit. The Psalmist writes:

"O worship the Lord in the beauty of holiness: fear before Him, all the earth." Psalm 96:9

We must worship our God in the beauty of holiness. The prophet Zechariah spoke of the day of entering in when he wrote by the anointing:

"In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord's house shall be like the bowls before the altar.

Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts: and all they that sacrifice shall come and take of them, and see the therein: and in that day there shall be no more the Canaanite in the house of the Lord of hosts." Zechariah 14:20-21

Horses are the symbol of power and strength. All power and strength must display HOLINESS UNTO THE LORD. Every pot in Jerusalem (the true place of worship) and Judah (the land of praise) will display holiness before God. There will be no Canaanites (traffickers, merchandisers of men's souls) in the city of the Lord of hosts. God's holiness must be the foremost thing displayed in our lives. God directed Moses concerning the gold plate:

"And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the Lord." Exodus 28:38

The High Priest was to bear Israel's iniquity before the Lord. The plate of gold had to be in place upon the mitre before the High Priest was acceptable before the Lord. If our righteousness and holiness is not present, we, too, will not be acceptable before the Lord. As Paul declared to the church at Ephesus:

"To the praise of the glory of His grace, wherein He hath made us accepted in the beloved." Ephesians 1:6

The Embroidered Coat

The next article of clothing Moses was to make was the priestly coat:

"And thou shalt embroider the coat of fine linen, and thou shalt make the mitre of fine linen, and thou shalt make the girdle of needlework." Exodus 28:39

Throughout the Bible, the embroidered coat was used as a sign of priestly attainment. The embroidered coat was to be worn under all the other garments. It was to be longer than the robe so as to be seen beneath the length of all the other priestly garments. This symbol of priesthood must be seen through everything we say and do.

Both Joseph and Samuel were types of this priesthood anointing. Jacob made a priestly coat of many colors and gave it to his son, Joseph. Because Jacob bestowed this high honor upon Joseph, his brothers were angered and wanted to kill him. Instead they sold him into slavery in Egypt. Another use of the embroidered coat was when Samuel's mother wove him a priestly coat every year.

The Linen Breeches

"Thou shalt make them linen breeches to cover their nakedness; from the loins even unto the thighs they shall reach:" Exodus 28:42

The last garment Moses was to make for the priestly garments was linen breeches. The linen breeches were to be worn under the embroidered coat. The linen breeches were to cover the priest's nakedness. Our whole being must be covered by the righteousness of God or we stand before Him naked.

Summary

Everything in the priestly garments were fine twined linen. The priest's clothing was to display nothing but righteousness. Interwoven throughout were the threads of gold, blue, purple, and scarlet. Every tenet of our faith is to be interwoven in the righteousness of God. Paul enlightened the church at Corinth:

"But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:" I Corinthians 1:30

Wisdom, righteousness, sanctification, and redemption; these four things are beautifully and masterfully displayed in the Tabernacle and the priestly garments. Our priestly garments do not produce sweat. Only those who have ceased from their own labors will be allowed to adorn their priestly garments.

God is moving forth, ready to anoint His priesthood company, those who are ready to enter into the Holy Place. Before any priest could enter in, he had to adorn his priestly garments. Before we can enter into the Holy Place, our priestly garments must be in place.

But before the priests could put on their priestly garments and enter the Door of the Tabernacle, it was necessary for them to receive another washing, and an anointing.

God is preparing a people to enter in, and draw nigh unto His presence. We are getting close to that day of entering in. Praise God!

Chapter Five

Becoming a Living Sacrifice

After the priests cleansed their hands and feet in the Laver, they were ready to approach the Door of the Tabernacle. Our walk and service toward God must be cleansed from all impurities and unrighteousness before we can enter into the Holy Place. All these changes are to take place in the thirty-fold, milk realm before we can enter into the sixty-fold realm.

In the Outer Court there is another washing we must partake of. God informed Moses:

"And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water." Exodus 29:4

This washing was the washing of the whole body, not just the hands and feet. The Apostle Paul revealed this washing of the whole body in his letter to the church at Ephesus:

"Husbands, love your wives, even as Christ also loved the church, and gave Himself for it;" Ephesians 5:25

Christ gave Himself for the church. Why?

"That He might sanctify and cleanse it 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 5:26-27

If we are to enter into God's Kingdom, then our whole body must be cleansed by the washing of water by the Word. God's Word will cleanse our whole body because it will change our way of thinking. When our thinking changes, the things in our lives that caused sin will be done away with. When our thinking changes, sin will have no more dominion in our lives. By and through the anointed Word, Christ will have a church He can present unto Himself. This washing of water by the Word will prepare a glorious church without spot or wrinkle, holy and without blemish. This is our consecration unto the Lord. Once the body has been totally cleansed by the washing of water by the Word, we are ready to put on our priestly garments.

The Priestly Garments

"And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod:

And thou shalt put the mitre upon his head, and put the holy crown upon the mitre.

Then shalt thou take the anointing oil, and pour it upon his head, and anoint him." Exodus 29:5-7

Once we put on our priestly garments, then we are ready for the anointing of God. Moses was given very strict orders how the anointing oil was to be made:

"Take thou also unto thee principal spices, of pure myrrh five hundred shekels, and of sweet cinnamon half so much, even two hundred and fifty shekels, and of sweet calamus two hundred and fifty shekels, and of cassia five hundred shekels, after the shekel of the sanctuary, and of oil olive an hin:" Exodus 30:23-24

Olive oil represents the Holy Spirit anointing. But added to the anointing oil were four other ingredients: myrrh, cinnamon, calamus, and cassia. All these spices have a special meaning in our anointing. Cinnamon and cassia were added for their fragrance. Our anointing will make our lives a sweet savour unto our God. The calamus was also called aloe. Aloe is for healing. When we come into the Holy Place this is where our healing begins to take place.

There are three areas the body of Christ needs healing. When we think of healing we think of the healings needed in the physical body. The physical healing of the body is certainly important, but there are two other healings needed in the body which are of equal importance. The first of these is the healing of the soul. The soul needs to be healed of all its past sins. The last healing needed is in our relationship to our Father. This healing can only take place as we learn to communicate with the Father, both through prayer, and most of all by learning to listen. The aloe in the anointing oil is a sign of these healings.

The Suffering Realm

There were three gifts given to Jesus at His birth by the wise men: myrrh, frankincense, and gold:

Myrrh, although very fragrant, was added as the symbol of suffering. The gift of myrrh was to show the suffering Jesus would suffer for all mankind.

Frankincense, a very bitter herb, was given to reveal Jesus would suffer the bitter taste of death.

The third gift Jesus was given was gold. Jesus' appearance on the cross was one of beaten flesh. He was the perfect picture of God's beaten gold.

After Jesus' death, Nicodemus brought spices to anoint His body:

"And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury." John 19:39-40

As we view the sweet spices used in the anointing of Jesus' body we understand that myrrh (Jesus' suffering) was mixed with aloe. The use of the aloe was used to proclaim Jesus would be healed of His death condition and that His suffering had ended. His victory over the grave was assured. By the Word we have this same assurance. Death will be overcome when we receive His anointing. At Jesus' death, His body was wrapped in linen cloth. Even in death Jesus was wound (or covered) with the righteousness of God.

When the priests were anointed with the anointing oil, they became a sweet smelling savor unto the Lord. The anointing brings us into the suffering realm. We need to understand that suffering accompanies our anointing. If we desire to draw nigh to God through the Door into the Holy Place we must understand we are entering the suffering realm. God instructed Moses on the use of the anointing oil:

"Upon man's flesh shall it not be poured, neither shall ye make any other like it, after the composition of it: it is holy, and it shall be holy unto you." Exodus 30:32

The anointing oil was only to be poured on those who were entering the Holy Place of God. This anointing was not for the flesh. It is not to be poured upon those who are only playing church and have no interest in the things of God. The anointing oil was not to be poured upon those who only exercise their religious obligation. This anointing will change man. It will not be poured out upon those who do not desire change.

God informed Moses no one was to try to duplicate the anointing oil because the oil represents the Holy Spirit anointing. Yet today many have worked up their emotions and have called it Spirit. We are warned through the pen of Moses:

"Whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, shall even be cut off from his people." Exodus 30:33

Those who operate on their emotions and call it Spirit will not be allowed to enter into the Tabernacle of the Congregation.

A Necessary Change of Clothing

As we have witnessed, those who enter through the Door must have a complete cleansing by the washing of water by the Word. They must also have a complete change of clothes. Nothing worn in the Outer Court can enter into the Holy Place of God. The Apostle Paul called this "putting on the new man".

". . .which after God is created in righteousness and true holiness." Ephesians 4:24

This new man must receive the anointing of suffering before they can enter into the Holy Place.

The Sacrifice of Consecration

Before the priest could enter into the Holy place there needed to be a sacrifice made:

"And this is the thing that thou shalt do unto them to hallow them, to minister unto Me in the priest's office: Take one young bullock, and two rams without blemish,

And unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: of wheaten flour shalt thou make them.

And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams." Exodus 29:1-3

"And thou shalt cause a bullock to be brought before the tabernacle of the congregation: and Aaron and his sons shall put their hands upon the head of the bullock.

And thou shalt kill the bullock before the Lord, by the door of the tabernacle of the congregation" Exodus 29:10-11

The bullock was an animal used for sacrifice or service. It made no difference to the bullock whether he pulled the plow or laid on the altar. We are to become that bullock whose life is laid on the altar of God to be used for sacrifice or service. The Apostle Paul foretold the sacrifice we must make with our lives:

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Romans 12:1

We are to present our bodies as a living sacrifice to God. Our lives must be holy. A holy life is all that is acceptable before God. Paul declares this is only our reasonable service to our kind and merciful God. Our living sacrifice must also be one of service before our God. God informed Moses:

"And thou shalt take of the blood of the bullock, and put it upon the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar." Exodus 29:12

Moses took the blood of the bullock, and put it upon the horns of the altar. Horns are the symbol of power. Becoming a living sacrifice before our God will release the power of God in our lives: the power to change, and the power to act in His name.

The balance of the blood of the bullock was to be poured out at the foot of the altar. This foretold the death of Jesus on the cross. When the Roman soldier drove the spear into Jesus' side, Jesus blood was poured out at the foot of His altar as His sacrifice for all mankind. The writer of Hebrews spoke of the value of this sacrifice:

"Who is made, not after the law of a carnal commandment, but after the power of an endless life." Hebrews 7:16

Because of Jesus' unselfish sacrifice, it is no longer necessary for man to pour out the blood of innocent animals to atone for their sin. When we become a living sacrifice, we obtain the power of an endless life. Paul continued his revelation to the church at Rome:

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

When we become a living sacrifice, we are no longer conformed to the will and ways of the world. When our minds are renewed by the washing of water by the Word we will know the acceptable and perfect will of God. Many are depending on God's permissive will, but until we come into His perfect will, we will never enter into the Holy Place of God.

The Sacrifice of Two Rams

There was another sacrifice required before the priest could enter into the Holy Place. This was the sacrifice of two rams. God gave Moses direction concerning the two rams:

"Thou shalt also take one ram; and Aaron and his sons shall put their hands upon the head of the ram. And thou shalt slay the ram, and thou shalt take his blood, and sprinkle it round about upon the altar." Exodus 29:15-16

This time the blood was not to be applied on the horn of the altar or poured at the foot of the altar, it was to be sprinkled. The priests were to dip their fingers in the blood, and sprinkle it around, and upon the altar. This was an offering to atone for guilt. At times we know we have done something not pleasing to God, or have walked in a way not pleasing to Him. This is when we need the trespass offering in our lives. The sprinkling of the blood represents the Spiritual application of the blood in our lives. When the blood is Spiritually applied, it Spiritually cleanses our thinking processes. When our thinking has been cleansed, we can deal with the trespasses in our lives. The writer of Hebrews spoke of this cleansing:

"Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Hebrews 10:22

Our conscience is the Spiritual side of our mind (heart). When the blood is sprinkled (or Spiritually applied), then our conscience is clear. It is then we can draw nigh unto God because our hearts have been purified before God. The pure water we wash our bodies with is the pure Word of God. When our thinking is right, then our bodies are cleansed also. It is impossible for the body to sin. All sin originates in the heart (mind) of man. When our hearts are pure before God, sin is no longer a problem. When our thinking changes our sin nature is dealt with.

"And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put them unto his pieces, and unto his head. And thou shalt burn the whole ram upon the altar: it is a burnt offering unto the Lord: it is a sweet savour, an offering made by fire unto the Lord." Exodus 29:17-18

This trespass ram was to be totally burnt or destroyed, just as the old man is to be totally destroyed. When the sprinkled blood does its job, and the old man comes under the control of the Spirit, then we can put on the new man. Paul spoke of this new man in his letter to the Ephesians:

"And that ye put on the new man, which after God is created in righteousness and true holiness." Ephesians 4:24

The Second Ram

Aaron and his sons were to sacrifice a second ram:

"And thou shalt take the other ram; and Aaron and his sons shall put their hands upon the head of the ram. Then shalt thou kill the ram, and take of his blood, and put it upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about." Exodus 29:19-20

This was the ram of consecration. The word **consecration** means "to set apart". Aaron and his sons were to be set apart in the service of God. Blood is God's symbol of cleansing. The second ram's blood was to be applied to the tip of the priest's right ear, to the thumb of the right hand, and the big toe of the right foot.

The ear represents our hearing: Our hearing must be consecrated to hear the instruction of our God.

The right hand is the hand of ministry.

The thumb is the strength of the hand: Our ministry must be cleansed and set apart from any worldly influence so we will not bring reproach upon His name.

The big toe is man's balance: When man's big toe is lost, his walk is never balanced or straight. Our walk before God must be cleansed, totally set apart for God's use.

If our hearing, our ministry, and our walk are not cleansed and set apart totally unto our God, we will never enter into the Holy Place.

After anointing the priest's ear, hand, and toe with the blood of the consecration ram, the blood was again to be sprinkled around the altar. This represents our total commitment to God on the altar of sacrifice. We must give to God our whole man: spirit, soul, and body.

"And thou shalt take of the blood that is upon the altar, and of the anointing oil, and sprinkle it upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons' garments with him" Exodus 29:21

After the anointing of the ear, thumb, and toe of the priest, the blood was to be sprinkled upon his priestly garments. After the sprinkling of the blood, his garments were to be sprinkled with the anointing oil. Our priestly garments, our robes of righteousness, must not only be cleansed by the blood, they must also be anointed by the Spirit if we are to serve in the Tabernacle of the Congregation.

The Door of the Tabernacle

Once all the ritual and ceremonies were over, and the priests were properly dressed, they could approach the Door of the Tabernacle of the Congregation. Again the Door, as the Gate, did not open. To enter the Door of fine twined linen the priests had to bow down or humble themselves

The Door was ten cubits wide and ten cubits high, or it was one hundred square cubits. Entering through the Door of the Tabernacle, was again, to enter into God's divine order.

The goat hair covering also hung partly over the entrance of the Door. This was a symbol of our old sin nature. One may ask, "Weren't we totally forgiven our sin in the Outer Court?" Yes, but the affect the sin had on our lives still must be dealt with. There must be a healing of the damage our old sin nature created. This healing must take place in the Holy Place.

The goat hair covering is on the Holy Place to remind us of this healing. This is called the healing of the soul (or heart) of man. Even though God has forgiven our sin, many times we refuse to forgive ourselves. The sin problem remains because we refuse to accept God's forgiveness, and feel a need to be punished.

So many times we remain convicted of our sin because we do not apply the blood Spiritually in our lives. This holds us back from entering into God's promises. The effects of these past sins must be dealt with in the Holy Place before we can enter into the Holy of Holies. We must allow the Holy Spirit free access to our whole life - - - spirit, soul, and body if we are to be healed.

When all preparations are made and we are properly clothed, properly washed, and properly anointed we are ready to enter through the Door into the Holy Place in God.

The Holy Place is where we become a living sacrifice unto our God.

Chapter Six

THE DOOR INTO THE HOLY PLACE

All who desire to enter through the Door into the Holy Place must be cleansed by the washing of the water by the Word. They must also ask for, and receive, the firstfruit anointing that came on the Day of Pentecost. Paul tells us:

"... Now if any man have not the Spirit of Christ, he is none of His." Romans 8:9

To enter through the Door into the Holy Place, we must put on our priestly garments of fine twined linen, our robes of righteousness interwoven throughout with God, and His royalty, the Holy Spirit.

Once we have humbled ourselves to enter the door into the sixtyfold realm, we soon realize we have entered into the suffering realm. Sixty is the number of suffering. The Holy Place is where God begins to deal with our flesh by cutting away our fleshly thoughts, our fleshly ideas, and our fleshly activities. Paul called this the circumcision of the heart, and in the Spirit, Romans 2:29.

The Holy place is where we allow the cleansing power of the Holy Spirit to change us. Change is never easy. The sixty-fold realm is where God chastens and corrects us to bring us again into His image and likeness. Only after we come into His image and likeness in the Holy Place can we enter again into His presence in the hundredfold realm of the Holy of Holies. The writer of Hebrews proclaims God's chastening in our walk:

"For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. If ye endure chastening, God dealeth with you as with sons, for what son is he whom the father chasteneth not?" Hebrews 12:6-7

When God chastens us, He is dealing with us as sons. Those who endure chastening are overcomers in the Kingdom of God. Jesus revealed to John on the Isle of Patmos:

"He that overcometh shall inherit all things; and I will be his God, and he shall be My son." Revelation 21:7

Only the overcomers are God's sons, only His sons will inherit all things. God's chastisement is administered in the sixty-fold, suffering realm of God. The author of Hebrews warns:

"But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." Hebrews 12:8

If we refuse, or do not endure, the chastisement of the Father, we become bastards in His sight. A bastard is one who has no father. Those who refuse to enter the suffering realm have chosen another father, instead of the Father of lights. The Apostle James proclaims to us:

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." James 1:17

There is no variableness, nor shadow of turning in our God. We must walk in the same way as Jesus our example walked if we are to enter into the Holy of Holies into the presence of God. As we study the Scriptures we come to the revelation that our knowledge comes from the Old Testament, and our understanding is revealed by the Spirit in the New Testament.

By the Holy Spirit anointing, Moses revealed:

"A bastard shall not enter into the congregation of the Lord; even to his tenth generation shall he not enter into the congregation of the Lord." Deuteronomy 23:2

No bastard will enter into the Tabernacle of the Congregation. By the book of Hebrews we come to an understanding why chastening is so important in our lives:

"Now no chastening for the present seemeth to be joyous, but grievous: nevertheless it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Hebrews 12:11

Chastisement yields the peaceable fruit of righteousness in our lives. God does not chasten us for His pleasure, He chastens us for our good. His chastisement will bring the needed changes so we will be acceptable in His sight. The easy message in the church today is that God accepts us as we are. This damnable message has crept into the church unawares. The lie of "no change is necessary" has been believed and accepted by many.

The Instruments of Worship in the Holy Place

In Moses' Tabernacle we discover God's way to His throne. In the Holy Place there are three instruments of worship:

The Candlestick
The Table of Shewbread
The Altar of Incense

In the Outer Court there were only two instruments of worship: the Brazen Altar and the Laver. Two is the number of witness. The Outer Court is where we first witness God's plan of salvation and redemption.

The Holy Place has three instruments of worship. Three is the number of completion. The Holy place is where God brings us to completeness, or maturity. When we enter the Holy Place we are surrounded completely by gold and pure twined linen. We are surrounded by God, and covered over by His righteousness.

The Candlestick

The first article of worship we encounter in the Holy Place is the Candlestick. God was very meticulous in His design of the Candlestick. He informed Moses:

"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 knops, and his flowers, shall be of the same." Exodus 25:31

When God gave Moses the design for the candlestick, He referred to every part of the candlestick as His. This was not by accident. It is easy to see the candlestick is masculine:

"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." Exodus 25:32

There was one candlestick (singular), and six branches. The candlestick was the central figure. Six branches were attached to the candlestick. God, in His infinite wisdom, was revealing Jesus as the central figure of the Bible.

The candlestick was pure gold, of beaten work. The word **beaten** means "molded by hammering". Being the Son of God, Jesus was pure gold. He certainly displayed the beaten work of God. The prophet Isaiah, speaking of Jesus, revealed:

"As many were astonished at Thee; His visage was so marred more than any man, and His form more than the sons of men:" Isaiah 52:14

Jesus' appearance on the cross was one of beaten flesh. He was the perfect picture of God's beaten gold. Jesus suffered more physical pain than any man could endure.

The Branches

If Jesus is the candlestick, the central theme of the whole Bible, then who are the branches? There were three branches on each side of the candlestick. The three on the one side of the candlestick represent the Old Testament. The three divisions of the Old Testament reveal how God ruled His ancient people. God's people were first ruled by patriarchs, next they were ruled by judges, and thirdly, they were ruled by kings.

The three branches on the other side of the candlestick represent the New Testament. This reveals our way back into the presence of God. We first know Jesus as our Saviour. Then we knew Him as the Holy Spirit, or the Risen, Glorified Christ. Now we know Him as the All Glorious ruling and reigning King, the Mighty God, the Everlasting Father, Isaiah 9:6.

The Candlestick and its branches were not to hold candles. The light from the Candlestick and its branches was produced by pure beaten olive oil. God commanded Israel:

"And thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamp to burn always." Exodus 27:20

This olive oil was not taken from the olive press. It was to be beaten by hand. All debris, leaves, and twigs were to be removed before the olive was used. The olive oil used was pure white, and burned clean.

The Candlestick and its branches is one of the most important symbols displayed in the Tabernacle in the Wilderness. As we begin to look at the Spiritual aspects of the Candlestick, we discover what the Candlestick represents. Jesus revealed to John on the Isle of Patmos:

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

The Candlestick is the symbol of the church. The Tabernacle itself is called the Tabernacle of the Congregation. The word **congregation** means "the appointed meeting place." There are three words that have been used interchangeably for the church:

Congregation

Assembly

Church

As we have discovered, the word **congregation** means "meeting place." The word **assembly** means "to gather together". The word **church** is the Greek word EKKLESIA and means "the called out, or chosen ones". So the church, the called out ones, (EKKLESIA) gather together (assemble) in the meeting place (the congregation).

The Tabernacle is the place where man is to be prepared to meet His God. The Holy Place is where the church meets. The church does not exist in the Outer Court. The church began on the Day of Pentecost when the Holy Spirit came and sat upon those in the Upper Room. The Holy Spirit came upon those who had separated themselves unto God, and had come together in one accord.

The only light in the Holy Place was produced by the pure beaten olive oil. Olive oil represents the Holy Spirit anointing. The Holy Spirit is the light of the church. Jesus proclaimed:

"As long as I am in the world, I am the light of the world." John 9:5

In the Outer Court there was only natural light. There was no covering over the Outer Court. Jesus is the light in the Outer Court. Jesus is the only light to a lost and dying world.

Only by the Holy Spirit anointing can we enter the Holy Place. When we enter into the Holy Place, we begin to walk in the light of the Holy Spirit of God.

To enter into the Holy Place, the church realm, we must enter in through the Door. Jesus proclaimed to the Pharisees:

"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." John 10:1

In Jesus' words, those who try to enter into the Kingdom of God any other way than through the Door are thieves and robbers. Many try to come into the Kingdom by religion. Their way has

failed. Religion does not promote life. Those who follow their religion only do as their religion dictates. Jesus spoke of those who follow their vain religions:

"This people draweth nigh unto Me with their mouth, and honoureth Me with their lips; but their heart is far from Me. But in vain they do worship Me, teaching for doctrines the commandments of men." Matthew 15:8-9

All religions are man-made. Their beliefs are cut in stone and go no further than the revelation of the founder of their religion.

Jesus continued to reveal to the religious Pharisees the way into His Kingdom. Jesus spoke plainly when He stated:

"Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep." John 10:7

Jesus is the Door to the sheepfold. The sheepfold is God's true EKKLESIA, His called out ones. God is calling His chosen out of the Outer Court Assemblies into His Holy Place to prepare them to enter into the Holy of Holies and His presence.

Peter was given the keys to the Kingdom. A key is what opens the door. Peter had the key. He proclaimed the way into the sheepfold:

"For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps:" I Peter 2:21

To enter into the Kingdom, we must enter into the suffering realm. If we are to enter into the Holy of Holies, we must follow in the steps of our example. Jesus declared to His disciples:

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

Jesus did not proclaim He was a way. His words were: He was the only way. If we are going to enter in, then there is only one way, and that is through the Holy Place, the suffering realm of God. Jesus continued His discourse to the Pharisees:

"All that ever came before Me are thieves and robbers: but the sheep 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." John 10:8-9

Many have listened to the easy salvation message from the thieves and robbers who are stealing their inheritance in God. God's sheep must refuse to hear these watered down, warmed over messages. Many pastors of the Outer Court Assemblies get their messages through the mail. Some buy their messages from Christian book stores. When pastors do this they are not feeding God's inheritance from the heart of God. God needs pastors who will diligently fast and pray to hear from Him. Their messages to the flock must be inspired by the Holy Spirit.

The thieves and robbers feed God's sheep what is easy, not what is lifesaving. Jesus warned those who were following the teaching of the Pharisees:

"The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly." John 10:10

Those who are stealing God's inheritance from His people are thieves and robbers in the sight of God. They kill the Spirit in their midst, and destroy any chance the people have of overcoming in this life. Jesus did not mince words when He called these Outer Court pastors thieves and robbers. We are promised a more abundant life, if we walk the same way Jesus walked.

The Candlestick stands in the Holy Place. If we want to become part of the body of Christ, His true church, we must submit to the changes God desires to make in our lives. We must walk in the pure light of the Candlestick, and its branches. The branches are the Old and New Testaments. We must live our lives in the illumination of the Candlestick.

The way into the Holy of Holies is through the Holy Place, the suffering realm of God. The Apostle Paul revealed to Timothy:

"If we suffer, we shall also reign with Him: if we deny Him, He also will deny us:" II Timothy 2:12

If we are to be part of the rulers and reigners in the earth, we must go through the suffering realm. If we deny Jesus and His suffering, He will deny us entry into His presence. We must walk the way Jesus walked and suffer as He suffered. Those who attempt to enter any other way will suffer God's judgement. These will suffer the same punishment as any other thief or robber.

The Candlestick and its branches were of pure gold. God's people are to become pure gold. The prophet Malachi asks:

"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' soap: And He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Malachi 3:2-3

The sons of Levi are His priests. Those who enter the priesthood realm will be refined as gold and silver are refined. They must endure the refiner's fire in the Holy Place of God. They must be washed with fuller's soap to be cleansed through and through. Their lives must become an offering in righteousness unto their God. As Paul revealed to the church at Ephesus, His glorious church will not have any spots or wrinkles. They will be holy and without blemish, Ephesians 5:27.

Our God is going to purify and cleanse a people. These will make up His church, the body of Christ. This work will be accomplished in the Holy Place in the presence of the golden candlestick, and by the pure white light of the Holy Spirit anointing.

Chapter Seven

The Table of Shewbread

As we proceed in our journey to enter again into the presence of God, the next Spiritual truth revealed in the Holy Place is the Table of Shewbread. The Table of Shewbread sat directly across from the Candlestick. God informed Moses:

"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." Exodus 25:23-24

The Table of Shewbread was made of shittim wood, and covered over with pure gold. Moses was instructed to make a crown. This was a border around the table. The border was to be a hand's breadth thick, or about three or four inches wide.

"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." Exodus 25:26

The rings were for carrying the Table of Shewbread. Every article in the Tabernacle and the Outer Court were made to be carried. It was the Levite's job to bear the Tabernacle upon their shoulders.

"And thou shalt make the staves of shittim wood, and overlay them with gold, that the table may be borne with them." Exodus 25:28

Gold and silver are the only metals seen in the Tabernacle. Nothing was to be seen in the Tabernacle except the glory of God.

The Dishes, Spoons, Bowls, and Covers

After Moses made the Table of Shewbread, the Lord instructed him:

"And he made the vessels which were upon the table, his dishes, and his spoons, and his bowls, and his covers to cover withal, of pure gold." Exodus 37:16

The dishes, spoons, bowls, and covers were for the ministry performed at the Table of Shewbread.

The Shewbread

"And thou shalt set upon the table shewbread before Me alway." Exodus 25:30

God informed Moses exactly how to bake the shewbread:

"And thou shalt take fine flour, and bake twelve cakes thereof: two tenth deals shall be in one cake." Leviticus 24:5

Again, nothing was left to chance in the Tabernacle. God gave exact quantities what was to go into the Shewbread. The Shewbread was not made in the shape of loaves. They were round cakes. The Shewbread was to be baked without leaven. Leaven is the symbol of sin, and there was to be no representation of sin in the Holy Place. God commanded Moses:

"And he set the bread in order upon it before the Lord; as the Lord had commanded Moses." Exodus 40:23

There was an order as to how the bread was to be set upon the Table of Shewbread.

"And thou shalt set them in two rows, six on a row, upon the pure table before the Lord." Leviticus 24:6

There were to be two rows of cakes, with six cakes in each row. Two is the number of witness. Six is the number of man. There were twelve cakes upon the Table of Shewbread. Twelve is the number of God's government. God's government is to be displayed in the Holy Place as a witness to His creation man. God will teach His people His Kingdom order in the Holy Place.

After the death of Judas, one of the original twelve, another apostle had to be appointed to make a total of twelve apostles. Eleven is the number of confusion. God could not, nor will He pour out His Spirit on confusion. The twelfth apostle was appointed before the Holy Spirit came on the Day of Pentecost.

As stated before, ten is the number of God's divine order. The number three is the number of completion. Ten times ten times ten is one thousand ($10 \times 10 \times 10 = 1000$). Twelve is the number of God's government. Twelve times twelve is one hundred and forty-four. When we multiply God's government with God's divine order we see God's completeness of government: $1000 \times 144 = 144,000$. There were one hundred and forty-four thousand sealed in Revelation Seven: twelve thousand from each of God's Spiritual tribes. The number one hundred and forty-four thousand is God's divine order of government revealed in completeness.

God has a divine order for man to follow. His divine order was foretold in Jesus when He was conceived in the womb of a virgin. It was displayed by Jesus' life. It was shown in Jesus' death. But most of all God's divine order for man was gloriously revealed in Jesus' resurrection. Jesus' whole life is the hope for all mankind.

God gave Israel the law. By the sacrifice of animals, Israel could come before God having their sin atoned for. Their sins were not forgiven under the Law. They were only atoned for, or set aside, until God sent His only Son to die for the sin of the world. Jesus proclaimed:

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." Matthew 5:17

Jesus was the fulfillment of the law and the prophets. The law and the prophets represent the Old Testament. Jesus proclaimed to the Pharisees:

"The law and the prophets were until John: since that time the Kingdom of God is preached, and every man presseth into it." Luke 16:16

John was the last prophet of the Old Testament. He proclaimed the coming of the Old Testament Messiah. As John was the end of the Old Testament, Jesus was its fulfillment. Paul proclaimed:

"For Christ is the end of the law for righteousness to every one that believeth." Romans 10:4

Christ is the Holy Spirit. When we come into the Holy Spirit anointing, the written law has been done away, and God's Law is written on the fleshly tablets of our heart. As we read God's Word we realize it is by the Old Testament we have knowledge and it is by the New Testament we have understanding. We need to further realize it is by the Holy Spirit anointing we have revelation.

As we enter into the Holy Place we enter into the Bread Realm. Bread is the symbol of life. Jesus proclaimed to the multitude:

"Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but My Father giveth you the true bread from heaven. And Jesus said unto them, I am the bread of life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst." John 6:31-32, & 35

The Table of Shewbread in the presence of the Candlestick displays Jesus, the bread of life. Only those in the priesthood realm can partake of this bread. God informed Moses:

"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." Leviticus 24:9

The Shewbread was most holy unto the Lord. Anyone eating the Shewbread except the priest would perish. The Shewbread was an offering of the Lord made by fire. The fire is the cleansing fire of God. The cleansing fire came as cloven tongues on the Day of Pentecost to cleanse us from all unrighteousness, and bring us into God's perfect governmental order. All who partake of this bread of life must do so in the Holy Place.

Whereas the Outer Court was the milk or baby realm, the bread realm is where man begins to partake of semi-solid food. The Holy Place is where God prepares His people to partake of the "strong meat" found in the Holy of Holies.

Whereas the Outer Court was the "baby realm", the Holy Place is the "teenage realm". The teenage realm is where we learn to become adults, not only maturing in size, but able to accept responsibility. God is not going to rule and reign in His Kingdom with babies or children. He will only turn His Kingdom over to those who have learned Kingdom principles. Jesus proclaimed:

Blessed is that servant, whom His Lord when He cometh shall find so doing." Matthew 24:46

When Jesus returns to set up His Kingdom, He will look for those whom He finds so doing; so doing what? So doing the things of the Kingdom. God cannot bring His Kingdom upon the earth, until He has a people who have the Kingdom in the earth.

"And when He was demanded of the Pharisees, when the Kingdom of God should come, He answered them and said, The Kingdom of God cometh not with observation:

Neither shall they say, Lo here! or, lo there! for, behold, the Kingdom of God is within you."
Luke 17:20-21

The Kingdom of God is produced in us by the Word. The Kingdom comes not with observation. As the Word changes our thinking into God's thinking, we begin to think and do Kingdom things. We apply Kingdom principles to every aspect of our lives.

Those who remain in the Outer Court, exercising their religious dogmas and espousing their religious doctrines will remain babies. These remain unskilled in the word of righteousness, and ignorant in their knowledge of the Kingdom. Jesus spoke of these:

"And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the Kingdom of heaven.

But the children of the Kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth." Matthew 8:11-12

When the Kingdom of God comes in this earth, the children of the Kingdom will be cast out into outer darkness. These are not the children of the world who never knew God. These are the children of the Kingdom who entered through the Gate, but never went any further than the Brazen Altar and the Laver. They refuse the washing of water by the Word, the change of garments, and the anointing at the entrance of the Holy Place. These remain babies, and never enter into the Holy Place to learn God's Kingdom ways. They remain content to follow those who operate in their own ways, and never teach God's governmental order. {see "Those Who Obey Not The Gospel" by G. Kirkpatrick}

John continued to record the words of Jesus:

"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, which I will give for the life of the world."
John 6:51

Those who become partakers of the shewbread will live forever. Jesus gave His life that we may receive His life. He gave His life so the world in our lives may be overcome. The Holy Place is where we overcome our worldly ways. Our worldly ways must be overcome if we are to enter into God's presence and stand whole before His throne. Moses was informed:

"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." Leviticus 24:7

Moses was instructed to put pure frankincense upon the bread. As stated before frankincense is a bitter herb. Frankincense is the symbol of the suffering we must partake of if we are to enter

again into God's presence and rule and reign with Him. The symbol of suffering was not only on the bread of life, Jesus Christ, it is upon all who enter the sixty-fold suffering realm Paul proclaimed to the church at Corinth:

*"For we being many are one bread, and one body: for we are all partakers of that one bread."
I Corinthians 10:17*

All who are part of the body of Christ are one bread, and become partakers of that one bread. Being part of that one bread, brings us into His suffering. The Apostle Paul revealed to Timothy:

*"If we suffer, we shall also reign with Him: if we deny Him, He also will deny us:" *II Timothy 2:12*

It is necessary for those who are going to rule and reign to come into the suffering realm. Only those who go through the suffering realm will rule and reign with Him. The Holy Place is the place of preparation. The suffering realm prepares us to take our rightful place in the Kingdom of God. Going through the suffering realm teaches and prepares us to overcome all of life's adversities.

Jesus revealed three group of saints to John on the Isle of Patmos:

The Servant Saints

The True Church

The Ruling and Reigning Saints

Group One, The Servant Saints

The first group is revealed in Revelation 7:9-13:

"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? Revelation 7:9-10, & 13

This group was a great multitude. All they could cry or proclaim was their initial salvation. These are the Outer Court Saints who have gone no further than the Brazen Altar and the Laver. All they talk about is being saved. One of the elders asked John who these were:

"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." Revelation 7:14

The great multitude of God's people came out of the Great Tribulation. To come out of it, they had to be in it. Today much of the teaching in the church is about a plan of escape God has planned for His people. This is not what Jesus revealed to John. Their robes were made white by the blood of the Lamb, but there was no overcoming anointing in their lives. These are the children of the Kingdom who remain in the Baby Realm.

As Jesus revealed, the children of the Kingdom will be cast into outer darkness where there will be weeping, and wailing, and gnashing of teeth. This is not hell, this is the wrath of God, the Great Tribulation. Peter proclaimed God would judge His house first before He brought judgment upon the earth, I Peter 4:17.

What is to be the end of this great multitude?

"Therefore are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them." Revelation 7:15

These will be before the throne to serve God day and night in His temple. These are the servant saints.

"They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any beat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." Revelation 7:16-17

God will wipe away the tears from their eyes. These will be heart broken when they realize what they have missed. These will remain servants in the presence of God and will not rule and reign with Him because they refused to go through the suffering realm in the Holy Place to learn His will and His Kingdom ways. The prophet Joel spoke of this great multitude:

"Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision." Joel 3:14

The great multitude of God's people today are in the valley of decision, not knowing if they want to walk with God, or run with the world. These are the Outer Court Saints who will suffer the judgment of God

Group Two, The True Church

Jesus revealed the second group, the True Church, to John:

*"And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon
And she had on her feet, and she shall be delivered." Revelation 12:1-2*

The woman clothed with the sun (God's righteousness) is the True Church. These have come into the overcoming, suffering realm of God. The True Church was with child, and she was travailing to bring forth a child:

"And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to His throne." Revelation 12:5

The True Church will bring forth the man-child company who are caught up unto God and His throne. Jesus revealed what would become of the woman clothed with the sun after she brought forth the man-child company.

"And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days." Revelation 12:6

At the time of the Great Tribulation the woman, the true church, will flee into the wilderness into a place God has prepared for her. There she will be cared for during the three and one-half year tribulation period.

"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." Revelation 12:10

We are about to enter into God's Kingdom Age, the seventh day of His creation. This is when God's anointed Christ will receive power to rule and reign with Him on earth for the one thousand year millennial period. The True Church is His female virgin. Jesus proclaimed these female virgins in Matthew 25:

"Then shall the Kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish." Matthew 25:1-2

Many who have entered into the Holy Place are foolish virgins. They have received the anointing, but have not allowed the anointing to accomplish anything in their lives. There is no overcoming in their walk. They have not allowed the anointing to produce any of the fruit of the Spirit in their walk. They have mixed the anointing with their religious traditions.

"They that were foolish took their lamps, and took no oil with them:" Matthew 25:3

Their whole desire is the firstfruit anointing. There is no seeking God for a greater anointing. They believe they have all God has to offer.

"But the wise took oil in their vessels with their lamps." Matthew 25:4

The wise virgins took oil in their vessels. They not only had oil in their lamps, they had the vessel of preparedness, [see Day of Preparation by G. Kirkpatrick]. Jesus revealed through the pen of Matthew:

"While the bridegroom tarried, they all slumbered and slept." Matthew 25:5

All the church has been asleep, but God is shaking His people to wake them out of their slumber. Some are awakening. The writer of Hebrews discloses:

"Whose voice then shook the earth: but now He hath promised, saying, Yet once more I shake not the earth only, but also heaven." Hebrews 12:26

God is not only shaking His virgins physically. He is shaking their Spiritual walk as well. Many are crying out, "I know there is more than we are getting." God is not only shaking those in the Holy Place, He is shaking many in the Outer Court Assemblies as well.

"And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet Him." Matthew 25:6

When the cry came for the virgin to flee into the wilderness. . .

"Then all those virgins arose, and trimmed their lamps." Matthew 25:7

All the virgins trimmed or lit their lamps. The foolish virgins had the anointing, but there was no oil of preparation in their lives.

". . .the foolish said unto the wise, Give us of your oil; for our lamps are gone out." Matthew 25:8

The five foolish virgins had the anointing and were waiting for the call of God, but they were not prepared to flee. They were not prepared physically, mentally, or Spiritually for what God was bringing upon the earth. There was no willingness to leave what they had, to receive what God had for them.

"But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves." Matthew 25:9

The wise informed the foolish to go back to those who had sold them what they believed, and see what else they had to offer.

"And while they went to buy, the bridegroom came; and they that were ready went in with Him to the marriage: and the door was shut." Matthew 25:10

Those who were ready entered into the Marriage Supper of the Lamb, and the door was shut.

"Afterward came also the other virgins, saying, Lord, Lord, open to us. But He answered and said, Verily I say unto you, I know you not." Matthew 25:11-12

Those who were not prepared for what was coming upon the earth would not enter in. When the foolish virgins cry out, "Lord, Lord!" He will say, "I know you not"; or, "you never desired a personal relationship with Me. There was never any intimacy between us." Those who will rule and reign with Him during the millennium will have overcome in the suffering realm.

The Holy Place is where God trains us to rule and reign with Him. It is where He prepares us to enter into His presence. The Holy Place is the bread realm, the teenage realm, the suffering realm, the priesthood realm, the true church realm, and the sixty-fold realm. The Holy Place is where we learn to partake of the Bread of Life and prepare for the Adulthood Realm.

The Holy Place is where the True Church learns to overcome all the things of the flesh and begin to walk in the light of God's Word. The Holy Place is where the old man is put off and we put on the new man created in righteousness and true holiness. The Holy Place is the Overcoming Realm in God.

Group Three, The Ruling and Reigning Man Child Company

The third group of saints is the man-child company brought forth by the sun clad woman, the True Church.

"And I saw another angel ascending from the east, having the seal of the living God: and He cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel." Revelation 7:2 & 4

The one hundred and forty-four thousand were sealed with the seal of the living God. These have the Father's seal. These were sealed from the Spiritual tribes of the children of Israel. These are God's Spiritual tribes, not God's physical tribes. These are those who walk according to the rule of His new creation man. These are the Israel of God, Galatians 6:15.

In Revelation Seven we witness the sealing of the one hundred and forty-four thousand. Jesus revealed to John what will become of these who go from the Holy Place into the Holy of Holies. These are those who will. . .

". . . rule all nations with a rod of iron: and her child was caught up unto God, and to His throne." Revelation 12:5

The man-child company will be the rulers and reigners around God's throne. Jesus revealed this man-child company to John:

"And I looked, and, lo, a Lamb stood on the Mount Sion, and with Him an hundred forty and four thousand, having his Father's name written in their foreheads." Revelation 14:1

These have the Father's seal in their foreheads. This is the seal of the living God. These are those who were sealed in the seventh chapter of Revelation. These stood on Mount Zion. Mount Zion represents the high place in God.

"And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth." Revelation 14:3

The one hundred and forty-four thousand sang a new song. No one could learn this song but the hundred and forty and four thousand, which were redeemed from the earth. These were not only redeemed from their physical earth, but their worldly nature as well. These have been redeemed from every generation since Jesus left the earth.

"These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb." Revelation 14:4

These were not defiled by women, or the old Outer Court church system. These had been redeemed from among men. In every generation God has had His people who have followed the

Lamb wherever He went. They were obedient to His call in their lives. These have gone on into God to become His firstfruit company. These are God's male virgins.

Everything God created, He created male and female. The female virgins are the True Church who will rule and reign on the earth. His male virgins are the man-child company who were redeemed from among men and will rule and reign around God's throne. Jesus continued His explanation to John concerning the one hundred and forty-four thousand:

"And in their mouth was found no guile: for they were without fault before the throne of God."

Revelation 14:5

Guile is deceit. The one hundred and forty-four thousand stood before God without spot or wrinkle, holy and without blemish.

The one hundred and forty-four thousand began their walk in God in the Outer Court, but they did not remain there. They continued on to overcome the old sin nature in the Holy Place, and enter into the Holy of Holies behind the veil to be in the presence of the Father for all eternity. All who enter into the presence of the Father must come this way.

There is one more instrument of worship in the Holy Place and that is the Altar of Incense. This sits directly before the veil of the Holy of Holies. All who enter into the Holy of Holies must pass the Altar of Incense. The Altar of Incense is the final step all must take to enter into the presence of God.

Chapter Eight

The Altar Of Incense

God has provided the way and the means for man to enter again into His presence. God informed Moses to build an altar to burn incense before the veil in the Holy Place night and day:

"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." Exodus 30:1-3

The Altar of Incense was made of shittim wood as were all the instruments of worship in the Tabernacle. The Altar of Incense was overlaid with pure gold. The Altar was foursquare with a golden horn on each corner. Horns are the symbol of power.

The Brazen Altar in the Outer Court was made of brass. Just as the Brazen Altar was the symbol of God's power to forgive sin, the Altar of Incense is the symbol of man's power to return again into the presence of God.

"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." Exodus 30:4-5

Everything in the Tabernacle was to be carried upon the shoulders of the Levites. Nothing was stationary. All materials except the gold, silver, and brass were temporary materials, as man is temporary in his present condition.

The Altar of Incense had the premier position in the Holy Place.

"And thou shalt put it before the vail that is by the ark of the testimony, before the mercy seat that is over the testimony, where I will meet with thee." Exodus 30:6

The Altar of Incense was placed directly before the veil. The veil separated the Holy Place from the Holy of Holies. God would not meet with man in the Holy Place. God would only meet with man on the Mercy Seat above the Ark in the Holy of Holies.

"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." Exodus 30:7-8

Incense was to be burnt upon the altar twice a day: in the morning when Aaron dressed the lamps, and in the evening when he lit the candlestick. Incense was to go up before the Lord day and night throughout all generations, Exodus 30:8.

The incense Moses was to burn upon the altar was to be formulated only as God commanded Moses:

"And the Lord said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum; these sweet spices with pure frankincense: of each shall there be a like weight:

And thou shalt make it a perfume, a confection after the art of the apothecary, tempered together, pure and holy:" Exodus 30:34-35

Moses was to use four spices: stacte, onycha, and galbanum, and frankincense. As we view the Altar of Incense through Spiritual eyes, we come to the understanding there are to be four sweet spices that must go up before the Lord our God continually.

Stacte - - - Our Prayers

The first spice, stacte, represents our prayers. The Psalmist writes:

"Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice." Psalm 141:2

When Jesus appeared to John on the Isle of Patmos He explained that our prayers go up before God as sweet incense.

Jesus revealed to John that seven angels were given seven trumpets. Trumpets represent God's prophetic voice in the earth. After the seven angels announced God's wrath He would pour out upon the earth. . .

"...another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne." Revelation 8:3

Today the Altar of Incense sits before the throne of God. The prayers of all God's saints are offered up before our God as sweet incense continually. The Apostle Paul wrote to the church at Thessalonica:

"Pray without ceasing." I Thessalonians 5:17

Our prayers are to go up continually before the Lord. We are to be of a prayerful mind. What are the prayers we should offer up continually before our God? When Jesus was speaking to His disciples of the coming wrath, He informed them how to pray:

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:36

Those who are in tune with their God are praying they will be accounted worthy to escape God's judgment that is coming upon the earth. They are preparing their lives to stand before the Son of man.

Onycha - - - Our Praise

The second spice, onycha, represents our praise:

"By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name." Hebrews 13:15

God has desired men to praise Him from the beginning. The one hundred and fiftieth Psalm tells how we should praise the Lord. The Psalmist ends the last stanza:

"Let every thing that hath breath praise the Lord. Praise ye the Lord." Psalm 150:6

Our praise, as our prayers, should go up before the Lord continually. The Apostle Paul summed it all up in his letter to the Ephesians:

"That we should be to the praise of His glory, who first trusted in Christ." Ephesians 1:12

As we witness the end of the age coming upon the earth, our praises should be before the Lord day and night. Our praises before our God are to be pure and holy. Our praise cannot be just lip service. It must come from a heart-felt conviction to praise His beauty and glory. We must become the praise of God's glory in the earth if we are to be accounted worthy to escape the judgment of God.

Galbanum - - - Our Worship and Thanksgiving

The third spice represents our worship and thanksgiving before our God. The Psalmist laments:

"O that men would praise the Lord for His goodness, and for His wonderful works to the children of men! And let them sacrifice the sacrifices of thanksgiving, and declare His works with rejoicing." Psalm 107:21-22

Our worship before God must be shown with thanksgiving. We need to learn to be thankful for who we are in Him, and for who He is in us. It is also necessary to declare His works with rejoicing. Our testimony of what God is accomplishing in our lives should be our foremost declaration before men. The Apostle Paul admonishes us:

"Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;" Ephesians 5:20

We are to give thanks always. The word **always** has two meanings. It means "all the time" and "in every way". There are many ways we can give thanks to our God. We need to continually give Him thanks because. . .

". . .we know that all things work together for good to them that love God, to them who are the called according to His purpose." Romans 8:28

If we love God and are called according to His purpose, then we can truly give thanks in all things. By God's Word we have His assurance everything is working for good in our lives. Our worship and thanksgiving is an important ingredient in our ability to enter into God's presence.

Frankincense, Our Suffering

There was one other ingredient in the incense, and this was frankincense. Frankincense is the symbol of suffering. The frankincense, stacte, onych, and galbanum were to be in like weight, or equal measure. Along with our prayers, praise, and worship, there must be a measure of suffering. In his letter to the Galatians, Paul gave a list of the fruit of the Spirit. Checking Paul's list we discover after love, joy, and peace comes longsuffering, Galatians 5:22. Longsuffering is part of our Spiritual walk. It is one of the fruit we must bare if we are to walk into the anointing.

The Altar of Incense is in the suffering realm. When we come to the Altar of Incense to offer our prayers, praise, and worship, we must also realize suffering is part of our sacrifice before the Lord. Our God is sending His refining fire into His body. He is sitting as a refiner and a purifier of silver. This He does by turning up the heat in our lives to cleanse away all unrighteousness. This refining process is done in the Holy place to make us fit to enter into the Holy of Holies.

We must come to the realization that no one will enter into the presence of God without the fruit of longsuffering in their life. Today the popular teaching in the Outer Court assemblies is "no suffering, no wrath, and no change". This all adds up to one conclusion: There is no overcoming in their lives. God did not give us His precious Word so we could do as we pleased. He gave us His Word so we would know what He desires.

God informed us through Peter, who was given the keys to the Kingdom, that. . .

"Ye also, as lively stones, are built up a Spiritual house, an holy priesthood, to offer up Spiritual sacrifices, acceptable to God by Jesus Christ." I Peter 2:5

We are to offer up Spiritual sacrifices which are acceptable before our God. Our Spiritual sacrifices must have an equal measure of prayer, praise, worship, and longsuffering. Those who leave out any ingredient are not pure and holy before our God. God informed Moses:

"Ye shall offer no strange incense thereon, nor burnt sacrifice, nor meat offering; neither shall ye pour drink offering thereon." Exodus 30:9

There were to be no burnt offerings, meat offerings, or drink offerings offered upon the Altar of Incense. These are all Outer Court offerings. These must be accomplished in our lives before we enter the Holy Place. When God informed Moses no strange incense was to be burned upon the Altar of Incense, we know our prayers must be in God's will, our praise must be sincere, and our worship and thanksgiving must be pure before our God.

God's Word informs us that two of Aaron's sons offered strange incense before the Lord. We need to witness their judgment:

"And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which He commanded them not. And there went out fire from the Lord, and devoured them, and they died before the Lord." Leviticus 10:1-2

Many today are offering strange fire before the Lord. Their prayers, praise, and worship are not pure. Those whose incense is not acceptable before their God will take part of the eternal lake of fire. There are many who are Spiritually dead because their prayers are contaminated by wants. Many times their praise and their prayers are only for show, and their worship and thanksgiving is covetous. Only pure incense is acceptable before the Lord. Those whose prayers, praise, worship, and thanksgiving are not pure and holy before God will be cut off.

The Holy Place is the place of preparation. The Holy Place is where God prepares those who will enter into His Holy of Holies into His presence. Without proper preparation we will not enter in.

God informed Moses the size of the Holy Place was to be ten cubits wide, twenty cubits long, and ten cubits high: $10 \times 20 \times 10 = 2000$. The cubit is the measure of a man. Man measures time by years. The Holy Place represents the two thousand years of the Church Age since the Day of Pentecost. The Holy Place is where God prepares His True Church so He may present it to Himself without spot or wrinkle. Jesus spoke of the two thousand year Church Age. When the Pharisees came and told Him Herod was going to kill Him, Jesus' replied:

"... Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected." Luke 13:32

Doing cures (healings), and casting out devils (deliverances) is the job set before the church. God's commission to the church was to set the captives free: free them from illness and the demonic influences in their lives. The Outer Court Assemblies have failed to do this. They do not believe in divine healing, and they certainly do not believe in the demonic realm. The Outer Court Assemblies use satan as a crutch for all their weaknesses and their lack of faith.

Jesus proclaimed the third day when He would be perfected. The Third Day is the millennial reign of Christ. Paul revealed this glorious day in his second letter to the Thessalonians:

"When He shall come to be glorified in His saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." II Thessalonians 1:10

Jesus will be glorified in His saints when they enter through the veil into the Holy of Holies. The sixty-fold suffering realm is the place where God brings His people into maturity. This is the job He ordained for those He has set to feed His sheep. It is their job to teach God's people to overcome, and become mature, and grow up into the head which is Christ, Ephesians 4:15.

The Holy Place is where we allow the fruit of the Spirit to develop in our lives. The Holy Place is also where we learn to operate in the fruit of the Spirit. [see *God's Progressive Gifts* by G. Kirkpatrick] It is where we learn God's governmental ways. When Jesus met the woman at the well, He informed her:

“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.” John 4:23-24

The Holy Place is where God’s chosen will learn to worship the Father in Spirit and in truth. Our worship must be in the Spirit and in truth to be acceptable unto the Father. We must learn to praise in the Spirit, and we must learn to pray in the Spirit. Paul revealed to the church at Rome the anointing we receive at our pentecost:

“For we know that the whole creation groaneth and travaileth in pain together until now. Ad not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.” Romans 8:22-23

The whole creation is groaning and travailing, waiting for the adoption which will be the redemption of our mortal bodies. This is because we have only received the firstfruits of the Spirit. The firstfruit anointing is the baptism of the cloven tongues of fire. This is God’s refining fire to cleanse and make us ready to enter into His presence. This is the Holy Place anointing. Paul proclaimed the coming of another anointing. This anointing can only be obtained when we enter through the veil.

Summary

Paul spoke of all three areas in the Tabernacle in His letter to the Ephesians:

“In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise,

Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory.” Ephesians 1:13-14

Those who heard the Word of truth and believed the message of salvation entered into the Outer Court. Those who continue on and are sealed with the Holy Spirit of promise enter into the Holy Place. This anointing is only the earnest or down payment of their inheritance. Those who overcome in the Holy Place will enter in through the veil to the Holy of Holies and will receive the promise of His glory. Paul also explained this to the church at Corinth:

“Who hath also sealed us, and given the earnest of the Spirit in our hearts.” II Corinthians 1:22

God has given us the earnest of the Spirit to seal us and make us ready for the fulfillment of His redemption plan. His plan will be fulfilled in the Holy of Holies. To do this we must enter through the veil. The Altar of Incense sits directly before the veil. We can only enter through the veil by our prayers, praise, worship, thanksgiving, and an equal measure of suffering. To God be the glory for all He is going to accomplish in His people in the Holy Place.

The Veil

The veil is the only entrance to the Holy of Holies. God instructed Moses:

"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." Exodus 26:31-33

The veil to the entrance into the Holy of Holies was made of the same material as the gate and the door. The difference between the veil, the gate, and the door was the veil was embroidered with Cherubims. Cherubims always protect the holiness of God.

The veil divided the Holy Place from the Holy of Holies. In ancient times only the High Priest could enter into the Holy of Holies, and then only once a year. The High Priest was to enter into the Holy of Holies in the Feast of Tabernacles, on the Day of Atonement. There was much preparation before the priest could enter through the veil into the Holy of Holies. Part of this preparation had to do with the burning of incense. On the Feast of Atonement. . .

"And he shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the veil:" Leviticus 16:12

The censer was a pan for live coals. The priest would take the coals from the Brazen Altar in the Outer Court, and take two handfuls of incense, and bring them through the veil.

"And he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not:" Leviticus 16:13

Before God would meet with the High Priest above the Mercy Seat, the Mercy Seat had to be covered with the smoke of the incense. The priest was to take two hands full of incense to burn before the Lord. Hands are the symbol of our service before our God. Our service must be as sweet incense before the Lord before He will meet us upon His Mercy Seat.

The Mercy Seat must be covered with our prayers, praise, worship, and thanksgiving. We must praise God for His suffering realm to bring us into His glory. As Paul wrote to the church at Rome:

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Romans 8:18

The suffering of the Suffering Realm is nothing when we consider the glory God will reveal unto His saints when they enter through the veil.

The two thousand year Church Age is about to come to a close. What will open to those who enter through the veil is the Kingdom Age. Man has been looking for this Kingdom Age since Jesus ended His physical walk upon the earth. We must always remember the words of Peter:

“The Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.” II Peter 3:9

God is not slack concerning His promises. God has made us many promises in His Tabernacle. He is revealing His meanings to all who will receive. Those who are receiving in God’s Suffering Realm need to rejoice. They were chosen from the foundation of the earth to suffer with Him.

As our time of suffering draws to a close, we know our entrance through the veil is imminent. It is truly time to look up for our redemption draweth nigh, Luke 21:28.

We need to praise, worship, and give thanks unto our God because our prayers have gone up before Him as incense in our time of suffering and preparation.

Chapter Nine

Entering Through The Veil

When the overcoming process is complete in the sixty-fold, suffering realm, we can then approach the veil. The veil is the last portal we must pass through to enter into the hundredfold, glory realm.

It has been man's desire since the garden to enter again into the presence of His God. Entering in is a process. There are no short cuts, and there are no by-passes. We can only enter in by the three step salvation plan laid out in the Tabernacle. [see "Three Fold Salvation" by G. Kirkpatrick]

First our spirit is saved

Second our soul is saved

Third our body is saved

Our spirit is saved in the Outer Court. Solomon, the all wise son, declared:

"Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." Ecclesiastes 12:7

At death our bodies return to dust and our spirit returns unto God who gave it.

In the Holy Place our soul is saved. When we came into the sixty-fold suffering realm of the Holy Place, God demands changes in our lives.

After we change our garments, are cleansed by the washing of water by God's Word, and receive the firstfruit anointing, God begins to bring change in our lives. How we receive change in the Holy Place is a four step process:

First, we fight change

We fight change because the flesh is not dead. It demands its own way over the Spirit. The Apostle Paul explained this in his letter to the churches at Galatia:

"For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would." Galatians 5:17

God must subdue our resistance through chastisement.

Second, we begin to accept change

When we realize change is necessary to come again into the image and likeness of God, we arrive at the second step. We begin to accept change in our lives. We may not like the changes God wants to make in our lives, but we have matured enough in our walk to know change is necessary, and begin to accept it.

Third, we expect change

As we become more proficient in the Word of Life, we know God must change us if we are to become acceptable in His sight. As we come to a deeper understanding of what we must become to enter into His presence, then we know God must change us - - - so we expect change.

Fourth, we demand change

We develop such a hunger and thirst to become as our example Jesus, that we cry out to God to remove all obstacles that separate us from His presence. The Apostle Paul wrote of this change to the church at Rome:

“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.” Romans 8:29

We were foreknown unto God to enter through the veil. But before we can enter through the veil, we must be conformed to the image of His Son, Jesus. This transformation must take place in the Holy Place. This transformation will transpire on the Altar of Incense by our prayers and through our worship and praise.

The last step in God’s salvation process is the saving of the body. The body will be saved in the Holy of Holies. The Apostle Paul spoke of the salvation of the body in his letter to the church at Thessalonica:

“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 of our Lord Jesus Christ.” I Thessalonians 5:23

Paul prayed that our whole being would be preserved blameless until our Lord Jesus Christ returns. When God created man, He created the whole man. He created the flesh, breathed into his nostrils the Spirit of life, and man became a living soul, and God said it was good.

Sin brought death upon the body. All sin originates in the soul. Once the soul is saved, the body will be preserved. This preservation process takes place through change. Paul spoke of this change to the Corinthians:

“Now this I say, brethren, that flesh and blood cannot inherit the Kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; We shall not all sleep, but we shall be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality.” I Corinthians 15:50-53

This change must take place in all those who will inherit the Kingdom of God. This change will take place at the veil of the Holy of Holies.

As stated before the veil was embroidered with cherubim. The cherubim always protect God’s glory. They were there to remind us the Holy of Holies is where God’s holiness dwells. Only those

prepared in the Outer Court and the Holy Place can approach unto the veil. Paul, in his second letter to the church at Corinth, proclaimed:

“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.” II Corinthians 7:1

Our holiness is to be perfected in the Holy Place. We must be cleansed from all filthiness of the flesh and spirit if we are to enter into the Holy of Holies through the veil. The Apostle James declared:

“Draw nigh to God, and He will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded.” James 4:8

Our hands must be clean, our hearts must be purified, and we must be freed from all double mindedness. Only those who have this preparation in their life will enter through the veil into the Holy of Holies. The writer of Hebrews wrote of our entering in through the veil:

“Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, His flesh;” Hebrews 10:19-20

God has prepared the way for us through the veil. Spiritually speaking the veil is Jesus' flesh. When Jesus died on the cross...

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

At Jesus' death the way into the Holy of Holies was prepared. The veil was torn from top to bottom. It was God who tore the veil. If man had torn the veil, it would have been torn from the bottom up. The veil was torn from the top, and the way was prepared into the presence of God.

So why has man not been able to enter into the Holy of Holies? It is because he has not gone through the veil of Jesus' flesh. Most in the church still worship Jesus in His flesh. They refuse, or fail to recognize who Jesus is today. Paul admonished the church at Corinth:

“Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we Him no more.” II Corinthians 5:16

Our first encounter with Jesus was as Saviour. We came to Him because we needed salvation. We knew Him, then as Jesus Christ; or the man Jesus who died for the sin of all mankind. This is when we knew Jesus in the flesh. Now we know Him no more after the flesh. We must know Him as the risen, glorified Christ - - - Christ Jesus. We can only know Him as Christ Jesus through the Spirit. {see “Christ Jesus” by G. Kirkpatrick}. Luke recorded Jesus' words when he spoke of His earthly condition:

“For I say unto you, that this that is written must yet be accomplished in Me, And He was reckoned among the transgressors: for the things concerning Me have an end.” Luke 22:37

Jesus revealed the things concerning Him have an end. He came to the end of His fleshly existence on the cross. Jesus proclaimed,

“. . . I have finished the work which thou givest me to do,” John 17:4.

Yet, the Outer Court Assemblies and many in the Holy Place still worship Jesus in the flesh. They refuse to leave the principles of the doctrines of Christ and go into perfection behind the veil, Hebrews 6:1.

Paul wrote to the church in Galatia:

“This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.” Galatians 5:16

As long as man fulfills the lust of His flesh, He will never learn to walk in the Spirit. The Holy Place is where we must learn to walk in the Spirit. To walk in the Spirit we must overcome our fleshly desires and our fleshly thinking. Paul wrote of the circumcision we all must allow in our lives:

“For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh:

But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.” Romans 2:28-29

If we are to become Spiritual Jews who will inhabit Spiritual Israel, we must allow the circumcision of the heart (mind) and spirit. All flesh must be pared away in our thinking if we are to expose the headship of Christ Jesus. We are not circumcised in the flesh to keep the law of Moses. But we must allow God to circumcise our minds so we can attain to the praise of God. By this circumcision, we can enter again into His presence behind the veil in the Holy of Holies. When our mind is circumcised, our thinking will change, and our understanding of God’s Word will change. Paul related to the church at Colossi:

“For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will in all wisdom and Spiritual understanding.” Colossians 1:9

We are to come into a Spiritual understanding of the Word of God. Jesus declared unto His disciples:

“It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are Spirit, and they are life.” John 6:63

The words Jesus spoke are Spirit. Jesus only spoke as the Father directed. It is by these words we obtain eternal life. If we are going to enter into eternal life, we must come to a Spiritual understanding and knowledge of what God has set forth in His Word. Then we will have a knowledge of His will in all wisdom. This preparation must take place in the Outer Court and the Holy Place so we can enter in through the veil of His flesh.

As we approach the veil we know we must pass through the Cherubims that protect the holiness of God. These Cherubims have the flaming sword to keep man from the Tree of Life. The flaming sword is the anointed Word of God. Our Tree of Life is Christ Jesus. There is no eternal life in the flesh.

Paul prayed for the church in Galatia:

“My little children, of whom I travail in birth again until Christ be formed in you,”
Galatians 4:19

Christ, the Holy Spirit, must be formed in us and be allowed to grow until all flesh is consumed. Then, and only then, will we be ready to enter into the Holy of Holies.

It was the High Priests who were allowed to enter into the Holy of Holies. If we are to enter in, we must come into the High Priesthood Realm. The High Priest was to prepare himself seven days before entering into the Holy of Holies. Atonement had to be made for him and his whole household. If there was sin in his life, he would die before the Lord. After the seven days of preparation he was to take his censer and his incense and enter through the veil into the Holy of Holies. He would burn his incense before the Lord, and when the Mercy Seat was covered with the smoke of the incense God would appear above the Mercy Seat. The Mercy Seat was the lid on the Ark, and over the Ark was the two golden Cherubims.

Before the High Priest could enter into the Holy of Holies, he had to have both hands full of incense. Our service before our God must be as incense, or God will not appear before us. Our service is our prayers, praise, and worship with thanksgiving. Without this incense in our lives, our service to our God is fruitless.

Man has tried to enter into the presence of God many ways: through church affiliation, by works, by giving, by starting large organizations, the list is endless. But there is only one way we can enter into God’s presence. We must have both our hands full of incense which is acceptable unto God. This must be prepared in our lives before we enter through the veil of His flesh. Our service must be holy, unblamable, righteous, and undefiled by the flesh or the world if we are to stand before God.

God informed Moses how to hang the veil.

“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 vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony: and the vail shall divide unto you between the holy place and the most holy.” Exodus 26:32-33

The veil was to hang on four pillars. The Door to the Holy Place hung on five pillars. Five is the number of grace. We enter into the Holy Place by grace. Four is the number of creation. It is through these four pillars God’s new creation man will enter into His presence.

The pillars were overlaid with gold and were set upon their sockets of silver. Silver, gold, and fine twined linen are all that is seen in the Holy Place and the Holy of Holies. The Tabernacle reveals, not only the righteousness of God, it also reveals His plan of redemption for all His creation.

As stated before, at Jesus' death the veil was torn, and the way for man to enter into the presence of God was prepared. In the Tabernacle, the Altar of Incense sat directly before the veil. When the writer of Hebrews was describing the Tabernacle, he disclosed an interesting fact:

“And after the second veil, the tabernacle which is called the Holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;” Hebrews 9:3-4

The writer of Hebrews revealed the Altar of Incense was now before the Ark of the Covenant in the Holy of Holies. This may seem like a mistake, but as we realize at Jesus' death the veil was torn. Thus today the Altar of Incense has become part of the Holy of Holies.

The way to the hundredfold High Priesthood Realm is open to all who have entered into the Holy Place. When their lives are prepared, and their service before God is as pure incense, they can enter through the torn veil. It is only when the Mercy Seat is covered with our incense, that we can stand in His presence.

As we enter through the veil there is no instrument to light the Holy of Holies. The only light in the Holy of Holies is the shikinah glory of God. There is no light in the Holy of Holies until Christ appears over the Mercy Seat. Paul proclaimed this light in his letter to Timothy:

“That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: which in His times He shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.” I Timothy 6:14-16

Paul was speaking of the risen, glorified Christ Jesus, the only Potentate, the King of kings, and Lord of lords. The word **potentate** means “the high officer, the royal minister of great authority”. The risen, glorified Christ has become our High Priest. The writer of Hebrews proclaimed:

“Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;” Hebrews 3:1

Christ Jesus is our High Priest. He entered into the Holy of Holies through the veil of His flesh. He is the light in the Holy of Holies. The writer of Hebrews also discloses: “Called of God an High Priest after the order of Melchizedec,” Hebrews 5:10. The risen, glorified Christ has fulfilled the words of the prophet Isaiah:

“For unto us a child is born, unto us a son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counselor, The mighty God, the everlasting Father, the Prince of Peace.” Isaiah 9:6

The child Jesus who was born unto us is the Son of God. He truly is called Wonderful, He is our Counselor, and as the risen, glorified Christ, He has become the Mighty God and the Everlasting Father. After Jesus' resurrection, He declared to His disciples:

“And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth.” Matthew 28:18

The earth is the flesh realm. Heaven is the Spiritual realm. No one in the flesh realm or the Spiritual realm has any power over the risen, glorified Christ. He truly is the only Potentate, King of Kings, and Lord of Lords.

Paul declared Christ is the only one with immortality dwelling in the Light. No man can approach unto Him. Throughout the Bible when flesh came into the presence of God, man fell on his face. If we are to stand in the presence of God, then all flesh must be destroyed.

Man must be prepared in the sixty-fold, suffering realm of God to enter into God's glory. God desires for us to enter into His glory. Jesus declared His desire for all mankind:

“And the glory which Thou gavest Me I have given them; that they may be one, even as We are one: I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as thou hast loved Me.” John 17:22-23

As God takes us through the steps of change we may not like it, but He is preparing a people to enter into His glory. The day of entering through the veil is at hand. We need to be prepared while it is yet day, for the night is coming. This is the Day of Preparation. We need to allow God to do His perfect work. The Apostle James informs us:

“But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.”
James 1:4

Only those who allow God to do His perfect work in their lives will enter through the veil into the Holy of Holies.

Chapter Ten

The Holy of Holies

Those who enter through the veil, enter into the High Priesthood Realm. The Holy of Holies is the hundredfold realm. This is the realm of the one hundred and forty-four thousand who will rule and reign around the throne. The one hundred and forty-four thousand are sealed with the Father's seal:

“And I looked, and, lo, a Lamb stood on the Mount Sion, and with Him an hundred forty and four thousand, having His Father's name written in their foreheads.” Revelation 14:1

Those who enter the hundredfold realm will have their Father's name in their foreheads. This is the seal of the living God, Revelation 7:2. Those who enter through the veil will receive another anointing. Before Aaron, the High Priest, could enter through the veil:

“And he (Moses) poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him.” Leviticus 8:12

It was necessary for Aaron to receive another anointing before he could enter into the Holy of Holies. This is the Double Portion anointing. The Psalmist David wrote of this anointing:

“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 garment.” Psalm 133:2

The oil ran down upon Aaron's beard. The beard is the sign of maturity. The Holy of Holies is the Adulthood Realm, and only those who have come into maturity will enter through the veil into the presence of the Father. David further revealed the oil ran down to the hem of Aaron's priestly robe. God was revealing through the pen of David the anointing He would pour out upon His whole body. The prophet Hosea foretold this anointing, not only its coming, but when it would come:

“After two days will He revive us: in the third day He will raise us up, and we shall live in His sight. Then shall we know, if we follow on to know the Lord: His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth.” Hosea 6:2-3

Hosea revealed after two days, God would revive us. The word **revive** means “to live forever, to have life, and to remain alive”. In the Third Day, God will raise us up to live in His sight, or enter into His presence. This promise comes with a condition. The condition is, “. . . if we follow on to know the Lord.” If we are to enter into His presence in the Holy of Holies, we must come into a knowing relationship with our Lord. First we must learn of Him through His Word. Next, we must know His voice. Jesus declared:

“My sheep hear My voice, and I know them, and they follow Me:” John 10:27

Today many declare God does not speak to them. He speaks, but His sheep do not hear His voice because they do not know His voice, or they are too busy to be quiet to hear His voice. To know Him we must pray, praise, and worship Him on a continual basis, not just in weekly services; but daily, hourly, and every waking minute.

God has promised the former and latter rain to those who follow on to know Him in an intimate way. The former rain came on the Day of Pentecost as the cloven tongues, cleansing fire. The latter rain has been poured out all over the earth in Spiritual revivals.

God has promised to pour out the former and latter anointings together after two days. These two days are the Church Age. As Jesus promised, “. . .on the third day He would be perfected. . .” Luke 13:32. He will be perfected in His saints on the Third Day when they are prepared to enter into His presence. The prophet Joel also declared the Double Portion anointing:

“Be glad then, ye children of Zion, and rejoice in the Lord your God: for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain in the first month.” Joel 2:23

The former rain (Pentecost) was only poured out moderately. As stated before, this was the firstfruit anointing, the earnest, (down payment)of our inheritance. But God’s prophetic Word declares we will receive the early and latter rain together in the first month, or at the beginning of the New Day. The apostle James gave us this same hope:

“Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until He receive the early and latter rain.” James 5:7

Our God has a harvest in the earth. He has had long patience for this harvest, but it cannot be harvested until it receives the early and latter rain God has promised. Peter enlightened us about God’s promises:

“The Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.” II Peter 3:9

There is a day of entering in. There is also a preparation to be made to enter in. As we come to this understanding we know God’s promises to man will be fulfilled behind the veil. This is where eternal life will be manifested.

The Ark of the Covenant

As we enter through the veil we come into the presence of the Ark of the Covenant. God informed Moses:

“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.” Exodus 25:10-11

“And thou shalt make a mercy seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof.” Exodus 25:17

“And thou shalt put the mercy seat upon the ark of the testimony in the most holy place.” Exodus 26:34

The Ark was a box made of shittim wood, and was overlaid with gold inside and out. The Mercy Seat was the same size as the Ark of the Covenant. It was to be placed upon the Ark as the lid:

“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.” Exodus 25:18-20

The cherubims were made of pure gold, and were placed over the Mercy Seat and the Ark. Their wings were to be spread over the Mercy Seat. As stated before the cherubims always protect the holiness of God. God continued His instructions to Moses:

“And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.” Exodus 25:21-22

God informed Moses he was to put the testimony He gave him into the Ark. To discover the testimony Moses was to put in the Ark, we must go to the New Testament. Speaking of the contents of the Ark, the writer of Hebrews discloses:

“Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron’s rod that budded, and the tables of the covenant;” Hebrews 9:4

There were to be three items put in the Ark for a testimony. The first item put into the Ark was the Golden Bowl of Manna. Manna was God’s provision in the wilderness. Jesus disclosed to John:

“He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna...” Revelation 2:17

The Holy of Holies is for those who have overcome. Those who enter into the one hundredfold realm will partake of God’s supernatural provision, His hidden manna.

The second testimony Moses was to put in the Ark was Aaron’s rod that budded. The rod represents our authority in God. When Aaron’s rod budded it blossomed and yielded almonds, Numbers 17:8. The almond tree is the first tree to awake from its winter sleep. Aaron’s rod not only budded, it blossomed, and produced almonds. The buds, blossoms, and almonds are symbols of the firstfruit company to come into God’s presence.

God is waking His firstfruit company out of their sleep. Their buds are the first sign of life, then come the blossoms which reveal the beauty God is bringing forth in His body. The blossoms form the fruit each will need to minister before the throne. Jesus revealed this company to John:

“These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb.” Revelation 14:4

The Tables of the Covenant

Again, this is the one hundred and forty-four thousand that had not been defiled by women. Women represent the old, church system. These have been redeemed from among men and their earthly existence, and have become the firstfruits unto God and the Lamb.

The third testimony Moses was to place in the Ark was the Tables of the Covenant. These were the stone tablets given to Moses on Mount Sinai. When Moses brought the law down the first time, he broke the tablets of stone. This was to show there would be an end of the law. Paul revealed the end of the law in his letter to the church at Rome:

“For Christ is the end of the law for righteousness to every one that believeth.” Romans 10:4

Paul also wrote to the church at Corinth:

“Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.” II Corinthians 3:3

God has written His law on the fleshy tables of the hearts of those who have become the epistles of Christ. These have given themselves to the Word of God, not only to learn His will, but

also His way. Through the law these have learned what is acceptable and what is expected in their lives. Paul declared to the church:

“Therefore by the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin.” Romans 3:20

The law justifies no man in God’s sight. But it is by the law we have the knowledge of sin. The word **sin** is the Greek word HARMATRIA and means “to miss the mark”. Sin causes us to miss the mark God has set for us, and keeps us from entering behind the veil into His presence.

In the Outer Court there were two instruments of worship:

The brazen altar and the laver

In the Holy Place there were three instruments of worship:

The oil, bread, and incense

In the Holy of Holies there are six instruments of worship:

the Ark, the Mercy Seat, the Cherubims, the Golden Bowl of Manna, Aaron’s rod that budded, and the Tables of the Covenant.

The Holy of Holies is God’s Double Portion realm. As we saw in the Outer Court there were two instruments of worship. In the Holy Place there were three instruments of worship. In the Holy Place we operate on the firstfruit anointing which is the earnest or down payment of our inheritance in God. But if we continue on through the Holy Place overcoming realm we will enter the Holy of Holies Double Portion realm where there are six instruments of worship.

The Double Portion Anointing is the anointing Jesus received on the banks of the Jordan River. In God’s Word it is called the fulness of the Spirit, the Spirit without measure, and the early and latter rain. When we enter into the Holy of Holies we come into this Double Portion realm.

As we enter into the presence of the Ark we need to understand the Ark represents seven important things in our lives: God’s Presence, Protection, Power, Praise, Provision, Promise, and Peace.

Paul revealed to the church at Rome:

“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:” Romans 3:25

The word **propitiation** means “mercy seat”. Jesus is our mercy seat for the forgiveness of sin. The Apostle John declared:

“And He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.” I John 2:2

Jesus is the Mercy Seat for the whole world. There is a day coming when the whole world will stand before their Mercy Seat to give an account of their lives. The prophet Isaiah proclaimed:

“I have sworn by Myself, the word is going out of My mouth in righteousness, and shall not return, That unto Me every knee shall bow, every tongue shall swear.” Isaiah 45:23

Jesus became the Word, and the Word went out of His mouth in righteousness. Those who follow their example, Jesus, will become the righteousness of God. God has promised every knee will bow and every tongue swear (confess) by the Holy Spirit that Jesus Christ is Lord. Paul disclosed this truth to the church at Rome and Philippi:

“For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.” Romans 14:11

That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;” Philippians 2:10

All who ever lived will stand before their Mercy Seat. All will bow their knee, all will confess, but all will not enter in. Only those who know their God will enter into the everlasting realm of God.

When the High Priest was to enter into the Holy of Holies he was to kill a bullock:

“And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times.” Leviticus 16:14

The bullock was the symbol of service and sacrifice. Jesus' life was a life of service and sacrifice. Matthew recorded Jesus' words:

“Even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many.” Matthew 20:28

Jesus' life was that of a bullock. He gave His life for service, then He gave His life as a ransom for many. Peter recorded, “. . . Jesus was our example”. If we are to enter into the presence of the Father our lives, too, must be one of service and sacrifice.

After the priest killed the bullock, the blood was sprinkled on and before the Mercy Seat. The blood of the bullock was cast into the air. This constitutes a different application of the blood in our life. This represents applying the blood Spiritually. This application of the blood was not for the forgiveness of sin. This was taken care of in the Outer Court. The Apostle Peter reveals the purpose for the sprinkling of the blood:

“Elect according to the foreknowledge of God, the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.” I Peter 1:2

The sprinkling of the blood sanctifies our Spirit. The writer of Hebrews expounded on this application of the blood:

“Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh;

And having an High Priest over the house of God;” Hebrews 10:19-21

It is by and through the Spiritual application of the blood of Jesus in our life, that we can enter into the Holy of Holies. The Hebrew writer continued:

“Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.” Hebrews 10:22

We are to have our minds sprinkled, that is, sanctified by the Spirit which cleanses us from all unrighteousness. The Apostle Paul spoke of the cleansed, sanctified heart and purified (mind):

“Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.” Philippians 4:8

We are to have our minds on the beautiful things of God. Our minds are to be free from the cares of this life. In the parable of the sower, the seed (the Word of God) that fell among the thorns was choked out. The thorns were the cares of this life, and the deceitfulness of riches. Yet, these two things are uppermost in most people’s minds. We will never enter through the veil in this condition. Not only are our hearts to be sprinkled from an evil conscience, our bodies are to be washed with the pure water of God’s Word.

The Holy of Holies is the meat realm. Again, we must depend on the writer of Hebrews to understand what God is revealing:

“But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.” Hebrews 5:14

Strong meat is for those who enter through the veil. These have their senses exercised to discern good from evil. We can only accomplish this when our consciences are sprinkled by the blood, and our bodies are washed with the pure water of God’s Word. Our bodies are washed when we apply God’s glorious Word Spiritually in our lives.

By God’s design of the Tabernacle we know where we are to meet our God. As He revealed to Moses:

“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.” Exodus 25:22

God will meet with us above the Mercy Seat between the cherubims. The cherubims had four wings. These wings were outstretched over the ark. The tips of the wings touched over the Ark. The sons of Korah revealed in the Psalms:

“Mercy and truth are met together; righteousness and peace have kissed each other.” Psalm 85:10

The cherubims protect the holiness of God. Their wings cover God’s throne. Their wings represent mercy, truth, righteousness, and peace; all the things God has promised those who enter into His presence. The beloved John revealed:

“For the law was given by Moses, but grace and truth came by Jesus Christ.” John 1:17

When Jesus came into the world He brought grace and truth, but righteousness and peace come by the Holy Spirit. It is only by and through the Holy Spirit of truth, we are led into all truth. By truth we can enter through the veil to dwell in the presence of God. This is the realm of the one hundred and forty-four thousand who will rule and reign as High Priests around the throne.

The Holy of Holies is ten cubits wide, ten cubits long, and ten cubits high: $10 \times 10 \times 10 = 1000$. The Holy of Holies represents the one thousand year millennial reign of Christ. Jesus revealed to John those who will rule and reign with Him.

“And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.” Revelation 20:4

By this Scripture we understand there are three, distinct groups of saints. Those who sat upon thrones are the ruling and reigning saints. This includes two groups:

The female virgins are those who will rule with Christ upon the earth for one thousand years. These are the five wise virgins who had the extra vessel of preparation. These are those who have entered into the Marriage Supper of the Lamb.

The male virgins are those who have entered through the veil into the Holy of Holies. These will rule and reign around the throne for one thousand years.

Those who are beheaded for their witness of Jesus and the Word of God are the Outer Court Saints who must go through the wrath. These will have their robes made white in the blood of the Lamb. Revelation 7:14

After the one thousand year millennial reign all saints will live in the presence of the Father. Many may ask, “Why do we need a one thousand year millennium on the earth?” God informed Adam in the garden:

“But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.” Genesis 2:17

Adam did not perish in the 24 hour day he partook of the fruit of the Tree of Good and Evil. But He did die in that day. Peter informs us:

“But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.” II Peter 3:8

Adam lived nine hundred and thirty years. He died before he fulfilled one of God’s one thousand year days. Methuselah lived to be nine hundred and sixty-nine. He lived the longest of any man, but he still came short of God’s one thousand year day. No man has ever lived one thousand years. Until man lives the one thousand year day, he is still under the curse of death. God has provided a day, in which man will overcome the curse put upon Adam. Paul declared the day of victory directly ahead of us when we, too, will proclaim:

“O death, where is thy sting? O grave, where is thy victory?” I Corinthians 15:55

Until God’s people live the one thousand year day, they are still under the curse pronounced in the Garden of Eden. God has given us the Tabernacle to reveal His intended purpose for His creation man. We need to understand God intends for us to overcome. All the obstacles of this life must be overcome if we are to enter again into His presence.

God created man in His image and likeness. Speaking of Jesus, Paul disclosed to the church at Colosse:

“Who is the image of the invisible God, the firstborn of every creature:” Colossians 1:15

Jesus was created in the image of the invisible God. To the church at Phillipi Paul wrote:

“Who, being in the form of God, thought it not robbery to be equal with God:” Philippians 2:6

The word **form** means “*external appearance or likeness*”. Jesus came in the image and likeness of the invisible God. If we are to enter through the veil we, too, must be in the image and likeness of the invisible God. Only when we overcome and change into His likeness will we dwell in His presence for all eternity. The Apostle James provided us insight to God’s promise:

“Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him.” James 1:12

God has provided Moses’ Tabernacle of Witness so we can understand His plan and promise for all mankind. He has also prepared the way into every area of the Tabernacle. We can dwell in the Outer Court, or we can progress to the Suffering Realm of the Holy Place. Those who choose the suffering realm can progress into the glorious realm of the Holy of Holies to partake of God’s fulness and eternal joy.

God has provided the way. We need to walk into it. Our walk in God is progressive. We need to walk as He walked to become eternal inheritors. The veil is rent to all who desire to enter in through the sixty-fold, suffering realm of God. As Paul declared to Timothy, if we. . .

“. . .suffer, we shall also reign with Him: if we deny Him, He also will deny us:” II Timothy 2:12

If our desire is to rule and reign with Christ, then we must let our desire be known unto God. We must seek His way with all our hearts. The veil is rent, and the way is prepared. The question is, “Are we willing to pay the price to enter in behind the veil?”

As Jesus proclaimed to His disciples:

“And whither I go ye know, and the way ye know.” John 14:4

By the anointing upon God’s Word, we know the way into the Father’s presence. All that is left for us to do is to make the declaration of our desire, and then walk into it. This has been God’s desire for us from the beginning. We know the way, the only question we need to ask is, “Are we willing to walk into it”. May God richly bless you in your journey.

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