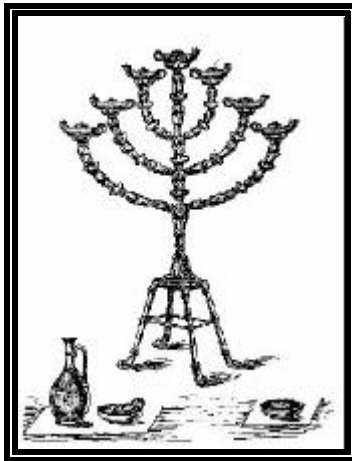


THE GOLDEN LAMPSTAND

(Exodus 25:32-40)



We ended part one of this study at the Brazen Laver in the Outer Court of the Tabernacle. It was at the Laver that the priests were required to wash their hands and feet before entering the Sanctuary to minister before the Lord. As they passed through the Veil which separated the Outer Court from the Holy Place, the first thing they would notice would be the Golden Lampstand on the left side of that room because this was the *only source* of light. This piece of furniture is often referred to as the “Golden Candlestick”, but candles were not yet invented at that time.



The Golden Lampstand was a vessel which held seven actual oil lamps. It was made of a solid piece of gold and it represents the light, power, and ministry of the Holy Spirit. Its dimensions are not given, indicating that these things cannot be measured. The number seven represents perfection and gold is a symbol of the nature of God. The light coming from the Lampstand was provided by the seven golden oil lamps, which are a type of Jesus, who said: “*I am the light of the world*” (John 8:12). There were three kinds of light for the Tabernacle: (1) the light of the sun was for the Outer Court; (2) the light of the Lampstand was for the Holy Place; and (3) the light of the Shekinah glory of God was for the Holy of Holies.

Entering the Holy Place is a type and shadow of being baptized in the Holy Spirit. When we enter into the Holy Place realm we come to the Lampstand, which represents supernatural light, supernatural revelation, supernatural gifts and ministry, and supernatural power to overcome all the power of Satan’s kingdom. As we said last week, Paul said in Ephesians 5:26, that the desire of Jesus Christ, our High Priest, is to “sanctify” and “cleanse” the Church “with the washing of water by the word”. As we are cleansed from sins *that are past* at the Brazen Altar, we are then ready to advance to the Brazen Laver, where we are to be continually cleansed from sins *that are present*.

Just as the priests had to be washed in the Outer Court *before* they could enter the Holy Place and minister to the Lord there, so it is with us. In the Outer Court experience, the Word of God not only begins to cleanse us from sins that are present, it begins to wash a lot of false religious ideas out of our minds, which would hinder us if we took them into the Holy Place realm of experience. This is why many people cannot receive the Baptism of the Holy Spirit until the Holy Spirit, with the Word, washes their minds and hearts. Many Episcopalians, Methodists, Baptists, Lutherans or Presbyterians who have received the Baptism, have testified that many false ideas that they had about God, many fears, many preconceived ideas and prejudices they had against the truth of the second experience of Spirit Baptism, had to be washed out of them before they received the Baptism. When the Laver had washed the darkness out of them, then they received the Baptism of the Holy Spirit. Then they entered through the Veil, into the Holy Place,

Satan doesn't want God's people to worship at the Laver. He doesn't want us to walk in the reality that even though we have been cleansed by the blood of Jesus at the Brazen Altar, we must still have our feet (walk) and our hands (works) cleansed at the Laver every day. He doesn't want us to walk in the reality that we must still come to a place of true holiness (in experience), for without holiness no man shall see the Lord. He doesn't want us to walk in the reality that we must still come to perfection, after we have been forgiven and justified. For this reason, he schemed to have this understanding removed from the conscienceness of the Church very early in this present age—and he did a good job of it too because this truth was lost for over a thousand years! It wasn't till the mid-1800's—when God raised up the Holiness Movement—that the importance of the Laver experience was restored to the Church.

When we understand this truth, we can understand *why* there is such a difference between today's so-called "revivals" and the outpouring of the Spirit in 1905, which began at Azuza Street, which restored the gifts of the Spirit to the Church. The Azuza revival was poured out on a Church that, generally speaking, had been worshipping *at the Laver* as a result of God raising up the Holiness Movement in the mid-1800's. That movement called God's people to focus on being sanctified through the Word of God, on living a life that is separated from the world, and on seeking the true holiness of God. This prepared them to enter the Holy Place *realm* when God moved them from the Laver (in the Outer Court) to the Golden Candlestick (inside the Holy Place).

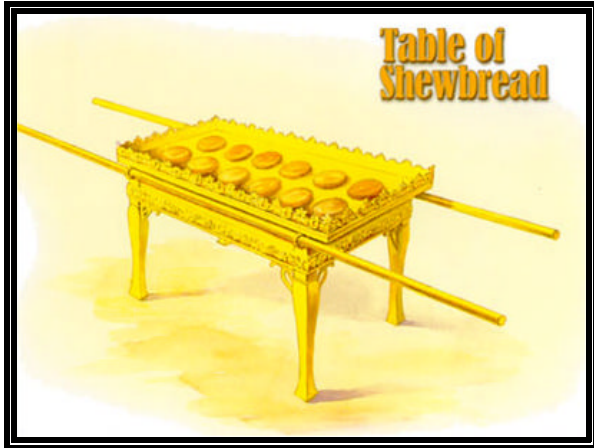
Today's revivals are false because in the 60's and 70's, *after* God's people had been brought into the Holy Place realm of the supernatural, they decided they no longer needed to worship *at the Laver*. Consequently, many of those who had been moved from the Outer Court into the Holy Place, began *throwing off* all the restraints which sanctification and holiness require. In other words, they left the Laver (the Scripture) and started *focusing* on the power of the Candlestick. They became focused on the experience-oriented side of Christianity and assumed it was no longer necessary to wash at the Laver every day. Thus, they became spiritually unclean and opened themselves up to a supernatural power that is not coming from God

One thing to take note of regarding the Golden Lampstand is the relationship it shows between the Sovereignty of God and the Free Will of man. The Lampstand was divinely lit, which speaks of the Sovereignty of God. When the Cloudy Pillar of Fire left Mt. Sinai and descended to the Mercy Seat at the completion of the Tabernacle, fire came out from the presence of God in the Holy of Holies and consumed the sacrifice on the Brazen Altar in the Outer Court (Lev. 9:22-24). This fire, which God Himself started, was to be kept burning continually, so that all the fire which was used in the service of the Tabernacle came from the fire originally ignited by God Himself.

But the priests were given the charge of keeping the lamps full of oil, and of trimming the wicks and so forth. Thus we see a picture of the co-operation between God and man in the service we give to Him. The Church is also God's Lampstand, and it was divinely lit on the day of Pentecost when "tongues of fire" appeared in visible display on the 120 disciples in the Upper Room (Acts 2:1-4). God ignited that fire. But it is the responsibility of the believer to receive a continual supply of divine oil (the Holy Spirit), and to trim his wick (sanctify himself), so his "lamp" will continue to burn before the Lord.

THE TABLE OF SHEWBREAD

(Exodus 25:23-30)



Directly across from the Golden Lampstand was the Table Of Shewbread. It was made of acacia wood overlaid with pure gold. The top of the table rested upon a frame, and around the frame ran a molding of gold. The shew bread itself, or the bread of faces (literally bread of the presence), was placed upon the table and was made from fine unleavened wheat flour, baked into twelve loaves (cakes), and placed on plates in two rows of six. These cakes were renewed every Sabbath and were to be eaten only by the priests, and the priests could only eat them in Sanctuary. To each pile of cakes incense was added.

The incense is not eaten; it was not edible. The two piles of six cakes represented the twelve tribes of Israel, continually before God. Each loaf was the same size, showing no distinction between the tribes. The loaves represented a whole nation, but each individual could say “I am remembered in God's presence”.

The *bread* on the Table of Shewbread also represents Christ. He is the bread from heaven; He is the manna the children of Israel ate in the wilderness; He is the bread of life (John 6:48-51). He is also the bread that was broken for us on the Cross, which the ordinance of Communion (bread and wine) call to remembrance. He was also the bread Melchizedek gave to Abraham.

Because of the Veil, this table was never seen by the priests as long as they were in the Outer Court. It could only be seen when they passed through the Veil and entered the Holy Place. This article of furniture represents several things. It represents the *hidden manna* of the Scripture, which only becomes real to us *after* we have entered the Holy Place realm, which is the Spirit-filled life. The Golden Lampstand shines supernatural light on the Table Of Shewbread (the Word), so that we can see the deeper truths that are hidden from those walking in the Outer Court realm. One thing you will often hear from those who have been filled with the Spirit is that once they were baptized, the Bible became a *new* book to them.

This is because, until we come into the Holy Place realm, we cannot see many of the spiritual truths and realities which are *hidden behind* the letter of the Word. This is also why you can meet people who have a vast knowledge of the letter of the Word, and who may have a seminary degree in theology, and may be able to tell all the historical fact about the Bible, but they are absolutely blind to the hidden manna. But as we begin to feed on the that manna, we become we are being prepared to go into the Holy of Holies; to go all the way in God.

The Table of Shewbread also represents God's *supernatural* provision for both our natural and our spiritual needs. It represents that provision which does not come through our own human strength or efforts. It is supernatural *sustenance*. That's why, when the disciples thought Jesus was hungry and wanted to get Him some food, He said: “...*my meat [shewbread] is to do the will of him that sent me...*”(John 4:34). Jesus was living, not by natural bread alone, but by the spiritual sustenance of His Father. He was eating the shewbread.

THE GOLDEN ALTAR OF INCENSE

(Exodus 30:1-10 & 34-38)



The next piece of furniture was the Golden Altar of Incense. This altar was a simple box of acacia wood, two cubits high (36"), one cubit wide (18") and one cubit deep (18"). It had horns at the four corners that were an extension of the sides at their junction. It also had molding around the top. No special utensils were needed in its service as no offerings were burnt on the altar itself. This altar was reserved exclusively for the burning of incense each morning and evening, the same time a sacrifice was taking place on the Brazen Altar in the Outer Court. The incense was burnt in a Golden Censer placed on top of the altar.

The Golden Altar of Incense represents several things. One thing it represents is prayer and worship (See: Psalm 141:2 and Revelation 5:8). The incense that was used was called "the perpetual incense" and shows we should, as the writer of Hebrews tells us, "continually offer to God a sacrifice of praise - the fruit of lips that confess his name" (Heb. 13:15). The incense was made from four spices (Ex. 30:34-36). Effectual prayer will have four main ingredients: fervency, faith, holiness and submission.

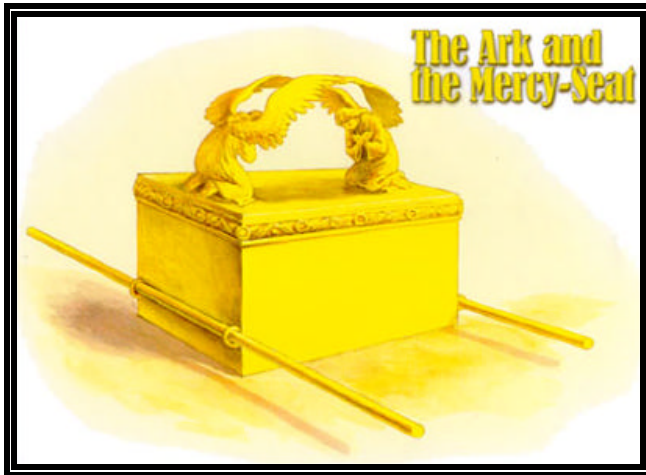
Once again, the fire used to burn the incense on this Altar came from the Brazen Altar (Lev.16:12 & Num. 16:46), which God Himself ignited. It's only the Lord's sacrifice at Calvary that makes our prayer or worship acceptable to God. The importance of using only the fire which comes from God is revealed in the story of Nadab and Abihu (Lev. 10:1-10). Here we are told the two men presented *unauthorized fire* upon this altar and they were killed by God. Today, there is a lot of "strange fire" coming up before God from those *inside* the Church. The *source* of this *unauthorized fire* is religious demon spirits.

Many of those who had once entered the Holy Place, but then ended up *ignoring* the Laver, have become spiritually unclean, and as a result, they have come under the influence of another Spirit (ie: a counterfeit Lampstand, Table, and Altar). They have no idea what has happened, so they continue to minister in the Holy Place realm. But their prayers, their praise and worship, and all their ministry has become defiled and now has another spirit as its source. God is not only rejecting the service of these defiled priests, He is allowing them to die spiritually!

The Golden Altar also represents death to self. At the Brazen Altar, we offer up our *sinful* lives. At the Golden Altar, we offer up our *redeemed* lives. It is here that we offer up our lives in total surrender as a living sacrifice to others, through sacrificial prayer and obedience. The Golden Altar represents the baptism of fire that John the Baptist spoke of. Just as the incense that was used at this station had to be beaten and then burned with fire, so we must allow God to purge us through beatings (*scourging*) and be cleansed by fire. This altar is a place of *sacrificial* worship, sacrificial prayer, and sacrificial ministry. Here we do not pray and worship and minister any way we see fit, asking God to bless our efforts. Here we are to be led by the supernatural light of the Lampstand. We must be led by the Spirit as to *who* we pray for, *when* we pray for them, *how* we pray for them, and when *not* to pray for them.

THE ARK AND THE MERCY SEAT

(Exodus 25:10-16 & 17-22)



The next step, after the Golden Altar of Incense, is to go behind the Veil, into the very Presence of God which rested above the Mercy Seat. As we said last week, the Tabernacle of Moses, with its various stations and pieces of furniture, is a natural picture of supernatural experiences that each and every New Testament Christians must partake of as we move from the Brazen Altar in the Outer Court, to the Mercy Seat in the Holy of Holies. It represents our journey from the corrupted image of Adam to the incorruptible image of Christ—in *this* life.

The focal point of the Tabernacle was the Ark of the Covenant and the Mercy Seat which covered it. That Mercy Seat was wrought of pure gold, which represents the nature of God. The Lord told Moses that He would commune with him: “...*from above the mercy seat, from between the two cherubims which are upon the ark of the testimony...*” (Ex. 25:21-22). Within the Ark were kept the two tablets of stone, on which Moses copied the ten commandments (Deu. 10:1-5), a gold pot of miraculously preserved manna (Ex. 16:33-34), and Aaron's rod that budded (Num. 17:10). Above the Ark stood two cherubims, facing each other with their wings outstretched. The cherubim are looking down onto the Mercy Seat. They don't see us as we come to the mercy seat; they see only the blood of Christ sprinkled to cover our sins.

Because the Ark was the divine dwelling place of a holy and righteous God, not only could no ordinary man come before the Mercy Seat, even the High Priest was not to come before the Ark at his own pleasure or without the blood sacrifice and incense. The penalty for doing so was death. This shows how serious God is about the issue of sin and uncleanness. He will have nothing to do with sin. The whole purpose of Him sending His Son to die for us was not so we could enter His presence filled with sin, but that through the sacrifice of Jesus, we would be changed and be made compatible to His divine nature.

While the cover of the Ark represented the Presence and Glory of God, the Ark itself actually represented something different. It was made of wood, overlaid and underlaid with gold, and represents the dual nature of Jesus, the sinless man who became overlaid and underlaid with the glory of the Father. Messiah is the first-born of a new creation. The Ark represents that New Creation Man. It represents Christ—Head and body. This is the whole purpose of our born again experience. God has taken us (wood) and birthed in us His divine nature (gold). When that divine nature has been fully formed in our personalities, when we have been brought to the full stature of Christ, unto a perfect man, then we will be overlaid with a divine (glorified) body. We will be the “Ark of God”. We will not only be a people in whom God dwells. We will be a people upon whom the glory of God will visibly rest for all eternity!

GOING BEHIND THE VEIL



No study of the Tabernacle would be complete without looking at the symbolism found in what took place on Israel's national Day of Atonement. For in order to approach the Ark, you had to pass through the Veil that separated the Holy Place from the Holy of Holies. And this was only done once a year, on the Day of Atonement. On that day, the sins of the whole nation were atoned for through the sacrifice of a bull on the Brazen Altar. The blood of that Bull was taken into the Holy of Holies by the High Priest and sprinkled upon the Mercy Seat, which covered the Ark of the Covenant. This whole ceremony has great significance for the New Testament believer. Going behind the Veil is the last and most important step in our journey through the Tabernacle, so we need to understand just what it all means for us today.

Entering the Holy of Holies represented entering the very Presence of God, for the Shekinah glory of God rested on the Ark in that room. The writer of Hebrews said that while the First Covenant and priesthood remained in force, the way into God's Presence was not yet made manifest. This is why the Son of God had to come and initiate a New Covenant and a whole new priestly order. He blazed a trail through the Veil so the way into that new order would be revealed to us and would become accessible to us. Jesus did blaze that trail. The Veil has been torn and we are now able to enter into the Holy of Holies. Yet, when the writer of Hebrews explains what going beyond the Veil *means*, many believers get confused because he appears to make conflicting statements. First he says going behind the Veil represents "passing into the heavens".

*Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession...Now of the things which we have spoken this is the sum: we have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens...But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building...It was therefore necessary that the patterns of things **in the heavens** should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, [the Holy of Holies of the Tabernacle] which are the figures of the true; **but into heaven itself**...*

Hebrews 4:14; 8:1; 9:11 & 23-24

Jesus' going beyond the Veil represents entering heaven. He passed into the heavens and sat down on the right hand of God. Since it is clear that going beyond the Veil *means* passing into the heavens, many believers, including many preachers and teachers, have assumed that when the writer of Hebrews talked

about Jesus being our forerunner, he meant that He made a way for us to “go to heaven” someday—either when we die, or else in the mythical “Rapture”. But if this is the whole picture, why did the writer he go on to say the following:

*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; **Let us draw near** [to God behind the Veil] **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 10:19-22

The Veil that separated the Holy Place from the Holy of Holies represents the flesh or the body of Messiah. This is why the Gospels record that the Veil of the Temple was torn from top to bottom when He died on the Cross. The Veil being torn signified that the way into the Holy of Holies was now open to all who would place their trust in the blood of God’s *final* sacrifice.

While it is true, Jesus has passed into the heavens and has cleansed the true sanctuary, and while it is true, we should anchor our hope on Him, it is *not* true that entering beyond the Veil *for us* means dying and going to heaven. The writer stated very clearly that we are to follow our forerunner through the veil *today*, not after we die. He said we are to “draw near”. Draw near to what? Draw near to the Presence and Person of God behind the Veil! How are we supposed to do that? How are we supposed to follow Jesus beyond the Veil? Through the “new and living way” He has instituted by His shed blood.

How then are we to reconcile the contradiction between these two ideas? Does going through the Veil mean passing into the heavens or does it mean entering into God’s Presence? Actually it means both. Passing into the heavens has to do with going beyond the veil *physically*. After His resurrection, Jesus passed into the heavens physically. Following Him physically beyond the Veil is a *future* hope. However, we do not have to wait to enter beyond the Veil physically in order to go beyond it *spiritually*—and right here is where an understanding of the difference between our spirit, soul and body becomes crucial.

Our spirits were saved and regenerated instantly in a moment of time. They now dwell in heavenly places with Christ, for they are *already* behind the Veil. In contrast, our bodies have not yet gone behind the Veil and they will not go beyond the Veil until the resurrection. So going beyond the Veil physically is a future hope. The spirit is already there and the body will go there in the future.

The real issue is our *souls*. It is in the realm of the soul that we must “draw near” to God behind the Veil. It is in the realm of the soul that we must enter into the Holy of Holies by the new and living way. The High Priest going beyond the veil typifies the overcomer going beyond the Veil *spiritually* in this present age.

The fact that the writer of Hebrews told us to go behind the veil *now* has become blurred and for all practical purposes and is ignored by most Christians. Either they think they are *already* behind the Veil when they are not; or they assume they can’t go behind the Veil until after the resurrection. But again, what happened on the day of Atonement with the High Priest going behind the veil has to do with us drawing near to God behind the Veil, in the soul, today. It represents entering the Presence of God, today.

How then do we go through that veil today? We go through the Veil by *dying*. At this point the issue gets uncomfortable because the vast majority of god's people—even those who claim to be walking in “end time” truth—don't really want to die. In fact, they will do anything and everything *for* God except for one thing: they will not allow Him to *replace* their life with His life. They will not let Him really *underlay* them with gold today, yet they expect to be *overlaid* with gold at the last trump.

This is religious delusion. We have to be behind that Veil *today*, being underlaid with His glory if we want to be overlaid with that same glory when He returns. Paul said: “...*flesh and blood shall not inherit the Kingdom of God*” (I. Cor. 15:50). He was not referring to material substance. He was not saying that no material substance can enter the spirit realm. He was using “flesh and blood” to designate the *Adamic life*, which is the life of the soul (ie: our emotions, desires, mental capabilities and power of choice). The soul has been corrupted by sin. It needs to be made incorruptible. In order for the soul to become incorruptible, everything in it that is corruptible must be *put to death*. Only that which has been *transformed* from the temporal Adamic life to the eternal Christ life can enter into God's Presence behind the Veil. The soul is to be made incorruptible in this life, not after we die.

This is why the Veil of the Temple was torn from top to bottom—to show that it *is* possible to be *totally* cleansed and purified in *this* life. It was rent to show that we can go on to perfection, as the same writer of Hebrews says in another chapter (Heb. 6:1), in *this* life. Going behind the Veil, into the Presence of God, is not just a future hope; it's a present necessity. The more our souls are cleansed and made pure, the more they are conformed to the image of God's Son, the more fully we can dwell in the Presence of a Holy and Righteous God.

Let us enter in...today!

THE TABERNACLE IN JOHN

Since the Tabernacle spoke (or was a shadow) of good things to come, it should come as no surprise that the reality (substance of the shadow) is spoken of throughout the New Testament. However, it might come as a surprise to learn that Jesus actually taught the Tabernacle and waked through the various steps of the Tabernacle in the book of John. So we will now retrace our steps through the Tabernacle of Moses, by way of John, chapters ten through seventeen.

The Door

John 10—Jesus said, "*I am the door.*" The door was the first step in the Tabernacle. Jesus used the word "door" in verses 1, 2, 7 and 3. Also, He used the word "enter" in verses 1, 2 and 9.

The Brazen Altar

John 11 and 12—Jesus taught about death, first Lazarus' then his own. That is what happened at the Brazen Altar. In Chapter 11 Jesus used "sick" in verses 1, 3 and 6; "sleep," (which in the Bible often means death) in verses 11, 12 and 13 and "death," "die" and "dead" in verses 4, 13,14, 16, 21, 25, 26, 32, 37, 39, 41, 50, 51 and 53. "Grave," "burying," "dead" and "die" are used in John 11:17 and John 12:7, 9, 10, 17, and 33. Thus, the main thought of John in Chapters 11 and 12 is the Altar experience.

The Brazen Laver

John 13—Jesus took a basin of water and washed the disciples' feet, symbolically teaching sanctification or cleansing at the Laver. The words "wash," "water" and "clean" are in John 13:5, 8, 10, 11, 12 and 14, showing that this chapter is about the Laver experience.

The Golden Candlestick

John 14—Jesus symbolically went through the Outer Veil into the Holy Place and stood at the Candlestick when He introduced the Holy Spirit to the church in verses 16, 27 and 26. Thus, chapter 14 is about the Candlestick experience.

The Table Of Shewbread

John 15—Jesus symbolically went across the aisle to the Table of Shewbread, where He said we should pay attention to His *words*, sayings, and commandments (not Moses). He referred to His word, what He had spoken, His commandments, His sayings, and law in verses 3, 7, 10, 11, 12, 14, 17, 20, 25. This chapter is about the Shewbread experience.

The Golden Altar Of Incense

John 16—Jesus symbolically went to the Golden Altar, which represents, among other things, intercessory prayer. He taught a new way to pray, using the word “ask” (in prayer) in verses 5, 19, 23, 24, 26 and 30. He said we would have “joy” (due to answered prayer) in chapter verses 20, 21, 22, 24, and 33, indicating that the subject of this chapter is the Golden Altar experience (prayer).

The Ark Of The Covenant

John 17—Jesus symbolically went through the last, or Inner Veil into the Holy of Holies and stood before the Ark of the Testament. The first word he said was: "Father." Jesus spoke to the Father mouth to mouth, face to face, which fulfills the symbol of the Holy of Holies the presence of God. In verses 1, 5, 11, 21, 24 and 25 He spoke to the Father.

Jesus, our King and High Priest, ministered at the stations in the Tabernacle and showed them to His disciples. Since we too are “kings and priests (Rev. 1:6), we are to follow in His steps (I. Pet. 2:21). This is why it’s good to study the Tabernacle. In order learn how to *function* as priests and kings, we must first understand what these stations represent, and then we must learn to minister at them.

THE TABERNACLE IN REVELATION

It’s very interesting to see all the references to the Tabernacle—which is called the Temple—in the book of Revelation. The term Tabernacle was the term God used for a transitory place of dwelling among His people. The term Temple was the name He used for a more permanent place in which He could dwell. Both terms portray in visible form, invisible realities. Both kinds of buildings represent the *heavenly* sanctuary. So when we see the term “Temple” being used in the book of Revelation, we should understand that we are reading about the realities the Tabernacles pictured, for it was the Holy Spirit who designed the earthly Tabernacle. That simple Tent was the *original blueprint* which foreshadows all the heavenly beauty and reality we see in Revelation.

The Temple (or Tabernacle)

And another angel came out of the temple which is in heaven, he also having a sharp sickle.

Revelation 14:17

And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

Revelation 15:6

And **the temple** was filled with smoke from the glory of God, and from his power; and no man was able to enter into **the temple**, till the seven plagues of the seven angels were fulfilled.

Revelation 15:8

And I heard a great voice **out of the temple** saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

Revelation 16:1

And the seventh angel poured out his vial into the air; and there came a great voice **out of the temple of heaven**, from the throne, saying, It is done.

Revelation 16:17

The Door

After this I looked, and, behold, **a door was opened in heaven**: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

Revelation 4:1

The Outer Court

But **the court which is without the temple** leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

Revelation 11:2

The Altar

And when he had opened the fifth seal, I saw under **the altar** the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled.

Revelation 6:9-11

The Laver (also called "the molten sea" in I. Kings 7:23 & Jeremiah 52:17)

And I saw as it were a **sea of glass** mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the

song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.

Revelation 15:2-3

The Candlestick

*And I turned to see the voice that spake with me. And being turned, I saw **seven golden candlesticks**; And **in the midst of the seven candlesticks one like unto the Son of man**, clothed with a garment down to the foot, and girt about the paps with a golden girdle.*

Revelation 1:12-13

*And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings and thunderings and voices: and **there were seven lamps of fire** burning before the throne, which **are the seven Spirits of God**.*

Revelation 4:4-5

The Table Of Shewbread

*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**, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.*

Revelation 2:17

*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 tree of life**, which is in the midst of the paradise of God.*

Revelation 2:7

The Altar Of Incense

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

Revelation 8:3

*And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and **the altar**, and them that worship therein.*

Revelation 11:1

The Ark

*And the temple of God was opened in heaven, and there was seen in his temple **the ark of his testament**: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.*

Revelation 11:19

How relevant is yesterday's picture of the Tabernacle to today's reality in the heavens? Consider the following scene which John sees. Then notice the connection between what happens in the heavenly sanctuary and what happens on the earth, in the last days. Then decide for yourself.

*And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. And I saw the seven angels which stood before God; and to them were given seven trumpets. And another angel came and **stood at the altar, having a golden censer**; and there was given unto him much incense, that he should offer it with the prayers of all saints upon **the golden altar** which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand.*

Revelation 8:1-4

Thousands of years ago, in the middle of the wilderness, inside an earthly sanctuary that consisted of a wood-framed Tent, a priest stood at a literal Golden Altar and burned incense at the same time the children of Israel stood outside the Tabernacle, praying. Together, the prayers of Israel and the burning incense from the priest, ascended beyond a physical linen veil, into the Shekinah presence of God. Today, the same thing is happening! Only it's taking place in the *true* Tabernacle, called the Temple. Spiritual incense from off the *true* Golden Altar of Incense is being mixed with the prayers of New Testament believers, and they are both ascending into the presence of God in the *heavenly* sanctuary.

*And the angel took **the censer, and filled it with fire of the altar, and cast it into the earth**: and there were voices, and thunderings, and lightnings, and an earthquake. And the seven angels which had the seven trumpets prepared themselves to sound.*

Revelation 8:5-6

But what we see happening in the heavens in our day, is a little different than what transpired in the days of the Tabernacle in the Wilderness, or in the days of the ensuing Temples in Jerusalem. For in those days, on the Day of Atonement, the High Priest would take the Golden Censer and he would fill it with fire from the Golden Altar. Then he would put incense on that fire. Then he would take the Golden Censer behind the veil, into the Holy of Holies, so the smoke of the incense would fill the room and he could not look directly on the Glory of God. Then he would get the blood of the bull that was offered at the Brazen Altar and bring it into the Holy of Holies, which was filled with smoke, and sprinkle the blood on the Mercy Seat, thus making Atonement for the sins of the people of Israel for another year. So the fire, the incense, and the Golden Censer itself were all used in the purpose of redemption and forgiveness of sin.

But in the last days, things change. The *true* Golden Censer, and the fire that's inside of it, along with the true incense, aren't going to be used for the redemption of men. Rather, they are going to be used for the *destruction* of men. The angel takes the Golden Censer and casts it to the earth. The result is lightnings, thunderings, an earthquake, and the beginning of the outpouring of God's wrath (the seven trumpets).

Also, in days of the Tabernacle and the Temples, when the sanctuary was filled with smoke, and the priest came out of the Holy of Holies alive—which meant that God had accepted the sacrifice Israel offered for the sins of the nation that day—*trumpets were blown* to celebrate God's forgiveness and mercy. But in the last days, the smoke and the trumpets present us with a different reality.

*And the seven angels came out of the temple, having **the seven plagues**, clothed in pure and white linen, and having their breasts girded with golden girdles. And one of the four beasts gave unto the seven angels **seven golden vials full of the wrath of God**, who liveth for ever and ever. And **the temple was filled with smoke from the glory of God**, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.*

Revelation 15:6-8

This time the smoke and the trumpets are bringing forth a very different message—the time to get right with God is *over*. The time to humble yourselves and repent is *past*. What's left now is only the wrath of God, which will poured out on a world that hates Him and murders His servants.

John said that from the time the smoke fills the Temple and the wrath of God has been fully poured out, no one can enter the Temple. That means no one can repent and be saved (I can hear all the Evangelists groaning at this point!). Yes, it will be a horrible thing to be caught in a time when it's no longer possible to repent, when it's no longer possible to find forgiveness and mercy. It will be a terrible thing to be caught in a time when God refuses to save people, and the only thing He is doing is pouring out His wrath. But that day is fast approaching.

I encourage you to start reading the book of Revelation more than ever. Many of the things contained in that book are upon us. So many believers shrink back from reading it because it *is* hard to understand. But we don't have to "understand" everything we read. The angel said everyone who "*readeth*" the prophesy will be blessed (Rev. 1:2). He didn't say we had to understand the prophesy in order to be blessed. Of all the books in Scripture, Satan hates *that* book the most because it declares his defeat and his eternal torment, and he knows that just reading it can increase our faith because we are reading about the victory of Jesus, and the victory that's *in* Jesus for us. So be blessed by God, and at the same time, make the enemy mad: read the book of Revelation.

Reference Books On The Tabernacle

Made According to the Pattern

C. W. Stemming

The Tabernacle, Priesthood and Offerings

Henry W. Soltau

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The Tabernacle

M. R. DeHaan

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Frank H. White

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The Tabernacle, Priesthood and Offerings

Dr. I. M. Haldeman

Typical Truth in the Tabernacle

W. S. Hottel

Outline Studies Of The Tabernacle

Ada R. Habershon