

# THE KEY TO THE PRIESTHOOD

## THE TABERNACLE IN JOHN

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### INTRODUCTION

Jesus gave us a coded message, teaching and living one parable after another. These parables were not disconnected thoughts, but formed a complete symbolic picture of Moses' tabernacle in the wilderness. The Holy Spirit revealed this code in 1970 and this booklet unveils those secrets in detail

The Bible tells us that a Kingdom of Priests (Kings and Priests, KJV) will be manifest on the earth. These are not to be Jews or Israelites but will be from every nation. People alive in this present generation stand as candidates to come into that great holy calling.

These people will change from what they are now into what they ought to be. This booklet shows a pattern how.

In this lesson we will make three trips through the seven steps of the tabernacle. They are:

**FIRST TRIP** — To become familiar with each of the seven steps of the tabernacle, using the Old Testament.

**SECOND TRIP** — To see how each chapter in the Book of John is a parallel or double for the seven steps in the tabernacle.

**THIRD TRIP** — To combine Old Testament facts with New Testament truths as taught by Jesus Christ at each of the seven steps. This trip will contain the most details useful to our lives.

However, we should make the other two trips first to become familiar with the pattern.

### **The Door**

As the Old Testament priest started his walk through the tabernacle, the first thing encountered was the door (or gate). It was 5 cubits tall (7 1/2 feet) and 20 cubits wide (30 feet). Made of fine twined linen, it was embroidered with blue, purple and scarlet. It was held up by pillars of brass, fitted with hooks and caps of silver. Surely, it was an impressive entry.

The door served two purposes. First, it was the entry to the court of the tabernacle. Second, the hanging was an obstacle which blocked the view into the court. There were also two other hangings or veils, which served to block the view, or to serve as entrances, according to the way you look at them. The second veil was the outer veil and the third was the inner veil. The following illustration is presented in order to clarify the relative position of the three hangings.

For a complete Bible description of the door, read Exodus 27:16-17 and Exodus 38:18-20.

### **Brazen Altar**

First, upon entering the door, the first article that the Priest encountered was the Brazen Altar. Animals were sacrificed there. It was built with hollow boards and covered with brass, or possibly copper. Only during World War II was it rediscovered that copper-covered wood could be placed next to intense fire without burning.

When the tabernacle was moved, all the pieces of furniture, except the Candlestick and Ark, were placed in it and carried to the new destination.

For a complete Bible description of the Altar, read Exodus 27:1-8 and Exodus 38:1-7.

### **The Laver**

Next was the laver, which was a washbasin. The Laver experience was to be washed with water. In the Old Testament both priests and sacrifices were washed there. At the Laver the outside of the sacrifice was washed, along with the entrails, thus speaking of an outer and inner cleansing. We cannot find any scriptures which describe the details regarding size and shape of the Laver. Read Exodus 30:18-21 and Exodus 38:8.

### **Candlestick**

Passing through the Outer Veil and going into the tabernacle, the priest saw the Candlestick. The literal translation of the word for "candlestick" is "lamp stand." It had seven lamps, or flames; was made of pure gold and weighed approximately 150 pounds. The fuel was olive oil. Each morning the wicks were trimmed and fuel added by the family of Aaron (Exodus 30:7). Read Exodus 25:31-40 and Exodus 37:17-24

### **Table of Shewbread**

On the opposite side of the aisle from the Candlestick was the Table of Shewbread. It was made of wood overlaid with gold and topped with a border of two crowns. On the table were 12 "pancakes" of bread and some utensils. Once a week the bread was replaced. The old bread was eaten by the priests. (Lev. 24:5-9) There were dishes, spoons, covers and bowls on the table (Ex. 25:29). Read Exodus 25:23-30 and Exodus 37:10-16.

### **Golden Altar of Incense**

Going on to the next step, the priest saw the Golden Incense Altar. It was made of wood overlaid with gold. The sacrifice of prayer and praise was given here. (1 Chron. 23:13; Luke 1:9-10). Incense was burned on it twice each day. On the annual Day of Atonement, it played an important part in the sanctification ceremony.

Although the Bible does not state it as a fact, it can be assumed that on the Day of Atonement the Altar was moved from the Holy Place and taken behind the veil into the Holy of Holies. This may help to shed light on why the New Testament does not agree with the Old Testament on where the altar was placed (Ex. 40:26). In the book of Hebrews it is not placed in the Holy Place, but in the Holy of Holies (Heb. 9:25). Read the description of the Altar of Incense in Exodus 30:1-10 and Exodus 37:25-28.

### **Ark**

In the Holy of Holies the only thing was the Ark of the Testament or Covenant, which consisted of a mercy seat on top of the ark, and on top of the mercy seat two cherubim with outspread wings. There was a crown of gold around the ark. It contained a pot of manna, Aaron's rod and the tables of the law (Heb. 9:4).

The Ark was carried by gold-plated staves inserted into four rings of gold, and was covered with a blue cloth while being transported (Num. 4:6).

God said to Moses, I will commune with you from my position on top of the mercy seat between the wings of the cherubim. There I will speak to you face to face and mouth to mouth (Ex. 25:22, 30:6; Lev. 16:2; Num. 12:8; Ex. 33:11, Deut. 34:10) Moses' brother, Aaron, had access to the Holy of Holies on a daily basis, at first.

But after the sin of Aaron, God stopped that, allowing him to enter before the Ark only once a year -- on the Day of Atonement (Lev. 16:1-10). Read Exodus 25:10-22 and Exodus 37:1-9.

### **Tabernacle Details**

There were to be 20 boards on the north side, 20 on the south, 8 on the west and none on the east. The boards were to be 10 cubits tall and 1 ½ wide. A cubit is 1 ½ feet. Each board was to sit on two silver sockets weighing a talent each. A talent is about 150 pounds. Thus, almost 300 pounds of silver were to be under each board. The pillars around the court were to be brass and were to rest on brass sockets. A complete description is found in Exodus, chapters 25, 26, 27 and also chapters 36, 37, 38, 39, and 40.

When the Glory of the Lord, which was manifested in the cloud by day or in the pillar of fire at night, moved, the priests would take down the giant tabernacle, fold the coverings and follow the Glory. There were hundreds of men whose jobs were to pull up the tent stakes, fold the big coverings and move the tabernacle (Ex. 40:34-38; Num. 9:15-23).

The first covering was fine-twined linen, four cubits wide and 28 cubits long. They made 10 of these curtains and sewed five together to form one-half of the covering and the other five together to form the other half. Then they took the two halves that had five curtains each and coupled them together with 50 golden taches in loops of blue to form the complete covering (Ex. 26:1-6). They also made another covering of white rams' wool to lay on top of the first. This was made with 11 curtains, with each four cubits wide and 30 cubits long, instead of 28 long (Ex. 26:7-13).

These minute details -- and all the others involved in the tabernacle -- may not be very interesting to some persons, but they demonstrate a marvelous fact. If you build a tabernacle exactly the way the Bible tells you, putting the parts together exactly the way it tells you, you will have a picture like this one and every part will fit perfectly. A few years ago my son and I built a scale model of this tabernacle. After we built the parts according to the way the Bible says, we assembled them and each fit according to the total dimensions given.

There are a number of thick books available which deal with details of the tabernacle and their symbolic meaning. Though the author of this lesson loves to delve into the fascinating facts, this lesson will attempt to confine attention to the seven major areas. However, the serious student should study all the minor details also.

### **Second Trip**

We will now retrace our steps through the tabernacle but this time we will also use the New Testament book of John, not just the Old Testament book of Exodus.

This should prove to be a revelation of the secrets of the word of God that should change the life of every Bible student.

This outline contains all the chapters from John 10 to John 17. It divides John into seven steps which parallel and interpret the seven symbolic steps of Moses' tabernacle.

Jesus taught the Old Testament tabernacle experience, but He taught it in the New Testament Book of John. In Revelation it says we will be kings and priests (or a Kingdom of Priests). If we are going to be kings and priests we should learn to minister at each of these places just like our great High Priest, Jesus Christ. We should understand the symbolism and perform our ministries at each of the stations.

### **Second Trip**

The seven steps are:

1. John, Chapter 10: Jesus said, "I am the door." Remember that the door was the first step in the Old Testament tabernacle.
2. John, Chapters 11 and 12: Jesus taught about death, first Lazarus' then his own. That is what happened at the brazen altar -- death (which was the second step).
3. John, Chapter 13: Jesus took a basin of water and washed the disciples' feet, symbolically teaching sanctification or cleansing at the brazen laver, or basin of water.
4. John, Chapter 14: Jesus symbolically went through the Outer Veil into the Holy Place and stood at the Candlestick, the symbol for the church which contains the Holy Spirit. He introduced the Holy Spirit to the church in Chapter 14.
5. John, Chapter 15: Jesus symbolically went across the aisle to the Table of Shewbread, where he told the people to pay attention to His words, His sayings and His commandments (not to what Moses said). Jesus said, at the Table of Shewbread, it was His words which counted, from then on.
6. John, Chapter 16: Jesus symbolically went to the Golden Altar, which is the symbol for intercessory prayer. There He taught a new way to pray. Jesus said, "You have never prayed this way before. Now, whatever you ask the Father in my name, He will give it to you in order that your joy might be full.' Having a prayer answered brings you full joy.
7. John, Chapter 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.

### **Kingdom of Priests**

In Revelation 1:6 we notice a group of people who have been made into a Kingdom of Priests( KJV). They are from every nation and tongue of people, and are predestined to reign on the earth (not heaven). (Matt. 5:5) Jesus promised that the overcomer would sit with Him in His Father's throne (Rev. 3:21). This gives us the ideas that a group of people will actually become perfect before the coming of the Lord. "And I saw throne and judgment was given unto them, ... and they lived and reigned with Christ a thousand years."(Rev. 20:4). .

The people who are here in the last generation, when the Lord returns, will overcome the last enemy, which is death (I Cor. 15:26) They will be a Kingdom of Priests.

We must learn to practice and participate at each of the Priestly stations in order to come into our own destiny.

### **Third Trip**

We will retrace our steps the third time. Now we will combine Old Testament facts and symbolism with New Testament truth. The Old Testament is a type or shadow. "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 showed to thee in the mount" (Heb. 8:5).

As many as received him, to them he gave power to become Sons of God (John 1:12). This indicates that becoming a Son of God is a progressive act. Jesus taught us about the seven major steps into which we should progress. He lived out the steps which are a parallel or double to the types and shadows of the steps in the Old Testament Tabernacle.

### **The Door**

John, Chapter 10 teaches about the door, the way into God. Jesus said, "I am the door." (John 10:7) Telling a parable concerning a marriage, Jesus said someone slipped into marriage feast (entered into the kingdom) and did not have on a white robe. Then he was thrown out. (Matt. 22:2-14) What does that mean? It means Jesus is the door to heavenly perfection -- the only door. Jesus is the way into the kingdom There is one mediator between God and men -- the man Jesus Christ. But some counterfeit truths regarding the end time kingdom have been revealed to occult groups.

Occult societies have come into some of these counterfeits under the side of the tent, through the antichrist, and not through the door. That is the reason occult groups have certain types of power. But since they did not come in through the front door, which is Jesus Christ, they will, at the end be thrown out like that man.

As we rediscover kingdom truths in these last days someone might say, "Leave that alone, it is occult." To practice voodooism, fortune-telling, astrology, pow-wows or use a ouija board, is to enter into some counterfeit truth under a side flap in the tent, not through the door, which is Jesus Christ.

Occult realms have been manifested by the antichrist to deceive some persons into accepting a counterfeit and also to frighten some others so that they will reject the truth out of fear of accepting a counterfeit.

We who enter through the door -- Jesus Christ -- should not be afraid to examine a new truth when it is revealed. We should stay away from the occult groups, but go in through the front door -- Jesus Christ -- and study restored Bible truths, and not be afraid even when the restored truth is not a part of our own denomination.

Some strong denominationally minded people advise others to not venture outside their own structure to receive Bible truth because of their fear of the counterfeit occult. On the surface this looks like good advice, but really it is full of death because it presumes

that God only deals with their own denomination. No revival or reformation could have ever occurred if the people would have followed that advice. However, the sad history of the church reveals that each group received the newly revealed or restored truth and then formed a denomination around it. Then a few years later those structured church leaders tried (often successfully) to keep their people away from the new move of God (revival or reformation).

We feel that better advice is to keep on the lookout for the move of God and investigate newly revealed Bible lessons to see if the truth is through Jesus Christ.

If it is based on the scripture then go ahead and participate in it, even if your own denomination did not include it when they organized.

But you might expect some opposition from people who believe that their denomination contains all truth or that anything new or good must originate from their general headquarters, city or college.

A door serves two purposes. In addition to serving as an entry to a place, it also serves to block or stop entry. Jesus Christ is the only door or entry to God and the Kingdom. But conversely, He was also manifested to blind eyes and to keep certain people from seeing and entering the Kingdom. Jesus said, "I am come that they which see might be made blind." (John 9:39)

Quite a shocking statement, in regard to our normal concept of Jesus and His ministry. He made this statement immediately before likening himself in a parable symbolically as a door. The idea is that Jesus not only provides entry for his sheep (people) who hear him, he also blocks entry of the Pharisees, who were Moses' disciples, and not His.

We must be careful in the future that we never again try to find entry to God and find His favor by keeping the law of Moses or the traditions and commandments of men. In this present church age we must strive to overcome the tendency to think that we please God by keeping Moses' laws (Sunday Sabbath, laws etc.) (John 9:16). We must keep Jesus' sayings even when He commands us to break Moses' law. (John 9:7)

Most churches and denominations mistakenly are trying to enter through Moses' (Old Testament) laws and also through Jesus' (New Testament) commandments. Let us drop the law and pick up love.

The door to God and restoration of Kingdom truth and life is not your denomination (church) doctrine or structure. It is Jesus Christ, and He is still restoring, reviving and reforming us. The key is not to stay where we are, but it is to change as Jesus leads.

To demonstrate further that Chapter 10 is about "the door," Jesus used the word "door" in verses 1, 2, 7 and 9. Also, He used the word "enter" in verses 1, 2 and 9.

### **Spirit Salvation**

The Bible was written that we might believe that Jesus is the Christ, the Son of God, and that we might have life (John 20:31). Jesus is the door to all religious experience.

When we believe with all our heart, we enter the door (Acts 8:37). However, that is not the end of our search; it is the door to a new life.

### **The Altar**

The second symbol is in John, Chapters 11 and 12. It depicts death. John the Baptist said, "Behold, the Lamb of God, which taketh away the sin of the world," referring to Jesus Christ. (John 1:29) When finding our way to God, we first must go to the blood of the Lamb, which symbolically represents Jesus Christ. It is the only way to God. The blood of Jesus Christ takes away all past sins when we meet the Lamb (symbol for Jesus) at the Altar of sacrifice.

In Chapters 11 and 12 of the Book of John, Jesus taught about "death." He did it by letting Lazarus die. Jesus knew Lazarus was sick, yet He sat and waited two days for Lazarus to die before going down to Bethany. He wanted us to understand that He was the resurrection and the life when He symbolically lived the brazen altar experience. (John 11:25) Remember, when you put a lamb on the altar it is dead. The only thing that will fit on any altar is a dead body. Some professing Christians have been presenting live, squirming bodies, saying, "God, do it my way," or "Help me to get this done," instead of being dead when they come to the altar. You must be dead or do not bother presenting yourself at any prayer altar. Pray, "Nevertheless, not my will but thy will be done."

The fire changed the body of the lamb to a sweet-smelling savor in the nostrils of God, and that which was dead ascended into the heavens as a vapor of smoke. The symbol of the vapor or smoke going heavenward is a symbol of the fact that the spirit returns to God at the occasion of death (Ecc. 12:7).

In the next chapter (John 12) Mary took a costly box of ointment and poured it on Jesus feet. (John 12:3). This usually was done when preparing a body for the grave. Our Lord and Savior, Jesus Christ, was born to die. Chapters 11 and 12 are about death. Chapter 11 is about Lazarus' death and Chapter 12 is about Jesus' death.

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. This is an imposing list, indicating the main thought of John in Chapters 11 and 12 is death – the Altar experience.

### **The Laver**

The next step is the Laver, which is the subject of the next chapter, John 13. In this chapter Jesus took a basin of water, girded Himself with a towel and washed the disciples' feet. The Old Testament tells us that on the Day of Atonement the high priest stood at the brazen laver, was stripped naked, or laid aside all his clothes, and was washed. (Lev. 16:4, 8:6)

Jesus Christ also laid aside his garments. He was naked. He was and is the high priest. Stripping Himself naked and girding Himself with a towel, Jesus took a basin -- or laver -- of water and washed the disciples' feet. (John 13:4) The high priest had to be stripped and washed, then clothed, because he had to be perfect.

Part of our perfection is a humbling experience. It is very humbling -- but essential -- to be stripped of your covering. In John 13 Jesus taught a cleansing and sanctifying laver experience, along with sanctification and holiness.

Peter said he did not want to be washed like that. Jesus responded that He had to wash him. Peter then told Jesus to wash all of him. Jesus answered that He would just wash Peter's feet as a symbol because only one of the twelve was dirty (Judas). Even before Peter denied Him, and before Judas betrayed Him, Jesus forgave them and proved it by washing their feet.

God has forgiven all our past sins because they are covered by the blood of Jesus. As such we are completely clean. But as we go about our daily walk our feet become soiled with sin we pick up just by living, since we are not yet perfect in this world. Therefore we also need a provision for forgiveness of sin picked up after our cleansing salvation. It is important to forgive those who sin against us. If we do not, God will not hear us pray (Matthew 6:12, 15; 18:35 and Mark 11:26).

Observe that even the high priest and the apostles of Jesus needed to be cleansed. But they did not wash themselves. During the sanctification (washing) of the laver experience we can expect our shortcomings to be pointed out by someone else. Here is where other Christians notice things wrong with us and "wash them off." Peter did not want to be told he was partly dirty, but Jesus set the record straight. Most of us do not want someone to tell us what is wrong with us. But get ready for it. It will come at the laver.

Jesus Christ knew Judas was His betrayer and, He unselfishly ministered to him, also. Jesus met his needs and washed his feet. We must do that as we learn holiness and sanctification. We must meet the needs of our betrayer, knowing full well he would like to eliminate us. We must even forgive the one who lied about us. That is real holiness. That is genuine sanctification. In John 13:38 Jesus said, "Peter, you will deny me before the cock crows three times." Jesus knew full well He would be denied by Peter and betrayed by Judas, but He forgave them both and lovingly washed their feet.

When we can do the same thing we are well on the way to real holiness and sanctification. When we can meet the needs and wash the feet of our betrayer and denier and forgive them, then we have learned well the holiness lesson of the Brazen Laver.

There is an inner work of sanctification that is just as important as the outer scrubbing. This is also a work of holiness. A holy cleansing or sanctification is important. It is a prerequisite, for without holiness no man will see the Lord. We must measure up to God's standards, not men's standards. As an example of men's standards, if you decide to go to a church where the pastor and the board have decided all the people have to wear sandals (or any other such things) then put them on and do not fight it. When you are with those who eat meat, then eat meat. When you are with those who cannot eat meat, then conform to their standards.

Although you are advised to keep standards of men in order to keep peace, you should not get the idea that just because you keep the rules of men (or denominations) you are being holy, and that you are keeping God's standards.

The Bible teaches that feet are a symbol for peace. (Eph. 6:15, Isa. 52:7, Rom. 10:15) Thus, we conclude that washing of feet is an effort to bring peace. As we conform to the traditions, commandments and standards of men (not God) we bring peace within the group and between men. This can bring us the mistaken belief that we are finding favor with God when really we are finding peace and favor with men. As long as we are living in a group of people (home, denomination, location, job, etc.) and they have standards of conduct and morals which are good and proper, we are commanded to keep their standards. It has nothing to do with keeping God's laws. Thus, if it is found that men's standards are too restrictive, then it is good advice to leave that group and join forces with a less restrictive group (denomination), as long as the new group is following God.

In pointing out the difference between the standards of men and the holiness of God, notice the laver is the only tabernacle step where no dimensions are given. This underlines the fact that in the holiness realm the rules such as the length of skirts or the length of hair are man-made and God really does not care about them. As an example, with few exceptions, no one today can measure up to the holiness standards of dress in style when grandmother was a girl. The point is, men's standards of holiness are flexible and change with the times. There are a few notable exceptions wherein denominations base their holiness standards on conservative dress which was in style when the denomination started, and even hundreds of years later, they will not change, even though their standards are very daring when compared with standards of dress popular 500 years before they selected their standard.

If you have decided to stay in a church where certain standards are preached, you had better conform, according to the Bible. But you do not have to stay in that church or denomination and be subject to man-made laws, traditions and commandments. If you must attend because of tradition, family, friends or community, you should conform to the standards to keep peace. However, you might be able to do more for the Kingdom of God in some other church or denomination having fewer standards of men. Follow holiness, for Hebrews 12:14 says without it no man shall see the Lord. But keep your man-made standards personal and do not apply them to persons outside your own church realm. This is pointed out in I Corinthians 6:12-13, 8:4-13; 10:23-33 and Romans 14:1-23.

The words "wash," "water" and "clean" are in John 13:5, 8, 10, 11, 12 and 14 (to confirm the fact that chapter 13 is about washing).

### **The Candlestick**

John 14 is symbolic of the church which contains the Holy Spirit. Jesus symbolically went to the Candlestick in chapter 14 and said, "It is expedient that I go away, so that the Father can send the comforter." Later, in the same chapter, He told the disciples that the comforter is the Holy Spirit. The Candlestick symbolizes the church (Rev.1:20) and the oil is the symbol for the Holy Spirit. A Candlestick (church) with the oil (Holy

Spirit) gives off plenty of light. A church without the oil has a form of godliness but lacks the power of the Holy Spirit.

A powerless church -- a gold, seven-branched Candlestick acting, looking and playing religious, but without the oil (Holy Spirit) -- brings grandma's kerosene lamp to remembrance. What happens to a kerosene lamp when the oil runs out? The lamp chimney gets covered with black soot and the room fills with a bad smell. That reminds us of the church without the Holy Spirit trying to burn the wick without the oil -- it makes a lot of black smoke and soot and stinks, too. We must have the oil of the Holy Spirit in our lamp (church) or we will also smoke and stink.

If you try to pour some oil into your church -- introduce it to the Holy Spirit -- but find it does not work, one can only advise you to try again and to visit a candlestick -- or church --that is on fire. The candlestick is symbolic of charismatic, or Holy Spirit oriented, Christians. They are often emotional. Some persons call them fanatics, but they have the oil. You usually can identify a candlestick church when you see a guitar, bass fiddle and tambourine. These churches usually are full of spirit (Holy Spirit -- oil) and mixed in with the music is clapping and sometimes even dancing. But alas, in some cases only a minimal amount of Scripture, or Word, is used in the service.

In John, Chapter 14, Jesus referred to another comforter, spirit and Holy Ghost in chapter 14:16, 14:27, and 14:26, an indication that the subject of the chapter is the Holy Spirit.

### **More Time -- More Change**

We should have the witness that we are the children of God (Rom. 8:16). However, as children, we are really not manifested to go about our Father's business. We are really in training for a while. The heir, a child, is no different from a servant even though he is the lord, but the child is taught and governed (by other people whose destinies are less than his) until his Father appoints the time for his manifestation to the world (Gal. 4:1, 2).

### **Table of Shewbread**

Jesus taught the Shewbread experience in John 15. Shewbread is symbolic of the Word. The Word became flesh and dwelt among men. "Meat offering" in the Old Testament is not carnivorous. The word "meat" means fine flour mingled with oil and indicates pancakes. (Lev. 2:5, 6) On the table of shewbread were 12 pancakes. The meat offering indicates "joy and gladness," according to Joel 1:16.

In John you find that the word (Jesus Christ) became flesh and dwelt in the world. Jesus said unless you eat my flesh and drink my blood you have no part of me. Thus, symbolically, the table of shewbread became the table of "Word" or the Bible or the New Testament.

In John 15:3, 7, 20 and 25 Jesus speaks of "my words." In John 15:3, 11 and 22 He said pay attention to what I have "spoken." He also began to talk about "my commandments," "my sayings" and "my words." The whole subject of chapter 15 is the New Testament and paying attention to what Jesus said.

Remember what He said in Matthew: "Anybody who hears these sayings of mine and does them, I will liken him unto a wise man who builds his house upon the rock." (Matt. 7:24).

According to I Chronicles 9:27-34, the shewbread was brought to the tabernacle by "singers" with joy and gladness. This helps us understand why most churches use singing before the reading of the Word. Even Elisha, in II Kings 3:15, called for a singer or minstrel, to prepare to receive a word from God. The basic idea that the singing of praise and the revelation of the Word of God should be together is in Psalm 49:4: "I will incline mine ear to a parable: I will open my dark saying upon the harp."

Shewbread is symbolic for the Word of God, or Scripture, and brings to mind Bible Christians. Shewbread Christians -- Bible-oriented persons -- usually carry a large reference Bible, the bigger the better. Bible Christians go to church nearly every night as though their souls depended on it -- and they do. In their churches they may study Ephesians on Mondays, Colossians on Tuesdays, Revelation on Wednesdays and perhaps on Thursdays have prayer meetings which are really a copy of the services on Sundays.

Shewbread Christians usually are trained not to show any emotion. When they see or hear about an emotional service they are inclined to think it is of the devil.

In Christian society there are many elements, and a mature person makes room for all of them. It is God's plan. He has a candlestick church and also a shewbread church. Do not act as though your church is the only one in God's order. He made shewbread Christians and candlestick Christians, but He must be pleased when a candlestick (charismatic) Christian eats some shewbread (Word) and a shewbread Christian (Bible student) is further enlightened by the fire of the candlestick.

Further, along the same line, the shewbread was made of fine ground flour mixed with oil and indicates Christians need this mixture, too. Thus, Bible reading and study alone is not the answer, but must be anointed by (mixed with) the Holy Spirit (oil).

In John, Chapter 15, Jesus referred to His word, what He had spoken, His commandments, His sayings and law in chapter 15:3, 15:7, 15:10, 15:11, 15:12, 15:14, 15:17, 15:20, 15:25, 16:1, 16:4, 16:12, 16:13, and 16:15. This indicates that the subject is a new word, commandment or law (Bible -- New Testament).

### **Soul Salvation**

Receive the ingrafted word, which is able to save your souls (James 1:22). A very peculiar scripture, in light of the fact that it was written to people who were already saved. But, notice that even if they were saved (in spirit) they also needed to receive more of the Word of God (The Bible) in order that their souls (minds) would be further changed.

### **The Golden Altar of Incense**

In John, Chapter 16, Jesus taught a new way to pray because he was symbolically participating at the Golden Altar of Incense, which is an intercessory prayer altar. He

said you have never prayed this way before. "Now, whatever you ask the Father in my name. He will give you so your joy may be full." (John 16:24)

This altar of intercessory prayer is just outside the Inner Veil. It is the key to going through the veil into the presence of God in the Holy of Holies. The Old Testament, in Exodus 40:26, places the altar outside the veil, but in Hebrews 9:3, 4 the altar is inside the veil.

As you proceed from the candlestick to the shewbread and then to the altar, notice an alternate way is to start at the shewbread, then go to the candlestick and finally to the altar. This indicates that the chronological positions of the candlestick and shewbread might be interchanged in some cases. The service at the candlestick is inward in that the Holy Spirit in-dwells the church. At the table of shewbread it is inward, or serving your own needs. Finally, at the altar of incense service, you take your praise and prayers outward for other persons' needs to God. Thus some Christians may learn the lesson of the Holy Spirit first, then the importance of the word. Or, conversely, some may discover the word first and afterward learn to move in the Spirit. However, all will eventually become less self-centered and move to the Golden Altar where they will serve the needs of others, not self.

In John, chapter 16, Jesus used the word "ask" (in prayer) in chapter 16:5, 16:19, 16:23, 16:24, 16:26 and 16:30. He said we would have "joy" (due to answered prayer) in chapter 16:20, 16:21, 16:22, 16:24, and 16:33 indicating that the prime subject of the chapter is prayer.

### **The Ark**

Finally, in John, chapter 17, Jesus symbolically went before the Ark of the Testament, which is the presence of the Father. In verses 1, 5, 11, 21, 24 and 25 He spoke to the "Father."

The Ark of the Testament is the last revelation in the dispensation of time. This is shown in Revelation 11:19: "The temple of God was opened in heaven and there was seen in His temple the ark of His testament." This is in connection with the blowing of the seventh -- or last -- trumpet in Revelation 11:15. The angel said, referring to this event: "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as He hath declared to His servants the prophets." (Rev. 10:7)

Thus, all prophecy which God has given will be finished at the seventh trumpet, when the ark is revealed. The symbolic trumpets are explained in the author's booklet - THE KEY TO REVELATION.

The word for "ark" is "aron" and means chest in which one keeps something hidden, or secret. Thus, in God's sight, there is a need to keep something secret until the very end of the time of this dispensation. But in John 15:15 Jesus said, "All things that I have heard of my Father I have made known unto you." Jesus did this through His Word. Amos 3:7 says, "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." Thus it is stated that even the most closely guarded secret of God will be revealed in the last time.

In John 17, Jesus symbolically went before the Ark of the Testament and His first word was "Father." Thus Jesus was talking to the Father, face to face and mouth to mouth. Next he talked about "glory" as His words reflected the brilliance of God's presence. His reference to "power" in verse 2 is a reminder of Aaron's rod that budded and is a symbol of authority and power. The prayer of Jesus is not that the world would be saved, but rather, in verse 9, that Christians progress into perfection.

Jesus did not pray for Christians to be removed from evil, but, that they be protected. (John 16:33 and 17:15) Jesus said He sanctified Himself at all the steps of the tabernacle so we also might be set apart and sanctified. (John 17:17-19) Jesus added His concern for those who would be born later, including us in this century, when, He said, "I pray for them which shall believe on me through the word" (v20). Then He prayed that the Christians of the first church would be one with the others of all ages, including us. He added that we all would be one with Jesus and the Father (v21).

Jesus' concern is for our perfection so the world may know the Father had agape love for Jesus and us (v23). Agape love meets the needs of others over and over without demanding or expecting any response. His concern is for the glory to be on you, the last church, (v22) and to be on the Christians of the first church, also. (v24) Jesus' prayer ended with the highest form of perfection -- agape love. He declared that agape love came from the Father to Him (v26) and would come from the Father to us (v26).

Aaron, the Old Testament High Priest, only had access to the Ark of the Testament once a year, on the Day of Atonement.

We who have Jesus Christ as our Lord and Savior, are priests and kings -- not after Aaron's order, but after the order of Melchizedek, which is a higher priestly order (Heb. 6:20).

Aaron's order suffers limitations, but praise God, our Melchizedek order does not. Therefore, symbolically, we have access into the Holy of Holies every time we need it, not just once a year.

Placed in the ark were:

1. The pot of manna.
2. Aaron's almond rod that budded.
3. The tables of stone, on which were written the Ten Commandments, which were the law, or Word of God.

Looking at the spirit of these three things we see:

1. The pot of manna symbolizes the secret, or hidden, meaning of the Bible (Revelation 2:17). It also symbolizes God's providing things you need, such as food and clothing.

2. Aaron's almond rod that budded symbolizes God-granted authority. The iron rod of authority will be given to the man-child who will rule all the nations. Most persons interpret this to be the Body of Christ. The promise to the overcomer in Revelation 2:26-27 is to receive a rod of iron with which to rule the nations.

3. The tables of stone symbolize God talking to man. In Hebrews 8:10 and Jeremiah 31:33 God said in the last days, "I will put my laws into their minds (not stones) and write them in their hearts; and I will be to them a God and they shall be to me a people."

Israel, or God's people, lost the ark to the Philistines, then recovered it during the wheat harvest, which is in the fall of the year about the time of the Feast of Tabernacles. This is an indication the glory of God which has been missing from the church -- God's people -- since the beginning of the Dark Ages, can be expected to return to the church in the fall of the dispensation, symbolically about the time of the Feast of the Tabernacles.

### **Parables**

John 10:6 further confirms that Jesus was teaching in parables and using symbols from the beginning of the outline in John 10 to the end of the outline in John 17. The verse says, "This parable spake Jesus," and refers to His calling Himself a "door" (the beginning of the section). John 16:25 says, "These things have I spoken (past tense verb) unto you in proverbs (parables), but I shall show you plainly of the Father." (near the end of the section). "Proverbs" is the same word as "parables" in the original Greek. Paroimia would best be translated --adage, dark or obscure saying.

Jesus explained why He spoke in parables in John 9, after He healed a blind man. The Pharisees, or religious leaders, said in John 9:16 that Jesus was not of God because He healed the blind man on the wrong day (Saturday). The Pharisees claimed to be Moses' disciples and rejected Jesus because He did not keep Moses' law (v28). Jesus responded by saying He would blind those who claimed to see (the Pharisees) and would give sight to those who saw nothing. The Pharisees asked, "Are we blind?" Jesus replied, "You are blind and full of sin" (v41).

Jesus began then to speak and live out those parables so those Pharisees who said they could see and felt they knew all about God's will would be blind and not even recognize the tabernacle of Moses, whose disciples they claimed to be. But you who are alive in this present generation (and are reading this book) have been given eyes to see the meaning of the symbols. The Bible has been available for thousands of years, but you are the generation to which the meaning has been revealed. Do you wonder why?

Daniel tells you what to do after you have seen God's plan revealed and realize you fall short of it. Daniel 9:2 says he discovered the plan of God by reading the Bible -- the Book of Jeremiah. He no doubt had been reading it 70 years and only after it was illuminated by the Holy Spirit did he understand it. Thus, 70 years of Bible reading can be fruitless, but when the Holy Spirit illuminates a passage, then the time to do something about it is close at hand.

Daniel immediately set his face to the Lord and gave himself to prayer, supplications and fasting. He beseeched the Lord God to fulfill His plan in Jerusalem.

Pray that God will fulfill His plan in you.

The study of the tabernacle reveals three major thoughts:

1. Jesus Christ lived the prophetic steps of the tabernacle. John, chapters 10-17 confirm it.
2. The restoration of the “church” follows a similar pattern.
3. The perfection of each individual believer follows the same pattern.

The following chart demonstrates the second and third points:

Tabernacle Step	Date A.D.	Change	Description of Revival	
1.) Door	1300 1400 1500	CHANGE OF THE SPIRIT	John Wycliff: Bible Restored The Lollards: Bible Distributed Martin Luther: Faith	Salvation by Faith (not Works)
2.) Altar	1500		John Calvin: Blood Salvation of the Spirit Forgiveness of past sin	Salvation through Jesus' Blood
3.) Laver	1600		Puritan Movement: Cleansing Congregational Movement: Autonomy Presbyterian: Government Baptist Movement: Immersion	Holiness
4.)	1700	CHANGE OF THE SOUL	John Wesley George Whitefield: Methodist Revival--2 <sup>nd</sup> Work Salvation of Soul Sunday School	Holy Spirit Inner Witness Holy Spirit in the Church
	1800 Early		Brethren Movement Keswick Movement Hannah Whitall Smith, Andrew Murray, Jesse Penn-Lewis, Evans Roberts Sufficiency, Infallibility of the Bible, Bible Truth	Bible, Holy Spirit in the Bible
	1800 Late		Salvation Army and many other “Social” Churches and Orders (YWCA) Directed Toward the Needs of “Others,” Not toward “Self”	Intercede For Others

			George Mueller: Orphanages David Livingstone: Missionaries	
7.) Ark of Testament	1900	CHANGE OF THE BODY	Charismatic Movement, Manifestations of the Holy Spirit in the "Body" of Men. Tongues, Healing, Leg Lengthening, Dental Changes, Etc.; Independent Interdenominational Movement; Salvation of the Body	Holy Spirit in the "Body"

The preceding "Perfection Pattern" illustrates the development has been orderly and in keeping with the symbolic meaning of each of the seven steps of the tabernacle. In general, each revival comes from the preceding revival and the other revival denominations which preceded the next to last are not affected very much. To illustrate, the Brethren Movement, with emphasis on the sufficiency and infallibility of the Bible, primarily came out of the Methodists and generally did not affect the Baptists too much.

Some "combination denominations" also developed. This includes the Nazarenes, who brought "holiness" from the 1600 Puritan Movement and combined it with the "second work" teaching of the Methodists of 1700. Today, some parts of the "church" (Body of Christ) have started to enter the Holy of Holies and stand before the Ark of the Testament, where only a perfect body can stand. This sheds light on Paul's prayer in I Thessalonians 5:23: "I pray God your whole spirit and soul and body be preserved blameless until the coming of our Lord Jesus Christ." The coming of Christ must not be far away; it is in connection with preservation of the body. However, it is obvious our bodies are not fully perfected yet. But assuming the pattern continues as it has in the past, our bodies will be fully perfected soon.

As a consequence of this revelation, I have determined to associate with, become a part of and learn lessons from each of the revival denominations. However, I have determined, also, not to stop at any, but to press on into all. This attitude, naturally, does not serve to build anyone's "church" or denomination and as such is not welcomed by some pastors who are trying to build "their" kingdom rather than "His" kingdom.

### **Past, Present, Future**

In the past, God has revealed the truths of the first three steps through the Lutheran, Calvinist and Puritan revivals. This was a revival of salvation of spirit.

Presently progressive Christians are learning lessons as God reveals truth through the Wesleyan, Brethren and Social Work revivals. We presently are going through a revival of salvation of soul.

In the future, those who have taken these steps will go through the final change; a revival of salvation of the body. (I Cor. 15:52)

We believe that the chronology of church revivals indicates that we are leaving step No. 6 (Golden Altar-Social Works) and that we are entering the final step No. 7 (Ark of the Testament -- Body Salvation). Therefore, we should presently be finishing up in the area of soul changes and we should be starting to note and measure changes in our physical body. Naturally, there is an overlap between all the stages of perfection.

Because of the overlap, we are seeking the presence of God at the Ark of the Testament by asking Jesus to baptize us into the Holy Spirit fully and completely so the Holy Spirit can completely change our minds (souls) and be manifested in and through our bodies so we can serve the Body of Christ through healings, changes and perfecting of the physical body. Jesus is presently answering our prayers.

While coming fully into "body perfection" a person must be certain:

1. All the lessons of faith have been learned at the Lutheran door.
2. All the lessons of salvation of the spirit have been learned at the Calvinistic Altar.
3. All the lessons of cleansing, holiness and sanctification have been learned at the Puritan Laver.
4. All the lessons of the salvation of the soul (mind), emotion which sometimes are called "second work" - are learned at the Wesleyan Candlestick, which is worship and praise.
5. All the lessons of the Bible, word and truth are learned (mind, intellect) at the Brethren, Keswick Table of Shewbread, which is Bible study.
6. All the lessons of interceding and giving yourself to others (mind, will) are learned at the Golden Altar of Incense, which are Social Works.
7. All the lessons of the perfection of the body will be learned at the Ark of the Testament.

We cannot use denominational names for the last two steps because the sixth step is ending and the seventh beginning and the main emphasis of each has not yet been revealed. Thus, the thing we must do is determine in our hearts the way God is moving -- then MOVE WITH GOD.

### **Let's Change**

We do not presently know what we shall be, but we shall be like Jesus when he appears, and everyone who has this hope purifies himself (I John 3:1).

To purify ones self is to wash out what is wrong and replace it with what is right. We do it by taking all seven steps.

We are predestined to conform to the image of Jesus (Rom. 8:29). We must change from what we are into what we ought to be. Creation waits for the manifestation of the Sons of God.” (Rom. 8:19)

The world is waiting for us.