

***Make Me  
a  
Sanctuary***

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***Dedicated to the Chief Corner-Stone of the Tabernacle of God***

*Special recognition to our faithful Brethren who organized the 2013  
Believers' Prayer Conference in Ibadan Nigeria, where the Lord  
ministered the message in this book, Grace and Blessings.*

*To my wife Olabisi, my daughter Seun, and my son TiOluwa, for your  
support,  
Love and Gratitude.*

Joseph S. Olarewaju  
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# *Chapter 1*

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## *God's Desire for a Habitation*

*"The Lord has chosen Zion. He wants it for his home. This will be my resting place forever. Here I will sit enthroned because I want Zion" (Psa 132:13,14, GW Translation).*

**T**he earth and everything it contains are the Lord's. The world and all who live in it are His. This is the opening message of the Twenty-Fourth Psalm and an appropriate opening of this book. He made the planets, fashioned the cosmos, and created the expanse of space with stars and galaxies placed in their proper locations and with their precise and regulated motions—but none of these was found fit to be a dwelling place for Him. None of the billions of billions of living creatures, great and small, was found suitable to fellowship with Him. So He made man.

In the Book of Genesis, we see the desire of God to bring forth another living being that would share His nature and likeness. After five days of creation, none of God's created beings had God's nature and therefore none could fellowship with Him. There was none to whom God could delegate the governance of His creation, none with whom He could commune. God had innumerable multitudes of angels and ministering spirits, but these

supernatural beings were not suitable to be His companions. They were servants and messengers. They were not created in His image or likeness, and hence God could not commune with any of them as with a companion. And God needed companionship.

Therefore God said:

*“Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.*

*“So God created man in his own image, in the image of God created he him; male and female created he them.” (Gen 1:26, 27)*

We must understand that God has a need for which He made man, and for which He has re-created you and me in Christ Jesus. It is to satisfy His yearning for fellowship. He cannot find true fellowship with angels, archangels, cherubim, and seraphim, because they are not like Him. He can only have fellowship with man, who alone is in His image. This was the privilege Adam had before the fall.

God made man in His likeness so that in man He might find a resting place for Himself, a tabernacle to dwell in. God will not be satisfied until that resting place is perfected and He has made the heart of man His eternal habitation.

You can only have true communion with a being of your kind. So man was made a spirit being having the same nature as God, his Maker. He was made in the image of God spiritually. He was made with God’s divine nature so he could be compatible with God, and he was also made with a physical body, a suitable earthly house for him and the Almighty to dwell in. The universe was God’s; every planet was His; every star was His: but none of these did God count fit to be His habitation. Only in the human heart would He be satisfied to dwell.

But the first man made this dwelling place unsuitable for God because of disobedience. God therefore had to vacate, and man fell

and became a habitation of devils. But the Most High God was bent on returning to His dwelling place after a newly created heart was in place. He looked upon the disaster that man, His beloved dwelling place, had become, and He resolved to return, rebuild, and reinhabit. The first man was no longer suitable as a habitation for God, so He began preparing for Himself a new Tabernacle that would be His eternal dwelling place.

It was in Jesus that God's desire for a dwelling place found fulfillment. He was the living, walking, talking "*Tabernacle*" of God among men. Jesus Christ was literally the Temple that God Almighty inhabited for the years He dwelt among us in the flesh. His physical body was the first true Tabernacle inside which God Almighty dwelt. The first chapter of the Gospel of John says it this way:

*"And the Word became flesh, and did tabernacle among us, and we beheld his glory, glory as of an only begotten of a father, full of grace and truth."* (John 1:14, YLT)

God put on flesh and dwelt (or tabernacled) among us. How did He tabernacle among us? God, who is spirit, came down and dwelt in the body of the son of man called Jesus Christ of Nazareth. So "*God was in Christ to reconcile the world unto Himself*" (2 Cor 5:19). God Almighty dwelt in Jesus Christ, who was a man, and therefore He is the Son of God and also the son of man.

That explains why He was called "Emmanuel," which means "God with us" (Matt 1:23). God was dwelling in our midst; Jesus' body was the living house in which God Almighty dwelt. God's Tabernacle was in our midst. If you saw Jesus teaching and preaching in Galilee, you were looking at the Temple of God, and you were hearing God speaking from inside His Temple. Christ Jesus is the true Tabernacle of God, of which the Tabernacle of Witness that Moses constructed in the wilderness was a type. Christ Jesus was the true "Presence" of God in the midst of Israel. He was Emmanuel, God in our midst.

However, God's ultimate intention is to make His abode within the

heart of every believer. He longs to make our hearts places in which He can continually dwell, or make His permanent home. In the Old Covenant He would come and go, or His Presence would enter, bless, and depart, or His Spirit would speak through a prophet and then leave, but now God wants to make His permanent residence in the hearts of His children.

So God came down in the person of Jesus Christ His Son to seek a home on the earth which He created, but the inhabitants of earth had gone rogue, forsaken their Maker, and became the habitation of devils. So when the Son of God came, *“He had no place to lay His head,”* but He came to build a home for the Father.

What type of home was He seeking for the Father? He sought the human heart. The message He brought from the Father was this: *“God hath said, I will **dwell in them**, and walk in them; and I will be their God, and they shall be my people”* (2 Cor 6:16).

Also:

*“Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.”* (John 14:23)

This is the message from the Father God to the sons of men. God wants your heart for His Habitation and His Temple! What a privilege!

For God Almighty to dwell in us, in any sense, would be an infinite honor and blessing—but to take us for His Temple and make us His Holy of Holies and His Palace of Praise is something beyond imagination.

Nevertheless, this is true. God is seeking to build His Temple among the sons and daughters of men. He is not seeking marble shrines or golden cathedrals, but the spirits of men, broken and contrite in heart.

*“For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is*

*of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.” (Isa 57:15)*

As children of God, what should our response to this be? Of course, this should make us present ourselves to God as a habitable vessel. Our bodies are temples for God. Paul admonished us, Christians, to *“present your bodies a living sacrifice”* unto God. The word for “present” here is the same one translated as “yield” in Romans 6:13. It is a voluntary, once-and-for-all act whereby believers yield their attitudes, actions, and possessions of body, soul, and spirit to God for His use. This specific use of the word “present” is similar to the submission of an offering in a Levitical sacrifice. But the sacrifice, which Christians are admonished to offer, is different from those of the Israelites. They offered substitutionary lambs, whereas we Christians are to offer ourselves.

### **God’s Inheritance in the Saints**

God needs His people. He needs us to satisfy the eternal longing of His heart for companionship and friendship. We His children are full of joy because we know from the Scriptures that *“in Him we have obtained a glorious inheritance, a goodly heritage that we enjoy here and also for the hereafter.”* But we’re too selfish to realize that God also deserves and needs an inheritance in the saints. The Epistle of Paul to the Ephesians gives us this indication in the first chapter. God has an immeasurable investment in the church, and these glorious riches are for our benefit. Ephesians chapter 1, verse 18 is rendered this way in a few translations.

*“The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints” (Eph 1: 18 KJV).*

*“Having the eyes of your heart enlightened, that ye may know what is the hope of his calling, what the riches of the glory of his inheritance in the saints” (ASV).*

*“That the eyes of your understanding may be lightened that ye may know what the hope is of his calling, and what the riches of his glorious inheritance is in the Saints” (GEN).*

*“By having the eyes of your heart flooded with light, so that you can know and understand the hope to which He has called you, and how rich is His glorious inheritance in the saints (His set-apart ones)” (AMP).*

*“The eyes of your understanding being enlightened so that you may know what is the hope which His call to you inspires, what the wealth of the glory of His inheritance in God's people” (WEY).*

Yes, God has an inheritance in the saints. Though His inheritance is still for our benefit, nevertheless, we must understand that God desires to partake in fellowship with His beloved, the Body of Jesus Christ. Therefore He invests in her an immeasurable wealth of glory for her to inherit, and also puts in her the exceeding greatness of His power. All these are for her benefit. God is the one doing it all, and all that's required from the church is to submit and let Him complete the work, *“for it is God that is at work in her.”* The final goal is to make her a perfect habitation for God and thus His inheritance. God Almighty is her inheritance, and the church is God's inheritance. Because I am re-created in Christ Jesus, God is my inheritance, and to become God's inheritance is my pride and ultimate goal.

Here's another discovery, dear saint, and another blessing to rejoice about. We have a great privilege and honor beyond measure, that God has chosen us to be His inheritance. What exaltation! What glory inexplicable! Blessed be Christ forever, I am God's inheritance!

Thank you, my Lord Jesus Christ, for making me fit to be part of God's inheritance.

So God needs a place where He might live—more than just a house, but a place that He can call *home*. A home is something permanent. You can leave your house, but your home moves with you. A home

is made up of the *Father and his family*. And so the Father desires, and will have, a true habitation for Himself in the Spirit.

Martha was surprised that Jesus spent so much time just talking to Mary when He knew there was work to be done. She wondered why He did not tell Mary to get up and join in the service. But the Lord Jesus told her plainly that Mary had chosen the better part, and that no one could take that from her. No doubt He took greater delight in the fellowshipping portion Mary chose than He did in Martha's efforts to serve, for God's plan is not merely to "get the job done." He is creating a people to praise His glory, a people that will become one with Him, a people whom He can call His friends.

He found a few men in the Old Testament whom He could call friends. The Bible tells us of Enoch:

*"And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters: And all the days of Enoch were three hundred sixty and five years:*

*"And Enoch walked with God: and he was not; for God took him."*  
(Gen 5:22-24)

God found a friend in Enoch. The passage states that Enoch walked with God, and their friendship and communion was so sweet and so close that God took him. God inherited him. God is looking for a multitude of such among His children. He is looking for saints that will commune with Him, submit to His Word, and become vitally one with Him. God is looking for several of such inheritance among His people.

God also found a friend in Abraham: *"And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God"* (James 2:23). His friendship with Abraham was so close that God would not carry out the destruction of Sodom without discussing it with Abraham first, and God considered his intercession for the city.

Lot was saved because of Abraham, God's friend:

*“And the LORD said, Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.” (Gen 18:17-19)*

God desires that all of us His children will walk so close to Him that we become His friends. We see this in Christ Jesus our Lord when He was here. He desired to have His disciples as friends. The Bible tells us that He chose the twelve, first and foremost that they might be with Him, and then secondarily that He might send them out to preach. His first desire was to have them as companions and fellowship partners. Service was secondary.

With God, communion and fellowship are primary. God has millions and billions of angels, who are servants and ministering spirits that He appointed to do His bidding. Man was principally created to be His companion and to partake in what God himself is doing. Hear what the Lord Jesus said to His disciples:

*“Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.” (John 15:15)*

And when God found Abraham, who became His friend, God made covenant with him, gaining access to the earth and an opportunity to rebuild a dwelling place among men. Abraham gave birth to Isaac, and Isaac brought forth Israel. Israel went down to Egypt and became slaves in the house of Pharaoh. But when the appointed time came, God sent Moses down to Egypt and brought His children out of the land of bondage.

He brought them out of Egypt that He might bring them unto Himself. He sent Moses to Pharaoh to tell him to “let His people go,” that they might travel into the wilderness and serve Him there. His

purpose is clearly stated in Exodus 15. He wants His people to be with Him forever. They are His inheritance.

*“Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O LORD, which thou hast made for thee to dwell in, in the Sanctuary, O Lord, which thy hands have established. The LORD shall reign for ever and ever.”* (Exo 15:17, 18)

So, when God brought His people out of Egypt, His desire was to live among them, and He instituted several temporary means of dwelling among them. We see Him progressively move from one temporary habitation to another as He sought to bring about His purpose: His permanent glorious Temple in the hearts of men. This was always His plan. The only reason He instituted those previous physical temples was to provide a place where His people could draw nigh to Him, a place that could be associated with His Presence, and a *“house of prayer.”* He instituted those previous tabernacles as a means of grace whereby the inhabitants of the earth would discover the pathway to Him while the true Temple of the ages was being prepared.

God called Moses, Aaron, Nadab, Abihu, and seventy of Israel’s leaders to come up to the mountain to worship Him. He invited only Moses to come near unto Him, while the others were to be at a distance. So Moses obeyed and went up into the Presence of God on Mount Sinai. And the glory of God settled in a cloud on Mount Sinai.

For six days, Moses sat silently in the cloud, waiting for direction from God. On the seventh day, suddenly, the silence was broken and God spoke to Moses out of the cloud:

*“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 let them make me a sanctuary; that I may dwell among them. According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.”* (Exo 25:1-2, 8-9)

The Almighty God who had redeemed Israel from bondage and revealed His glory on Mount Sinai had decided to dwell in their midst.

He gave them the Law and the Covenant and chose them to be His people, but they were unfaithful most of the time. They did not believe His word, even though He had brought them out of Egypt with a mighty hand. They provoked Him to anger and He threatened to abandon them, but Moses prayed for them. What joy must have swept over Moses when he saw the plans for the tabernacle that he was to build and heard that the God of the universe would dwell among them!

For the first time since Adam, the God of heaven and earth promised to come and dwell in the midst of the people He had saved with a mighty hand. His Presence would go with them. His Presence resided within an ark in a tent in the center of the camp. When they traveled from encampment to encampment, the ark would go before them, carried upon the shoulders of the priests. The Presence of God led them in this way through the wilderness and gave them victory over their enemies. The One whom "*the heaven, and heaven of heavens cannot contain*" actually came and put His manifest presence in the midst of Israel.

Although the tabernacle made God accessible to the Israelites, He was only approachable in holiness. The structure and service of the tabernacle showed them, a sinful people, how they could come before a holy God in worship and service.

Thus the tabernacle in the wilderness was a graphic portrayal of God's redemptive program for His people. Every aspect of the tabernacle, from the brazen altar where sacrifices were offered for sin to the mediating high priest who offered the sacrificial blood on the mercy seat on the Day of Atonement, pointed to God's redemptive plan. This was a sign pointing to the future when God through Christ will complete His dwelling place, His habitation in the spirit, which is the true "*Tabernacle not made with hands.*"

*"Then, therefore, ye are no more strangers and foreigners, but*

*fellow-citizens of the saints, and of the household of God, being built upon the foundation of the apostles and prophets, Jesus Christ himself being chief corner-stone, in whom all the building fitly framed together doth increase to an holy sanctuary in the Lord, in whom also ye are builded together, for a habitation of God in the Spirit.” (Eph 2:19-22)*

Heaven is His throne. He made the heaven of heavens, the earth, and the cosmos, but he found none of them fitting for His dwelling place. Since the beginning, he has been seeking a residence, and His desire is to live in the hearts of men. The purpose of God, as we read in the Book of Revelation, is to ultimately make His Tabernacle with man.

*“And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.*

*And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new” (Rev 21:3-5).*

This is the conclusion of it all. God desires to dwell with man, whom He created in His own image. All the previous tents and temples that He ordained built for Him in the Old Covenant were temporary residences and means of grace to make us fit to be the permanent habitation of God in the spirit.

# Chapter 2

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## *Foundation Laid in Zion*

*“Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.” (Isa 28:16)*

**W**hen you want to build a house, what should be the first consideration? Well, you must have heard the cliché about selling real estate: *“Location, location, location!”* The first consideration in building a house is “Where will the house be located?”

The passage from Ephesians quoted at the closing of the previous chapter tells us that God is building a house. The house He’s building is not one of marble and wood, but a heavenly house, a habitation in the spirit. The passage tells us that the house is for Him to dwell in, and that it is not only a place of residence, but also a temple, a sanctuary. It will be a tabernacle that includes a place of residence, a place of worship or sanctuary, and a palace or the place of His Throne. It is a house where God intends to dwell eternally. There, He will be worshipped by His priesthood, and from there, He will reign as King forevermore.

The prophet Isaiah proclaimed boldly in the passage quoted above, *“Thus saith the Lord God, Behold, I lay in Zion for a foundation, a Stone.”*

In that prophecy of Isaiah, God told us a few things. First, that He’s building a house; Second, where the house is going to be. Third, that He has started laying the foundation, and at the start of this foundation, He has laid down “a Stone.”

In the following part of the verse, He states that the stone He laid was a “tried stone,” a “precious cornerstone,” a “sure foundation.” The founding stone passed through trial by fire and came out shining. This stone passed the test of time and was proven to be solid and enduring.

But a single regular stone does not a foundation make! So what is God saying? God is speaking prophetically, as He normally does, seeing the end from the beginning and *calling those things that be not as though they were*. God is telling us that this single regular-sized stone will grow to a mighty rock upon which His Tabernacle will be built. He already saw the end, even the completed Tabernacle in all its glory, from the beginning.

Yes, He began with a stone, a lonely cornerstone, but it would not remain so: it would grow into a massive body of rock, a united, homogeneous, inseparable rock made up of many living stones. And this would grow to cover the whole earth, and God would build the superstructure, *which is His Tabernacle*, upon it. God will build His home on this foundation.

Of course we know who that stone signifies! The stone in the prophecy of Isaiah points to our Lord Jesus Christ. You’ll remember what the Lord told Peter after he spoke by revelation in reply to our Lord’s question. The Lord asked the disciples, *“But whom say ye that I am?”* Simon Peter answered, *“Thou art the Christ, the Son of the living God.”*

*“And Jesus answered and said unto him, ‘Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my*

*Father which is in heaven. And I say also unto thee, That thou art Peter (**petros**), and upon this **rock (petra)** I will build my church; and the gates of hell shall not prevail against it.” (Matt 16:17, 18)*

The Lord replied to Peter using a fully loaded metaphor playing on the meaning of the word *petros*, Simon Peter’s name. Turning to Simon Peter, He said, “*Thou art **petros**.*” *Petros* means a small piece of rock, that is, a piece cut out of a rock or mountain. Then the Lord continued, “*And upon this **petra** will I build my church.*” In this part of the sentence, He used the same root word but chose the plural. He changed it from *petros* to *petra*, from a piece of rock or stone to a mass of rock, from singular to plural or corporate.

The Lord said that upon the rock of divine revelation of which Simon Peter spoke, “*the Christ, the Son of the Living God,*” the church will be built and the gates of hell shall not prevail against it. We see the Lord use a figure of speech that mentions both a stone and a rock in the same sentence. “*Thou art Peter (Pet’-ros, a piece of rock, or stone); and upon this rock (petra, massive rock) will I build my church.*” He was not referring to Simon Peter: the all-wise Lord and Master Communicator was speaking hidden wisdom, using Simon’s name as a figure of speech and contrasting it with the rock that formed the foundation of His glorious church. In that sentence, He mentioned the single stone and the massive rock in the same breath, just as He spoke of the stone and the foundation in the same breath in the prophecy of Isaiah.

This is also akin to the parable in which our Lord Jesus likened the Kingdom of God to the mustard seed, which begins as the smallest of all seeds, but grows into a mighty tree.

*“It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth: But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.” (Mar 4:31, 32)*

He spoke of the Kingdom of God starting like the grain of mustard seed, but growing and growing until it became a mighty tree with

great branches in which the birds of the air nested. The stone in the prophecy of Isaiah is also like the Kingdom of God in this parable.

It is also like the grain of wheat the Lord Jesus spoke of to Andrew and Philip:

*“In most solemn truth I tell you that unless the grain of wheat falls into the ground and dies, it remains what it was—a single grain; but that if it dies, it yields a rich harvest.”* (John 12:24)

God laid down His single grain of wheat, and it grew and multiplied, and became a multitude that covered the whole earth. There’s a supernatural growth associated with the grain of mustard seed, and with the grain of wheat, and also with the stone that smote the Babylonian image and grew to cover the whole earth.

### **Daniel Saw the Stone**

King Nebuchadnezzar had a dream that scared him. So when he woke up in the morning he gathered all his wise men, his magicians, his astrologers, his sorcerers, and the Chaldeans to help him interpret his dream. He told them, *“I had a dream last night. The dream is greatly troubling to me. I need you, my wise men, to help me with the interpretation of my dream.”*

The wise men therefore came to the king and said, *“O king, live for ever: tell thy servants the dream, and we will show the interpretation.”*

But King Nebuchadnezzar, being very unstable and irascible, immediately said, *“The thing is gone from me: if ye will not make known to me the dream, with the interpretation of it, ye shall be cut in pieces, and your houses shall be made a dunghill”* (Dan 2:5).

The wise men and the Chaldeans were essentially saying, “King, you are not being reasonable here. No king asks such a thing of his magicians or Chaldeans. Tell us your dream, and we’ll tell you the

interpretation of it.” But the king, pulling a smart one on them to be sure they would not cook up an interpretation for him, said, “I have forgotten the dream. You tell me my dream, and tell me the interpretation of it, and I’ll know for sure you’re not making it up.”

So, the wise men said:

*“There is not a man upon the earth that can shew the king's matter: therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean.*

*“And it is a rare thing that the king requireth, and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh.” (Dan 2:10, 11)*

*“Except the gods, whose dwelling is not with flesh.”* How appropriate is this statement made by the Chaldeans in the court of Nebuchadnezzar to the message we’re meditating upon in this book. They rightly stated that any beings with the supernatural ability to fulfill the king’s request had to be “gods.” They also noted that, as far as they knew, “gods” did not dwell with mortals.

However, that was and is not true! God Almighty has changed all that. God dwells with men. He could not dwell in man before Christ Jesus came and consummated the plan of redemption, but even then, He walked and befriended a few in the Old Covenant. And in the days of Nebuchadnezzar, God was with Daniel, Hananiah, Mishael, and Azariah. He was not dwelling inside them, but He was with them, and His anointing revealed secret things to Daniel and his companions.

And today, God Almighty dwells in men and women. Does He dwell in you? Whether you know it or not, if you are born again, He is in you. He lives in your heart. The purpose of this message is to make us more aware of God’s indwelling Presence. We therefore need to keep our body and soul holy for Him. God dwells in the new creation generation.

When the king Nebuchadnezzar heard this reply from his wise men and magicians, he became furious. He immediately commanded his

guard to destroy all the wise men of Babylon at once. *“And the decree went forth that the wise men should be slain; and they sought Daniel and his fellows to be slain.”* (Dan 2:13)

While all these debates were going on in the court of the king, Daniel was elsewhere. He was not among the magicians and Chaldeans, and he did not know about the request of the king or the decree he had sent out. The first time Daniel heard about this was when a messenger came to collect him for the gallows. He was told that a decree had gone out to destroy all the wise men of Babylon, of which he was one. He did not know why. You can hear the surprise in his reply to the king’s captain:

*“He answered and said to Arioch the king’s captain, Why is the decree so hasty from the king? Then Arioch made the thing known to Daniel.”* (Dan 2:15)

Daniel convinced the king’s captain to delay the execution to give him time to consult the God of heaven. Then he went to his companions, who were his “prayer band,” and they sought the God of heaven. *“Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven.”* (Dan 2:19)

Then Daniel went to the captain whom the king had appointed to destroy all the wise men, and the captain brought Daniel before Nebuchadnezzar.

*“The king answered and said to Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?”*

*Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king;*

*But there is a God in heaven that revealeth secrets, and maketh known to the king”* (Dan 2:26-28).

Daniel then began to narrate to the king an account of the dream that the king had seen. To paraphrase this in simple language, here’s what Nebuchadnezzar saw.

In the vision, Nebuchadnezzar saw a large statue, or as the King James translation renders it, *a great image*. This statue was very bright; it was a huge shining image and terrifying to look at. It was a statue in the form and likeness of a man. The head of the statue was made of fine gold. Its chest and arms were made of silver. Its stomach, hips, and thighs were made of bronze. Its legs were made of iron. And its feet were made partly of iron and partly of clay.

As Nebuchadnezzar was trembling in the dream and watching this statue, suddenly he saw a mountain above the horizon. He saw a stone being cut out of the mountain by an invisible hand, and rolling down, as it were, from heaven, toward this huge statue. The stone then smashed into the statue, impacting its feet of iron and clay and crushing them. All at once, the legs of iron, the stomach and thighs of bronze, the chest and arms of silver, and the head of gold all came crashing down. They were broken in pieces and became like the chaff or husks on the summer threshing floor, and the wind blew them all away so that not a trace of them could be found.

As the vision continued, Nebuchadnezzar's attention returned to the stone. He noticed that the stone that had smashed the huge image into smithereens began to grow. The stone grew larger and larger and larger until it filled the whole world. That was what Nebuchadnezzar saw.

Daniel said to the king, *"This is the dream; and we will tell the interpretation thereof before the king."*

*Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold.*

*And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.*

*And the fourth kingdom shall be strong as iron: forasmuch as iron*

*breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise.*

*And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.*

*And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.*

*Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure" (Dan 2:36-45).*

Daniel interpreted this vision for the king. The statue represented the worldly kingdoms with the Babylonian system as its head, for the head of gold represented Nebuchadnezzar, the king of Babylon. The prophecy indicated that God would send His Christ the Anointed One, who would destroy the Babylonian system and all the corrupt kingdoms of this world and set up His kingdom. His kingdom would grow and His rule extend from coast to coast and cover the whole earth. In the days of His reign, the God of heaven would establish a kingdom that would never be destroyed.

Yes, Jesus our Lord was the stone Nebuchadnezzar saw, that was cut out of the mountain *without hands*, came rolling down from heaven, and crushed the Babylonian kingdoms of this world. He was the foundation stone that became the foundation rock upon which the church is built. He bears up the building and knits its walls together. As Paul states in Ephesians, "*Jesus Christ himself is*

*the chief corner-stone, and in Him the entire building fitly framed together becoming a holy sanctuary in the Lord, in Him we also are being built together, for a habitation of God in the Spirit” (Eph 2:20-22).*

There is only one foundation. As the Scripture says, *“There is one body and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.”* There is one Lord, one faith, one baptism, one Church, one Temple, one Body, filled with one Spirit, for the worship and glory of one Most High God. There is one foundation, but many living stones; these stones are the saints, fashioned after the pattern of the chief cornerstone. Each has been hewed out of the same mountain, fashioned, polished, and fitted by the same Spirit, one upon the other, in precise order according to the eternal purpose of God, all forming the grand Tabernacle of God in the Spirit.

# *Chapter 3*

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## *Bethel, the House of God*

**I**n the twenty-eighth chapter of Genesis, we read of Jacob's vision when he was fleeing from home to escape the wrath of his brother Esau, whom he had cheated. Jacob left Beersheba and travelled toward Haran. After he had travelled about sixty miles, he arrived at a place called Luz. He decided to stop and spend the night at this place because it was already getting dark. So he took one of the stones from that place, put it under his head as a pillow, lay down, and slept. Then, he had a dream.

In his dream or vision, he saw a ladder or what we may describe as a stairway set upon the earth with its top reaching up to heaven. He saw the angels of God going up and coming down on this ladder. Above the ladder, in heaven, he saw the Lord God, and the Lord spoke to him and blessed him.

First, what does this mean? This ladder definitely represented a link between heaven and earth. Heaven was connected to earth, and earth to heaven, through it. Angels, the Scriptures tell us, are "*ministering spirits sent forth to minister to those who are heirs of salvation*" (Heb 1:14). Jacob saw them in this vision carrying out their assignment in connection with the purpose of God for men on earth.

And above all, Jacob saw the Almighty God at the top of the ladder. The Supreme Lord was at the head of this activity. He had opened the heavens and given earth a connection or a communication link to the throne of grace. He provided a bridge between fallen man and the Holy God, through a ladder with its head in heaven and its feet on earth. This ladder is symbolic of Christ Jesus our Lord, who alone is the link between heaven and earth and the mediator between God and man.

The Lord Himself gave us the interpretation of Jacob's vision in the opening chapter of the gospel of John. John was with two of his disciples when he saw Jesus walking by the River Jordan. Pointing to Him, John said "Behold the Lamb of God!" John's two disciples heard this announcement and started following Jesus from that day forward. One of the two was Andrew, Simon Peter's brother. And Andrew found his brother, Simon, and brought Him to Jesus.

When Jesus saw him, He said, "*Thou art Simon the son of Jona: thou shalt be called Cephas; which is, by interpretation, a stone*" (John 1:42). Notice that Peter's original name before this encounter with the Lord was not Peter or Cephas, but *Simon bar Jona or Simon the son of Jona*. It was the Lord Jesus who gave him the name "Peter," which meant "stone." The Lord must have given him this name for a purpose: it would be a means of teaching spiritual truth later on in His ministry.

Later on, when Peter said to Him, "*Thou art the Christ, the Son of the Living God,*" He answered, "*Blessed art thou, Simon-Barjona: for flesh and blood hath not revealed it to thee, but my Father who is in heaven. And I say also to thee, that thou art Peter, and upon this rock I will build my church: and the gates of hell shall not prevail against it*" (Matt 16:17, 18).

So Andrew brought Simon to Jesus, and He changed Simon's name to Peter, or "stone." The next day, Jesus came to Galilee, and finding Philip, He said to him, "Follow me."

Philip found Nathaniel and said, "We have found Him!" Nathaniel asked, "You've found who?" Philip said, "We have found him

spoken about by Moses and the prophets! We have found the Messiah, Jesus of Nazareth, the son of Joseph.” Nathaniel retorted, “Can any good thing come out of Nazareth?” Philip answered, “Come and see.”

The Lord Jesus then saw Nathaniel coming toward Him. He already knew who Nathaniel was and what he was thinking, so He said to him, “Behold an Israelite indeed, in whom is no guile!” Nathaniel was surprised that Jesus knew what he said about Him, and immediately believed. Nathaniel perceived a manifestation of the Spirit that convinced him Jesus was the Messiah who was to come, and he called Him, “Rabbi, the king of Israel.”

*“Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? Thou shalt see greater things than these.*

*“And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.” (John 1:50, 51)*

This last statement from the Lord Jesus is the revelation we want to meditate on. After the Lord indirectly confirmed that what Nathaniel said was the revealed truth from above, He said to him and to all with eyes to see that “henceforth” they would see heaven open and the angels of God ascending and descending upon Him, the son of man. Jesus was referring to His “Body,” the Body of Christ that Jacob saw at Luz, renamed Bethel. The Body of Christ, the son of man, is the ladder that Jacob saw. The head of the ladder is the Lord (Jesus) above in heaven, and the feet are on earth. The angels ascending and descending are the *“ministering spirits, sent forth to minister for them who shall be heirs of salvation”* (Heb 1:11).

The Lord was essentially interpreting Jacob’s ladder in this statement. All who would have heavenly vision would see the “open heaven” and see the body of Christ that would be brought forth after His resurrection.

When Jacob woke in the morning, he was afraid and said, *“Certainly the Lord is in this place, and I didn’t know it!”* He was filled with awe, and said, *“How dreadful is this place! This is none other than the house of God, and this is the gate of heaven”* (Gen 28:17).

What did Jacob mean by these statements? Most likely, Jacob did not know what he was talking about. He was afraid and filled with dread, and most of what he said did not come from his own faculties. He essentially spoke prophetically. Those words came from his mouth, but he was not the originator of them. Let’s closely consider what he said.

The house of God is where God lives: it is where He can be found. For fallen man, it is a terrible and dreadful place. A man in the flesh is not fitting for the presence of God.

The “gate of heaven” signifies the open heavens. Jesus said, *“I am the way, the truth, and the life: no man cometh to the Father, but by me”* (John 14:6). He is the gate of heaven. We saw the demonstration of the open heavens at the commencement of His ministry by the River Jordan in the presence of John the Baptist:

*“And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:*

*“And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.”* (Matt 3:16, 17)

The disciples in the upper room on the day of Pentecost experienced an “open heaven” when the spirit of God was poured upon them and the church was born. The heavens, which were shut before the “Day Spring from on High” visited earth, now opened and became approachable to the new creation.

*“And Jacob rose up early in the morning, and took the stone that he had put under his head, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place Bethel.”* (Gen 28: 18, 19)

When Jacob woke up, he took the stone he had employed as a pillow and made it into a pillar that would stand as a witness or a memorial. We see him doing this again in Genesis 31:52: *“This heap be witness, and this pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm.”* After the children of Israel under Joshua crossed the River Jordan, they erected a pillar with the twelve stones carried by the representatives of the tribes of Israel as a witness and as a memorial.

*“That this may be a sign among you, that when your children ask their fathers in time to come, saying, What mean ye by these stones? Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the LORD; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial unto the children of Israel for ever.*

*And the children of Israel did so as Joshua commanded, and took up twelve stones out of the midst of Jordan, as the LORD spake unto Joshua, according to the number of the tribes of the children of Israel, and carried them over with them unto the place where they lodged, and laid them down there.*

*And Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood: and they are there unto this day.*

*For the priests which bare the ark stood in the midst of Jordan, until every thing was finished that the LORD commanded Joshua to speak unto the people, according to all that Moses commanded Joshua: and the people hastened and passed over” (Jos 4:7-10).*

A pillar is often used in Scripture as a witness or a memorial, as declared by God through the prophet Isaiah:

*“In that day shall there be an altar to the LORD in the midst of the land of Egypt, and a pillar at the border thereof to the LORD.*

*“And it shall be for a sign and for a witness unto the LORD of hosts in the land of Egypt: for they shall cry unto the LORD because of the oppressors.” (Isa 19:19, 20)*

Here, the altar and the pillar were erected unto the Lord for a sign and for a witness.

The Apostle Paul in his letter to Timothy refers to the church, the house of God, as the pillar and ground of truth: *“But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth” (1 Tim 3:15).*

After setting up the pillar of stones, Jacob poured oil on top of the pillar. Oil is a type of the Holy Spirit. This anointing of the pillar symbolizes the fact that the church is anointed by the Holy Ghost.

We also see this confirmed at the River Jordan when our Lord Jesus came to be baptized. The heavens opened unto Him and the Holy Ghost descended upon Him as He came out of the river. Jesus our Lord, the Anointed One, is the gate of heaven, and His Body is the house of God. So Jacob got it right when he said, *“Surely the Lord is in this place ... this is none other but the house of God, and this is the gate of heaven” (Gen 28:16, 17).*

In the Book of Revelation, the Lord wrote to us, saying:

*“Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.*

*“He that hath an ear, let him hear what the Spirit saith unto the churches.” (Rev 3:12, 13)*

The pillar is made out of a precious stone, and it's part of the Temple of God. Both the pillar and the Temple are anointed and dedicated to God Almighty. The Temple is God's sanctuary where His saints, members of the royal priesthood, worship him. This

sanctuary is part of His Tabernacle, where He is worshipped on Mount Zion, the city of our God that is in the heavenly Jerusalem.

Christ Jesus is the founding stone of this Tabernacle. He is the chief cornerstone of the house that God Almighty is building. He is also the pattern after which every other stone in the Temple of God is fashioned. God made the chief cornerstone first, made it complete and perfect, and laid it in Zion as the foundation. Now, using this stone as the pattern, the template, He is carving out and fashioning the other stones that will make up His Temple. When He's done making the other stones, He will lay them on the foundation stone. All these stones will be fitly framed and cemented together through the ministry of the cornerstone, to form a habitation for God in the spirit. This is the message the Holy Spirit gave to us in the Book of Ephesians, discussed earlier (Eph 2).

The Apostle Peter continued this message in the second chapter of his first epistle:

*"To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious,*

*"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.*

*"Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded." (1 Pet 2:4-6)*

Peter begins the fourth verse (KJV version) with the phrase "to whom coming." Who is he referring to here? Peter is referring to the Lord Jesus, as we see from the third verse, which says, *"If so be ye have tasted that the Lord is gracious."* Peter, through the revelation of the Holy Spirit, is giving us a New Testament version of what Isaiah prophesied in the twenty-eighth chapter of his book.

The God's Word translation presents this fourth verse in simpler language. Peter here says, *"You are coming to Christ, the living stone who was rejected by humans but was chosen as precious by God."*

Peter refers to the Lord Jesus as the “living stone” to whom we have come, and as chosen of God and precious. This is what Isaiah prophesied, and this New Testament message from Peter clearly states that the “precious cornerstone” laid in Zion is a “living stone.”

The Lord Jesus Himself confirmed this in the three gospels (Matt 21:42; Mark 12:10; Luke 20:17). Specifically, in the gospel of Matthew, after teaching on the parables of the vineyard, He spoke to the Pharisees about this stone, in line with the stone Daniel saw that smashed the Babylonian image into pieces. The Lord Jesus, referring to Himself, said to the Pharisees:

*“Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?”*

*“Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.” (Matt 21:42-44)*

In the next verse of Peter's epistle, the Holy Spirit continues to reveal the plan of God with respect to how this “foundation stone” laid in Zion is to grow. Peter writes, “You also, as living stones, are being built up.” Christ, the founding or foundation stone, is a living stone. One important attribute of a living thing is that it grows. A normal stone would remain the same, but a living stone grows. This is what we saw in Isaiah's prophecy, where the single stone laid in Zion became the foundation of the house.

It is important to also note that the entire rock that forms the foundation of the house of God is perfectly of the same nature as the founding stone that grew into it. That is very important to understand. The original stone, the foundation rock that grew out of the stone, and the entire structure of the house made out of living stone are all of the same nature. They all form a massive homogenous structure for God to dwell in.

Returning to Peter's message, he said, "*Ye also, as living stones,*" referring to those of us who have come to Jesus Christ and accepted Him as Savior and Lord; we have also become "living stones." Christ Jesus is the chief cornerstone, and we, His Body, the living stones, are the building blocks of the Tabernacle of God. This passage says we are being built into a spiritual house.

In the Epistle to the Ephesians we read: "*You are a building which has been reared on the foundation of the Apostles and Prophets, the cornerstone being Christ Jesus Himself, in union with whom the whole fabric, fitted and closely joined together, is growing so as to form a holy sanctuary in the Lord; in whom you also are being built up together to become a fixed abode for God through the Spirit*" (Eph 2:20-22, Weymouth NT).

### **El-Bethel, the God of the House**

Let's return to Jacob's vision.

*"And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place; and I knew it not."* (Gen 28:16)

Jacob was full of awe when he woke and came to an understanding that he was in a place where God was. "How awesome and dreadful is this place!" he exclaimed. He was afraid because it was common knowledge in Old Testament times that no man could encounter the Presence of God and live. This was why Gideon in Judges 6:22 was frightened when he saw an angel of the Lord at the winepress of Ophrah. Jacob would have this same experience repeated at Peniel.

We have discussed Jacob's first encounter with God at Bethel. Afterwards, he departed from there and travelled to Haran, where he lived and served his uncle Laban for almost twenty years. During this twenty years, Jacob went through testings and sufferings and was cheated and supplanted (the supplanter was

supplanted). He must have had time to meditate over the events of that night at Bethel, and might have come to a better understanding of its meaning and implications.

And so it came to pass that around twenty years later, God spoke to Jacob and said, *“Arise, go up to Bethel, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother”* (Gen 35:1).

Some remarkable transformations had taken place in Jacob’s life during this time. After God told him to return to Bethel, Jacob said to his household and to all that were with him:

*“Put away the strange gods that are among you, and be clean, and change your garments:*

*And let us arise, and go up to Bethel; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went.*

*And they gave unto Jacob all the strange gods which were in their hand, and all their earrings which were in their ears; and Jacob hid them under the oak which was by Shechem.*

*And they journeyed: and the terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob”* (Gen 35:2-5).

He commanded everyone in his house and everyone associated with him to put away all strange gods and all the things that could be made into gods or become idols in their lives. They were on their way to Bethel, and the house of God was no place for idols. The house of God is holy, for the Scriptures say, *“Thy testimonies are very sure: holiness becometh thine house, O Lord, forever”* (Psa 93:5). This means that defilement, however small, is utterly unfitting for the presence of the God. His house must be holy. If we want Him to dwell in us, we must keep His temple clean.

*“Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.”* (1

Cor 3:16, 17)

Before this incident when God spoke to Jacob and told him to relocate to Bethel, there was that terrific encounter at Jabbok, where the symbol of Jacob's self-will and self-strength was broken. This was where he wrestled the angel of the Lord until the breaking of the day. When he saw that Jacob would not give up, the angel touched the hollow of Jacob's thigh and dislocated it, and his thigh was out of joint for the rest of his life. This is an important lesson for us that faith in self-strength has to be broken and we must have faith in God's strength alone.

Jacob learned from this experience that the flesh and the things pertaining to it must be kept out of Bethel, the house of God. He forbade idols, strange gods, and everything that might attempt to compete with God for our worship.

God loved Jacob even though he was a supplanter. God loves us even though we may be deceitful and manipulative. But God will bring us experiences that expose our scheming nature, so we can deal with it, and these will teach us about God's holy nature. The twenty years after the experience at Bethel had caused Jacob to draw closer to the God of his father Abraham.

*"So Jacob came to Luz, which is in the land of Canaan, that is, Bethel, he and all the people that were with him.*

*"And he built there an altar, and called the place Elbethel: because there God appeared unto him, when he fled from the face of his brother." (Gen 35:34, 35)*

Jacob obeyed God just like his father Abraham, and told every member of his family to dedicate themselves to God. He began to follow the lifestyle of Abraham in building an altar of worship to God as the first order of business when he arrived in a new place.

When he and his family got back to Bethel, as God told him, he built an altar and renamed the place El-Bethel. The first time he came to this place, its name was Luz and Jacob changed the name to Bethel, "the house of God." Twenty years later, after he had gone through

some life processing, he returned to Bethel at the command of God. The first thing he did upon returning to this place where he had seen the vision of the “open heavens” was to build an altar unto God. And after worshipping the God of Abraham his father, he changed the name of the place again from Bethel, “the house of God,” to El-Bethel, “the *God of the house of God.*”

Jacob had made progress in drawing closer to God. He had grown from seeking the “house of God,” which in itself was a commendable thing, to seeking the “God of the house.” He was moving onwards and upwards.

*“When He said, seek My Face, my soul says, Thy Face, O Lord, will I seek.”*

# Chapter 4

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## *Make Me a Sanctuary*

*“And let them make me a sanctuary; that I may dwell among them. According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.” (Exo 25: 8-9)*

**F**rom the foundation of the earth, throughout the ages, and down through the corridors of time, one can hear the echoes of God's desire for a people with whom to commune, and in whom to permanently dwell. Since before He brought man forth, it has been the desire of God's heart that man might be His dwelling place in His new creation. Man was made to be the habitation of God. Man was made for God to dwell in. But man sinned and rebelled against God. Thus, man essentially drove God out of His dwelling place because God and sin cannot cohabitate. Man chose sin and rejected God, and God had to relocate.

The universe was His, every galaxy was His, and every mountain was His, as were the earth and the fullness thereof. The heaven and the heaven of heavens were and are His, yet He counted none of these fit to be His habitation. He would not be satisfied to dwell in any of these. His desire and His pleasure were to make the hearts of man the place of His rest.

And so the Scripture takes us through how God progressively moved from one tent to another, and from one habitation to another, as He sought to fashion His true habitation among His people and to lead us into a closer relationship with Him. His approach is to gradually move from a lower tent to a higher one and eventually into His true Temple in the hearts of men, the *Tabernacle not made with hands*. Those early tents and temples that God ordained were intended to be a sign pointing to the true Tabernacle in His plan, and to be a revelation of His presence in the midst of His people. But man did not understand this, and hence perverted and defiled those symbols of God's Temple, and God had to forsake them. We hear God through the prophets, especially through the Prophet Isaiah, declaring what He desires:

*"Thus saith the Lord, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest?"*

*"For all those things hath mine hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." (Isa 66:1, 2)*

God says, "I am not interested in your golden cathedral; what I am really looking for is a man who is humble and of a contrite spirit, and one that trembles at my word." It is with such a one that God desires to dwell. The only Temple that God ever desired is the holy temple of the redeemed ones on the earth, who become the *"habitation of God in the Spirit."*

*"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, filled with the Holy Ghost and brought before the inquisition led by the high priest, spoke the words in the passage above. *"Our fathers had the Tabernacle of witness in the wilderness,"* he began. Here Stephen was referring to the replica of the heavenly Tabernacle that Moses was told to make after God showed him on

the mountain. This was called by several names.

It was called the *Tabernacle of the Congregation* because that was where God met with His people. Whenever God wanted to speak with Israel, they always gathered to meet with Him at the door or the east gate of the Tabernacle, and God would then speak to them through Moses and Aaron.

It was called the *Tabernacle of Witness* because inside it, in the innermost compartment called the Holy of Holies, was the Ark of the Covenant, inside which was the tablet of stone called the "Tablet of the Testimony," upon which God wrote the Law the second time. The first one was broken, so God wrote it a second time and told Moses to hide it inside the Ark of the Covenant, which resided in the Holy of Holies where no man had access to it to break it. This was where God kept the testimony or the witness between Him and His people; hence the Tabernacle was called the Tabernacle of Witness. It was also called the Tent of Witness or the Tent of Promise, for the promise of God's abiding Presence. For He said, "*I will be with them, I will dwell with them, and dwell among them.*"

And of course, it was called the *Tabernacle in the Wilderness* because it was made during the wilderness journey of the people of God. It traveled with them from encampment to encampment, and was placed at the very center of the camp. They would assemble it whenever they stopped traveling, and disassemble it when it was time for the people to move forward toward Canaan. Therefore it was often referred to in Scripture as a "tent" because of its temporary nature. This name designated the Tabernacle as a temporary dwelling place for God. It was a mobile residence, without the fixed nature of a normal house.

The Apostle Paul spoke of our natural body as a tent:

*"For we know that if this poor tent, our earthly house, is taken down, we have in Heaven a building which God has provided, a house not built by human hands, but eternal.*

*“For in this one we sigh, because we long to put on over it our dwelling which comes from Heaven—if indeed having really put on a robe we shall not be found to be unclothed.” (2 Cor 5:1, 2)*

When God brought His children out of Egypt, He desired to dwell in their midst, though they were a disobedient lot. Therefore God called Moses and said, *“Let them make me a Sanctuary; that I may dwell among them”* (Exo 25:8). This was where it all started.

Moses had earnestly prayed to God to go with them and not to forsake His people because of their disobedience. He pleaded with God to go with them and let His Presence reside with them. God heard and agreed. And so in the twenty-fifth chapter of Exodus we read:

*“And the LORD spake unto Moses, saying, 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 let them make me a sanctuary; that I may dwell among them.*

*“According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.” (Exo 25:1-2, 8-9)*

God told Moses to tell the children of Israel to bring Him offerings for the building of His Tabernacle in the Wilderness. But He gave Moses this criterion for accepting the offerings: Moses could only receive offerings from those who brought them willingly. Anyone who brought his or her offering grudgingly, Moses was to reject. God loves a cheerful giver, and loves those who would worship Him freely and in Spirit and truth—those who of their own volition seek after God and service and worship Him freely and willingly.

Moses must have been full of joy when He saw the plan and heard from God His decision to dwell among the Israelites in the wilderness. The Tabernacle was a prefabricated structure built to be easily moved at will. Its construction was as a result of cooperative work between God and the people. The Lord was the Architect who provided the pattern of the Tabernacle. The people

provided the materials by bringing Him offerings with willing hearts as he requested. The offerings they brought were gold, silver, brass, jewels, fine linens, dye from Egypt, goat hair, ram skin, and shittim or acacia wood from the Sinai. These offerings were taken only from those who gave from willing hearts. This is in line with what the Apostle Paul wrote to the Corinthians:

*“But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.*

*And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work:” (II Corinthians 9:6-8)*

In the same manner today, God is looking for a people who will willingly give their hearts to His service first and then give their offerings. God is at work in His people, for the prophet saw the transformation that would happen in God’s people and said:

*“Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.*

*“The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.” (Psa 110:3, 4)*

After it was completed, the Tabernacle became the focal point of Israel’s life. During an encampment, the tents of all the tribes of Israel were arranged around the four corners of the Tabernacle.

*“And the Lord spake unto Moses and unto Aaron, saying,*

*“Every man of the children of Israel shall pitch by his own standard, with the ensign of their father’s house: far off about the tabernacle of the congregation shall they pitch.*

*“And on the east side toward the rising of the sun shall they of the standard of the camp of Judah pitch throughout their armies: and Nahshon the son of Amminadab shall be captain of the children of*

*Judah.*" (Num 2:1-3)

On the east side were the people from the tribes of Judah, Issachar, and Zebulun. On the north were the tribes of Asher, Dan, and Naphtali; on the west were people from the tribes of Ephraim, Manasseh, and Benjamin; and on the south side were people from the tribes of Simeon, Reuben, and Gad. Moses, Aaron, and the Levites were encamped on all four sides surrounding the Tabernacle.

The Tabernacle was situated in the very center of the camp of Israel, and over the Tabernacle the cloud of God's glory rested, day and night: by day as a pillar of cloud, and by night as a pillar of fire. It was God Himself dwelling in the midst of His people. The Tabernacle faced the east, and there in the front of the gate were the tents of Moses and Aaron, who were responsible for the conduct of all who ministered in the sanctuary. Facing the east, it spoke of the promise of a "new day." For the promise is, *"Unto you that fear my name shall the Sun of righteousness arise with healing in his wings"* (Mal 4:2).

If one looked down upon the Tabernacle from the hillsides, with thousands of little tents surrounding it and God's glory covering the sanctuary like a canopy, one could not help but be aware that here was a distinct people, a separate people, a holy nation. Balaam the sorcerer wanted to curse them, and was going to be paid well for doing it. But in the spirit of prophecy he was compelled to say, *"From the top of the rocks I see him, And from the hills I behold him: Lo, the people shall dwell alone, And shall not be reckoned among the nations."* (Num 23:9). *"How goodly are thy tents, O Jacob, And thy tabernacles, O Israel!"* (Num 24:5)

As the Tabernacle was at the center of Israel's existence, in the same manner, the Tabernacle of the Most High should be the focal point of your life and mine. It should be the center of everything that we do as the Church of the Living God. When Israel reached a place where they would camp, the Tabernacle was the first thing they set up first, before all the tribes would begin to set up their

tents. We must put God first in our lives. He must have preeminence in all that we do.

So the Tabernacle was God's way of keeping His Presence in the midst of the people. The Tabernacle and all its articles were to indicate to them that the Almighty God was with them in the wilderness. The articles, especially the Ark of the Covenant, signified the Presence of God in the midst of the camp.

Let's briefly summarize the holy articles in the Tabernacle of Witness. To begin with, the Tabernacle had an outer court and an inner court. The outer court was enclosed by a curtain 150 feet long and 75 feet wide. The inner court was 45 feet long and 15 feet wide, and located inside the outer court after the brazen altar and the brazen laver, toward the western curtain of the Tabernacle.

The brazen altar was located in the outer court just inside the entrance gate of the Tabernacle, which faced east. All animals for sacrifice were offered on this altar, and their blood shed for the sins of the people. Therefore, the brazen altar represents Christ's redemptive work on the cross for us. His Blood, shed on the Cross of Calvary, washed our sins away, and God does not remember them any more. No Israelite in the wilderness could go into God's presence without sacrificing at the brazen altar. In the same manner, today, no man can enter into God's Presence without first accepting the sacrifice on the cross.

The brazen laver stood between the brazen altar and the inner court, which was called the sanctuary. The laver was only for the priests, who had to wash before entering the sanctuary to perform their priestly ministry in the holy place. The laver had mirrors that reflected the images of these priests as they washed, reminding them of how God saw them. While the brazen altar speaks of Christ as our redemption, the laver speaks of Christ as our sanctification. It also speaks of Christ as the Word, for He cleanses us from daily defilement by the "washing of the water by the word." The mirror helps us see ourselves the way God sees us; as we look at that mirror we're being changed. If we keep looking at ourselves in the

mirror of God's word, we see ourselves as God sees us, and as we say about ourselves what God is saying about us, we are transformed into the image we see in the mirror. We are transformed into what God says we are.

Passing the laver, the priests only needed to walk a few steps to the sanctuary or the inner court, where they could minister to God. The entrance of the sanctuary was behind a hanging and through five pillars of grace that led into the place of ministry.

The sanctuary was divided into two compartments: the holy place and the Holy of Holies. There were three pieces of furniture or items in the holy place. The first was the table of showbread, which stood on the right side as one entered the sanctuary. These twelve loaves of bread typify Christ, the Bread of Life, who came down from heaven that humanity might partake of Him and have eternal life.

*"Verily, verily, I say unto you, He that believeth on me hath everlasting life.*

*I am that bread of life. Your fathers did eat manna in the wilderness, and are dead This is the bread which cometh down from heaven, that a man may eat thereof, and not die.*

*I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world" (Joh 6:47-51).*

On the left side stood a golden lampstand holding seven golden candlesticks. This lampstand speaks of Christ as the light of the world. Christ is represented by the main stem of the lampstand, the vine, and the six branches represent His Body. The light on the stem candlestick is lit first, and by its light the other six candlesticks are lit. Christ is the light of the world, who lightens every man that comes into the world. Members of His Body have also become the lights of the world in Him. John saw this glorified Body in his vision on the Island of Patmos in the Revelation of Jesus Christ.

*“I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,*

*Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.*

*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.....*

*Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;*

*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” (Rev 1:9-12,19-20).*

The third item in the holy place was the golden altar of incense, which stood just in front of the innermost veil. The book of Hebrews actually places this in the Holy of Holies on the Day of Atonement. Burning coals from the brazen altar were placed on this altar, and sweet incense was poured over them daily. The smoke from the incense rose and curled upwards, representing the prayer and worship of God's people rising up unto Him as a sweet-smelling savor. The altar of incense typifies Christ our High Priest, who intercedes for us continuously before the Father, and also the royal priesthood, who offer our lives as incense of worship unto God continually.

With this, the golden altar of incense, we have covered everything the priests were allowed to come near. Beyond that point was a

mighty “No Entry” sign, so to speak, represented by a huge curtain separating the inner compartment from the holy place. This was the second veil.

*“And thou shalt make a veil of blue, and purple, and scarlet, and fine-twined linen of skillful work; with cherubim shall it be made: And thou shalt hang it upon four pillars of acacia 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 clasps, 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” (Exo 26:31-33).*

The second veil was made of thick multicolored fine-twined linen skillfully woven and embroidered with images of cherubim. This veil hung elegantly between the holy place and the Holy of Holies and separated the priests from the Presence of God. Although this veil was very beautiful to the eye, its function was not an admirable one. All three veils of the Tabernacle served the purpose of keeping man away. The veils performed one basic function: they acted as **barriers** between God and man. The word *veil* was translated from the Hebrew word *paroketh*, meaning “to separate.” The veils shut God in and man out (Lev 16:2).

There were three curtains in the whole Tabernacle structure. The first curtain, made out of fine-twined linen, was used for the gate of the outer court, the eastern gate. This curtain separated the people from the Tabernacle’s outer court. When they brought their sacrifices to offer to God, they had to wait there for the priest to meet them.

The second curtain, referred to as the *“hanging for the door of the tent”* in Exodus 26:36, was supported by five pillars with golden hooks. These five pillars were made of acacia wood overlaid with gold; the curtain was fastened to the pillars with gold hooks and separated the priests in the outer court from the holy place. Only after cleansing at the brazen laver could the priests enter the holy

place to fellowship with God. This curtain was the first veil at the entrance of the sanctuary.

The third curtain divided the inside of the sanctuary into two rooms: the holy place and the Holy of Holies. This third curtain was often referred to as the second veil. This veil separated everyone, including the priests, from the Presence of God, who dwelt in the Holiest of All. Only the high priest could enter the Holy of Holies, and that was once a year, on the Day of Atonement, to offer blood on the mercy seat for his own sins and the sins of the people.

The veil between the holy place and the Holy of Holies was described as a "skillful work" (Exo 26:31). The workers were given special instructions and divine wisdom in the making of this beautiful veil, which has never been duplicated. The awesome figures of the cherubim woven into the veil were images of angelic beings of the highest order whose character, beauty, and power surpassed human description. Cherubim are symbolic of God's protective presence over the Holy of Holies. They were also placed at the entrance of the Garden of Eden after Adam and Eve were driven out to protect the tree of life (Gen 3:24).

Behind the innermost veil lay the Holy of Holies, where the Presence of God resided. Inside the Holy of Holies sat only one item of furniture: the Ark of the Covenant. It was also known as the Ark of the Testimony, the Ark of His Strength, or the Ark of His Presence. It was a rectangular box covered with gold inside and outside. On top of this box stood two cherubim, facing each other, looking toward the mercy seat with their wings stretched out as if to protect the mercy seat. This was the same mercy seat where the high priest sprinkled blood on the Day of Atonement to atone for the sins of the people.

Here again, we see Christ as the mercy seat. Romans 3:25 says that God set Christ forth as the propitiation, or mercy seat, for us through faith in His blood. The Apostle John confirms this in 1 John 2:2: "*He [Christ Jesus] is the propitiation for our sins; and not for ours only, but also for the whole world.*" Christ satisfied the

righteous demands of the holy God for the judgment on sin and opened the way for God to righteously forgive.

In summary, everything in the Tabernacle speaks of Christ, and of His people who are in union with Him. Nothing on earth could adequately symbolize that which pertains to His glory; that is why so many types are used. In each type and symbol, some particular aspect of His glory is faintly demonstrated.

So, in the inauguration of the Tabernacle of Witness, God showed us a picture of our journey toward the more excellent way. As we observe the Tabernacle of Witness, we see His plan as if through a shadow. He's admonishing us through this picture to press in to the holiest of all.

The instant you accepted Jesus Christ into your heart and made Him your Lord, you found yourself in the Tabernacle of God. You are in Christ. You have become the righteousness of God in Christ, whether you act like it or not. But why is it so hard for believers to act in this reality? Because our inner man, the spirit man, became righteous by faith in Jesus, but the soul man and the body remained the same as the day before. The soul man still knew very little of God's way, of God's mind, and of how to yield to the recreated inner man. The soul man must be renewed with the Word.

At the time of new birth, Christ made his home in our hearts, yet there are many areas of that home we have not allowed Him into, let alone allowed Him to become lord and master of. This is what the Holy Spirit is admonishing us about in this book. God wants us in our entirety—spirit, soul, and body—for His home. He wants our spirits, souls, and bodies for His sanctuary and his place of rest: a place where He's worshipped by His holy priesthood, and at the same time a place where He can relax and have pleasure walking in His garden in the cool of the day.

We also should not be content to remain in the outer court of the tabernacle. The outer court should be viewed only as a place of transition. We are to push ahead through the brazen laver and its

cleansings into the holy place. As we enter the holy place, in front of us we see the great veil that separates from the Holy of Holies. The holy place is somewhat glorious; yet our goal is to go all the way into the Holiest of All.

But in reality, the second veil has been torn. Nothing is preventing us or barring us from the Holy of Holies. The veil was torn from top to bottom by God Himself, when Jesus died. Yet we act as if the veil is still there. Nothing separates us from God now that we have become His children. Though the holy place is a place of ministry and spiritual manifestation, we must proceed through this to the Holy of Holies. Nothing is hindering us except ourselves. The veil is no more. We must proceed into where our Forerunner is waiting for us in the Presence of the Father God.

# Chapter 5

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## *Tabernacle Not Made With Hands*

*“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” (Heb 9:11).*

**A**s discussed in previous chapters, the Tabernacle is God’s house, His Temple or Sanctuary, His Throne, His sphere of activity, and the center of His power and glory. David passionately desired to build a house for God. He sought out the Ark of the Covenant that was captured by the Philistines, brought it unto Mount Zion, set it in a tent, and instituted a new order of worship. However, God told him he would not build a temple, but his son Solomon would be the one to do it. And it was so: Solomon built the Temple for God in accord with divine instructions. Nevertheless, both the Tabernacle in the wilderness and the magnificent Temple of Solomon were recognized as inadequate and unfit to furnish a real home or abiding place for Jehovah. Even Solomon declared:

*“Will God indeed dwell on the earth? Behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?” (1 Kings 8:27)*

It is clear then, that God did not dwell in the great Temple that Solomon built, the “Tabernacle made with hands,” but made it a

place where He placed His “name.” He designated it as an acceptable house of sacrifice and house of prayers for His people, but God did not dwell in the “Tabernacle made with hands.”

When Stephen was giving his defense before the scribes and Pharisees, he, being full of the Holy Spirit, spoke of David's desire to build a temple for the Lord.

*“Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom God drove out before the face of our fathers, unto the days of David; Who found favour before God, and desired to find a tabernacle for the God of Jacob. But Solomon built him an house.*

*“Howbeit the most High dwelleth not in temples made with hands; as saith the prophet, Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest? Hath not my hand made all these things?” (Acts 7:45-50)*

There is only one Temple recognized by the Lord God, and this is the Temple which is His Body. This is the greatest mystery of the ages. This is the true Temple made without hammer or the sound of instrument, the Temple not constructed by carpenters, bricklayers, or any human builder. This is what the Scriptures referred to as the *Tabernacle not made with hands*.

*“For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an **house not made with hands**, eternal in the heavens.” (2 Cor 5:1)*

*“But Christ being come an high priest of good things to come, by a greater and more perfect **tabernacle, not made with hands**.” (Heb 9:11)*

The New Testament gives us a clearer revelation of God's thoughts with respect to his house. We got some indication from the Old Testament that the Tabernacle of Witness and Temple arrangements were merely typical, and that their true significance was unrelated to a physical building. The passages from Isaiah

57:15 and Psalm 132 discussed earlier give us an indication of the spiritual nature of the Tabernacle of God. But as we come to the revelation in the New Testament, we begin to understand that the buildings in the Old Testament are only shadows and not even the real image of the things of God.

The house of God is the Tabernacle of God, a building of the Lord, a *house not made with hands*. It is an eternal building designed and constructed by God Himself. It cannot be temporal or transient, as was the temple of Solomon, which was destroyed and left without one stone upon another. This Tabernacle is Christ's Body, and it's eternal in the heavens. It is not earthly, but heavenly. It is not of corruption, but of incorruption. It is not of mortality, but of immortality.

The building blocks of this house of God that is under construction are living stones. These living stones themselves are cut out of the "*mountain without hands*" by God, who is both the Architect and the Builder. In the vision of Nebuchadnezzar, Daniel saw the very first Living Stone cut out of the mountain and witnessed how it grew and covered the whole earth. All other living stones are hewed out of the same mountain, as discussed in the second chapter of the prophecy of Daniel.

This *Tabernacle not made with hands* is being built by God Almighty with living stones, cut out of the mountain without hands. Every stone in the Tabernacle will be a living stone, a redeemed person who has partaken of eternal life, whose feet have been washed of the corruption of Babylon's system. Every stone in this temple is a living stone. Every living stone is a redeemed person, made alive with the eternal life of God. Every living stone in this Tabernacle is also a tabernacle. There will be innumerable tabernacles in the grand Tabernacle of God, each one fearfully and wonderfully made by the great Designer. O, the wonder of wonders!

The Apostle Peter under the inspiration of the Holy Ghost states this very clearly in his epistle: "*If so be ye have tasted that the Lord*

*is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively (living) stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Pet 2:3-5).* This profound revelation reveals just what the Father's house really is. It tells us that the Tabernacle of God is made of living stones, each stone a living person; though they are so many, they form one house.

Let's restate that the Tabernacle we're talking about is God's house. The Lord Jesus referred to this as "*My Father's house.*" It is not your house or my house: it's God's house, His eternal dwelling place, which our God is building for Himself. His house is the *Tabernacle not made with hands*, eternal in the heavens.

In First Corinthians 3:9, the Apostle explains the wonders of Christ's Temple not made with hands, saying, "*Ye are God's husbandry, ye are God's building.*" Solomon built a magnificent temple of stone. He overlaid it with gold and adorned it with silver. All manner of precious stones were in it. So wonderful was it that the queen of Sheba was breathless at the sight. But the temple built by Solomon was only a fleeting foreshadow of the living Temple which Christ would build and complete in this age of grace—a *Temple not made with hands*. Not of dead stones, but of living stones. Not covered with gold, but overshadowed by God. Not adorned with silver, but founded on redemption. Not fashioned with glittering precious stones, but with the eternal jewels of the grace of God .

It is with an expression of genuine surprise that Paul asks the Corinthians, "*Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?*" (1 Cor 3:16). And with still greater emphasis, "*What? Know ye not that your body is the temple of the Holy Ghost which is in You?*" (1 Cor 6:19).

"What?" he asks in amazement, "Know ye not that your body is the temple of the Holy Ghost?" Do you not know that God dwells in you? Do you still imagine that He dwells in stone temples, made by

the art of man's devices? Do you not know that "My Father's house" is a house of many habitations and that you, God's saints, make up that house? You are that *temple not made with hands*. What? Do you not know that you are that Body of Christ? Has God not made it real to you that every individual who is in Christ is a dwelling place in God's heavenly mansion? God's house is made of many living stones. Every living stone is a redeemed person, and every living stone is a separate habitation in which the Spirit of God dwells.

These are incredible truths from the Word of God. This is amazing grace at its uttermost: indescribable love and favor shown to us by the Most High God. I stand amazed, being aware that this eternal glory and blessedness is bestowed upon men who were born in sin and shaped in iniquity.

Weymouth in his beautiful translation renders the passage in the second chapter of Ephesians as saying: *"You are therefore no longer mere foreigners or persons excluded from civil rights. On the contrary, you share citizenship with the saints and are members of His family. You are a building which has been reared on the foundation of the apostles and prophets, the cornerstone being Christ Jesus Himself, in union with whom the whole fabric, truly bonded together, is rising so as to form a holy sanctuary in the Lord; in whom you also are being built up together to become a fixed abode for God through the Spirit"* (Eph 2:19-22).

*"Lo, we heard of it at Ephratah: we found it in the fields of the wood. We will go into his tabernacles: we will worship at his footstool.*

*Arise, O Lord, into thy rest; thou, and the Ark of Thy Presence.  
Let thy priests be clothed with righteousness  
And let thy saints shout for joy".*

# Chapter 6

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## *The Pillar of Truth*

*“That thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.” (1 Tim 3:15)*

**J**esus Christ our Lord is the foundation and the chief cornerstone of the house of God. This has been profoundly established in the previous chapters. Equally established is the truth that the church is the house of God, the *Tabernacle not made with hands*. The Apostle Paul, in his admonition above, tells us that the church of the living God is the *“pillar and ground of the truth.”* Paul is urging us to know who we are and to live up to that standard. In simpler language, here is what he said:

*“I want you to know how people who are members of God’s family must live. God’s family is the church of the living God, the pillar and foundation of the truth.”*

We are saints of the Most High God, and we must walk worthy of our vocation. We are the royal priesthood, the holy nation; we must walk worthy of the Lord God who has called us into His kingdom and glory. You and I must wake up every morning, consider our daily walk, and ensure that we live in a way that proves we belong to Him, as His kingly priests and His holy people.

We must daily “walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God” (Col 1:10). Our passion must be to please Him in every way as we grow in the fruit of the spirit. Godliness is becoming to the saints of God and garments of holiness befit His people.

### **Holiness Becometh Thine House**

*“The Lord reigneth, he is clothed with majesty; the Lord is clothed with strength, wherewith he hath girded himself: the world also is established, that it cannot be moved.*

*“Thy throne is established of old: thou art from everlasting. The floods have lifted up, O Lord, the floods have lifted up their voice; the floods lift up their waves. The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea.*

*“Thy testimonies are very sure: **holiness becometh thine house, O Lord, forever.**” (Psa 93, KJV)*

“Holiness becometh thine house” means that ungodliness and uncleanness are unbecoming of the Tabernacle of God. The Temple of God must be holy, and anything less is unbecoming.

*“As obedient children, not fashioning yourselves according to the former lusts in your ignorance: But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy.” (1 Pet 1:14, 16)*

God is holy. His Temple therefore must be holy. The Lord Jesus Christ must cleanse His church and make her as pure as He is. She must be beautiful within and without to be the place of God’s rest. The Scripture in Ephesians states:

*“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.” (Eph 5:27)*

This glorious church, without spot or wrinkle, is God's holy Tabernacle. The Bride of Christ is that dwelling place that the Most High has been looking for since the foundation of the earth. As individuals, you and I are God's temples. As a corporate body, we are God's grand Tabernacle in the spirit. Christ is working in us and on us to present us blameless, without wrinkle, and without spot before the Father.

To this end, God through the prophet Malachi spoke of the coming of the Refiner's fire to prepare His Temple. Malachi prophesied the work of cleansing that the Lord is doing in preparing the royal priesthood to become a perfect habitation of God.

*"Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts."* (Mal 3:1)

Here the prophet speaking for God promised a coming of the Lord to His Temple, but specified that before the Lord arrives, He will send His messenger to prepare the way. He said, "Behold, I send my messenger ahead of me." The ministry of the messenger is to prepare the way, as seen in the ministry of John the Baptist or Elijah the prophet. The song of the messenger goes this way:

*"Prepare ye the way of the Lord, make His path straight  
Every valley shall be filled  
Every mountain and hill shall be made low  
And crooked path made straight  
And the rough way shall be made smooth  
And the world shall see the salvation of God."*

Yes, this is the voice of him that *"crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God."*

*"Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:*

*“And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.” (Isa 40:3-5)*

The messenger will straighten every crookedness in the body and in our lives. He will remove every deceit, cunningness, and trickery that we still practice. He will bring to light every shady deed that we practice and correct them. He will set our feet on the straight and narrow path, smoothing the rough paths before the Lord comes, so that the glory of the Lord might be revealed for all to see. This was what Elijah did in the days of the evil king Ahab and his harlot queen Jezebel who made Israel sin. Jezebel had corrupted the nation, leading them astray in worshipping other gods and abominable images which God had forbidden. Jezebel had 450 prophets of Baal and 400 prophets of Asherah who ate at her table, and she killed all the prophets of God except the 100 that Obadiah smuggled and hid in caves, secretly feeding them with bread and water. Elijah was a cleansing prophet, who purged Israel of Baal worship by destroying all 450 prophets of Baal on the mountain of God. Elijah made Ahab gather all Israel on Mount Carmel and challenged Jezebel and her prophets to a contest.

*“So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel. And Elijah came unto all the people, and said, How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him. And the people answered him not a word. Then said Elijah unto the people, I, even I only, remain a prophet of the Lord; but Baal's prophets are four hundred and fifty men.*

*Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under: and I will dress the other bullock, and lay it on wood, and put no fire under:*

*And call ye on the name of your gods, and I will call on the name of the Lord: and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken” (1 Kings 18:20-24).*

The prophets of Baal prayed and cried to their god from morning

till around the time of the evening sacrifice, but there was no answer. They prayed, cried, prophesied, and cut themselves with knives for several hours and no reply came. Their god was dead.

*“And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again.*

*Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.*

*And when all the people saw it, they fell on their faces: and they said, The Lord, he is the God; the Lord, he is the God.*

*And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there” (1 King 18:36-40).*

Thus Elijah cleansed Israel from the worship of Baal and prepared the way for the coming of the “rain of revival.” He prepared the way before the “showers of blessing” from the presence of the Lord.

John the Baptist also came to prepare the way of the Lord. Scripture tells us that he came in the spirit and power of Elijah. He came to preach repentance, as the forerunner of the Christ. Hear what the Angel Gabriel said about him:

*“For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother’s womb. And many of the children of Israel shall he turn to the Lord their God.*

*“And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the*

*wisdom of the just; to make **ready a people prepared for the Lord.*** (Luke 1:15-17)

And the Gospel of Mark records this about him:

*"The beginning of the gospel of Jesus Christ, the Son of God;*

*"As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight."* (Mark 1:1-3)

John the Baptist was the messenger the Lord sent to prepare the way before Him, and he did just that. He was literally in the desert telling people about baptism of repentance for the forgiveness of their sins. All Judea and all the people of Jerusalem went to him. As they confessed their sins, he baptized them in the Jordan River. He announced, *"The one who comes after me is more powerful than I. I am not worthy to bend down and untie his sandal straps. I have baptized you with water, but he will baptize you with the Holy Spirit"* (Mark 1:8).

John the Baptist performed the ministry of the preparer of the way effectively. However, he later began to doubt if the Lord Jesus was indeed the Messiah. While he was in prison, he sent his disciples to Jesus to ask if He indeed was the Christ.

*"And said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:*

*The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me.*

*And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they that wear soft clothing are in kings' houses. But what went ye out for to see? A prophet? yea, I say*

*For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.*

*For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias, which was for to come. He that hath ears to hear, let him hear” (Matt 11:3-10,13-15).*

Let’s return to the prophecy of Malachi.

*“Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts.*

*“But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner’s fire, and like fullers’ 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.”*

At the completion of the ministry of the messenger, the preparer of the way, the Lord Himself will arrive. Malachi says, *“The Lord, whom ye seek, shall suddenly appear in His temple.”* Whom do you seek? Are you seeking Him with all your heart, with all your soul, and with all your strength? The prophet says that the Lord shall suddenly appear in his temple. Where is His temple? And when He appears, what will He do?

*“And the Jews ’Passover was at hand, and Jesus went up to Jerusalem, And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:*

*And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers’ money, and overthrew the tables; And said unto them that sold doves, Take these things hence; make not my Father’s house an house of merchandise. And his disciples remembered that it was written, The zeal of thine house hath eaten me up.*

*Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up" (Joh 2:13-19).*

Visiting Jews came from other nations to make their offerings to God. The wicked priests, ready to make a fast profit, hit on the idea of changing the visitors' foreign money into Jewish currency at a big gain, telling them that God would not accept their foreign money as an offering. Then they began selling doves and oxen to the pilgrims, telling the pilgrims that God would only accept the "sanctified" animals bought in the temple for an offering. Thus, the priesthood was making merchandise of the house of God until it had truly become "*a den of thieves.*" Is this still true today?

When the Lord arrived and saw this perversion in the house of God, He made a scourge of small cord, marched in furiously, overturned the tables of the moneychangers, and drove them all out of the temple.

*O Lord of Hosts, please come quickly into your temple and drive out all the wheeling and dealing going on in this temple that is my soul and body. Come, Lord, into your temple, O refiner's fire, and consume all the trash and stubble, consume all the rubbish, turn the table of the moneychangers, and put an end to all merchandising that's going on inside me. Come, O Apostle and Prophet of the Covenant, come and destroy the prophets of Baal among your people and smash the Babylonian image and blow their chaff away.*

*Come unto us, Lord, come as the fuller's soap and wash us clean. Wash away the filth from the priesthood and the stench from the sons of Levi, that we may offer unto you offerings of righteousness acceptable unto you as in the days of old.*

After the Lord Jesus cleansed the physical temple in Jerusalem, a type of the cleansing of the true *Tabernacle not made with hands*, he fulfilled the prophecy in Psalms: "*The zeal of Thine house hath eaten me up.*" Then they challenged Him, saying, "*What sign shewest thou unto us, seeing that thou doest these things?*" The Lord

Jesus answered them, *"Destroy this temple, and in three days I will raise it up."*

We ask again: which temple is He talking about? Which temple is the refiner's fire coming to? The Jews did not understand what He was talking about. They said unto Him, *"Forty and six years was this temple in building, and wilt thou rear it up in three days?"* But He was talking about the true Temple, which is His Body, the *Tabernacle not made with hands*.

What is the purpose of the refiner's fire and the fuller's soap purifying the royal priesthood? It is so our offerings can be pleasant unto the Lord, and we can become a holy Tabernacle acceptable to God. It is so we can become a perfect habitation for God Almighty.

### **Washing the Disciples' Feet**

The need for washing by the Word in our daily walk was beautifully illustrated during the final hours of our Lord's ministry on earth (John 13:1-10). Rising from the Passover table, the Lord took a towel and a basin of water and began to wash the disciples' feet. When it was Peter's turn to be washed, he said, *"Thou shalt never wash my feet."* The Lord quickly informed Peter, *"If I wash thee not, thou hast no part with me."*

As usual, Peter went overboard and responded, *"Lord, not my feet only, but also my hands and my head."* But the Lord answered, *"He that is washed needeth not except to wash his feet."*

The words translated as *washed* and *wash* in verse 10 have different meanings. The word translated as *washed* (Gr., *louo*) means to bathe one's entire body thoroughly and completely; it speaks of the complete cleansing that takes place when we are declared justified at the moment of salvation. The second word translated as *wash*, from the Greek *nipto*, is used of those who wash their hands and feet, symbolizing sanctification.

The picture is of people returning home from a public bathhouse. Their bodies being completely bathed, they need only wash the dust from their feet to be totally clean when they enter their houses. By washing the disciples' feet, the Lord taught that we who have been thoroughly cleansed through His blood, still need to be washed by the Word in our daily walk. The feet, which are in contact with the earth and get soiled by the dust and dregs of the earth, need the washing by the Master. The head does not need washing; the head is clean and perfect.

God has given each of us born-again believers a brand new heart. Our hearts are perfectly clean and white as snow. But, day by day, as I tread earth's sordid and dusty pathways, her dust still clings to me. Wash my feet, O Christ! Prepare me for a higher realm. Make my feet like hinds' feet that I may dwell high on the mountain of God.

*"An highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein.*

*No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there:*

*And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isa. 35:8-10).*

Now, this cleansing by the Lord Jesus Christ is for a definite purpose; it is a definite preparation. This preparation in holiness is that we may become a fitting **"dwelling place"** for God. God demands a holy temple in which and through which His holiness may be revealed. So Jesus washed Peter's feet, and all who are part of the Body of Christ must be washed by Him to remove every last grain of earthly dust. Many of us have been washed, but our feet are often soiled with the things of this present evil world. Many of us have abandoned Babylon and her daughters, but her dust still clings to us.

There are others who will not let Him wash their feet. They are determined to secretly cling to the earthly things that forever identify them with this present evil world. They cling to the “innocent delights” of youth. Yet those innocent delights are the things from which Christ wants to wash them so they might have a part in the glory of the *Tabernacle not made with hands*.

Dear child of God, the admonition today is that we should make a quality decision to walk in the highway of holiness. Your decision and my decision this day should be to aim for higher ground.

### **The Laver Is for Daily Washing**

Hands splattered with blood and feet soiled with the dust of the outer court, the priest walked reverently from the brazen altar to the brazen laver. Carefully dipping his right hand into the laver, he meticulously washed the right hand and the right foot, then reversed the process and washed the other hand and foot. Both hands and feet now clean, he was ready to proceed into the sanctuary of the Most High. For the Levitical priesthood, purification before and during the services in the sanctuary was mandatory.

The laver was not meant for the common public, but exclusively for the priesthood. It was there for them to wash their dirty hands and soiled feet before proceeding into the holy place for their services. This was not the washing that brought them into the priesthood: being born into Aaron’s family and the initial rigorous purification of the priesthood did that. They had gone through initial atonement, purification, and sanctification at the brazen altar and at the brazen laver where their entire bodies were thoroughly cleansed. They had been consecrated unto the priesthood in obedience to the word of God given to Moses: “*And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water*” (Exo 29:4).

They had been thoroughly and totally washed and anointed, but in

their day-to-day ministry they still needed to stop by the brazen laver to wash the defilement of the outer court from their bodies before moving into the holy place.

As you meditate on this, you might be hearing echoes and reverberations of the voice of God speaking to Moses out of the burning bush saying: *“Moses, Moses, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground”* (Exo 3:4-5). This same message applies to us today as the royal priesthood. God called us and washed us by the washing of regeneration, and we have Christ Jesus, who is our “wisdom, sanctification, and redemption.” *“Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost”* (Titus 3:5).

When we were born again, we became new creations in Christ by the renewing of the Holy Ghost. The Holy Spirit sanctifies and cleanses us, preparing us for service in Christ. But there’s a need for daily washing of the water at the brazen laver for us the Royal Priesthood. The ministry of the brazen laver is of great spiritual significance to us in our Christian experience. In the brazen altar we see Christ as our redemption. In the brazen laver we see Him as our sanctification. The water in the laver typifies our cleansing through the Word of God; we daily go through the *“washing of the water by the Word.”*

**Prayer:**

*“Thank you Lord for making me your sanctuary  
Lord, I submit myself to your cleansings and preparations  
O’ LORD of Hosts, I give You full control  
Straighten every crookedness found in me  
Fill every valley, and level every mountain of self-exaltation  
Smoothen every rough and jagged edge*

*Remove every deceit, every cunningness, and every trickery  
Bring to light every shady deed that remains in me and correct them  
Set my feet on the straight and narrow path  
That the glory of the Lord might be revealed in me for all to see and  
glorify You, my Father in heaven.*

*Cleanse Your Church O' thou Apostle of the Covenant, thou Refiner's  
Fire and Fuller's Soap, and we shall be clean  
Wash the Royal Priesthood and we shall be clean from all the daily  
rubbish that clings to us  
Wash Your feet, O Christ our Head, Prepare us for a higher realm  
Make Your feet like hinds' feet that we may soar high on the  
mountains of God.*

*Many of us have abandoned Babylon, the mother of harlots and  
abominations of the earth, but her garments still clings to us.  
Strip off from us all that belongs to Babylon and her daughters  
Roll down again! O' Mighty Stone, roll down from heaven!  
O' "Thou Stone cut out of the Mountain without hands", roll down!  
And with mighty fury, smash her into pieces,  
Smash into pieces, the kingdom of Babylon and her super-structure.*

*Blow! O' East Wind, blow!  
And like the chaff of the summer threshing-floor  
Blow her rubbles into the land uninhabited".*

# Chapter 7

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## *The Glory of the Latter House*

*“And they brought in the ark of the LORD, and set it in his place, in the midst of the tabernacle that David had pitched for it: and David offered burnt offerings and peace offerings before the LORD.” (2 Sam 6:17)*

**T**he Tabernacle of the Congregation that Moses built in the wilderness was surely God’s order for the wilderness people. He instituted this ordinance as a means of putting His Manifest Presence in the midst of His people. *“And let them make me a Sanctuary; that I may dwell among them. According to all that I shew thee, after the pattern of the tabernacle”* (Exo 25:8-9). These were the words of Jehovah to Moses in the wilderness concerning the Tabernacle. It was a mobile temple that moved with the children of Israel from encampment to encampment as they crossed the wilderness on their way to the Promised Land.

And so David, the man after God’s heart, whose desire was to please God and to be in His Presence, inquired of the Lord and made preparation for bringing the Ark of God into Jerusalem. After his first attempt had failed, he called upon the priests to sanctify themselves and get ready to bring in the Ark of God. David, who was obviously walking in the will of God this time, erected a tent on Mount Zion as the new habitation for the Ark of God. This was not a mere whim on his part, but an action directed by God. He had made a disastrous mistake in the first attempt to bring back the

Ark, which led to the death of Uzzah; this time, he was not going to be presumptuous.

This new order of worship brings the worshiper into the Presence of God. It is a worship initiated by relationship and intimacy, and David was one of the early men of God to understand this revelation. This is why he was intimate with God and desired to dwell in the Presence of God all the days of his life. No wonder he had such great intimacy with the Lord and was granted the opportunity to dwell before the Ark on Mount Zion. Not only was he the king of Israel ruling from the throne on Mount Zion, he was also a priest wearing the linen ephod and ministering before the Ark of Jehovah.

We clearly see from Scripture that the worship inaugurated by David before the Ark of God was a foretaste of the New Testament worship. It was characterized by singing, dancing, clapping of hands, and musical instruments (Psa 47:1, 6-7; 1 Chr 16:2). The worship in the Tabernacle of David was a drastic departure from the established worship in the old tabernacle.

But one might ask: why Zion? Why not Horeb, or Sinai, or another mountain? David, the prophet priest and king, prophesied saying:

*“For the LORD hath chosen Zion; he hath desired it for his habitation. This is my rest for ever: here will I dwell; for I have desired it.*

*“I will abundantly bless her provision: I will satisfy her poor with bread. I will also clothe her priests with salvation: and her saints shall shout aloud for joy.” (Psa 132:13-16)*

*“Lo, we heard of it at Ephratah: we found it in the fields of the wood. We will go into his tabernacles: we will worship at his footstool.” (Psa 132:6-8)*

This prophecy from David reveals that Zion is not only God’s habitation: it is His Tabernacle, it is His resting place, it is the place of His throne. This is the place of His desires, where He longs to dwell forever. This is where His kingly priests minister to Him with joyful adoration and He clothes them with salvation. Mount Zion is

the city of our God; it is the heavenly Jerusalem; it is the mountain of His holiness and the mountain of our help. *"The LORD hear thee in the day of trouble; the name of the God of Jacob defend thee; Send thee help from the Sanctuary, and strengthen thee out of Zion"* (Psa 20:1-2).

Mount Zion is beautifully elevated and beautiful for all situations, the joy of the whole earth. This Zion, which is His sanctuary, is also the place where we His priests fall down to worship at His footstool. Yet this is the place which He has purposed to make glorious. And this too agrees with the words of the prophets.

*"Simeon hath declared how God at the first did visit the Gentiles (nations), to take out of them a people for His name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles (nations), upon whom My name is called, saith the Lord, who doeth all these things"* (Acts 15:14,17).

We can see, here in this prophecy, the sequence of events as to how God would carry out His end-time program. Peter declared before the Council at Jerusalem, the conversion of the Gentiles at Caesarea, and Paul and Barnabas bore similar testimony about the divine blessing attending their missionary tour. Then James put before the brethren three great steps in God's divine plan as stated in this prophecy of Isaiah. First, God planned to visit the nations and take out of them a people for His name. That is, to draw out unto Himself, a remnant, a first-fruits company, from the nations of the earth. And this is what He has been doing from the time of Calvary until now. He has been visiting each generation among the nations and *"taking out of them a people for his name"*. Second, after His first-fruits have been brought forth, completely gathered, then He will return and *build again the tabernacle of David* releasing the full manifestation of His presence and glory in the earth through His many-membered body, His *David's tabernacle company*. Third, after that, and through the Tabernacle of David People, He will

move upon the residue of men, causing them to seek the lord and *"all the nations upon whom his name is called.*

This is the blessed ministry of God's royal priesthood. There is coming, in this generation, a manifestation of God in His sons, an unveiling, a shining forth of His incorruptible life and power, and a harvest of souls and nations turning to God such as has never been experienced before in all history. This is the promise of David's Tabernacle. This is the hope of the manifestation of the sons of God reserved for this end-time. The knowledge of the glory of God is going cover the whole earth as the waters cover the sea. The whole earth will be covered with His Tabernacle people who radiates the glory of His Presence everywhere.

*"The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my Sanctuary; and I will make the place of my feet glorious" (Isa 60:13).*

Our hearts should leap with joy as we prayerfully declare with David and say to God, *"Arise, O Jehovah, into thy resting-place; Thou, and the Ark of thy strength. Let thy priest be clothed with righteousness; And let thy saints shout for joy" (Psa 132:8-9 ASV).*

*"For thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; And I will shake all nations, and the desire of all nations shall come:*

*"And I will fill this house with glory, saith the Lord of hosts.*

*"The silver is mine, and the gold is mine, saith the Lord of hosts. The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts." (Hag 2:6)*

The prophecy above came through Haggai the prophet at the completion of the temple of Zerubbabel. The people had all come to celebrate the goodness of God for bringing them back from captivity in such an historic event. However, it was a congregation with mixed feelings. Some of them had been alive to see the temple of Solomon in all its glory before it was destroyed by the

Babylonians, but the younger generation never saw Solomon's temple. So, during this dedication there was a mixture of loud yelling in the temple. The older generation that saw the temple of Solomon were weeping, while the younger generation were shouting for joy.

Then the word of the Lord came from the prophet Haggai to the people, saying:

*"Who is left among you that saw this house in her first glory? And how do ye see it now? Is it not in your eyes in comparison of it as nothing?"*

*"Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of hosts." (Hag 2:3-4)*

How encouraging is this great prophecy from the Lord God? This was not just for the children of Israel in the days of Zerubbabel, but for us also. In fact, the reality of this prophetic consolation is aimed at us in the new creation and in the new order. God's old tabernacles and temples were glorious and full of splendor, but God is saying that He has reserved the best for last. The glory of the latter house, the *Tabernacle not made with hands*, shall be greater than that of the former, saith the Lord God Almighty. The zeal of the LORD of Hosts will perform it.

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