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

The picture of the entire tabernacle is itself that of a progressive spiritual development and growth into Christ. It shows our spiritual journey into becoming like Christ, in his image and likeness. It demonstrates the workings and the operations of the Holy Spirit. It reveals how the Body of Christ functions and how each member relates one with the other. It is also a display of God's progressive dealings with man in different ages or dispensations. It projects God's time frames and divine timetable.

The tabernacle is in three compartments. Three is a number of completeness in scriptures. It symbolises resurrection. It depicts the new creation man raised in the image and likeness of Christ. Hosea prophesied and said, “after two days will he revive us: in the third day he will raise us up, and we shall live in his sight. Then shall we know, if we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth” Hos.6: 2-3. The second compartment is as the second day in prophecy of Hosea. It speaks of a prophetic second day of revival. The third compartment is as the work of the third prophetic day which points to a work that is born out of resurrection signifying power, glory, perfection, fullness and rising in the full image and likeness of Christ. It speaks about the time of the restitution of all things. It fingers the reign of Christ in power and in glory.

The three prophetic days, taking reference from the coming of Christ in the flesh, will make the present time strategic in prophecy. Peter spoke and said, “beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day” II Peter 3: 8. The Psalmist also indicated the prophetic time parallel, “a day in thy courts is better than a thousand” Ps.84: 10. Moses also in his prayer said, “for a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night” Ps.90: 4.

The insight provided by these scriptures is prophetic time indicator that brings us to a strategic

time in the present day. It is evident that we have come to the end of the Church age by the end of the second prophetic day. The second prophetic day has indeed witnessed events of the move of the Holy Spirit in great revival torrents that had been as the great lampstand to overturn the darkness of the dark ages. The third prophetic day from the day of Christ in the flesh brings us to the millennial age. Based on human calendar, the closest to which is the Gregorian, it can be said that we are already into the millennial age. Based on perceived activities of the Holy Spirit all over the places, it can also be said that we are at the very verge of the millennial age. However, what is being awaited is divine proclamation, the unveiling of the dawn of the new day of glory—the day of Christ. A day gloriously awaited by all they who love His appearing; a day to which all prophetic indicators have pointed.

In the second compartment of the tabernacle are three principal pieces of furniture. These furniture relate with each other in such a way that if their spiritual implications find the right fulfilment in us, our lives are to experience such dimensions of spiritual upliftment as to discover that our human frailties and limitations have given and are giving way to the unfolding realities in Christ in conformity with divine plans and purposes. The lampstand is strategically positioned to give light in the Holy place. The lampstand is comparable to the account in Genesis, “and God said, let there be lights in the firmament of the heaven.... And the evening and the morning were the fourth day” Gen.1: 14,19. The lights were for “signs, and for seasons”. They were “to give light upon the earth” The coming of Christ in His earthly ministry was on the fourth prophetic day to declare the shining forth of the light to bring an end to the long years or five centuries of prophetic silence amounting to a night season of darkness. Simeon prophesying ahead of him declared, “mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel” Lk.2: 30-32. The positing of the lampstand in the Tabernacle of Moses heralds the move and the pivotal work of the Holy Spirit in the fulfilment of the feast of Pentecost as an experience in the church age. If the church age is broken into dispensations, the lampstand will signal the move of the Holy Spirit in her fourth dispensation.

The lampstand is a symbol of what the church is to the world: the testimony of Christ as she shines the light of the gospel to the world. Other pieces of furniture are of wood covered with either brass or gold. However, the lampstand is all gold. Gold speaks of divine nature that is truth. The nature and the character of God are truth and incorruptibility. On one hand, God has destined the church to be transformed to His divine nature: purity, truth, mercy, justice and love are all indicative. On the other hand, when the world sees the church, these attributes ought to be seen as the testimony that she bears. She is to project the gospel of Christ in its pure form. The gold is beaten gold. The church is to arrive at this point as she is “beaten” to shape after the gold has been purified by “fire”. This is instructive. This casts light of understanding to the trials and the afflictions, which have almost always been the divine instruments to release the inherent but oft latent power of the Holy Spirit resident in the Church. This is also similar to our individual experiences as Christians. “The fining pot is for silver, and the furnace for gold...” Prov.17: 3. Job said “he knoweth the way that I take: when he hath tried me I shall come forth as gold” Job 23: 10. The nature in man becoming the nature of God requires purification and processing to which many of the testing, trials and our daily afflictions translate.

Paul said, “for our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory” II Cor.4: 17. James wrote, “knowing this, that the trying

of your faith worketh patience” James 1: 3. Paul instructed Timothy to “endure afflictions” II Tim.4: 5 and writing to the Roman Church he said, “we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us” Rom.5: 3-5. If we must attain to the nature of God, we cannot divorce ourselves from experiences that are His instruments of accomplishments of His divine purposes in us. The needed experiences to bring us into conforming to His image and likeness are not to be worked out by some mechanical manufacturing of events in our lives neither are we to specially seek for such experiences. He knows our ways; He knows what “conflicts” we need each time to bring us into “enlargement”. Our responsibility is to willingly yield to Him once we discern the “operation of His Hands” for He makes all things beautiful in His time Eccl.3: 11.

The oil in the lamp is typical of the Holy Spirit in the spirit-man. It is the source of light and understanding. It is the source of divine life. It guides from within and gives power over sin, sickness and all death things. The oil symbolises the baptism of the Holy Spirit. It signals the fact that when a Christian is truly and genuinely baptised with the Holy Spirit, he may be walking in the realms of the Holy Place. It also shows that baptism in the Holy Spirit is a genuine experience designed of God for all who are born again for without the baptism, a Christian can never know the power and the life in the Spirit in the dimensions that distinguish him as being truly in union with the living Christ in experience and testimony. Every one who is born-again ought to diligently seek this experience until it becomes his, else he will most likely be limited in his Christian experience and may unlikely be in a position to overcome sin and live victorious Christian life. His joy as a Christian is also likely to be very limited; he may never know the full joy of being a Christian. The lampstand is strategically positioned as to cast its light “over against” the table of shew bread. The implication is that for the priest to be able to minister at the table of shew bread, he needs the light from the lampstand. If the light goes out, the ministry by the table of shew bread ceases. This is very significant. The light of the Holy Spirit is vitally needed to break the mysteries and the seals of the word of truth. The truth of God’s mind is coded in symbols and signs. The scriptures are as sealed books to the unlearned. “. . . A book that is sealed which men deliver to one that is learned, saying, read this, I pray thee: and he saith, I cannot; for it is sealed: And the book is delivered to him that is not learned, saying, read this, I pray thee: and he saith, I am not learned” Is. 29: 11-12. There is no other way for any to claim understanding and clear entrance into the scriptures, not in the letter but in the spirit of the word, except by the help of the Holy Spirit. There is also no gain saying the fact that the initial anointing a Christian receives when he was born again is not sufficient to get him into certain realms in God. The scriptural understanding that touches on divine mind and purposes, which is to adequately position us for some strategic place in God and the things of the Spirit, requires baptism of the Holy Spirit. The experience is real and is a gift for all who are born again.

The wick in the lampstand represents the human soul. The Holy Spirit resides in the human spirit and brings perfection into it.

The same perfection can be fully experienced, as a corporate expression of church life, if all who gather to worship are “in the Spirit” and not “in the flesh”. The priest requires trimming the wick evening and morning. This signals the fact of the responsibility on a regular basis to trim the wick of the soul by prayer, praise and worship and the instruments of the word and the spirit else the humanity in the soul will put out the light of the Holy Spirit in the believer’s life. The active

interaction of the gold, the oil and the wick sustain the light on the wick. The first igniting of the light of the lampstand itself is from the fire that burns on the brazen altar. There has to be a laying down of our self will, pride and human ego before we can see our need of Christ at the cross. Once we see this need and we humble ourselves by accepting the gospel of Christ, as soon as we accept Jesus Christ into our lives with the implication that our old man becomes dead, significantly, we become an “offering” which the fire of the Holy Spirit consumes spontaneously. This fire translates to the light that ignites our soul, henceforth to continue a work of exposing things that translate to “soot” which we continue to “trim” daily in order to make continuous spiritual progress.

The lampstand has six pipes or branches with the seventh forming the central shaft. The central shaft represents Christ in union with His Body. The lesson is in the fact that we should be in union, in fellowship and in communion with Christ as members of His Body and with one another. The entire lampstand is one piece with no joint to signify the oneness with Christ, which is supposed to be our experience with him. Every branch is dependent on him and relates with one another as to depict “union” as different from “unity” as canvassed by man. In union, both the source as well as the motivation is the same. It translates to unity in the spirit. It is typified by the anointing that comes upon Aaron’s head, Ps.133. The experience is different from human arrangement. Human arrangement can be humanly motivated for self-goals that may sound rational and legitimate. Divine arrangement is to the end that divine purposes are accomplished in the earth. “A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one for another” John 13:34-35. If we are truly in union with Christ, there is a dimension of love, which we exhibit, that amounts to “life”, which flows out of church life.

The central shaft of the lampstand, divides the six branches into two consisting of three branches each; three on each side of the central shaft. Three, points to divine order. Three branches represented twice, witnesses to God’s divine order in the church; two is a number of witness. The ministry of the word and of the Spirit establishes God’s divine order. Where either or both are lacking, God’s order and pattern can never be manifest. The central shaft also places Christ as the true vine of John 15. The branches must take source from Him; else, they cannot bear fruit. It is of vital lesson to note that except there is a vital union, identity and relationship with Christ, except a work or a people are vitally linked with Christ, there is bound to be darkness, there is bound to be death, however gold-plated or glittering such may appear to be. The true test of any spiritual work is in its identity with Christ; the end usually will glorify him.

The bowls on each branch is an encouragement to develop sufficient capacity for the Holy Spirit. The almonds are symbolic of elective grace, life and fruitfulness as against barrenness. The knop which are shaped as pomegranates portray the ministry of Jesus while the flowers on the branches announce His glory in the church and also herald the fact that the church is His instrument of bearing the glory. The first operation of the Holy Spirit in a walk and life in the Spirit in the realm of Pentecost is the encounter at the lamp stand. A Christian who does not know a life of vital union with Christ at the lamp stand is a Christian who may never know power and vitality of life in the Spirit. All the realms of glory in Christ is the experience to which all main attain as there is a longing and a genuine seeking. All are encouraged to reach for the highest glory in Him.

