

DEEPER TEACHINGS
(MEAT OF THE WORD)

#27B

FROM EGYPT TO JERUSALEM INTO THE
HOLY OF HOLIES

By Sam Fife



According to the grace of God which is
Given unto me, as a wise masterbuilder,
I have laid the foundation, and another
buildeth thereon. But let every man take
heed how he buildeth thereupon.

1Co 3:10

FROM EGYPT TO JERUSALEM INTO THE HOLY OF HOLIES **Page 2-11**

FROM EGYPT TO JERUSALEM-THE TABERNACLE OF GOD **Page 12-25**

In this study we are going to take up our journey just past the Brazen Laver and go into the Holy of Holies. But before we do, let us briefly review the truths we have learned as a foundation for going on.

1. The Old Testament was the age of Prophecy, the New Testament is the age of fulfillment.
2. Old Testament fleshly Israel was a type and prophecy of New Testament spiritual Israel, which spiritual Israel we are.
3. Old Testament Israel's physical Tabernacle and Temple were but types of God's spiritual Temple
4. Old Testament Israel's one day of atonement each year was but a type of the true day of atonement we are partaking of, which lasts from the time Jesus shed his blood at Calvary until God's plan for bringing us back into at-one-ment with Him has been completed.
5. Their journey in their High Priest from outside the Gate of the Tabernacle into the Holy of Holies was a type of our journey in Christ, our High Priest, from our lost condition, out in the world, outside from God's True Tabernacle, to the measure of the Stature of the Fulness, of Christ, and thus into the Holy of Holies.
6. As we began that journey we saw the High Priest put his hand on the head of the lamb that was to be slain and this placed all the people in the lamb. Even so, when we accept Jesus as our Savior we are spiritually placed by God into the death of the lamb.
7. Then the High Priest took the blood of the lamb in his hand, and now all the people are in the High Priest. Even so, when we by faith have partaken of the death of the true lamb Jesus, we are then in Christ our High Priest.

8. After that, all the people in the High Priest entered through the gate of the Tabernacle into the Outer Court. This is a type of those of us who are in Christ our High Priest after we have partaken of the death of the lamb through conversion and regeneration (being born again), entering into, through the gateway of water Baptism, the Outer Court of God's Tabernacle. This consists of the formalistic, ritualistic, Outer Court Christianity we go through when we join the Visible Church Organization through the gateway of Water Baptism.

9. Here in the Outer Court we learn the Altar of Burnt Offering truth, or the atonement truth, that Christ suffered the fires of hell to pay for our sins, just as the lamb that was slain outside the gate had its flesh burned up on the altar of burnt offering.

10. Then we came to the Brazen Laver where we stopped in our last issue, after learning that it speaks to us of the great truth that after we are converted and in Christ our High Priest we still must have our feet washed. We learned that the Head of the High Priest was a type of Jesus the Head of the body, but the body of the High Priest was a type of us, the body of Christ, and that the High Priest's stopping to wash his hands and feet at the Brazen Laver before going on into the Holy Place proclaims that the body of Christ, after conversion and getting in Christ, still must have its feet washed, its walk cleaned up, till we have come to the Holiness of Christ. For the New Testament still says to Christians, "Without Holiness, no man shall see the Lord."

In the next study, we will learn that the reason Jesus instituted foot washing in the Communion was to visibly and symbolically proclaim that after one has accepted the body and the blood (the bread and wine) they still must have their feet washed, their walk cleaned up. God's plan for accomplishing this is for us to spiritually do it in the communion. As I minister to you, I help you clean your walk up and as you minister to another, you help him clean his walk up, until the whole body of Christ one day has its

feet completely washed, and we have come to High Holiness.

This brings us to the end of our journey through the Outer Court and we are ready to enter into the Holy Place. This Holy Place represents the supernatural life in the Spirit that we enter into through the doorway of the Baptism of the Spirit of which the entrance to the Holy Place, called the door, was the type.

Here we leave behind the ritualistic, formalistic, outer court Christianity and enter into a far holier place where we leave behind form and ritual and begin to experience the supernatural realities that are given to us in the Spirit.

Here the first piece of furniture that we see on our right is the Holy Table of Shewbread. This speaks to us of the Hidden Manna that Jesus is talking about in Revelation 2:17 when he says, "To him that overcometh will I give to eat of the hidden Manna." This is that Spirit of the word, the hidden truths behind the letter that one can never see until they have received the Baptism of the Spirit and entered into the Holy Place. This is why across the land today as the Baptist and Methodist, Episcopalian and Lutheran Preachers receive the Baptism of the Spirit, the first thing they shout is "My Bible has become a new book to me." Of course it has. They have begun to feed on the hidden Manna, the Holy Table of Shewbread, for they have at last entered into the Holy Place. No longer does the letter satisfy, but they must have the spiritual meat. No longer can they walk in the flesh, but they must walk in the Spirit. Like the beloved Paul, they look no longer on the seen things, but the unseen things.

The second piece of furniture that we see on our left in the Holy Place is the seven-branched Candlestick. This is a type of the seven-fold gifts and operations of the Spirit of God which are available to us only after we have received the Baptism of the Holy Spirit and entered into the Holy Place. This is why the denominational ministers cannot speak in tongues or experience any of the nine gifts of the Spirit listed in I Corinthians 12. It is because he has never left the outer

court where he seeks to serve God with his natural talents and abilities sharpened by University and Seminary courses, and entered through the doorway of the Baptism of the Holy Spirit into the Holy Place. Like Paul of old, he needs to count them all but dung and fall on his knees and let Jesus lead him through the doorway of the Baptism of the Holy Spirit into the Holy Place where natural gifts and talents are replaced by the supernatural sevenfold gifts and operations of the Spirit of God.

You will notice as you study the scriptures that everything else in the Holy Place is made out of wood overlaid with gold, but the Golden Candlestick was made out of Pure Gold, for it is symbolic of the Pure, Perfect, Holy Spirit and His seven fold gifts and operations.

God does not take us into the Holy Place only that we might eat hidden manna or experience gifts of the Spirit, and speak in tongues and get a blessing. He feeds us on the hidden manna that we may grow strong, and he gives us the seven fold power of the Spirit that we might have the power to go on to the next piece of furniture in the Holy Place, which is the Golden Altar of Incense.

It was here on the Golden Altar of Incense that the High Priest must daily place incense, a material substance, and bum it up until it was no longer a material substance, but spiritual odors which waft into the Holy of Holies, into the presence of God. And it is here, after the hidden manna has given us strength, and the seven-branched candlestick has given us power, that we must lay ourselves down on the Golden Altar of Incense in full surrender to God, and let him take us through the purifying fires of testing, until all the flesh, all the dross, all the materialism, has been burned out of us and we are no longer a fleshly material being, but a spiritual being ready to move into the Holy of Holies, into the Presence of God.

This Altar, too, was overlaid with Gold. For Gold is symbolic of the perfect nature of God. Just as gold is the perfect metal that cannot be tarnished, so God's nature is

perfection and it cannot be tarnished. It is here that we must come up to the Gold standard. No longer can we accept the doctrine, "Nobody can be perfect." Here we must fulfill the words of Paul in Hebrews six, "Let us go on unto perfection." Here we must go on to the measure of the stature of the fullness of Christ. The Veil that covered the entrance to the Holy of Holies, which is the third and last stage of our journey, was interwoven throughout with Cherubims which proclaim to us the great truth that angels stand guard at the entrance to the Holiest of all and no one will be given the revelation or anointing that will take them in until they have first laid down on the Golden Altar of Incense and had all the flesh and dross burned out of them so that they are worthy to enter in. This is the next step for many of us who have been in the Holy Place for many years. We have feasted on the Hidden Manna. We have partaken of the power of the seven branched candlestick. It is time for us to go on to the golden altar, and present our bodies in full surrender, a living sacrifice, that we might go on to perfection and enter into the Holy of Holies.

This is why there is a message going forth in the earth today that it is time to go on to perfection, to the measure of the stature of the fullness of Christ.

When we have done this and enter into the Holy of Holies, we come to the Ark of the Covenant, over which we find the Mercy Seat of God. By this we do not mean a chair or throne upon which God sat, but we mean the seat, the center of God's mercy. A county seat is called such because it is the center or headquarters for the whole county. Even so, the seat, the center of God's mercy, is found in the Holy of Holies over the Ark of the Covenant.

In order to know what the Ark of the Covenant in the Holy of Holies is, we first need to know what the Ark of the Covenant is and where the Holy of Holies is.

Most of God's children have been laboring under a misconception of where the Holy of Holies is, because they have imagined that God exists in a physical form and

therefore lives in a physical place somewhere far out in space, and that place is the Holy of Holies where God dwells.

It is true that God dwells in the Holy of Holies, but it is not some physical place where He dwells in a physical form, for the one truth that all theologians who know anything about God agree on is that God does not exist in a physical form. He is the Omnipresent Spirit which fills this whole universe, which our scientists tell us is so big that there are more worlds out there than there are individual grains of sand on all the beaches in all the world. The Bible says our God is above all and through all and in all. You cannot take a God that big: and put him in a physical form. If it was 100 miles wide and one hundred miles high, it would still be too small for him. David thought to build Him a house one day, but God said, "The heavens are my throne, and the earth is my foot stool. What house will ye build that can contain me?" Nay, our God does not exist in a physical form nor dwell in one physical place. He is everywhere. Above all, in all, and through all, and everywhere that He is He dwells in the Holiness of His own nature, and that is His Holy of Holies in which He dwells.

When the children of Israel were traveling through the wilderness, God dwelled in their midst, but He did not dwell in the camp, He dwelled in the Tabernacle, in the Holy of Holies. The camp of Israel surrounded the Tabernacle. Three tribes on the east, three on the west, three on the north, and three on the south. But God did not dwell in the camp, that was just the shell which surrounded the Holy of Holies in the Tabernacle where God dwelled.

Neither did he dwell in the outer court. That was only a place Israel passed through in the High Priest on the Day of Atonement to get back to where God did dwell, the Holy of Holies.

Neither did God dwell in the Holy Place, that was only a second place Israel in the High Priest went through to get back to where God did dwell. God did not leave His

dwelling place, the Holy of Holies, and go out and dwell in the camp of Israel. But He sent His High Priest outside the gate of His Tabernacle to meet the people so that the people could spiritually get in the High Priest, and in him travel all the way through the Tabernacle into the Holy of Holies, the Dwelling Place of God.

Even so, as we travel on our journey toward our promised land, God does not dwell in the camp, either the Baptist camp, or the Pentecostal camp, or the Methodist camp, or any other camp. That is only the shell from which God draws the people unto Himself.

Neither does He dwell in the outer court. That is only a stage we pass through in Christ our High Priest as we journey toward the Holy of Holies. Neither does He dwell in the Holy Place. That is only another stage we pass through in Christ our High Priest where we eat hidden manna and partake of the gifts and operations of the Spirit of God to give us strength and power to go on into the Holy of Holies where God does dwell. Nay, God dwells in the Holiness of his own Nature. He could never come out of that Holy of Holies and dwell on the plane of our fallen nature. But He could send forth His High Priest, Jesus, who left the Holy of Holies, who came down in His nature to our level, so that we could get in Him, in Christ, and travel in Him all the way through the outer court, through the Holy Place, past the Golden Altar of Incense into the Holy of Holies, to the measure of the stature of the fullness of Christ, so that we are dwelling in His nature and His nature is in us. Then will we be in His Holy of Holies, having fellowship with Him throughout eternity. This is what the Bible means in Philippians 2:6-7 when it says that Jesus, before He came into the earth, was in the form of God (had the very nature of God) but He counted it not a thing to be grasped or held onto. But emptied Himself, (came down in His nature) and took on Him not even the nature of angels, but took on Him the seed of Abraham's nature, so that we might get In Him, In Christ, and travel in Him back into the Holy of Holies (the

nature of God in us, and we in the nature of God) and dwell there in full fellowship with the Father forever. Jesus was dwelling in the Holy of Holies, in the very nature of God. But He counted it not a thing to be grasped or held onto, but He emptied Himself and came down in His nature to our level, sent out of the Holy of Holies by the Father, so that we could get In Him outside the gate of the Tabernacle. Then in Him we could go back into the Holy of Holies and dwell in the Nature of God forever.

Now that we have seen where the Holy of Holies is, let us go on to see what the Ark of the Covenant is, and then we will understand why the mercy seat, the center of God's mercy, is over the Ark of the Covenant, in the Holy of Holies.

The Ark of the Old Testament Covenant was a big, box-like affair that looked like a cedar chest. It was the symbol that God gave Israel of the Old Testament Covenant or contract that God made with Israel. As such, it was only a type of the symbol of the New Testament Covenant or contract that Jesus brought. When Jesus came, he came with a new covenant or contract. God also gave a new ark or symbol of that covenant. The symbol or ark of the Old Covenant was a cedar chest. But the new symbol or ark of the New Testament covenant was, "The Name of Jesus." Old Testament Israel went forth with an ark, but Jesus said to us, "Go forth in My Name." In my name you shall cast out devils; In my name you shall heal the sick. In my name you shall speak in new tongues, and whatsoever you ask In My Name, it shall be done unto you

And when He said, "In my name," he did not mean J-E-S-U-S. There is no power in J-E-S-U-S. For in the Scripture the name is always only symbolic of the nature. Therefore, when he said, "In my name," he meant, "In His nature." One can stand before a demon possessed person all day long and say, "In the name of Jesus," but if they are not standing in the nature of Jesus, in the nature of faith, in the nature of love, in the nature of compassion, the demons will only laugh at them,

and they may do them as they did to the seven sons of Sceva, who tried to use the name without being in the nature. They may cause the demon-possessed person to tear off their clothes and run them out naked. But when one stands In the Nature of Jesus and commands, then the demons must come out and flee away.

So Israel was sent forth with an Ark. But we are sent forth In the name (the nature) of Jesus. When the ark was with them, God's anointing was there, but it is when we are In the name that God's anointing is on us. Thus, when we, In Christ our High Priest, have traveled through the Tabernacle, through outer court Christianity, through the Holy Place, past the Golden Altar of Incense, and are come to the measure of the stature of the fullness of Christ, and are dwelling in the nature of Jesus, and the nature of Jesus in us, then the ark of the covenant will be resting in the Holy of Holies and we will have come to the seat of God's mercy, there to dwell with Him in His nature, in His Holy of Holies forever.

This Ark of the Covenant was made out of wood, overlaid with gold, "Inside and Outside." Wood is symbolic of man, but gold is symbolic of the perfect nature of God. Thus, it is gloriously signified that when we are come to this point, we will not lose our individuality. You will still be you, but you overlaid inside and out with the perfect nature of God.

One last truth and we close this study. The Holy Place could not be seen into from outside the gate of the Tabernacle. It could only be seen after one had gotten into the Outer Court. Neither could the Holy of Holies be seen from in the Outer Court. It could only be seen after one entered into the Holy Place. Even so, when I was lost and undone, outside the gate of God's Tabernacle, I could not see a Holy Place where there was hidden manna and precious gifts of the Spirit. All I could see was the formalistic, ritualistic, visible church. It was only after I was saved and in the Outer Court, pastoring a Baptist Church, that the Lord led me to look up, one day and I saw a Holy Place of life in the Spirit, and hidden manna and speaking in tongues, prophecy,

and all the rest. In spite of the protest of my Baptist brethren I said, "Lord, I must go in," and through the doorway of the Baptism of the Spirit I entered in.

Then, too, from the outer court I could never have seen the Holy of Holies. It was only when I had entered into the Holy Place and was rejoicing in hidden manna and gifts of the Spirit as though they were the ultimate that one day I looked up and there in Ephesians four in the scriptures I saw a Holier Place than the one I was in, even the Holy of Holies, a place where I could go on to the measure of the stature of the fullness of Christ. My Pentecostal Brethren then protested that I could not go into this place, but again my heart cried, "Lord, I must go in." And by His grace, I shall. "Wherefore, seeing we have such a great hope, let us lay aside every weight and the sin which doth so easily beset us, and enter into that which is within the veil, whither the forerunner is for us entered even Jesus, made an High Priest forever, after the order of Melchisedec." Amen.

FROM EGYPT TO JERUSALEM--THE TABERNACLE OF GOD

Exodus 25:1-40 And the LORD spake unto Moses, saying, [2] 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. [3] And this is the offering which ye shall take of them; gold, and silver, and brass, [4] And blue, and purple, and scarlet, and fine linen, and goats' hair, [5] And rams' skins dyed red, and badgers' skins, and shittim wood, [6] Oil for the light, spices for anointing oil, and for sweet incense, [7] Onyx stones, and stones to be set in the ephod, and in the breastplate. [8] And let them make me a sanctuary; that I may dwell among them. [9] 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. [10] And they shall make an ark of shittim wood: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof. [11] And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about. [12] And thou shalt cast four rings of gold for it, and put them in the four corners thereof; and two rings shall be in the one side of it, and two rings in the other side of it. [13] And thou shalt make staves of shittim wood, and overlay them with gold. [14] And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them. [15] The staves shall be in the rings of the ark: they shall not be taken from it. [16] And thou shalt put into the ark the testimony which I shall give thee. [17] And thou shalt make a mercy seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof. [18] And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy seat. [19] And make one cherub on the one end, and the other cherub on the other end: even of the mercy seat shall ye make the cherubims on the two

ends thereof. [20] And the cherubim shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubims be. [21] And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. [22] And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel. [23] Thou shalt also make a table of shittim wood: two cubits shall be the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof. [24] And thou shalt overlay it with pure gold, and make thereto a crown of gold round about. [25] And thou shalt make unto it a border of an hand breadth round about, and thou shalt make a golden crown to the border thereof round about. [26] And thou shalt make for it four rings of gold, and put the rings in the four corners that are on the four feet thereof. [27] Over against the border shall the rings be for places of the staves to bear the table. [28] And thou shalt make the staves of shittim wood, and overlay them with gold, that the table may be borne with them. [29] And thou shalt make the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, to cover withal: of pure gold shalt thou make them. [30] And thou shalt set upon the table shewbread before me alway. [31] 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. [32] 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: [33] 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. [34] And in the candlestick shall be four bowls made like unto

almonds, with their knops and their flowers. [35] 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. [36] Their knops and their branches shall be of the same: all it shall be one beaten work of pure gold. [37] And thou shalt make the seven lamps thereof: and they shall light the lamps thereof, that they may give light over against it. [38] And the tongs thereof, and the snuffdishes thereof, shall be of pure gold. [39] Of a talent of pure gold shall he make it, with all these vessels. [40] And look that thou make them after their pattern, which was shewed thee in the mount.

Exodus 30:1-10 And thou shalt make an altar to burn incense upon: of shittim wood shalt thou make it. [2] A cubit shall be the length thereof, and a cubit the breadth thereof; foursquare shall it be: and two cubits shall be the height thereof: the horns thereof shall be of the same. [3] And thou shalt overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof; and thou shalt make unto it a crown of gold round about. [4] And two golden rings shalt thou make to it under the crown of it, by the two corners thereof, upon the two sides of it shalt thou make it; and they shall be for places for the staves to bear it withal. [5] And thou shalt make the staves of shittim wood, and overlay them with gold. [6] And thou shalt put it before the vail that is by the ark of the testimony, before the mercy seat that is over the testimony, where I will meet with thee. [7] And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it. [8] And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the LORD throughout your generations. [9] Ye shall offer no strange incense thereon, nor burnt sacrifice, nor meat offering; neither shall ye pour drink offering thereon. [10] And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of

atonements: once in the year shall he make atonement upon it throughout your generations: it is most holy unto the LORD.

"Let them make me a sanctuary that I may dwell among them."

These are, of course, the key words out of all the scripture we have just read. The total purpose of God in commanding that Israel build the Tabernacle in the wilderness was that God might have a dwelling place, that he might dwell in the midst of them.

In our series of studies of the journey of Israel after the flesh from Egypt to Jerusalem, we have already established that the journey of Old Testament Fleshly Israel was but a type and revelation of the journey of New Testament Spiritual Israel, which Spiritual Israel we are, out of the bondage we were in to this Egyptian world system, which is ruled over by the Devil and his Demons, into our Promised Land. We have also established that our Promised Land, of which Canaan was a type, is not some city out in space with streets paved with gold that we go to when we die, but that it is right here on this earth plane and two-fold in its aspect. First, our Spiritual Promised Land is to come to the measure of the stature of the fullness of Christ, the perfect man of Ephesians four. As this is accomplished, we will then have the anointing and power to drive the Devil and his Demons out of the earth and possess this good green earth, which God never created for the Devil and his demons, for the Kingdom of Jesus Christ, even as the Master said, "The meek shall inherit the earth."

As we travel on our journey, God also is building a spiritual Tabernacle, a Temple, a dwelling place for Himself, that He might dwell among us, and we are that Tabernacle.

For the Tabernacle that Moses pitched in the wilderness was but a type and substitute for the Temple that Solomon later built in Jerusalem. While Israel was traveling through the wilderness, it was made out of tent curtains, so that it

could be easily dismantled and carried. But when they had at last conquered Jerusalem, and their traveling days were over, the Tabernacle made of tent curtains was replaced by the Temple Solomon built in Jerusalem made out of stone.

Therefore, the Tabernacle Moses pitched in the wilderness was but a type of and substitute for the physical Temple that Solomon built in Jerusalem. And the physical Temple that Solomon built in Jerusalem is but a type of, and prophecy of, and revelation of God's holy spiritual Temple which He is building today, which Temple we are. For I Cor. chapter three tells us that today we are the Temple of God. And Ephesians 2, verses 19 through 22, tells us that we are being built upon the foundation of Apostles and Prophets, Jesus Christ Himself being the chief cornerstone into a holy Temple in the Lord, a habitation, (dwelling place) of God through the Spirit.

When we study the Tabernacle that Moses pitched in the wilderness with its three divisions and its seven pieces of furniture, and the journey of Israel after the flesh on their day of atonement from outside its gates into the Holy of Holies, we have a perfect revelation of the seven steps of our journey from Salvation to Perfection in Christ. From outside the gate of God's Tabernacle, out in the world, lost and undone, into the true Holy of Holies to dwell in union with God our Father forever. For Israel's one day of atonement in which they symbolically, in their high priest, traveled from outside the gate into the Holy of Holies, was but a type of the total day of our atonement, in which we in Christ our true High Priest are traveling from outside God's true tabernacle into the true Holy of Holies, and thus into the atonement we had with God before the fall.

In order that we might fully understand this let us first take a look at the Tabernacle with its three divisions and its seven pieces of furniture.

The first division of the Tabernacle consisted of the Outer Court, which was an area 150 feet long and 75 feet wide, surrounded by what would be like a fence about seven feet

high made out of tent curtains. The entrance to this Outer Court was called the gate. Inside the Outer Court and toward the back were two rooms one behind the other. The first was called the Holy Place and the second behind it was called the Holy of Holies.

There were seven pieces of furniture in this Tabernacle. As we enter into the Outer Court through the gate the first piece of furniture we come to is the Altar of Burnt Offering. Here the Lamb that was slain on Israel's Day of Atonement was placed and the flesh consumed by fire. This speaks to us of the great atonement truth of Jesus suffering the fires of Hell to pay for our sins.

As we pass the Altar of Burnt Offering going on back toward the Holy Place, we come next to the Brazen Laver. Here on the Day of Atonement, the High Priest must stop and wash his hands and his feet before going on into the Holy of Holies. Then as we enter through the door into the Holy Place, on our right we see the table of Shewbread. On the left is the seven-branched candlestick. As we pass between these two going on back toward the Holy of Holies, just before the entrance called the Veil we see the Golden Altar of Incense at which the High Priest must stop on the Day of Atonement and place the blood of the Atonement on its horns. Also on this altar the High Priest must daily place incense, a material substance, and burn it up until it is no longer a material substance, but Spiritual Odors wafting into the presence of God into the Holy of Holies.

As we pass the Golden Altar and enter into the Holy of Holies, we see the Ark of the Covenant standing before us. This is a big trunk-like chest that contains the Tables of Law that were given to Moses, Aaron's rod that budded, and the pot of manna God told the children of Israel to save from their wilderness wanderings.

On top of the Ark we find the Mercy Seat of God with the two cherubim standing on each end and their wings covering it.

Most of our readers will know, that when we say the Mercy Seat of God, we mean the center of God's mercy. This can best be illustrated by pointing out that my home state of Florida is divided into many counties. In each county there are a number of towns, but one town is always called the County Seat because it is the center or headquarters of the whole county. Thus, when we say the Mercy Seat of God, we mean the Seat, the center of God's mercy.

Now having seen the Tabernacle and all its furnishings, let us go back outside the gate with all Israel on their day of atonement, which is a type of our day of atonement.

Here we find all the people of Israel standing before the Tabernacle waiting for the Atonement service to begin. Here we find the High Priest and the Lamb that is to be slain. Of course, we all know the Lamb was a type of Jesus, the true Lamb of God that was slain to take away the sin of the world. The High Priest was also a type of Jesus our High Priest.

As the children of Israel watch, the High Priest begins the service by placing his hand on the head of the Lamb. Since he is the representative of all the people, when he does this he places them and us in the Lamb that is slain, for in this atonement ritual the people of Fleshly Israel are type of those of us who are Spiritual Israel today. Therefore, spiritually we are in them on this Day of Atonement. So now, since the High Priest has placed us all in the Lamb that was to be slain and his blood is shed and all the people including us who have been placed in the Lamb have partaken of the death of the Lamb. This is typical of our accepting by faith today the blood of Jesus as atonement for our sins and partaking of his death. Now if the whole ritual had stopped here and the day of atonement had been over, then would be true the shallow surface gospel that is preached today, that conversion is salvation in its fullness, and that when one has by faith accepted the blood of Jesus and partaken of his death, that is the end of the matter and all they need to do is sit back and

relax and wait to go someday to a heavenly city. But the truth is the slaying of the Lamb was not the end of the atonement service, it was only the beginning. And those who had been placed in the Lamb by the High Priest and partaken of his death had not come to the end of their atonement journey, they hadn't even begun it, because they were still outside the Tabernacle of God. They were only, through their participation in the death of the Lamb, in a position to begin their journey into the Holy of Holies.

Even so, when we by faith have accepted Jesus as our Saviour and partaken of his death, we have not come to the end of our salvation journey, but are only in a position to begin it.

The next step was, after the Lamb was slain the High Priest takes the blood of the Lamb in his hands. Since all the people had been placed in the Lamb, and since the life is not in the flesh but in the blood, the people are therefore not in the flesh but in the blood of the Lamb, and since the blood is now in the hands of the High Priest, the people are now no longer in the Lamb but in the High Priest. Even so, the Bible teaches us that when we have by faith partaken of the death of the Lamb, we are now In Christ Our High Priest. We are no longer in the Lamb that was slain; we are in the living Christ our High Priest. So now, all the people are in the High Priest. Again we say that if the whole ritual had stopped here, then all that would be necessary for our own salvation would be conversion or acceptance by faith of the blood and getting in Christ. But again we say this was not the end of the journey but only the beginning. The people were not yet in the Tabernacle of God but still outside. They were only now in the High Priest and therefore in a position to begin their journey in Him, into the Tabernacle of God and ultimately into the Holy of Holies.

Even so, when we are at last converted and In Christ our High Priest, we have not come to the end of our Salvation journey, but are only in a position to begin it, for we are still outside that Tabernacle of God.

Then the High Priest with all the people now in him begins his journey by entering through the gate of the Tabernacle into the Outer Court where the first piece of furniture he comes to is the Altar of Burnt Offering, which speaks to us of Jesus the true Lamb suffering the fires of hell to atone for our sins. This Outer Court is a type of the Outer Court Christianity we enter into through the gateway of water baptism, when after we have accepted by faith the blood of Jesus as an atonement for our sins and are in Christ, we join or enter through the gate of water baptism the visible church organization, whether it be Baptist, Methodist, Pentecostal, etc. Here, after we join the church, just as the first piece of furniture the High Priest came to was the Altar of Burnt Offering, so the first truth we are taught after we join the church is the atonement truth of which the Altar of Burnt Offering is a symbol. But the High Priest does not stop at the Altar of Burnt Offering. He continues his journey through the Outer Court, and just before the entrance to the Holy Place he comes to the Brazen Laver. Here he must stop and wash his hands and his feet before going on into the Holy of Holies.

Here with the High Priest at the Brazen Laver, we learn another great truth. For this Brazen Laver speaks to us of moral washings we must experience in the Outer Court as after we have joined the church and study the Bible we begin to see those things in our lives and walk that must be washed out. We have been told by orthodox interpreters of the Bible that this High Priest of the Old Testament Tabernacle as he stops at the Brazen Laver to wash his hands and his feet was a type of Jesus alone, but this is far from the whole truth, for there was nothing in Jesus' walk that needed to be washed. His spiritual feet were always clean. Neither did he ever need to wash his spiritual hands. The Head of that High Priest was a type of Jesus who is the head of the body of Christ, true, but the body of that High Priest is a type of us the Body of Christ. For it is we, who after having been converted and having partaken of the death of the Lamb and

are in Christ, who still must, have our feet washed, our walk cleaned up, for the word which Paul speaks to Christians in Hebrews 12 is still true "Without holiness, no man shall see the Lord." And we certainly do not mean the brand of holiness of some particular denomination or sect, but Christ's holiness.

Here at the Brazen Altar we learn a great truth that is being restored to all those today in whom Joel's prophecy, that God would restore all that the cankerworm had eaten, is being fulfilled. Here we learn the real reason why Jesus washed his disciples feet at the Communion Table in the upper room 1900 years ago, and why he made foot washing just as much a part of the Communion service as eating the broken bread and drinking the cup.

Jesus knew that the Old Testament type of the body of the High Priest's feet being washed had to be fulfilled in us the true body of the true High Priest Christ. Therefore, in the upper room that night long ago He instituted three parts of the Communion service, not two. Each one of them visibly and symbolically proclaiming a great spiritual truth and reality that must be fulfilled in us. First, He broke the bread and said, "Take, eat, this is my body," to symbolically proclaim the great truth He spoke in John 6:53, when He said. "Except ye eat my flesh and drink my blood ye have no life in you."

It was the truth that was in Jesus that constituted His nature which He called His flesh. He was saying that except we, through eating the truth that was in Him take His nature into us, until we have fully eaten His nature and our nature is no more, but His is in us, we will never have eternal life. Since the Bible says the life is in the blood, His life was in His blood and when He said, "This is my blood, drink ye all of it," He did it to proclaim the great truth that except we take His supernatural life into us, until ours is no more and His is in us, we will never have eternal life.

But Jesus did not stop there that night long ago. In the same hour and without a moment's hesitation He arose and

girded Himself with a towel and washed his disciples' feet, and said, "As I have done unto ye, so do ye unto one another." This was to proclaim the third great truth of the communion, that after we have put our faith in the blood and are in Christ, the body of Christ still must have its feet washed. Our walk must be cleaned up, until we are walking in the holiness of Christ. And God's plan for accomplishing this is that every member of the body of Christ spiritually wash his brother members feet, by ministering to him that truth and love and help that will enable him to clean up his walk and come to the measure of the stature of the fullness of Christ. As I minister truth and love and help to one, I help him clean up his walk; as he ministers to another, he helps him clean up his walk, until one day, the whole body of Christ will have its feet washed clean, and we will all have come to the holiness of Christ. This is why the High Priest stopped at the Brazen Laver to wash his feet, and this is why Jesus washed the feet of the first members of His body, the twelve, who were representative of all that would come after, and this is why He told Peter, who didn't want Him to wash his feet, "If I wash thee not, thou hast no part with me," and, "He that is washed (by the blood) needeth not save to wash his feet."

The Devil, of course, wanted to foster the shallow gospel that all that is necessary for our salvation is conversion, hiding the truth that we must go on to measure up to the stature of Christ and His holiness, therefore he tricked the church into dropping foot washing from the communion, so that the great truth that we must spiritually wash one another's feet, by helping each other to clean up our spiritual walk, might fade away into obscurity. And truly it is not when we are standing above the other members of our body with a holier than thou attitude that we will be able to point out their weaknesses that will enable them to clean up their walk, but only when we are at their feet humbly willing to bathe them with our tears can they receive from us the help they need.

In this hour God is fulfilling the word He spoke through Peter, in which He said Jesus had ascended into the heavens until the restitution or restoration of all things, which He hath spoken by the mouth of the holy prophets since time began. And all those who are hearing the voice of the Spirit of God in this hour will find Him restoring foot washing to their communion services.

For many years as a Baptist minister I was scornful of those who practiced foot washing, mainly because I knew they did not know why they did it. But two years ago, when God began to pour out upon me his restoration truth, for days he began to burn into my mind the revelation of Jesus' true purpose of His instituting foot washing in the communion. Soon I could no longer deny the truth. When I preached it to the Divine Order Assembly God had established in Miami, Florida, God confirmed it by giving the prophets visions, which left no doubt it was His word for the hour. However, the Lord told me not to do anything of myself, but to wait for Him to lead us into our first experience of foot washing. A few weeks later the pastor of another church in Miami invited our people to join them in a New Years' Eve Watch Night service, in which they were going to have communion and foot washing. When I announced to our assembly that we would go, all rejoiced except one of our finest young women, the wife of one of our Elders, whose name was Elaine. I did not know she was resisting in her heart until the night before we were to go to the foot washing service. Elaine came to me with one of the prophets who had had a dream concerning her and wanted the interpretation. In the dream we were all at the foot washing service and washing one another's feet; but Elaine was standing aside and shaking her head as if to say, "No! No!" She was wearing a lovely dark red gown, but there was a square piece missing from the front of the gown and laying on the floor in front of her. But suddenly she stopped shaking her head no, and began nodding her head yes. Immediately the missing square piece rose up from the floor and fitted itself into the hole in her

gown and she was fully dressed. As they told me the dream I said, "Elaine, have you been resisting this foot washing truth in your heart?" She answered, "I certainly was. I told my husband that if that's what they're going to do at that service, I was not going." But then tears began to roll down her cheeks, and she said, "But Jesus has spoken to me, and I know he wants me to wash my sister's feet too." Then I told her the Lord was saying she would never be fully dressed in the robe of death to self till she has washed the saints' feet, both literally and spiritually.

The most glorious experience our people have had was the afternoon he led us in our first foot washing service in our own assembly. We had waited carefully for the Spirit to lead us to just the order he would have us to follow, knowing that we were not bound to any of the legalistic traditional systems of the past. The service lasted over two hours. First we spent some time in worship and adoration of Jesus. Then I preached on the true purpose of the communion and the three great spiritual realities it symbolically proclaims. Then we passed the bread and the wine and all partook. Then we began the foot washing service. Our Elders had placed two rows of pews facing one another. Each row would seat seven people. In a straight line in the center between the pews were seven pans of water. For seven is the number that denotes perfection and this is the hour in which the Lord is going to perfect all things. Then fourteen at a time, the people came reverently and took their places facing one another. Our Elders stood on the side to minister with pitchers of water to refill the basins and extra towels for those who needed them. Then the first group of seven knelt before those facing' them and, lovingly washed their feet praying for them and sometimes weeping as they did so. When they were finished, they sat down and their brethren in turn washed their feet. Fourteen at a time, the people came and shared in this blessing and as they did, the spirit of the Lord was bringing forth praise, prophecy, tongues, and interpretation from the rest of the congregation, and speaking

to us in visions through the prophets. As if to drive home to our hearts the great spiritual reality that foot washing proclaims, the Lord brought forth a testimony supernaturally out of that service that shall never be forgotten. As one of the women in the body was with tears washing her sister's feet the Lord spoke to her of a weakness in her sister's life and said she must spiritually wash her sister's feet by going to her and revealing this weakness and praying with her for strength to overcome it. That night she went to the home of her sister, who was a prophetess the Lord often spoke to in visions. When she sat down before her sister, her spirit was so heavy with what she had to do she began to weep. As she did, her sister spoke to her saying, "You don't need to cry, ten minutes before you came, the Lord gave me a vision of you sitting before me and white birds coming out of your mouth and pecking black coals out of my head. Now tell me what you came to tell me." With joy she shared with her sister the message God had sent her with and they prayed together that she might have strength to overcome the weakness. It is thus in this last hour that Jesus in his body shall wash his Body's feet, both literally and spiritually, and the Body of Christ shall move past the Brazen Laver and on through the Tabernacle of God toward the Holy of Holies. Hallelujah! The Lord God Omnipotent Reigneth. Amen.